THE

INQUIRER

A WEEKLY JOURNAL

OF

LIBERAL RELIGIOUS THOUGHT AND LIFE.

"I SEEK AFTER TRUTH, BY WHICH NO MAN EVER YET WAS INJURED."—*MARCUS ANTONINUS.*

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NOTES OF THE WEEK.

To all friends heartiest New Year's greetings! It is our happiness once more to be able to offer to our readers an inspiring sermon of Mr. Stopford Brooke's and other helpful words for the New Year. But of these our store has outrun this week's available space, and some of the special New Year's articles have to wait for next week. These will include an article on "Temperance Reform" by the Rev. C. J. Street, and another on "Aspects of Women's Work in 1902" by Miss M. C. Gittins. This week it will be seen that we have an article by Mr. A. J. Mundella on "National Education in 1902," and the Rev. John Ellis reports the progress of the "Guild Movement."

WITH the New Year we need hardly remind our readers that subscriptions for THE INQUIRER become due, and in the interest of all concerned are payable in advance. A quick response in this matter is always a pleasant form of greeting at the beginning of the year, and friends afford more encouragement than perhaps they realise, not only by their own loyal adhesion, but by obtaining new subscribers.

ONE good service in connection with THE INQUIRER has been rendered by generous friends for some years past, in subscribing for copies to be sent to Free Libraries in different parts of the country. Last year about forty copies of THE INQUIRER were so sent, but the cost of not more than half of these was met by the subscriptions of friends. May we ask, in this New Year, for means to extend this useful distribution even further than in the past? It appears to us a sound method of quiet missionary work.

OUR hope of the Ministers' Superannuation Fund has not been disappointed. As will be seen from our back page and the letter from the officers of the Superannuation Committee in another column, more than the first capital sum of £20,000 was given before the end of the year, and the establishment of the Fund is now well assured. The officers in their letter thank the donors for their generous response to the appeal. Our whole community thanks the officers for that great labour of love, which has had such happy issue, and has secured so great a benefit for our churches and their ministers.

IN our Retrospect of 1901, last week, we referred to the personal gift to Dr. Brooke Herford, on his retirement from the ministry of Rosslyn Hill Chapel, Hampstead, as having been "over £2,000." We have since been favoured with a copy of the correspondence which passed last November between Dr. Herford and Sir John Brunner, Mr. Walter Baily and Mr. Macrae Moir, the chairman, treasurer, and secretary of the Committee, who organised the testimonial. This correspondence has been privately circulated among the donors to the fund, and it is very gratifying to learn from it that the actual gift amounted to over £3,200, including £322 from friends in America, which is in addition to another gift of about £400 sent to Dr. Herford a short time previously from America.

THE Secretary of the British and Foreign Unitarian Association has received the following letter from Mr. Benoyendra Nath Sen, who is Secretary of the Committee, on which all the sections of the Brahmo Somaj are represented; the letter is dated—41, Machuabazar-road, Calcutta, Dec. 12, 1901:—

"The news of the death of the Rev. S. Fletcher Williams has come upon us as a most cruel shock. The loss is felt very deeply by all sections of our community, and many leading men outside the Brahmo Somaj, the more so, as it is felt that he made himself a sacrifice to the cause of religion and culture in India. It is proposed to have a public meeting in Calcutta to express sorrow at the loss, and do something, if possible, to keep a memorial. For myself, personally, the memory of his gentle affection will be a sacred possession of my life, but I must keep these feelings to myself.

"The Brahmo Somaj Committee, at a meeting held on 10th inst., passed the following resolution, which I have to request you to be kind enough to communicate to his bereaved family:—

The Brahmo Somaj Committee expresses its deepest sorrow at the intelligence of the death of the Rev. S. Fletcher Williams, and offers its heart-felt condolence to the members of his family."

THE annual meeting of the Indian National Congress was held at Calcutta in Christmas week under the presidency of Mr. D. E. Wacha, chairman of the Municipal Corporation of Bombay, and a member of the Bombay Millowners' Association. The Congress, which was attended by over 5,000 persons, dealt with a large number of questions affecting the progress and welfare of the country. The President concluded his address by acknowledging Lord Curzon's zeal for the advancement of the people, and his desire to hold the scales even, but the increasing poverty of the people was strongly urged, and the consequent frequency of acute famines. A thorough inquiry was needed into the condition and the burdens of the agricultural populations. Excessive military expenditure should be borne by the British Treasury. Material progress in India was, in the President's opinion, impossible while so much national wealth was abstracted from the country without any return. The permanence of British rule must depend on the contentment and prosperity of the masses. The next meeting of the Congress is to be at Bombay.

MR. STOPFORD BROOKE'S second course of five lectures for the present session at University College, in connection with the "Stopford Brooke Lectureship Fund," is to begin on Thursday evening, Jan. 23, the subject of the lectures being "Poetry of the Nineteenth Century: Rossetti, William Morris, and Others." At least 250 free tickets will be issued for this course, to applicants in the order of application, *on or after January 14*. A limited number of unreserved tickets, at 7s. 6d. for the course, are also to be had, and should be applied for *before* Jan. 14. Applicants for tickets should address the Hon. Sec., Stopford Brooke Lectures, University College, W.C. The lectures are given at eight o'clock in the Botanical Theatre. The repetition of some of Mr. Brooke's lectures in another part of London is also under consideration.

WITH the New Year *The Unitarian World* appears upon the scene, a little monthly magazine with a big title, and in form like the *Seedsower*. *The Unitarian World*, which is published by Messrs. Elsom and Co., at Hull, with Mr. Philip Green as London agent, takes the place of the *New Kingdom*, which up to the end of

last year was published in Manchester. Who the editors of *The Unitarian World* are we do not know, for they remain *incognito*; but we feel bound to say that some of the editorial notes do not seem to us likely to command much respect. Others, again, are admirable in tone. But "the sober-minded folk who, after all, form the bulk of our community," as one of the notes has it, must judge for themselves whether this is the kind of magazine they want. It must be distinctly understood that the British and Foreign Unitarian Association is in no way responsible for this new publication.

The Unitarian World is to be devoted to "the word and work of Unitarians." In a note, referring to the relations long maintained by the B. and F.U.A. with liberal religious thinkers and workers in other countries, the Editors say :—

Successive committees have made it abundantly clear in their intercourse with foreign nations that Unitarianism is large enough to embrace all seekers after truth, all doers of righteousness, all lovers of goodness, all sincere believers in God, all earnest disciples of Christ. No walls of separation, not already existing, have been erected by the Association; it has sought to place the emphasis on love to God and love to man. The meetings of the International Council, and the volume of addresses and papers, suggested the name of *The Unitarian World*. It will be our constant endeavour to sustain the broad spirit, the large outlook, the brotherly sympathy which characterised those notable gatherings.

We most heartily wish that the endeavour thus avowed may prevail, and that *The Unitarian World* will prove to be indeed what its sub-title promises, "a monthly magazine of Liberal Religious Thought and Work." Among other interesting matter in this first number is a sermon by Dr. Crothers, one of those separately published by his congregation, on "The Church of the Free Spirit." Its burden is the same as that of the speech which Dr. Crothers made at Westminster Town Hall, in Whit-week, a report of which will be found in the International Council volume.

Le Protestant, the Liberal Christian journal published in Paris, we heartily commend to those of our friends who read French. Like THE INQUIRER, it is a weekly paper, and is full of interesting matter. Formerly edited by the late Etienne Coquerel, it is now in charge of M. A. Reyss, and has recently been enlarged and improved in appearance. The annual subscription from foreign countries is 8fr., which should be sent to the publishers' office, 20, Rue de Vienne, Paris. In the number for Dec. 28 will be found a translation of the article by the Rev. J. Morley Mills, of Bootle, on "A Faith for the Children," which appeared in THE INQUIRER of Dec. 7.

THE National Unitarian Temperance Association are arranging for a large public meeting to be held at the Victoria Hall, Waterloo-road, S.W., on Friday evening, Jan. 17, when addresses are to be delivered by Mrs. Ormiston Chant and Mr. Fred Maddison. Some excellent soloists have also promised their services, and Mr. Duncan S. Miller, the well-known hand-bell entertainer, has promised an interesting item.

BIRMINGHAM RIOTS.

PREACHING last Sunday in the Church of the Messiah, Birmingham, the Rev. L. P. Jacks made a vigorous protest against the recent riotous outbreak, when Mr. Lloyd George, M.P., was refused a hearing in the Town Hall. Addressing his hearers as the successors of Priestley's congregation, Mr. Jacks drew a parallel between the recent occurrence and the Priestley riots of 1791. The Unitarians of those days were earnest political reformers, and it was the cry of "treason" that was raised against them and infuriated the mob. The following passages we take from the *Daily News* report of the sermon :—

In the history of those riots they might discern the outline of a remarkable parallel to recent events, not so much in the actual occurrences as in the spirit that lay behind them, the objects aimed at, and the delusions at work in the minds of the actors. Then, as now, there was a minority of citizens whose political opinions were highly obnoxious to the majority, and who in the excited state of public feeling were pointed at as sympathising with the enemies of their country, and, therefore, disloyal to the State. Then, as now, the evidence of guilt was offered mainly in the form of abusive terms, by the employment of which, at a psychological moment, the populace was roused to that pitch of excitement when it fancied an excuse existed for acts of violence. The parallel might indeed be extended much further than that. As an instance, he might mention the statement in *The Times* of 1791, that the Birmingham mob was composed of respectable persons. Was it not strange that the most beautiful work of art in any public place of Birmingham to-day was the statue of Priestley, shouted down and driven out in 1791 as a speaker of treason? Was it not stranger still to see that statue, standing on the pedestal where the citizens had placed him, in the midst of the scene of last Wednesday week? Had he come to life what must have been his thoughts? As he saw the same passions breaking out against another man which had broken out against him, watched the same delusions at work, heard the same outcries making night hideous! How familiar to him the scene and the spirit of the scene!

As to the right of free speech, refused by the mob, Mr. Jacks said :—

It was only the menaced speaker who had any cause to claim the right. When, however, he wanted to say the thing the ruling majority did not like, then it availed him something to live in a country where fair play was honoured. One read with astonishment, not unmixed with alarm, the definitions of free speech which had appeared so plentifully of late. They were told that the citizen had his freedom only so long as he told no lies, uttered no treason, and behaved himself as he should. But who was to determine who was telling lies, uttering treason, and behaving himself as he should? If the judge of these things was to be the ruling majority, there was no more free speech here than there was in Russia or under the Sultan of Turkey. But free speech had an opposite meaning; it meant that the verdict of a mere majority, however confident it might be in its own judgment, should never be allowed to put a minority to silence.

Profoundly disagreeing as he did with those who opposed the Government in the prosecution of its terrible task, Mr. Jacks yet declared that he should as soon think of calling them cannibals as traitors; but even supposing there had been treason, the wisest course was to allow it a free platform and let it talk itself out. The attempt at violent suppression only gave an added impulse and a wider influence to the opinions they opposed.

When, in 1791, the mob burnt Priestley's chapel and shouted him down, they thought, no doubt, they had suppressed him. What they really did by those actions was to pave the way for the erection of his statue in front of the Council House. In conclusion, he asked them to bear with him while he read them one more quotation from Priestley. The following words were taken from the letter he addressed to the citizens of Birmingham after the riot :—"You are still more mistaken if you imagine that this conduct of yours has any tendency to serve your cause, or to prejudice ours. . . . Answer our arguments and your business is done; but your having recourse to violence is only a proof that you have nothing better to produce. Should you destroy myself as well as my house, library, and apparatus, ten more persons of equal or superior spirit and ability would instantly rise up. If those ten were destroyed, a hundred would appear; and, believe me, that the Church of England, which you now think you are supporting, has received a greater blow by this conduct of yours than I and all my friends have ever aimed at it.

CHRISTMAS AT PIACENZA.

SIR,—Your readers will, I trust, be interested in what follows :—On Christmas evening I had the privilege of addressing a few members of the Catholic Independent Church, acknowledging our friend Miraglia for their Bishop, now meeting in Via Prevostura, No. 48.

I tried to show them how we Unitarian Christians are at one with them in commemorating with thankful gladness and rejoicing the birth of our Redeemer and Saviour—Jesus of Nazareth.

Yesterday evening before a crowded congregation I spoke of Stephen, the Protomartyr, who declared that the God who made heaven and earth does not dwell exceptionally in houses raised by man's hands.

I spoke also of Saul, the persecutor of the followers of Jesus, converted into the most devoted and successful preacher of the Crucified.

I concluded by encouraging the followers of our friend Miraglia to stand manfully faithful to their elected and therefore persecuted Bishop, forgiving their bigoted persecutors.

My words evidently met with sympathy and approbation, and I was desired to speak in Via Prevostura also this evening, which, by God's help, I shall not fail doing.

A great work for the spiritual redemption of Italy is going on in Piacenza. May God strengthen me to forward it.

FERDINANDO BRACCIFORTI.

Piacenza, Dec. 27.

THE Rev. W. Stoddart, B.A., preached, in the Spain-lane Chapel, Boston, on Dec. 8, a vigorous sermon on the evils of Gambling, since reprinted from the *Boston Guardian*. The special occasion of the sermon was a memorial to the magistrates, presented by Mr. Stoddart and the Rev. D. Barnett, an Independent minister, and signed by all the Nonconformist ministers of the town and one clergyman of the Church of England, calling attention to the illegal gambling connected with certain "Archery Tournaments." At the conclusion of his sermon, Mr. Stoddart vindicates his right and duty as a minister of religion to interfere in such matters, and to speak out boldly in defence of the public good and the cause of truth and right.

THE COMING YEAR.

A SERMON
BY THE REV. STOPFORD A. BROOKE.

I.

SOME years ago, as I was walking home in one of the blackest fogs I can remember, when night had fallen on a Christmas Day, among that network of streets and squares which extends to the north of the British Museum, I came, in the midst of the evil darkness, to a deeper darkness than I had yet met. I stood still at the beginning of one of the great arteries of London, in which all the lights were quenched. I could not see the houses on either hand, but where they stood the blackness was more palpable; and between these invisible walls there appeared to be an infinite abyss of darkness which changed and moved within itself, from lesser to greater, and from greater to lesser gloom. Suddenly a man seemed to spring out of the blackness, so close he was before I saw him, and he cried out "Do not go down there, there is no light anywhere"; and the words had to my overwrought fancy more meaning than he thought.

I have often thought of this scene when I have heard the bells ring in the New Year through rain and mist, and just as often when the night of New Year's Eve has been clear and full of frosty stars. I think of it now as I write, and look down into the unknown year on which we are now entering. So far as knowledge of what will be in the days to come leads us, we are standing on an edge of light and looking into a gulf of shifting and changing mist, swart as the air which, in our Teutonic fathers' imagination, covered the abyss before the worlds were made. In it we think we distinguish this or that event to come in ghostly shape, but these images are the shadows only of our hopes and fears. Our soul is wandering in the mist before us, but what it is doing or seeing none can tell, and least of all, its possessor. What will be our fate is not only what we make it, but what others will also make it. We know nothing at all. When the New Year of 1903 dawns for us, what shall we have become, or, rather, what will have become to us? Everything around us may have changed. The pitiless storm that now beats on the head of some may have passed into summer weather. The soft sweet shining of love and happy days which others know may have changed to a barren, frozen life; wealth may be poverty, and poverty wealth; love be hatred, and hatred love; honour be left alone, and solitude be peopled; shame be forgotten in love, and love be lost in jealousy; death be enthroned where there was fulness of life, or life rise again from a hopeless grave.

Even more *within* than without, we cannot tell what the fluttering mist contains. There are whole spaces of our soul which lie undiscovered by us, unoccupied, unknown. One of these may be suddenly disclosed, and in it will be a thousand thousand new thoughts, new passions, new ranges for emotion, new scenery to wander over. We shall then be new men. Our outward life may be the same, but inwardly we shall be as much changed as we shall be by death and the powers of the world beyond.

Then there are whole spaces of the soul which we know well—every field of thought, every dwelling of imagination, every scene full of associations of the past; with all their feelings, all their events, all their loves. One of these may suddenly be closed for ever, swallowed up in an earthquake of the heart, or lost for ever in the blaze of a new light or love; and, after a time, that ancient world will be like a dream when one awaketh. Often the known disappears and is as dark as the unknown.

Whenever, then, we think of all the change a New Year may bring, we seem to stand, as I stood that night, alone in a dark mist, and looking into a cavern of darker mist; and, lo! our thought takes sudden form and cries to us, like a man, rushing out of the impenetrable gloom, "Go no further, there is no light any where."

This is the way in which we often think of the future, when we look into it; and it is natural enough. The uncertainty of life is our nearest experience. Well, then, accept it. What life inevitably brings it is the part of a fool to resent. That which, like the uncertainty of the future, is a universal experience, cannot be an evil any more than death. Our wisdom is to recognise it and find out its good, and by finding that to master it. Therefore there are three things to say of it.

(i.) First, do not think it over and over; do not brood over its possibilities of evil. We double its ill-effect on us when we consider it too much. Troubles and dangers are either increased by brooding on them, or our power of meeting them is lessened by brooding on them. Even the good things we hope for are often made so great by continually picturing them that when they come we are disappointed. They fall short of our expectations, and then we lose the actual use and joy of them. We make, by too much consideration of possible futures, misfortunes too bad and good-fortunes too good. And the full result of this foolish brooding over that which we cannot know is that we do not see the events of life as they really are. When we are at last in them we have so coloured them beforehand by our anxious fears and hopes, or rather we have so coloured our own mind, that we neither feel nor know the real truth of the thing; and when life is over look back and know this, and sighing, say: "There's nothing good or bad but thinking makes it so."

Then, again, when we think too much of the future, we lose the present; and that is a great pity. Here, fresh from God, here, when the morning comes, is a new day! Hour by hour, it brings its joys or sorrows, difficulties or reposes, sunshine or shadow; and each event has its message for us. Each, if we meet them awake, enables our character to grow, or to act nobly on others; and every one of them is full of interest. We ought to be on the spot; our eyes fixed on the actual thing to be done or conquered; our heart open to the flying beauty or the momentary emotion; our soul awake to God's messages or man's quick touches—and we are far away; wondering what will be, lost in predictions of trouble, engaged in anxieties, racked with imaginary pains, or dreaming of joys we shall never have. The greater part of the present is lost. Nor is the future gained, for when nothing in the present is realised we do not realise ourselves; and then we neither realise Man nor God. Life is, then, mere illusion, and though a part of our life is illusion, it is not all illusion. There are matters in it of the deepest reality; and these we miss if we gaze too much into the future instead of living for God and man in the present. Guard yourself, then, against over-consideration of the morrow. Let the morrow, as Jesus said, take thought for the things of itself. For God is not dead and when difficulties come, He will be beside you. And your intelligence, courage, and love are not dead and they are capable, when troubles arrive, of meeting them. And human help and sympathy are not dead, and they will stand by you in any battle that may be at hand. We have great allies—God and Man and the Powers of the Soul. Oh, how right was Christ when he said: "Sufficient to the day is the evil thereof"; "Do not take too much thought for the morrow."

(ii.) The second thing to say in this uncertainty is—Do not be afraid. There are some so constituted towards the future that they are always afraid of it—folk who have some courage to face the Known, but who have none for the Unknown. These, too, lose the use of the present and enfeeble their character. They torment also their own life and they worry the lives of others. They are all one Fear of the unknown, and fear is the most infectious of diseases. They spread fear far and wide, and the evil they thus do is greater than they know. Unless you get the better of this you will have a useless and injurious year—injurious to all your little world of friends and to your home. The mist into which we are walking is confusing enough without peopling it with the dark phantoms which Fear builds and unbuilds in its abject imagination.

Take courage, then, to your heart. There is nothing which may not be conquered if it be met with resolution. There will be no trial but that which is common to man—which one of ourselves has at some time or another trampled in the dust. Your fears are of ghosts. When you find their substances they will be shorn of their terrors. If you look forward, look forward to victory. Conquest of trouble and sin is the right, and the duty of man.

And if you say, "I cannot get courage," I answer—that Courage is a matter of habit, and that you can gain the habit by meeting the actual dangers and troubles of the present in an honest, human, and loving manner, with faith in God, and faith in yourself. The man who masters fear in present difficulties, soon learns to master the impalpable forms of fear which he imagines in the future. "Let come what will," he says, "I will meet it boldly in the fear of God and with the courage of God's child." But he must learn that courage by facing danger or trouble in the present. And he cannot do that if his thoughts are always away from the present in fears of the future. He is then always outside the place where alone the habit of courage can be gained.

Think, if you want encouragement, how Christ met the fears of the future. When half his ministry had passed by, his early hopes of the result of his work had not only been disappointed. They had gone; and he looked forward only to suffering and death. His New Year, when it came, seemed dark as starless night. But he put aside all dread, for the sake of doing with courage and steadfastness the work that each day laid before him. Often he failed

to win what he desired, but he gained more and more courage, of faith in his Father, of faith in himself. And so it was, when the hour came that he had foreseen, and he met the whole wrath of the Jewish world, the courage of the future did not fail him. We are told that he steadfastly set his face to go to Jerusalem. Take his heart into yours. Say to yourself, when you look forward in fear, "Why are you fearful—O ye of little faith."

(iii.) The third thing to say about the uncertainty of the future is this: "There may be an advantage in it. I will find that and wring it out of the disadvantages." There is such an advantage. It is to the uncertainty of life that we owe our escape from monotony and dulness of feeling. If we knew what would happen, or even if we knew its main outlines of pleasures and pains, we should lose interest in being and becoming. And the loss of this interest would make us slothful, and out of sloth would grow the intolerable grief of apathy; not incapability of dull pleasure or dull pain, but powerlessness to double pleasure by imagination and to change pain into strength of character. The incessant goad which the uncertainty of life drives into us is one of the active causes of our progress; of the eagerness of our wandering; of the wakefulness of our imagination; of the continual movement of the soul in thought and feeling. We are not fit as yet to be left to certainty. That time is yet far away, even from the best of us. At this point, our humanity, after centuries of growth, is as uneducated as a little child.

Half the dramatic clash and movement of life is held in the ignorance of the future that besets us. Were not life a drama in which the first act does not know the second, and even the beginning of the fifth does not know the end, we should not live it with eagerness nor do our part with passion. And if we cannot live eagerly and have no passion, even no interest in what we think and speak, in what we do and love, we are not worthy of the high vocation to which we are called. We might as well be a piece of protoplasm unconsciously contracting and expanding with immoderate slowness at the bottom of an immeasurable ocean. It is the honourable right of a man, it is one of his bravest capacities, to take the ignorance of the future and its uncertainty, which at first sight seems his greatest disadvantage, and to say with cheerful audacity: "This is my chief advantage, and if it is not so, I will make it so."

This, in the three-fold form I have put it, is the temper in which we may, with truth and vigour, face the coming year.

II.

There is one thing then which, amid all this uncertainty, we can make certain. It is the temper of our own soul. We can assure ourselves within of fortitude and courage, of patience and love, of the true grounds of joy, of the grasp of right, just and beautiful things. We can make the condition of our soul certain. But then, are we sufficient for all we have to meet? There are sufferings so great, loneliness so overwhelming, temptations so strong, joys so ravishing, hours of fear and danger so dreadful, that the strongest, we know, have broken before them—the best have gone out like a candle in the wind Is the human soul self-sufficing? Can it conquer alone? Was it made to conquer wholly in its own strength?

Some have thought so; many think so now. And, indeed, much has been done by it and apparently by it alone, and men say, "No need of God or any spiritual help. I can overcome trouble and difficulty in my own strength." And when they have overcome they think they have done it all by themselves. I do not think that the soul is ever alone. The work it does, in the ways of which I have spoken, is done because it is united by a tie which never can be broken, with the moral Power of God; with the destiny it has eternally with God; with the incessant inspiration of God, driving us out of the material into the spiritual. It is not only Human Nature which is fighting its way; it is Human Nature, filled and driven by the Divine Nature, and moving by that force into its higher and stronger life which is to come. The man who does not know that, or believe it, is yet traversed by that power, and acts by it, as well as by his own. But he is weaker in life by his ignorance of the Divine in him, as he would be indefinitely stronger by his conscious knowledge of it. All, then, that I have urged upon you, from the merely human, even from the unreligious point of view, is tenfold more in your power when it is taken up and done with faith in God and with the powers which are derived from that faith. That temper of the soul which may be made certain, is certain to be made when the soul knows God and loves Him and lives among its fellows in and through that love. When the powers of God, which are the noble faiths and hopes which the soul possesses in possessing God, and the noble love within which the soul possesses through union with Eternal Love—when these are consciously possessed and used, rejoiced in and known to be eternal, fear of the future vanishes for ever! The consideration of the future brings with it no care, and the advantage of uncertainty is freed from its disadvantages. To the moral temper of the soul, add then, if you would live nobly in the year to come, the lofty certainty of victory over the temptations of the world, over the suffering of life, and over death, which is the sure result of the great faiths of Christ—those faiths which are the powers and joys of Time and Eternity. This is to add the Christian to the moral temper of the soul. Take with you, as you look forward into the unknown, faith in a Father who loves us, and who will never leave us or forsake us, till we are wholly at one with His righteousness and with His love. If that be our end, if that be the one unalterable certainty, if we know it to be true with every force of the soul, what can the future hold to make us fear or to cause us care? We may pass through deep waters, but we are sure to stand victorious on the other side of them. We may have desperate battles to fight, fierce pain to endure, but even while we strike like men in a forlorn hope, or lie wounded on the stricken field of life, we know that these things are needful for the final close of joy and peace, and that our strife and suffering either build our character into the divine powers of the eternal world, or are used to build others up into union with the Father. For, indeed, it is not only of our own perfection that we think, if we have faith in the Father. He is our Father, and not only my Father. We think not only of ourselves, but of all mankind in Him, and then we cry with joy, "Sacrifice me, my God, if my brothers need my pain."

This is the faith which conquers the future. Right through the deepest darkness it makes a shaft of light, and when we stand at last in death on the verge of a greater unknown than this year, into which in days gone by when we looked we saw nothing but a tumbled darkness, it is an ocean of ineffable light, and above it shines the Fatherhood of God, pouring forth the sunlight of righteousness, and sailing on its waters, which are the deep wisdom of God, millions of rejoicing spirits that, breathing the air of Eternal Love, are for ever at peace in the radiant activities of thought and love. This is the life we live in Christ, here and in the world to come. And it is a certainty, in which brooding care and degrading fear are utterly destroyed. When we have it, life here is not dwarfed, as some say, nor made inactive, but it is glorified. It is made a constituent part of an endless life. Its deepest realities, its real work, are exalted, purified, inflamed and empowered, but its petty cares and sorrows, its selfish thoughts and evil passions, its fears, temptations, and the transient and mean in it—these, indeed, are dwarfed; their power to spoil our life is taken away, their power to corrupt our soul is overthrown. The good in life is made greater, the evil in life is lessened, and finally is felt within, and attacks from without, no more.

Then take also with you, for your life through the year among women and men, the love of Jesus Christ; the love of him in your hearts because he loved so well; and the love which he bore to all, so rooted and grounded in your spirit that your life with your fellowmen will be at one with the love of Jesus to his people. Then, at least, all things will be right with you. If you love your fellows, as Jesus loved the world, you need have no anxiety about the result of your life upon mankind, or on the whole progress of the world. Love never fails to do its saving work. When you give and bless, your life is absolutely certain to be useful and good, comforting and exalting; and that is the great matter. That being assured, we can face life and death with peace. Love, then, the life and grace of Jesus. Live his love in and out among men, and the uncertainty of life is changed into certainty—but oh, take care that it is Love you live and not one of its false images, such as, in the name of Christ, will not eat with the sinner, or consort with the heretic. This, then, amid the uncertainty of life, can be made sure. We can be sure of blessing the world if we love it as Jesus loved it.

But then, lastly, and it is wise to say this, lest we should think that earthly success and absence from pain are also secured by faith, courage and loving, we must also share in the trouble and suffering of Jesus. We cannot live for love alone, without setting against us those powers in the world which are selfish and which despise and hate self-forgetfulness. We cannot live courageously for truth, justice and honesty, without attack from those who stand up for lies, injustice and dishonesty. We cannot oppose the spirit of the world without running the risk of being set upon as an enemy of society. So, make up your mind also for a certain amount of tribulation. That also is

certain. But the tribulation will mean the love of God the Father, and it will earn for you the love of mankind. And in it you will be at one with Christ Jesus, and as his sorrow has saved men, so will yours. It may be hard for flesh and blood to bear, but the knowledge that you are with God and Christ and humanity, living for them and dying for them, will set you through all trouble and pain with the glow of an inward triumph. Below the tribulation there will be eternal peace and perfect joy. To live with Jesus is the conquest of life. Well did St. Paul know that. "Who shall separate us"—he cried, in his hour of uplifted aspiration, and with absolute certainty of conquest—"who shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us."

It is well for you to take his cry with you throughout this year. Then you may look into the depth of darkness, and light will always go with you. And even though at death it may seem for a moment as if a dread figure surged on you out of the mist and cried "Go no further, there is no light anywhere," you will recover from the instant of doubt and say, with light in your eyes, "I go to the Father. I lose and find myself in eternal Light."

LITERATURE.

POVERTY IN YORK.*

EVERY year thousands of people break a railway journey at York and spend half a day or a couple of hours in its Minster, on its walls and amongst its Abbey ruins and quaint old business streets. For most people who know York at all, the town consists of such objects of antiquarian interest and, perhaps—the cocoa works. And is there anyone to whom the memory of these things—even of the last named—does not bring a preponderance of pleasant thoughts? But York contains much else, of which only the most prying visitor or the resident gets any glimpse. York has its Whitechapel, a considerable street running through a neighbourhood where the poor are very poor and densely massed. No one can go the length of Walmgate without perceiving that this is the general condition of the surrounding population. And not only here, but also in other parts of the old city within the walls, one soon discovers sordid by-ways and narrow shut-in courts. Nowhere, I think, have I been so often reminded of the notorious Edinburgh "Closes."

But it is one thing to know in a general way that much poverty exists; it is quite another thing to be asked to behold a presentment of it which is exact, summary and vivid. How subtly do certain thoughts and sentiments soothe our consciences in this matter, disinclining us even to seek a knowledge of the whole reality. "What can one person do in so great a problem? Is he not practically helpless? And perhaps, after all, things are not so bad as they look. To be sure the case of A. B. is most sad and pitiable—and C. D. and E. F. and others—but it is to be hoped that such cases are quite exceptional. Any way, it's no use thinking too much upon the subject. One must, of course, give all the help one can as occasion arises; but for the rest it is surely our duty not to brood unduly over evils which are perhaps to a large extent inevitable."

This is the attitude into which even the most kindly-hearted people may easily be led. And it explains why so many are lavish of charity when their feelings are awakened by particular appeals, but suspect and dread and blindly resist every general movement among the poor themselves for bettering their condition. And such movements are themselves too often led by the half-blind—by men who know the extent of the suffering they desire to remove, but only partly understand its causes, and therefore bitterly and enviously imagine that all who oppose them have only one purpose—namely, to secure themselves in wealth and ease. The first and most essential condition of a broader view and a steadier courage on either hand is an ample knowledge of the facts. Impulsive charity and impulsive hate have long fed upon ignorance, while they have barely fed the hungry; and they will long continue to do so. But irresistibly the scientific spirit is asserting itself among people of all classes who are grappling with the problem of poverty. It is being increasingly realised that the social reformer must proceed upon the method of the physician. He must not imagine that he can cure a disease of the social body by a display of sentiment or passion. He must study its precise nature and the extent of its ravages. His remedial measures must be scrupulously directed by knowledge; they must be regarded as experimental where knowledge is imperfect; they must be constantly tested by observed results.

The most imposing example of the application of this method to poverty is the series of volumes on London, edited by Mr. Charles Booth. At the end of his first volume Mr. Booth wrote (p. 592, 3rd edition):—

> It will be observed that our attempt has in the main been confined to showing how things are. Little is said as to how they come to be as they are, or whither they are tending. The line of inquiry which we have neglected is perhaps more interesting than that which we have taken up, and is certainly more commonly adopted.

We now have a volume on York written in precisely the same spirit, and in order to commend Mr. Seebohm Rowntree's work it is almost sufficient to say that Mr. Booth has spoken of it as "your most valuable inquiry" (p. 300). For the general reader Mr. Rowntree's book has, by the nature of the case, an advantage over Mr. Booth's; and it is to be hoped that many will study it who have not ventured upon the larger undertaking. Dealing with a moderate-sized town, it is brief and compact (being less than one of Mr. Booth's volumes), and yet it illustrates the ordinary life of the working-classes in all its aspects. And to this must be added that, in order to present statistical facts in telling ways, lavish use has been made of graphic methods. In no point has expense been spared which could help to make an economic and social inquiry attractive.

It would be impossible in such a notice as this to describe or discuss the contents of the book in detail, and it must suffice to mention one or two features.

1. I have been much impressed by the comprehensiveness and minuteness of the inquiry. To take a few examples: "With a view to seeing how far the evil effects of overcrowding in the bedroom are in practice lessened by ample ventilation, an examination was made of 2,480 houses in working-class districts on the night of Wednesday, Sept. 12, 1900, between 11 P.M. and 2 A.M., and the number of those with window or windows open counted. The outside temperature was 50° Fahrenheit" (p. 175). The results are tabulated in three classes according to the style of house; the total number having windows open being 124. On pp. 313-326 there is an account of observations made of three public-houses with a view to ascertain how many persons entered daily and at each hour of the day, and the proportions of men and women and children, and other details. The patience and vigilance required in such work may be imagined. Sometimes one person dictated while the other recorded the observations in shorthand.

Again, 1,919 children in elementary schools were weighed and measured with a view to determine the effect of poverty on general physique. The children were divided into three classes, according to home circumstances, and such facts as the following appeared:—"The average height of the boys when they leave school at 13 is *less by* $3\frac{1}{2}$ *inches in the poorest section than in section* 3." "The weights of the boys in the poorest section are, throughout, considerably below those in section 3. By the time they reach 13 years of age, when they are leaving school to go to work, this difference in weight is *no less than* 11 *pound*" (pp. 211, 212). With reference to this matter it is impossible to praise too highly the careful inquiry, the results of which are summarised in a chapter on "Family Budgets."

Lastly Mr. Rowntree has made at least one important advance upon Mr. Booth's method. He has distinguished between "primary" and "secondary" poverty—"primary" being due solely to inadequacy of income for merely physical efficiency, "secondary" to wasteful expenditure of income otherwise adequate for that standard. The value of this distinction is obvious; but the labour required to carry it out can only be guessed.

2. As regards general results Mr. Rowntree has himself been surprised by the conclusions his inquiry has forced upon him, and his readers will share this feeling. The number of persons in York living in "primary" poverty is found to be 7,230, or 10 per cent. of the population, and the number in "secondary" poverty 13,072, or 17·93 per cent. of the population. The old North capital shows a total less than 3 per cent. below that of London itself. Mr. Charles Booth had "long thought that other cities, if similarly tested, would show a percentage of poverty not differing greatly from that existing in London." The fact that Mr. Rowntree's book confirms this fear makes it the more significant, for there seems no reason to regard York as an exceptional town. It may be that the number of old and insanitary houses is unusually great. The condition of many of them is certainly appalling, and York has slums as bad as the worst in London. But, on the other hand, the city has no trades classed as dangerous, and there is little smoke and plenty of fresh air. So that, on the

* "Poverty: A Study of Town Life." By B. S. Rowntree. Macmillan. 10s. 6d. net.

whole, Mr. Rowntree's estimate of the amount of poverty must be allowed a wide application. For this reason, and because it is a model of thorough method in social investigation, the book has a national as well as local importance. Such a handbook of facts should be a first text-book of the social reformer. Moreover, no kind of book is so well calculated to spread the *spirit* of social reform without inflaming the passions and darkening counsel by words without knowledge.

H. RAWLINGS.

OBITUARY.

MRS. FARQUHARSON, ABERDEEN.

JUST upon the dawn of Christmas, there passed away suddenly the last of the members of the Aberdeen congregation who was present at the opening of the church in 1840—Mrs. Farquharson, of West View, Spital (mother of the Rev. Alexander Farquharson). In the summer of this year she had a serious illness, but recovered, and seemed in fairly sound health. She was busy with household duties when the death summons came; but the swift stroke was final, and before the members of her family, who were in the house, could realise its fatalness, life was gone.

Referring to her death on Sunday last, the Rev. Alexander Webster said:—"In speaking of Mrs. Farquharson as dead, I have a very special sorrow. She seemed so much a part of this church that her decease is like the dissolution of a portion of its foundation. Her connection with the church dated from its erection. Indeed, her memory went beyond this building to the meeting place occupied by the congregation ere the church was raised. Her faithfulness to the church was thorough. She grew up in it and loved it fervently. Though weighted with family cares, she never failed, when well, to be in her place as a worshipper. The Sunday service was part of her life which she cherished and enjoyed. A rare exemplary woman she was in her steadfast, sympathetic attachment, having in her conscience the integrity which sustains a despised and suffering cause. I say only the simple truth when I call her an heroic woman, one of the most admirable type, courageous under trial, bold for her convictions, yet tender-hearted and self-denying. She earned her rest, and the call to it came with a swift and quiet mercy."

THE December number completes the fourth volume of *Present Day Papers*—which we trust our notes from time to time have shown is a most helpful publication—"A Monthly Review for the discussion of Modern Thought and its application to Christian faith and practice." The first number of the new volume is to be published on Jan. 15, and it is hoped that early numbers will contain papers by Dr. Rufus M. Jones, of Haverford, U.S.A., on the "Philosophy of Quakerism," and by E. Grubb, M.A., on the "Problem of Competition." It is proposed to replace the single monthly review by an article in each number on current books and work. *Present Day Papers* may be seen in the book-room at Essex Hall. They are published by Headley Bros. 6d. net, monthly.

THE INWARD LIFE.

From a sermon of John Hamilton Thom's, reprinted in "A Minister of God."

"He, being dead, yet speaketh."

No religious faith can mightily prosper until, by the power and loveliness of its natural fruits and the fuller lights and streams of perfection in which it reveals God, it awakens men to a completer sense than they possessed before of spiritual beauty and good. Have we not turned our very strength into weakness, and in our character of earnest and devout inquirers, strong in the faith that God and His truth were with us, too serenely awaited the result, forgetting that the only light which God makes victorious is the light that warms, the light of life and sacrifice? I blame not the holy men that have gone before us, our fathers in this faith—the lachets of whose shoes I am not worthy to unloose. Like the Baptist, they did what was given them to do, and wisdom is justified of all her children. Nay, it is not for me to blame any one; it may be that we are what we are in unaffected honesty, and that God has not hitherto called us to higher work. But I should, indeed, despair if we did not look and pray for something better—if we did not live on the belief that God's mightiest agents are yet in reserve—not in the cogency of convincing arguments, but in the incalculable spiritual force which streams from the inspired lives of devoted men. When the fulness of time is come, He will send forth the spirits which the times require. When the word can be spoken with effect, the needed servants of the Most High will appear to speak it.

Even now one often thinks, such is the confusion of our religious things, so manifestly are our old systems showing their insufficiency, and the broad lights of Heaven streaming through the earthly chinks, that a word spoken with power ought to shake them down—that any clear utterance of spiritual truth forcible enough to make the nation hear it, would render impossible any longer continuance of all that unreal religion which has St. Paul's mark of carnality upon it—that it makes strifes and divisions.

But the time is not yet ripe, though ripening. We at least do not seem elected to that service. Perhaps our trial is—and it is a trial that might develop in us noble spiritual virtues—that, like the Prophetess of old, we are so placed that our message is not listened to; that it must be spoken by other lips than ours before the world will hear it. It may not be altogether our fault that our Truth has not burned with such conspicuous fire of life as to consume around it the wood and hay and stubble. I rather thank God that at least we have simulated nothing; that in circumstances of peculiar temptation to forsake our simplicity, to stretch forth our hand to something that was not yet ours, our outward expression has ever been rather *under* than above our actual temperature. We have borne patiently the reproach of coldness, rather than assume heat. In an age of religious excitement and exaggeration, in the midst of coarse vehemence, of sensuous appeals, of theatric eloquence, of exhibitory worship, we have refused to go beyond the words of truth and soberness that were natural to us. They may have been weak and poor: they were, at least, real. We have been called lifeless. I claim for us the distinction of being, at least, simple and sincere. Let us abide by that holy reality. Let us not use so much as a tone of the voice, in emphasis on a word, beyond the truth of feeling. These, perhaps, are the directions and preparations of heart that the Spirit will not disdain. But God forbid that we should be satisfied with what we are—that our words and deeds should seem to ourselves enough for the conversion of the world! God forbid that we should even be surprised at our want of success!

We cannot, indeed, *make ourselves* mighty servants and prophets of the Most High; we cannot snatch at, or work ourselves up to, that personal fervour which is *given* from above—but we can know our need and our place; we can pray for that which we have not; we can discern, if we are earnest and look upwards, the kind of men that must come to speak and to live; and we can prepare for the rising up, perhaps, from amongst us, in due time, of some nurtured in holy simplicity, upon whom the Spirit that bloweth where it listeth may list to breathe. Let us despise or discard nothing that we have hitherto valued—calmness, quietness, simplicity, learning, knowledge, exact thought, clear understandings and sound minds—but let us value them chiefly as preparations for the reception and transmission of God's Spirit, so that when it comes to us it may find in us nothing to corrupt, or impede, or turn aside the purity of its light; and let us not despair, nor be impatient of God's slowness. He is waiting for the time and seasons; and when Christianity is once again worthily represented in living men, there will be found multitudes and multitudes of souls, now perhaps out of all visible communion with the Churches, who will start at their word—multitudes on multitudes with whom all those powers and obstacles which we find so repressive—habitual fear and regard for the world's opinion, social temptations, early prejudice, fashion, orthodoxy, priesthoods—have not a breath of influence; who will render themselves up to any who will send life into their spiritual nature, who will fill them with serene sentiments to take away their weary degradation and ennoble their being,—to any who will show them their God.

Let us hold fast by the realities that are given to us—not eager for ourselves, nor troubled that a more conspicuous work is not given to us to do—that, after so many years of preparing the soil and sowing the seed, others seem to be coming in to reap our harvest. We deserve to lose it all, if we ever sought it for self-glory. And the hidden stones of the Temple, far away out of sight, are of those that could least be spared. In His own time God will send the agents that His Kingdom needs. It may not be ours to raise the Church of the Future—but nothing now can destroy the history of the Past; that *to us* for many a day, in loyalty to the spirit of Truth and the spirit of Liberty, God committed the holy privilege of preserving and honouring the seed of that Tree of Life beneath whose ever-spreading branches all people shall rest.

TO CORRESPONDENTS. — Letters, &c, received from the following:—C. D. B.; R. B. B.; S. M. C.; J. D.; G. E. E.; J. H. G.; A. E. H.; J. E. P. (Auckland).

MINISTERS' SUPERANNUATION FUND.

THE Committee have great satisfaction in announcing that the contributions to the Capital Fund now exceed £20,500. They desire to offer to the donors, whose generosity has secured this important result, their warmest thanks for the promptitude and liberality of the response to their appeal. All parts of the United Kingdom have united, from Aberdeen to Exeter, from Dover to Cardiff and Belfast. Again and again have the givers accompanied their gifts with expressions of affectionate regard for the ministry, which convince the Committee that ministers never stood higher in the esteem and respect of the churches than they do to-day. Larger sums have been raised amongst us, but probably never before has the interest been so widespread, or the enterprise been supported by so great a number.

The Committee earnestly hope that the present effort will not cease. There are still many churches from which no contributions have yet been made, and it is very desirable that all should take some part, however modest, in this common effort. Every additional £100 increases the stability of the Fund for the future, and adds to its power to meet the growing demands that will by and by be made upon it from year to year. But, further, a margin of income will enable the Committee to offer to elder men a larger measure of help. Any new scheme must inevitably exclude some whose circumstances prevent them from taking advantage of it. In this case, the accident of age renders the premiums too high for men of forty-five or fifty, even with the full grant of £10. The Committee would greatly rejoice if the liberality of the churches should give them the means to extend this maximum to £15 in the case of men who have never had the opportunity of entering on the scheme at the lower rates.

Besides the capital now promised, the Committee further asked for subscriptions to the amount of £300 a year. This sum also is nearly achieved, as the annual subscriptions now reach £280. It will be noticed, however, that some of these contributions are of quite unusual magnitude, and the Committee hope that a larger element of security may be imparted to the list by an increase in the number of *Congregational* subscriptions. By this means a congregation may practically insure a minister, and thus extend the usefulness of the Fund.

A meeting of donors and subscribers will be summoned as soon as the money is collected, to appoint trustees to hold it, to elect managers, and adopt a definite constitution and rules for the administration of the Fund.

J. ESTLIN CARPENTER, Chairman of the Superannuation Committee.
J. COGAN CONWAY, Hon. Sec.
HOWARD CHATFEILD CLARKE, Acting Hon. Treasurer.

London, Dec. 31.

DR. WILLIAM SMYTH MEMORIAL FUND.—The Rev. C. J. Street further acknowledges with thanks the following donations:—Cairo-street Chapel, Warrington; per the Rev. E. W. Lummis, £5; A. P., 5s.; Mrs. R. C. Jones, £1 1s.; Mrs. Jevons, £1 1s.; total £93 16s. 6d. The fund has now exceeded £4,500.

THE CHILDREN'S COLUMN.

Sowing and Reaping.

LONG, long ago, when prairies and forests spread westward over North America, and only a fringe of land, bordering the Atlantic ocean, was cultivated, in parts, by the settlers who had made their homes in that new world, a stranger youth came travelling to those scattered farmsteads, asking for the gift of fruit seeds, which he wanted to carry with him to sow in the desolate, waste lands. The settlers gave him the seeds he asked for, and, with good-natured raillery, called him "Johnny Appleseed." It is recorded that the solitary traveller, with his light burden of seeds, pursued his journey, sailing, for the most part, in a canoe down the broad rivers, and whenever he came to a sunny, open patch in the forests, he landed, planted his seeds, and protected the spot with a brush fence.

Many years afterwards, when pioneer settlers began to make their way westward, they found numbers of these inclosures of fruit laden trees by which they built their log huts, and we are told that whole States owe some of their wealth of orchards to that brave young seed-sower.

This is a fitting story for the New Year, when we are thinking of the days that lie unspent before us, and are making fresh resolutions. For we are all sowers; but the seeds we sow are the words and deeds which we scatter every day, often without thought; and yet a harvest will surely spring up from them. Do we not know what influence a kind word has, and how cross tempers and rough speeches seem to take the sunshine out of the brightest day? There is another thing we know, too: how fast a bad example will spread, and, on the contrary, how great a power even one voice is that says "no" to what is wrong, and even one will that keeps firm to the right.

Home and school are the plots where boys and girls sow their seed. They are sowing good seed when they speak the truth bravely, when they are tender and gentle to the little ones, when they learn hard lessons thoroughly, when they are ready to help other people, when they try to stop quarrels and make peace, when they are blessings to father and mother. And what about the bad seed we sow? Ah! we all know well when we sow that.

I have read how a boy, used to life in a town, went for a holiday into the country, and ran out among the hills, shouting in his joy. When the echo answered he was at first astonished, but soon became angry, and he heard his own passionate words repeated, as he supposed, by some rude person hidden from his sight. His wiser mother smiled when she heard his tale. "Go out and shout some kind greetings now," said she. Then all was right, for only kind words replied. And we may apply this story to the world of people we live in: kindness begets kindness. If we are courteous and gentle we meet with like treatment in return. Let us bear this in mind as we think of the seed we are going to sow. And it is true not only of boys and girls, but of men and women, and of the dealings of one nation with another, all the world over.

After the Crimean war had come to an end the peasants of Finland sat in their ruined homes, which the British gunboats had helped to destroy, threatened with famine and filled with bitter thoughts of the enemy who had wrought such havoc in their land. But this state of feeling was all changed in a few months. Winter came. When the first snow was falling on the bleak coasts of the Baltic sea, and those hard times for the Finns were growing harder, a vessel came sailing from England, in the track the battle-ships had followed, laden with stores of food, with new boats and nets for the fishermen, and wood and tools to roof the shattered cabins. Straightway, in return for these signs of goodwill came a hearty response from the poor grateful peasants. Kindness wakened an echo in their hearts. "To Finland's sorrow the sweet amend is made," the old enmity is forgotten, and the Finns looked upon the English as brothers.

Think in this year that lies before us what good seeds we may sow each day. Not only grown-up people, but boys and girls also, have so many chances to make the world a little brighter, and better, and happier, because of the good seeds they sow. God sends the kind thought into our hearts, the promptings to help other people, and we must listen to His whispers and obey them. Shall we not try to spread a peaceable spirit abroad among our companions, and to make sunshine wherever we go? See how a rough word calls forth a rude reply, and how a soft answer turns away wrath. We reap as we sow.

Eastern people are fond of parables, and a little story, with a wise meaning in it, comes to us from the East. A man gave a sack of corn to his friend, and, in course of time, asked him what he had done with the corn. "Come and see," was the answer. The two men went together till they came to a field, golden with waving wheat. *There* was the harvest of the grain the man had sown. And thus with the seed we sow. The words we say, the deeds we do, and the examples we set to those who are younger than ourselves, all go to make up the sort of lives we lead and the characters that are forming within us. *These* are the harvests we reap. A new year is opening before us. Every day we are sowing seeds of some kind. Shall they be good seeds, or bad? Will the harvests we reap be like precious golden wheat, or like harmful weeds and tares?

"Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light."

FRANCES E. COOKE.

WE quoted last week a pleasant letter received by Mr. W. H. Shrubsole from the President of the Budapest Branch of the Carpathian Society, who is also Vice-President of the Hungarian House of Commons, and we have received from Mr. Shrubsole a further proof of the very cordial feelings which subsist between the people of Hungary and of this country. This is a cordial letter from Mr. Koloman de Szell, the Hungarian Prime Minister, in response to a message of goodwill to the Hungarian people recently sent from a large gathering of South Londoners at the Royal Victoria Hall.

The Inquirer.

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LONDON, JANUARY 4, 1902.

IN HIS STRENGTH.

ANOTHER year of service, of fresh opportunities, of happy fellowship with those who will not be content with base things and low endeavours, but desire to consecrate their lives to the Highest! Happy the coming days may be, though veiled as yet from our sight, hiding from us what of good or ill they may have in store—happy already in the one sure conviction, that they may be lived bravely and faithfully *in His strength.*

Here, in the hidden union of the friends who read this paper, we are gathered on the threshold of the New Year, friends near and distant, many in the close fellowship of our churches, many also in other lands and in solitary places where of congenial religious companionship there is little or none, yet all together, a great company of friends, who eat of one bread, the daily bread which is from GOD, and know that even in the most solitary place they are not alone, because the FATHER also is there, and even in the loneliest outpost of duty each one still belongs to the great brotherhood.

One in the freedom of the Truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God—

The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death—
The Life that maketh all things new!

In His strength we will go forward, trusting always that He will give us daily bread—the bread of life, which is in His truth, of which the strength is in eternal righteousness, to which is added the abundance of His blessing, in all the glory and beauty of His works and the supreme gift of love.

What shall we make of this new year? What can THE INQUIRER do to help? It can be a true bond of union, of fellowship in the deep things of the spirit, a true organ of the religious life of our people. It can be a messenger of good tidings among the churches, and further afield, even to the most distant and solitary, telling of things hoped for, of good work undertaken and accomplished, offering an opportunity for the interchange of thought, the sharing of wise counsel, the kindling of fresh aspiration and unconquerable faith. It can keep in touch with good books, and help to make the world's supreme books more real in this living present, bringing fresh light for the interpretation of our Bible, and fresh insight to draw the lives of our greatest into closer communion with the hungering and aspiring life of to-day. It can help to bear the heavy burdens of our time, showing the evil things in their ugliness, and that which is good in its beauty and strength, clearing the way for effectual progress, to do away with wrongs and oppression, overcoming evil with good. It can prove itself always on the side of courage and determined self-sacrifice, and have a part in the great work for the Kingdom of GOD on earth.

Such a mission THE INQUIRER would gladly fulfil, but it is possible only through the loyal help of many friends. For sixty years it has patiently and steadfastly striven to uphold the torch of truth, to maintain the principle of spiritual freedom, to minister to the sustenance of healthy religious life; and now for this new year it appeals to the wide circle of its friends, to make the best of a great opportunity, not to allow its testimony to be enfeebled, but, having fitted it amply for such high service, to see to it that the way is opened for the rendering of that service in a wider field and in fuller measure than ever before.

A PSALM OF TRUST.

I LITTLE see, I little know,
Yet can I fear no ill:
He who hath guided me till now
Will be my leader still.

No burden yet was on me laid
Of trouble or of care,
But He my trembling step hath stayed,
And given me strength to bear.

I came not hither of my will
Or wisdom of mine own:
That higher Power upholds me still,
And still must bear me on.

I knew not of this wondrous earth,
Nor dreamed what blessings lay
Beyond the gates of human birth
To glad my future way.

And what beyond this life may be
As little I divine,—
What love may wait to welcome me,
What fellowships be mine.

I know not what beyond may lie,
But look, in humble faith,
Into a larger life to die,
And find new birth in death.

He will not leave my soul forlorn;
I still must find Him true,
Whose mercies have been new each morn
And every evening new.

Upon His providence I lean,
As lean in faith I must:
The lesson of my life hath been
A heart of grateful trust.

And so my onward way I fare
With happy heart and calm,
And mingle with my daily care
The music of my psalm.

FREDERICK L. HOSMER.

A NEW YEAR'S HOMILY.

WE have wished for each other, we have wished for our kindred and friends, brightness and welfare in the year that has just begun. With inextinguishable hope we lay aside the remembrance of past care or grief or shame, and turn our faces towards the unknown future. And yet there is an aspect of things which cannot be entirely shut out from our view. That counsel of an elder time, "Thou, therefore, endure hardness"—if we had written these words across our cards as they were borne from one home of comfort and ease to another, should we have felt that we had destroyed the significance of our greetings or impaired their sincerity? I do not think so. We might have struck a deeper note than common custom warrants; we might have awakened mirth in the thoughtless, or surprise among the tranquil and secure; but we should not have been false to the profounder truth of life.

If we repeat this summons to the young, for instance, does it loom vaguely before them like a dull shadow lowering over the prospect of beauty, love, and joy? Does it rob the sunshine of its glory, or the fireside circle of its peace, or take from the far-stretching prospect of the future its infinite suggestiveness of delight? Assuredly not. But it is a warning that all powers and opportunities come to us not by way of right but of trust; they are gifts of grace, not rewards of merit; and circumstance confers on us no title to complain if they are suddenly withdrawn from our grasp. Nor is that all; it has a further meaning. For the way of excellence can never be easy; we can never attain proficiency without effort, or skill without practice, or mastery in any sphere save by strenuous toil. Ask the successful student whence comes his grasp of knowledge, his insight into history, his power to deal with Nature; he will tell you that it is the result of years of unremitting work, in which each step must be established before the next advance. Ask the draughtsman for the secret of his ease of line, the painter for the mystery of his colouring, the musician for the charm of his touch; they will declare these are no heaven-conferred endowments, they have not descended out of the infinite upon folded hands, they have been won—in virtue, indeed, of the primal bounty of Nature—with ceaseless persistence and endeavours that never tired. These, too, have had their seasons of disappointment. For them sometimes expectation has been frustrated and achievement spoiled, just as it reached the top of its completeness, but the vision of truth or beauty has led them steadily on. As the world opened before them they have seen

a richer loveliness in its myriad hues, and caught a deeper harmony beneath its dissonant cries. They have endured hardness, but their endurance has not been only the needful preliminary, the indispensable condition, *it has been joy itself in the making*—joy in the slow increase of power, joy in the exercise of energy, joy in the consciousness of progress, joy in the enlargement of hope, joy in advance towards attainment, so that even those who are bruised with defeat and chastened with failure may still say "Though we aimed high, and were not counted worthy of the highest, we have still the blessedness that we have seen and striven."

In our maturer experience, perhaps, we are more conscious of the difficulty, and less of the satisfaction in overcoming it. There are cares which beset us individually, in our own personal self-discipline; there are anxieties which arise in the larger life which we share with the community around us; and the summons to "endure hardness" does not so obviously justify itself, or fulfil so rapidly the promise it implicitly contains. We are sometimes discouraged at our slow progress in Christian grace. Our character seems to have become set, and our temper stiff. We have come to terms with some fault that we cannot master. We have grown accustomed to some restlessness that we cannot tame to peace. We have settled down under some grief which will never cease to numb our faculties and dull our hopes. We have fitted our back to some burden, and we do not purpose to try to fling it off; but we do not pretend that it is pleasant. We say to ourselves roughly that we will have no illusions in the matter; we will know the worst and face it; but we do not see that it can in any way minister to our strength; it is as much as can be expected of us if we accept the inevitable without complaint. In such a temper we look with impatience at the larger struggles in the world around us. We resent their difficulties. We shrink from the intellectual labour needful for clear and reasoned views; we are unwilling to face issues which require vigour of moral resolve. We play with ideas and suggest remedies, to which future generations may give effect, taking an immoral comfort from the thought that these changes will not arrive in our day; possession is for the present, sacrifice for the future; let those who come after us be prepared for the great surrender. Or, on a higher plane, we suffer ourselves to be disheartened because the forces of evil around us are mightier than we know how to overcome, and by our inaction we suffer the cause entrusted to us to sink into weakness and gloom.

If any of us have been conscious during the past year of this mood, or feel, as we look forward, that it lies even unacknowledged in the background of our hearts, let us say to ourselves, "Endure hardness, as a good soldier of Jesus Christ." There is the symbol of our warfare and our trust. It is a warfare in which we are no more alone, but realise that in all high service of man God himself condescends to give worth to our endeavours. For "in his will is our peace"; and for each one of us personally the will of God is to be found in the conditions of our own being; in the gifts and opportunities entrusted to us; in the restraints laid upon us as in the energies imparted to us; in the limitations of faculty and insight, as well as the affections that invite us, the ideals that claim us, the summons to duty and to love that sounds unchangeably within our souls. To learn to recognise this call at a moment's notice amid the multitudinous voices of the world, to obey it with alacrity and steadfastness, is the first demand of the Christian service. But no man triumphs or fails for himself alone. To right and left of us, in front and rear, are our comrades, the veteran of a hundred fights and the youth who sees the real warfare for the first time. The victory of the whole is committed to each; he bears in his own person a responsibility for all. Are you weary in your service? Bethink you of the faltering brother who leans upon your strength. Are you tempted to be discontented or mutinous? Know that the timid take courage because you are there. Do you seek an opportunity to drop out of the ranks? Forbear and hold your ground, for among the loiterers panic spreads with fatal speed. In the world we must have tribulation. But by faith we also live in that pure land where we hear Religion say, "Be of good cheer, I have overcome the world."

J. ESTLIN CARPENTER.

"THE THINGS WHICH ARE REVEALED."

IT is well at the junctions of life's journey to distinguish how much of what lies ahead is hidden from us, and how much is open to our view. The coming time has its secrets. The forms in which Circumstance will approach, its specific alternations veil themselves, being among the secret things that belong unto the Lord our God. But the stage on which they are to appear, the light whence feature and character will be given them, wait for no disclosure. For these are our personal spirits, where consciousness of independence over against Circumstance lies in the possession of the things that are revealed. What the menacing hours may essay to make of us none knows, but what we are to wring from them, if we are to remain 'we,' is not concealed, but belongs unto us and to our children for ever.

It is scarcely true to speak of the future as though it were unbroken ground. We shall be travelling where others have travelled. The year which is opening is not so much virgin soil, we have not to make the road. The road is made, it is worn with the innumerable feet of wayfarers who have gone before. The common ills that flesh is heir to, the common happinesses incident to mortals, will come to us as to those who preceded us. No event which we may imagine as possible to visit us has not already happened to thousands of our fellow-men. It is not new country which we are about to open up and explore, previously untrodden by the feet of men. New to us individually it may be, but not new to Man. We have our maps of the country before we enter it, we have not to make them as we go along.

When we set out on our travels into some part of the world which is new to us, we cannot forecast our experiences. We do not know how conditions of weather may affect our plans, we do not know what we shall do on this day or on that day, so much is unknown to us when we start, and we cannot prophesy about it. But we know the general line of the country, though we have not seen it—the roads that must be travelled, the rivers that must be crossed, the hills that must be climbed; our maps and guide-books tell us of these things. We may speak much in the same way of the journey that lies before us in the coming time. It is new in the sense that we have not been there, but not new in the sense that we are without information of what will be found there. We can prophesy in a large measure concerning our personal spirits. We know what moral questions will vex us, the temptations that will gather, and all the cloudy battalions of the enemy. We shall find that the paths which lead to life and the paths which lead to death are plainly marked and we cannot miss them. The Divine Law is revealed to us and is not among the secret things.

But something much more is revealed. If this were all, we should be hapless wayfarers indeed. It is not enough to know that one road leads to life and the other to death. What if the will be set towards death and away from life? Knowledge of such issues is a poor defence against an evil will. Acquaintance with Divine Law is a crumbling breakwater when passion is in flood. Whoso will teach us what is right and what is wrong and is content with the distinction does us a service, but scarcely more than he who lays a fire and takes no steps to light it. Whereas he who gives us the power to will what is right, the power to love it and hate its contrary, kindles a fire and drives the blast that keeps it burning. The knowledge of good and evil remains fuel in the trench until the flame of Christian faith falls from heaven. For thence arrives power to constrain the will and fulfil the Law. And with this equipment we become creative, we fashion the days that are to be. All things are ours, both things present and things to come; for "we are Christ's; and Christ is God's." A. B.

THE GUILD MOVEMENT.

Readers of THE INQUIRER will be aware that as the outcome of my paper on the subject, "How best to Organise the Religious Life of our Young People," read at the Leicester Conference, 1900, a new society was inaugurated last May with the title, "The National Conference Guilds' Union."

The inaugural meeting was promoted by a sub-committee of the Conference. The draft constitution, submitted and adopted, was prepared by that committee. But to suppose, as some seem to do, that the scheme of Union was devised by an Ecclesiastical Body with the intention of imposing it on the churches of our Communion, is an utter misconception.

The meeting at Little Portland-street Chapel was representative of all the Guilds and Young People's Religious Societies known to exist in our churches, which cared to send delegates. Those present had the chance to modify the constitution according to their desires. The fact that it was approved, with only slight alterations, is evidence that it was generally satisfactory.

The objects of the Union are:—

1. To promote the formation of Guilds in connection with the Churches on the Roll of the National Conference, which shall aim at uniting the Young People, together with the various workers of our Congregations and Schools, into a League of Fellowship,

to (a) Foster the Religious Life, and (b) Inspire Personal Service.

2. To promote the efficiency of Guilds as factors in religious work and worship by means of a common manual, literature, meetings, conferences, and any other methods which, from time to time, may be adopted.

To carry out these objects a strong Council was elected, consisting of ladies and gentlemen who have had wide experience of Guild work, and who are known to be deeply interested in the welfare of the young.

This Council lost no time in preparing a "Manual of Services and Prayers for Guild Meetings," which is being extensively used, and has already proved of great value in many places in aiding the devotions of Guild members.

Nor has the Council been slow in extending a knowledge of the Guild idea among our churches. With that purpose a circular was issued to ministers and superintendents of Sunday-schools last July, setting forth in lucid terms the aims and methods of the Guild movement, and the result has been an awakened interest in this branch of Church work, and the formation of Guilds in several places.

The Council has also announced its intention to publish within the next few days its first Year-Book. This will contain information concerning the Union and its officers; an account of the various Guilds, membership, methods, &c.; original articles on "How to form and carry on a Guild," and "Topics for Guild Meetings," and "Systematic Bible Study," and "Daily Devotional Readings" for each day of the month.

The returns to hand for the Year-Book are so far eminently satisfactory. Twenty three Guilds and Young People's Societies with a total membership of 1,297 have already joined the Union. In addition to these there are twelve other Guilds, with total membership of 516, the majority of which intend to affiliate at the earliest convenience. There are others known to exist which have not as yet sent in reports, and in several places the Guild Idea is slowly ripening.

With these facts in the foreground, the outlook for 1902 is decidedly hopeful. United effort on the part of those who earnestly care for the young, and who are prepared to make a little sacrifice to win them to decide, at the outset of their career, "for God and the good life," will, I am convinced, result in incalculable good to the future men and women, to our church life, and to the larger community. There is, I know, much prejudice yet to be overcome; there are theoretical objections to the Guild movement to be met; there is, worst of all, an amount of apathy to be removed. But prejudice, theory, apathy vanish, as if by magic, just as soon as one gets into sympathetic relationship with the best life, which often lies dormant, in our young friends. Objection and criticism usually come from those who are outside the movement. Those who know it best, who have realised that the Guild is in fact, as well as in theory, "an association for mutual help, mutual enjoyment, and mutual encouragement in good endeavour"; who have seen, through its agency, young lives stirred to enthusiasm for the Church, for religion, and in unselfish service; who have observed the uplifting influence of an advancing ideal; who have witnessed worldliness and mere pleasure-seeking giving place to spirituality, cannot but be eloquent in commendation of the Guild as an institution which should have aforemost place in the organisation of the Church. The Council of the Guilds' Union enters on the New Year encouraged by the results achieved, by the goodwill of the Central Associations and the Denominational Press, in the confident hope that by these efforts an increasing number of our young people will be strengthened in loyalty to the principles for which our churches stand, and inspired to accomplish generous deeds.

JOHN ELLIS.

NATIONAL EDUCATION IN 1902.

IN reviewing the prospects of National Education in 1902 we have to realise that the political issues overwhelm and include all other aspects of the question. Even the terms "Elementary," "Secondary," "Technical" have lost their ordinary meaning and become political catchwords fraught with sinister political meaning. The law says that County Councils may only give "Technical" Education, and that Technical Education includes any subject sanctioned by the Board of Education (South Kensington). The law says School Boards may only give "Elementary" Education, and that Elementary Education includes any subject sanctioned by the Board of Education (Whitehall). The law at the same time recognises a number of schools, mostly under clerical control, which claim to be giving Secondary Education. Thus to affix a label, however incongruous, is like waving a magic wand; the effect is marvellous and instantaneous. The Board of Education declares that teaching a servant girl of fifteen years of age to read and write is "Secondary" Education, and in a moment the School Boards may not do it. The Board of Education declares that the instruction given in some Secondary school is "Technical," and in a moment the County Councils may pour the rates into the coffers of a religious organisation or the pockets of the shareholders of a trading company paying good dividends. Old-fashioned people who thought they had a fairly good idea of what was meant by elementary and secondary and technical, and that a little vagueness about the border lines between them was inevitable and unimportant, may well be amazed at the hot disputes which have arisen about such a purely academic question. It is no longer academic, it is political. And to serve political purposes the academic landmarks are swept away and academic principles thrust aside. It is necessary to remember this when these matters are discussed.

There is another section of the Education Question in which the real issues at stake do not lie on the surface. This is whether School Boards or Town and County Councils make the best education authority. In the large boroughs both bodies are elected by the same ratepayers, they act in the same area, and draw on the same fund. It would not appear, therefore, that there can really be much reason for choosing either in preference to the other; and in 1870, when there was "a clean slate," opinion was fairly balanced between entrusting education to the Municipal Council, or to a Board specially elected for the purpose. Parliament then, under a Liberal Government, decided in favour of a separate body, but in 1876 and 1889 Parliament, under Conservative Governments, gave certain educational functions to the Municipal Councils. And in 1896 and later, the present Government has spared no effort to create a rivalry between them. But the interest of the public is not in the rivalries of individuals or public bodies. They are both servants of the public, and either might do the work of the public if endowed with the requisite powers. As at present constituted, the four chief differences are (1) That through the School Board the ratepayers may spend their own money on their own education to any amount they think necessary, whilst through the Councils the work is cut short by a statutory limit on the rate. (2) That through the Councils they may subsidise sectarian proselytising institutions, but through the School Boards they may only aid unsectarian schools under their own control. (3) That if a School Board neglects the work, which is not only a local but a national duty, it may be promptly abolished, and the work entrusted to paid commissioners, but that the Council is under no obligation to do anything, and frequently does very little. (4) That in electing a School Board the ratepayers have a free choice, whilst ladies, people who are not ratepayers and others are excluded from the Council. It is well not to be led away by superficial aspects of the question, but to remember these and other underlying principles. These are reactionary times, and powerful forces are at work undermining the principles which more progressive days have established.

It is well to remember that the one great, consistent, unceasing force in educational politics is the ecclesiastical claim to control all schools in the interest of a sectarian propaganda, and that clerical control, apart from other defects, leads to inefficiency and stagnation. A theological test for teachers, for managers and for scholars is the principle upon which the great majority of schools and colleges are founded. The law has restrained the proselytising spirit, but it is always active and gaining new ground. The County Councils have had power for ten years to provide unsectarian training colleges, but their hands have been paralysed. The School Boards have been able to provide thousands of unsectarian schools, but it is only because they are protected by strict legal enactments. The law of 1876 made the municipal councils the mere slaves of clerical organisations in places where School Boards do not exist, their sole function being to compel the attendance of children at sectarian schools—they having no power to provide schools under public control. Since 1870 practically the whole cost of maintaining the clerical elementary schools has been transferred to the public purse without any change in their constitution. The secondary schools are gradually following the same happy destiny, and last year all sectarian evening schools were set free from the Conscience Clause and other restrictions imposed in 1870. There are hopes that the coming session may see this policy completed. The policy of last year's Bill was to abolish the existing powers of Town and County Councils and to set up a new authority in which the representation of the public would have a small share—as small as possible. Under the Bill of

1897 the country has already been divided into ecclesiastical areas, each governed by a Diocesan Association which distributes public money. The struggle which is going on is, in fact, how nearly can the new authority for all grades of education be assimilated to these bodies. The plausible argument against small areas which make so many people ready to subject the boroughs to the county is now used against the county in favour of a "province or union of counties," which in plain English means "diocese." The Government Bill of last year reduced the popular representation to a majority of one. Even that bare majority may not be in the next Bill; but it is not of much importance, for if the clerical influences outside and inside exert themselves they could obtain overwhelming control. In last year's Bill the new authority nominally had power to provide schools of its own; this is objected to in clerical circles, but it does not matter if the funds available are so restricted by statute that there will not be money enough to build schools, but only enough to subsidise those in existence.

Few people realise that the numerous demands presented to Lord Salisbury by the Archbishops in 1895, and which then created such a storm of popular indignation, have been quietly obtained with one exception. They were demands not in the interest of national education, but to strengthen and extend the clerical control over the education of the people. The field of education covered by the School Boards has been clipped and cut, many of their grants withdrawn and their prestige half destroyed; the University Colleges under popular control have been snubbed and refused any additional aid. The Town and County Councils have seen Bills introduced to deprive them of their powers and make them mere purse-bearers to hybrid authorities over whom they would have no real control. The power of the purse is almost nothing in such a connection, if the Councils desire to promote the education of the nation; for they would be but once more in the position occupied by the Imperial Parliament for so many years and by so many individuals to-day, of having no option between doing nothing for education or doing it through clerical channels.

The education question seems to be a terribly complicated matter, and there are many people interested in confusing the public mind, but one simple principle will guide us through the maze. However many new forms the problem takes, it is always the old contest between clerical control and popular control: between those who would spread education freely amongst all classes and those who would reserve it as a luxury for the rich; between those who think a liberal instruction of the industrial classes is a national benefit, and those who think that even a knowledge of reading and writing makes servants less serviceable. And the friends of progress can cling firmly to the principle of popular control. A democratic local self-government, with control over its own funds, master of its own destiny, may blunder at times, but will make progress, and irresistibly defeat the forces which have for centuries crippled the intellectual development of the nation. A true and simple test for all schemes and plans is, "Which plan will most effectively establish a genuine popular control?"

A. J. MUNDELLA.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

RECONCILIATION.

SIR,—While all liberal religious thinkers must esteem the motive underlying Mr. Gannett's plea as instanced by the quotations you make from his sermon in your leader of Dec. 7, will you permit me to point out what I feel to be a confusion of thought and consequent source of danger in the hopes Mr. Gannett so charitably raises?

He seems to confuse reconciliation with concession, charity with identity of opinion, a temper of the soul with a faculty of the mind. I would point out that the two belong to entirely different categories, and have distinct functions which it were well to bear in mind. For surely it is the clearness with which convictions are defined and the tenacity with which they are held that advances us in the realm of conscience and knowledge, while it is the function of charity to render possible without unchristian friction that intercourse between these convictions which is essential to the selective process. I cannot help thinking that Mr. Gannett's object were better served by accentuating the distinctions that render charity so necessary than by falling on a vague comprehensiveness that robs charity of its *raison d'être*.

Reduced to a process, Mr. Gannett's purpose is to increase the connotation of orthodoxy by diminishing the denotation of distinctive heresies. Whether this is more than a mere verbal exercise depends, not on the spirit of charity—which has nothing to do with it—but on the degree of reality which the heresies have for those who hold them. You quote Dr. Gladden as resembling Mr. Gannett's appeal to the Germans playing the Marseillaise while the French cheer them. Such an exchange of courtesies would not make the one less German or the other less French. Nationality is not abolished with a lute, nor even by the fact that all nations are comprehended under the general termMan. By all means let us pipe each other's national airs in pursuance of peace; let the fact of Brotherhood give us pause on the eve of strife, and the "Four Great Liberal Principles" promote what harmony they can. But it is more than harmony, more than peace, that Mr. Gannett and Dr. Gladden desire; it is homogeneity, while the course of progress appears to be in the opposite direction.

To disregard this tendency is perilous. Nothing is more devitalising than a limp comprehensiveness. Especially is this so in England, where, side by side with "the beautiful expansion of the old dogmas," there is an official recognition of those dogmas which stamps expansion, within the pale of that recognition, with insincerity. Most of the positions which Mr. Gannett takes in the passages you quote on p. 777 of your penultimate are typical of positions taken by hundreds of ministers in that Babel of conflicting convictions, the Established Church, and are as fatal to moral clearness as any other form of slovenliness. To take but one example—at random—"There are Trinities, if one value such a computation and term, which all of us can believe in, and all of us do." From the context, this appears to be put forward as a basis of reconciliation with Trinitarians. *What* "trinities" has Mr. Gannett in mind? the mere tendency of some things to group themselves in threes? This is childish, and, so far as reconciliation is concerned, the "New" as well as the "Old Orthodox" in this country would very soon explain that it is not "the trinities" they are concerned about, but The Trinity, and surely no liberal religious thinker can patiently contemplate reconciliation with the Fiction of Nicea?

Quâ charity distinctions are, no doubt, accidents, but *quâ* distinctions they are vital. We can love our neighbour without speaking his language, and it certainly will not promote a universal language to speak our own tongue badly. To reduce all languages to a few primitive roots may seem a gain to the schoolboy, but is not calculated to circulate ideas. In the region of convictions a comprehensiveness that proceeds by narrowing the denotation is a danger as well as a weakness. Reduced to the general principle of worship the Christian conscience would have undergone no outrage in sacrificing to Diana; while the altar "to the unknown God"—a fair example of Mr. Gannett's connotative method where it approaches "the new Agnosticism"—was the mark of a decadent nation, not of the New Force.

A great deal of false sentiment in this regard is current to-day—as false as that of the bishop who pleaded eloquently for a "sinking of differences" until someone suggested a sinking of funds. By all means let charity save us from fanaticism. Let us have as much as we can of that temper of fairness to positions other than our own which the spirit of Jesus engenders and the cause of progress makes imperative. But in the sphere of the convictions on which we act we want neither "mistiness of thought" nor "blurring of phrases," but clear realisation, definite statement, tenacious grip, and resolute action. It is well, indeed, to "move in charity"; let us not forget to "turn upon the poles of truth."

Dec. 14. THOMAS J. HARDY.

[It is perhaps our fault, because we did not present Mr. Gannett's argument with sufficient clearness; but our correspondent does not appear to us to do justice to the striking sermon, from which we quoted. It is no "limp comprehensiveness" for which Mr. Gannett pleads, but the recognition of definite changes of doctrinal conviction, which from different sides are making for a true unity of thought. Neither does he applaud the "mistiness of thought" and "blurring of phrases" which have marked the earlier steps of the "New Orthodox" teaching. He says in so many words that while Orthodoxy is bound to grow more and more liberal, "it will become, as it much needs to become, more honest, more bravely outspoken, less afraid to identify its cause with the cause of its heretic." With the questions raised by the inclusion of varieties of teaching within the Creed-bound Church of England Mr. Gannett does not deal. The Atlantic unfortunately divides our preacher of "Reconciliation" from his critic, but if in the course of time he should be inclined to make some response, we need hardly say that we shall be delighted to receive a letter from Mr. Gannett.—Ed. INQ.]

UNITARIAN STUDENTS AT CARMARTHEN COLLEGE.

SIR,—In a little book on the above subject, just issued by the Rev. R. J. Jones, of Aberdare, the author refers to the *Oriel* of Dr. Pan Jones, of Mostyn, as his most valuable help. Will you allow me to explain that *Oriel Caerfyrddin* is the title of a work relating to the history of the Presbyterian College during the last hundred years—a work that has not yet been published; and that what Mr. Jones is really indebted to is a list of nineteenth-century students which I supplied to Dr. Pan about eighteen months ago for the purposes of his work, and which Mr. Jones—having procured a copy—has now utilised for publication without the permission of either Dr. Pan or myself.

If Mr. Jones had delayed publication for a few months—until the *Oriel* had appeared—his little book, which is sufficiently interesting, would have received nothing but welcome from me. As it is, I feel it to be a plain duty to protest against the use he has made of what is as yet private material; and, inasmuch as I may myself publish hereafter a work covering the field with which Mr. Jones has dealt, I think I am entitled to protect myself from future imputations of plagiarism by stating that, with few exceptions, all the leading facts which Mr. Jones has registered have long been in my possession, as may be partly inferred from the prefaces to some of the authorities in his list.

I will say no more, except that Mr. Jones in his biographical notice of myself has mis-stated some of the facts, having not communicated with me in regard to the work he had in hand.

WALTER J. EVANS,
Principal of the Presbyterian
Dec. 21. College.

MR. JONES'S REPLY.

Through the kindness of the Editor I have been allowed the privilege of reading the foregoing letter before it is published, and I have done so with some surprise. To say the least of it, the letter is pungent enough, and would imply that I have been guilty of a sin of enormous magnitude. If I have transgressed, I have done so quite unwittingly.

Let the reader judge. I am frequently appealed to for information about Unitarianism in Wales. Some twelve months ago Dr. Pan Jones called upon me soliciting help for his work, referred to in Principal Evans's letter; shortly after, Mr. Tobit Evans wrote asking for similar help, and these have not been the only ones, even of late; so it occurred to me, as Mr. Tobit Evans was then Editor of the Carmarthen *Journal*, that I could help all and relieve myself of much further trouble by having my notes published in the *Journal*. This was done, and these notes, corrected and amplified, make up the little book which has given such offence.

Anyone reading Principal Evans's letter might infer that I had appropriated the bulk of Dr. Pan's work, as well as the "leading facts" of the Principal's projected work, whereas I have never seen a single line of the one or the other—neither being yet published. The amount of my indebtedness—let the reader note this carefully—is limited to the *bare list* of printed names of students, with the dates of their admission to college. This so-called "private material," which the Principal says he supplied to Dr. Pan, I could have got myself for the asking. He is temporary custodian of the College Records, and he would not, I feel sure, refuse to favour me any more than he did Dr. Pan. Out of this "bare list" I picked out the Unitarian names—a mere fraction of the whole—with the idea chiefly of helping others, and never dreaming I was trespassing on anybody's preserves. Whatever "leading facts" Mr. E. may have in common with me have probably been common property long ago, and he can easily forestall any "imputation of plagiarism" by giving his authorities. This I have tried to do.

R. JENKIN JONES.

THE TARGUMS.

SIR,—In his letter in your last issue Mr. Weatherall repeats, in more prolix form, what he had already said in his first notice of my address. In reply I might be content simply to refer him to my last letter, and to ask your readers to refer to my address and compare his criticism with the address itself. I venture to say they would agree with me that his review is, in no sense, a true estimate of it. I will now only further say: (i.) It is a pity Mr. W. did not read my paper more carefully before attempting to criticise it. I pointed out last time one instance in which his carelessness had misled him. He now tells me, with that fondness for gratuitous information of which he is so lavish, that the Aramaic of the Bible is not Babylonian, but was acquired in Palestine. If he had taken the trouble to read my address he would have seen on p. 6 that I refer to the prevalence of Aramaic in Palestine. It is difficult to understand what Mr. W. really does mean; but I imagine he stands alone if he supposes that the Jews returned from Babylon to learn Aramaic for the first time in Palestine. I have stated in my address what I believe to be the facts concerning the transition from Hebrew to Aramaic, and I think most of my readers will admit that I have given a reasonable explanation of a remarkable change which undoubtedly took place. I will not discuss the matter further with Mr. W.

(ii.) Again, he says that I give the Targums an antiquity greater than they are entitled to. I state on p. 8 that the period during which the Targums now extant arose extends from the second to the twelfth century A.D.; and I say on p. 5 that we can say with certainty that they represent interpretations of the Old Testament text handed down from soon after the Captivity. This is quite in accordance with the opinions of modern scholars. Buhl, for example, says it is difficult to fix their dates, but they partly represent matter of a much earlier period than the actually writing, "especially the Targums on the Law and the Prophets, *whose oldest layers may have originated in the very earliest synagogical readings.*" (Canon and Text, Eng. trans. p. 170. Italics mine.) This is also Deutsch's opinion. Indeed, it is the opinion of all who have studied the question. De Wette, no very conservative critic, protested in his day against the prevailing theories of their extreme modernity. (De Wette-Schrader, Einl. p. 124.) Mr. W., while finding fault with me, puts himself in a corner safe from attack, for he does not venture to mention any dates whatever, but deals in generalities which may mean anything—or nothing. I decline to discuss the matter with him further.

(iii.) Mr. W. believes that not only the Targums, but other versions also are "collusive witnesses." Whatever he may mean by that, one thing is clear, that the versions form a steady safeguard against the destructive attacks of modern subjective criticism on the Massoretic text; and the man who disregards their warning is certain to go wrong. If Mr. W. chooses that fatuous method, it is but in harmony with the perversity of his persistent misrepresentations of my address. But we may hope that when the present fever that afflicts our critics is over, the sober survivors will find that even the Targums are valuable as subordinate witnesses to the validity of the Massoretic text.

This is the last notice I shall take of Mr. W.'s communication to you. From the examples I have given, it will be seen what fitness he has to deal with the subject. My address is printed, and your readers can judge for themselves between me and my carping critic. J. E. MANNING.

Sheffield, Dec. 30.

THE WOMEN'S MEMORIAL TO QUEEN VICTORIA.

SIR,—We venture to ask you to kindly accord a space for an appeal which we are making to the clergy of all denominations. Sunday, Jan. 26, will be a day on which the thoughts of all our fellow-countrymen will turn with love and gratitude to the memory of Queen Victoria. We are, therefore, asking that on this Sunday collections should be made in every church in aid of the "Jubilee Institute for Nurses," which the late Queen founded, and towards which she made the magnificent donation of £70,000. A Committee representative of all creeds and classes in the community has been formed to promote a great national subscription that shall complete the noble work which Queen Victoria inaugurated. It would be impossible to exaggerate the service which the Queen's nurses are rendering to the sick poor, and we think it would be hard to find a more appropriate object for the support of all her people than the one for which we plead. We should be very glad to give the fullest particulars to any clergyman who may be kind enough to comply with our request, and to supply leaflets for distribution explaining the work of the Queen's nurses.

ERNEST FLOWER, }
HAROLD BOULTON, } Hon. Secs.
120, Victoria-street, S.W., Dec. 16.

Queen Victoria gave the £70,000, which was the Women's Jubilee Offering to her in 1887, to establish the "Queen Victoria's Jubilee Institute for Nurses," the object of which is to train nurses to attend the sick poor in their own homes. There are now nearly 900 Queen's nurses engaged in this work. The Queen's gift produces an income of £2,100 a year, and this is increased by annual subscriptions to £6,000; but the expenditure is now over £8,000, and there is abundant scope for extending the work, if an adequate income could be secured. Hence this appeal for the Endowment Fund.

Queen Alexandra is now Patron of the

Institute. The President of the Council is the Master of St. Katherine's. The Vice-President is Mr. William Rathbone. The appeal for the Endowment Fund is supported by Miss Florence Nightingale. The Hon. Sydney Holland and Mr. Howard Morley are the hon. treasurers, who will be glad to receive donations at the office of the Fund, 64, Cannon-street, E.C. Cheques and postal orders should be crossed "Glyn Mills, Currie and Co., account The Queen's Nurses Endowment Fund."

LONDON DISTRICT UNITARIAN SOCIETY.

SIR,—It may interest your London readers to know that on closing my accounts for the year 1901, I find that out of all the Unitarians in London and district less than 200 subscribe to this Society, now established over half-a-century, and that I have received collections during the past year from only seven churches.

In the early part of the year a considerable sum was raised to pay off the debt due to the late Treasurer, but unless other members of our churches show, in a substantial manner, a much greater interest in the Society's work, it will not be long before another appeal will have to be made.

At the autumn meeting much advice was tendered to the Society as to the course to be pursued in the future, which advice the Executive Committee are now busy considering, but I did not receive any offers of pecuniary assistance to enable that advice to be adopted.

An annual subscription of 5s. constitutes membership of the Society, all of whose officers are entirely honorary, so that the expenses are practically nominal. May I suggest that those who do not already subscribe should do so? Small as well as large amounts are needed.

THOMAS H. TERRY, Hon. Treasurer.
89, Tierney-road, Streatham-hill, S.W.
Jan. 1.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdeen.—On Dec. 28 the annual Sunday-school soirée was held. The number present (over 200) was larger than on any former occasion. After tea, a mixed programme of recitations, vocal and instrumental music, furnished by scholars, was gone through. A drama, entitled *The Lordly, Lofty, Lovable Boy*, written by the Rev. Alexander Webster, was performed, and proved very entertaining. There were several part songs and choruses in the drama, and these were well rendered by a juvenile choir, trained by Mr. R. Davidson, organist. As usual, there was a distribution of prize books (115 in all), eleven being for perfect attendance during the year.

Astley.—The annual tea-party and entertainment was held on Christmas Day. Prizes were presented to the scholars by the superintendent, Mr. M. Stringfellow. Glees and songs were rendered by the choir, carols and readings by the scholars. The meeting was addressed by the Rev. Peter Holt, chairman. A tablet to the memory of the late Superintendent, Mr. James Grundy, who had held office forty years, has been erected in the chapel by the congregation.

Blackpool: South Shore.—The Christmas tea-party was held on Boxing Day, and the attendance was so good that a supplemental tea had to be arranged. After tea Mr. William Bland occupied the chair, and a varied entertainment was given by a number of friends, and much enjoyed by the audience.

Capelybryn.—Christmas was solemnised by the usual annual meeting of the Sunday-schools of Capelybryn and Sychbant. Owing partly to the severity of the weather, there was not a very large attendance. The minister, the Rev. J. Davies, catechised each school in turn on a chapter of Scripture, and expressed himself satisfied both with the recital and the answers received. Afterwards the certificates gained last spring for proficiency in religious knowledge, under the South Wales Unitarian Association, were distributed to the successful candidates.

Chorley.—On Sunday evening last the Rev. A. Doel completed his course of open lectures for the people. In these lectures Mr. Doel dealt with the necessity for more careful physical, mental, and moral education. Last Sunday the subject was "Fore and Aft." The great material, social, moral, and religious forces which have created the civilisation of the past, and which may greatly enlarge the civilisation of the future, were dealt with. These lectures have been well attended and greatly appreciated. The Christmas tea and entertainment was very successful. Mr. W. H. Sutcliffe presided, and Mr. W. M. Gillibrand distributed purses for regular attendance at Sunday-school. The Rev. A. Doel gave an encouraging address, and a spirit of hope for the future characterised the meeting.

Cirencester.—On New Year's Eve the school children and their friends had a happy party with a Christmas tree, followed by the distribution of prizes and presents.

Colne (Resignation).—The Rev. T. Leyland has resigned, on account of ill-health, the pulpit of the Stanley-street Church.

Horwich.—The annual Christmas party and entertainment took place on Saturday, Dec. 28, the chief item in the entertainment being the play *Robin Hood*, by the Rev. H. W. Hawkes. At the conclusion of the programme Father Christmas appeared to unveil a "Christmas tree," sent by a good friend of the school.

Ipswich.—During the month of December the Rev. Lucking Tavener has delivered a special series of sermons upon subjects suggested by his visit to Rome in 1900. The lessons to be learnt from a study of the early days of Christianity in Rome were earnestly and ably enforced in the sermons on the Ancient Roman Forum, the Colosseum and the Catacombs. Then followed sermons upon St. Peter's and Giordano Bruno the Martyr, the latter being of special interest to Unitarians as the story of one of the first leaders of the movement for perfect liberty of thought in religious matters. The services have been attended by large congregations, and the impression made by the sermons has been deepened by Mr. Tavener's photographs and sketches which have been displayed in the schoolroom after some of the services. The series of sketches in the Catacombs evoked considerable interest. Mr. Tavener's visit to Italy has already provided material for several lantern lectures, and another on Rome is to be delivered shortly.

Leeds: Hunslet.—On Dec. 30 Miss Thornton gave a high-class concert in the schoolroom on behalf of the church funds. There was a good audience, which for two and a-half hours enjoyed a fine musical treat.

Liverpool: Ancient Chapel of Toxteth.—On New Year's Eve a service was held at eight o'clock in the meeting-room, and was largely attended. The Rev. R. A. Armstrong conducted the first part of the service, and as part of one of the lessons read Tennyson's "Ring out, wild bells." The Rev. W. J. Jupp, in the course of a most helpful address, read Christina Rossetti's "Up-hill" and Lowell's "Longing." It was a beautiful and impressive service.

London: Bermondsey.—The Christmas tea and anniversary meeting of the Band of Hope was held on Monday last. After various games had been enjoyed, the Superintendent, Mr. A. W. Harris, presented a brief report of the year, and interesting addresses were given by the Rev. T. E. M. Edwards, and Messrs. J. Bredall and H. Titford. At the close 23 medals and 27 prizes were distributed by Mr. Edwards. Thanks are due to the visitors, and to the friends who kindly sent contributions to the cost of the entertainment and prizes.

London: Little Portland-street Chapel.—The Rev. Stopford A. Brooke, M.A., preached at this chapel on Christmas Day. Christmas hymns were chosen, and before the sermon three carols were very well rendered by the choir, especially the last, to the tune of the beautiful old German air, "Heilige Nacht." Taking for his text "Glory to God in the highest. Peace on earth and good will to men" (the words which had been selected to decorate the chapel), Mr. Brooke said that Christmas observances still maintained included some of the best elements in the worship of our heathen forefathers, which gave a sense of continuity in the sentiments of our nation. It would, he said, be well for us if we had not lost some of the savage virtues of our heathen ancestors. Our civilisation was corrupted by greed and by over-competition, the sense of honour was all but dead amongst us, the reverence of women was loosened, the duties of home were neglected. He then urged the observance of Christmas as a time of pleasure and happiness. It was the time when rich and poor came closer together, and he had no more sympathy with those who said it was a remnant of Popery than with those who objected that music and dancing did not come into the Puritan view of life. This view was pitiable in its selfishness. All affections should be deepened and strengthened by love, specially shown at Christmastide, and those who were lonely and sorrowful would find themselves less solitary and more comforted the more they tried to live for and love others at this time of year. For joy was at the heart of the religion of Christ—joy in saving and blessing the world—though it was at the cost of his own sorrow and death. In spite of the bad weather there was a very fair congregation, about 300 being present, although the notice had been rather short. A collection was made for the Honor Club, in which Mr. Brooke is so much interested.

London: Plumstead.—The first half of the winter programme of work has closed with a very satisfactory record. The special course of sermons by the Rev. L. Jenkins Jones brought increased congregations, and the week-evening lantern lectures have been well attended and very helpful and encouraging "socials" have been held. On Dec. 19 the choir gave a charming rendering (in character) of the cantata "Merlin, or the Charmed Oak," to a crowded audience. On Dec. 23, at the Children's Christmas party, some of the little ones acted *Cinderella* with great *éclat*. On Boxing Day Mr. and Mrs. H. Burrows entertained the congregation when a large party assembled, and on New Year's Eve, on the invitation of the choir, a goodly number gathered to welcome the New Year.

Moretonhampstead.—The annual school tea-party and Christmas treat took place in the Smethurst schoolroom on Dec. 27. A Christmas tree, provided by the generosity of Mr. T. B. Bowring, Mrs. Smethurst, and Mrs. Toms, was followed by a distribution of prizes, an address being given by the Rev. A. Lancaster.

Newchurch.—On Friday, Dec. 27, Mr. John Harwood, of Manchester, gave his recital of "The Christmas Carol." Although only a few weeks had elapsed since his previous visit to Newchurch, Mr. Harwood attracted a large and enthusiastic audience. At various parts of the recital many of those present signified, in no half-hearted way, their appreciation of the manner in which incidents, both amusing and pathetic, were rendered. The financial results were highly satisfactory, and the profits will be devoted to providing a treat for the poor children of the neighbourhood.

BE honest with yourself whatever the temptation. Say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world, insincerity is the most dangerous.—*J. A. Froude.*

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DEATHS.

POWELL—On the 24th December, 1901, at Tan-y-bryn, Aberystwyth, Laura Hirtzel, daughter of the late Commander George Eyre Powell, R.N., and Catherine Kingdon (Exeter), his wife, Colyton, Devon, and aunt to George Eyre and Catherine Powell Evans. A life-long member of George's Meeting, Colyton.

OUR CALENDAR.

SUNDAY, January 5.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boys' Own Brigade Service, "Putting on our Armour," 3 P.M., Children's New Year's Service, and 7 P.M., "Newness," Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., "Glad Adventurors," 12, New Year Communion, and 7 P.M., "The Light of Asia," Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, M.A., and 7 P.M., Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS. Morning, "Thoughts for the New Year." Communion after Morning Service.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. E. WILKES SMITH.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. JAMES HARWOOD.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M. Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Mrs. RAWLINGS.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. D. AMOS.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CENTRAL POSTAL MISSION.—RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY-GREEN, E. Sunday afternoon, January 5th, 5 o'clock. Subject, "The Meaning and Mission of Christ, Rev. G. CRITCHLEY, B.A.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Jan. 5th, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Jan. 5th, at 11.15 A.M.

MR. JOHN HARWOOD is prepared to give DRAMATIC RECITALS of two hours duration from Dickens's "Christmas Carol," "The Cricket on the Hearth" (original adaptations), Shakspere, Colman, Sheridan, and other authors; also a novel Lecture, entitled "The Art of Public Recitation: its Humours and Difficulties—a Leaf from my Own Experience," followed by one hour of illustrative Recitals, to Societies connected with Unitarian or Free Churches, upon exceptional terms and without risk.—Address, Fair View, Pendleton, Manchester.

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NOTES OF THE WEEK.

THE "Essex Hall Year Book for 1902" is now issued, and is as full as ever of concise and accurate information concerning our Churches, Associations, Colleges, and other Societies and Institutions. It is pleasant to find a new feature in the two pages devoted to the International Council of Unitarian and other Liberal Religious Thinkers and Workers. The list of congregations contains 362 places of worship, including mission rooms and hired halls: 283 in England, 39 in Ireland, 8 in Scotland, and 32 in Wales. The list of ministers contains 366 names, including a few laymen. Of these 292 are in charge of congregations, 14 have other professional employment, and 44 have retired owing to infirmity or other reasons. Twelve new names appear in the list for the first time this year, including one former Congregational and one Methodist minister, and one Church of England clergyman. The "Year Book" is published, for 1s. net., at Essex Hall, Essex street, Strand, W.C.

WE would again call attention to the public meeting to be held next Friday evening, in the Royal Victoria Hall, Waterloo-road, which is on the tram line, not far from Waterloo Station. The meeting is organised by the National Unitarian Temperance Association, and is to be addressed by Mrs. Ormiston Chant and Mr. Fred. Maddison. Additional attractions are promised by soloists, and Mr. D. S. Miller, who is to give a special performance on his set of Ninety Canadian Sleigh Bells. The Rev. Frederic Allen will preside. Admission is free up to 8.30 when the meeting begins, after which charges ranging from 1s. to 1d. will be made, according to the seats desired.

THE first of the new series of the Rev. R. A. Armstrong's "Sermons for the Day," issued this month (Liverpool Booksellers' Company, 70, Lord-street, Liverpool, 1d. monthly), is an earnest plea "For Good Will and Peace." Preaching in Hope-street Church on "Peace Sunday," Mr. Armstrong took the familiar Christmas text, and then—quoting Lord Rosebery's recent words, "You must remember one great fact, that war is a horrible thing, however you look at it, in every detail of it. It is a horrible, unspeakable outrage on humanity"—pressed home the implication of these words, and proceeded to plead with great force that all men should strive after "good will," out of which alone peace could grow.

The duty of duties now resting, I will not say on every English politician, but on every English patriot and Christian, is to pray and strive for the spirit of good will. There has been generated in these last sad years much passion, much irritation in the breasts of many, passion against those who have had the temerity to resist the might of England in the field, irritation against neighbours at home who have taken a different view of duty and justice from our own. Now these emotions must be mastered and got under first of all, if we are to have an atmosphere of good will, and out of an atmosphere of good will to generate a just and lasting peace. It is not a question whether there has or has not been ground for passion or irritation. The point is to recognise that out of passion and irritation wisdom and justice cannot be born. They blind the mind and obscure the judgment. And so each one of us, first of all in his own heart, has to strive to root out these unwholesome growths. And the more individual hearts are cleared of them, the more nearly will the great national heart come to be a sanctuary of good will and a spring of justice and compassion.

In a prefatory note to the sermon, Mr. Armstrong says:—"The difficulty in the advancement of unpopular views is that the hearer or reader so often jumps to the conclusion that something is meant other than what is said, or even honestly supposes that something has been said which has neither been said nor even remotely implied. Thus some hearers of the present sermon have, I understand, complained of it that it casts blame on our soldiers in South Africa. Yet there is not a single phrase in it which will bear such a construction, nor were any such criticisms in my thoughts. On the contrary, I am full of sympathy and sorrow for the sufferings of our own folk. May I ask the reader then always to judge me by what I really say, and not by what it is thought likely I may have said?" There is much more in the sermon which we should have been glad to quote, as to the right temper in which to judge of our enemies, but we must be content to urge men of "good will" to procure the sermon and quietly read it for themselves.

THE Rev. Charles Hargrove's New Year's sermon, in this month's *Mill Hill Pulpil*, is on "Self-Culture, the Business of our Lives," and taking for text, Ephes. iv. 13, "Till we all attain unto the perfect man," quotes on the title-page the following sentences from Channing's "Self-Culture":—"Let us resolve deliberately and solemnly that we will make the most and the best of the powers which God has given us. This is our solemn duty, this should be our great end." This January sermon is No. 4 of the tenth volume of the *Mill Hill Pulpit*. Annual subscriptions (1s. 6d. post free) should be sent to Mr. C. Stainer, 82, Ravenswood-terrace, Hyde Park, Leeds.

PROFESSOR E. MONTET, of Geneva, who was one of our welcome guests at the International Council meetings in Whitweek last year, contributed to the October number of the *Asiatic Quarterly Review* a most interesting article on "A Special Mission to Morocco." Ten years ago, at the International Congress of Orientals in London, Dr. Montet first planned a visit to a Musulman country in order to gain first hand knowledge of the present religious condition of Islam; and in October, 1900, accompanied by a friend and former pupil, Mr. E. Soudan, a Swiss artillery officer, Dr. Montet was able to start on his journey to Morocco, the most conservative as well as the most backward country of Islam. The travellers and their caravan penetrated far into that little-visited country, having some strange experiences and facing not a few risks in a wild and miserably misgoverned country. The lieutenant made a number of valuable topographical observations, and came to the conclusion that the maps of the country are very faulty. "The southern range of the great Atlas," Dr. Montet says, "should be placed from twenty to thirty miles more to the north."

STARTING from Tangier on Nov. 15, 1900, Dr. Montet and his party first travelled along the coast southward, as far as Mazagan, which was reached on Dec. 9. Thence they struck inland for Marakesh (Morocco), and reached the southern capital on Dec. 14. On the way, after leaving Mazagan, they had crossed the desert plateau of Gentour: "The great Atlas range appeared before us in all its splendour, and is more imposing than the Alps; it is at this time of the year entirely covered with snow." At Marakesh Dr. Montet secured much valuable material for the work he is preparing on Islam and its religious propaganda. The return journey to the coast was made to

Mogador, by an unaccustomed route, along the base of the lesser chain of the Atlas mountains. At Tiggi, which the party left on Dec. 28, the Kaid's slaves questioned their men, asking why they, being Musulmans, served Christians, and received the reply: "We serve them because they are just, fulfil what they promise, and pay what they owe." Reaching Mogador on Dec. 30, they rested there for a couple of days to see the new year in, and welcome the new century, and then proceeded north again along the coast. Dr. Montet had intended to visit Fez, but was prevented by the rains of January and February, and on March 8 he quitted Morocco and devoted the rest of the month to the chief religious centres of Algeria and Tunis, reaching home at the beginning of April.

DR. MONTET'S October article is descriptive of the journey, and of the country, of which the administration is said to be worse even than that of the Turks. The results of the journey, from the point of view of religion, Dr. Montet reserves for a special and exhaustive report, to which we shall look forward with great interest; and already in the January number of the *Asiatic Quarterly*, in an article on "The Religious Orders of Morocco," we have a summary of the Memoir hereafter to be published. This article contains notes on a number of Orders, of various age, some quite recent, others dating back many centuries. They have now no political power in the country, but great religious influence, especially directed towards the worship of saints, which holds a large place in Moroccan religion. There is, Dr. Montet says, a strong instinct for association among the people, and he looks to the development of this "democratic principle of association and co-operation" as the one hope for the rescue of the country from its present state of semi-barbarism. Dr. Montet has for some years been contributing to the *Asiatic Quarterly* a regular "Report on Semitic Studies," and he refers to his quarterly Report of October, 1898, for a comparison between the Mussulman and Catholic Religious Orders.

WHEN we published our notes last week on the new *Unitarian World*, we had not yet been informed that the *New Kingdom* with which, it is stated in the first number, a friendly amalgamation has been effected, was still to preserve, in part at least, its separate individuality. Thus we have not only the *Unitarian World* pure and simple, but also *The New Kingdom, The Northern Edition of the "Unitarian World,"* published by W. Hough and Sons, 2, Swan-court, 69, Market-street, Manchester, with a separate cover and advertisements, and a four-page supplement of news and notes, "In the Field," inserted. The January number also has a special four-page illustrated supplement on the "Old Warrington Academy," by the Rev. W. Blazeby. Another issue of the *Unitarian World* comes to us from Wales, issued by the Rev. W. Tudor Jones, Unitarian Church, Swansea, with the cover devoted to local advertisements, and four extra pages inserted for congregational announcements and notes.

IN the Royal Academy Autumn Exhibition of Old Masters which opend at Burlington House on Monday, there is a great variety of interest, including two rooms devoted to Claude, and ranging from the "Four Peasants" of Velazques (169) to "The Trinity" of Botticelli (152), in which amid the strange ecclesiastical conventions human nature also comes out in the circle of jolly little cherub faces. There are some very fine portraits, including "Dr. Thomas Linacre," from All Souls' College, Oxford (165), a Holbein from Worcester College (168), and a Sir Antonio More (219). Some of the landscapes are very quaint. One of the most striking of the pictures is "The Misers" (24), by Quentin Matsys.

MR. ONSLOW FORD, R.A., who died on Dec. 23, not fifty years of age, was a Londoner by birth. Early in his career as an artist he abandoned painting for sculpture, and quickly made a reputation for great skill in portraiture as well as for exquisite workmanship and poetic imagination. His famous "Shelley Memorial," now in University College, Oxford, was exhibited in the Academy of 1892. "Peace," "Folly," "Echo," "Applause," "Gladness," "Music" were among his imaginative works. His statue of Sir Rowland Hill, executed before he was thirty, is in the Royal Exchange; his "Sir Henry Irving, as Hamlet," in the Guildhall. Of Gladstone, Gordon, Jowett, Dale, Huxley, and many others he has left striking memorials in statue or bust. His "Memorial to Queen Victoria," exhibited in last year's Academy, is now at Manchester. It was in preparation for this that he executed his most successful bust of the Queen. Three days after Ford, the venerable Sir J. Noel Paton, the King's Limner for Scotland, passed away at Edinburgh, a popular painter of sacred and romantic subjects, followed two days later by David Law, also a Scotchman, and well known as a water-colour painter and etcher.

WE quoted last week a resolution of the Brahmo Somaj Committee in Calcutta, on the death of the Rev. S. Fletcher Williams, and in the last Indian papers which have reached us we find further evidence of how deeply our brethren there feel with us the common loss we have sustained. Thus in the *Indian Messenger* of Dec. 15 we read:—

The early death of Mr. Williams, who during his stay here had made himself thoroughly acquainted with the religious situation of the country, as is so conspicuously manifested in his masterly report to the British and Foreign Unitarian Association, on his "Experience and Work in India," and who had won the esteem, admiration and love of many, not only in the Brahmo Samaj, but outside its pale, is an irreparable loss to our cause. We had been looking forward for him, and he himself was looking forward, to many years of usefulness and unabated activity which would have been exerted at least as much on behalf of the Brahmo Samaj as for the community to which he belonged. The cause of the Brahmo Samaj was looked upon by him as his own cause. We looked upon him as one of our men. Indeed, the thought that he killed himself in his unresting exertions on behalf of the Brahmo Samaj, makes the pain all the more poignant to us. We were hoping that he would be a living link of connection between the theists of Great Britain and India. Mr. Williams intended to go round in a lecturing tour throughout England in order to awaken greater interest among the Unitarians in the work of the Brahmo Samaj. But Providence willed it otherwise. . . . May his soul rest in peace and may we continue to cherish worthily the memory of him who came and loved, and laboured for us so unselfishly, and has left behind him an image of a life of faith, hope, charity and humility.

Other papers contain similar expressions of grateful appreciation and sorrow.

THAT some progress has been made in the matter of the adequate support of ministers may be seen from the following item of "Liverpool News One Hundred Years Ago," reprinted in the *Liverpool Daily Post* from a local paper of Jan 7, 1802:—

Mr. Stock's donation of £10 each to ten curates of the Church of England, with large families, whose respective incomes do not exceed £40 per annum, was adjudged to be given to the following persons:—Cornelius Copner, Hargave Chapel, Cheshire, aged forty-one, ten children, income £25 per annum; John Hughes, Denbighshire, aged forty-two, seven children, income £30; John Jones, Glamorganshire, aged seventy-one, eleven children, income £40, blind; Joseph Rooke, Barmby, Yorkshire, aged thirty-four, three children, income £20.

AMONG the January magazines we note that the *Sunday Strand* opens with an article by Mr. Alfred T. Story on "Some Great Modern Pictures in the Walker Art Gallery, Liverpool," which includes illustrations of Holman Hunt's "Triumph of the Innocents," Faed's "In the Time of War" and "When the Children are asleep," Calderon's "Ruth and Naomi," Leighton's "Elijah in the Wilderness," Henry Holiday's "Dante and Beatrice." and Rossetti's "Dante's Dream." *Scribner's* contains a first paper on "The American 'Commercial Invasion' of Europe," by Mr. Frank A. Vanderlip, formerly Assistant Secretary of the Treasury. In the *English Illustrated*, Mr. I. Zangwill writes on "The Commercial Future of Palestine," and Mr. Lewis Melville on "Thackeray's London." In *Cornhill* there is the second paper on "Thackeray in the United States," with some more of his most amusing sketches.

GIFTED as we are with the perilous privilege of free-will, so that while birds are by instinct impelled to do what they know not, we know the law and often transgress it, still are we, too, even our passions and our follies, somehow included in God's Order; and though we made for ourselves trouble, and go about to fashion our own miseries, yet we do not escape the Order, which includes all, and is beneficent because it is divine—for all things are the outcome of its own self, and so the good of all is identical with God's own good, which is and must be for ever. —*Charles Hargrove.*

THE impalpable thoughts that we think leave their mark upon the brain and set up connections between the nerve cells, and the cerebrum grows to the uses it is earliest and most constantly put to The formation of habits is the chief means by which we modify the original hereditary disposition of the child until it becomes the character of the man. Habits of thought are as truly and readily and often unconsciously established as habits of body.—"*The Unconscious Mind.*"

LITERATURE.

A MINISTER OF GOD.*

MR. DAVIS has earned the thanks of all who cherish the memory and the teaching of Mr. Thom by another piece of loving service excellently performed. Six years ago he gave us, in the volume entitled "A Spiritual Faith" (now out of print), a last instalment of the discourses preached by Mr. Thom in the discharge of his regular ministry, then first printed from his manuscripts. The volume before us contains a series of brief selections from sermons preached on special occasions, and separately printed during the author's lifetime, many of which are now very scarce and difficult to find. These sermons deal predominantly with the idea and work of the Church and its ministry, and the relation of both to public needs and efforts. And it is this persistent characteristic which makes the book (as the editor says) one very specially for ministers, though not for them only. But, largely owing to the occasional nature of these utterances, there is in them a force and a fire, a throb of vibrating personality, compared with which the analytical power and the spiritual elevation of the "Laws of Life" seem to produce somewhat of a *lumen siccum*. For that, I think, is their effect: the light is searching and isolating. A friend once described the effect of the study of Spinoza upon the student, as making him feel as if he lived in a glass house; and the reader of Mr. Thom's sermons sometimes feels like a naked soul in a rare atmosphere.

But the air into which this book introduces us, though keen and bracing, is intensely charged with human interests. Everything Mr. Thom says here about our Church-life, and its strength and its weakness, is as true as ever it was. The break in his ministry, 1854 to 1857, caused him to consider with fresh and anxious assiduity, the conditions of a Free Church and its work, of a Liberal preacher and his task; and the words in which he states the case in the "Preacher and the Church" are still the truest that I know. And all that one may read here of the Church in relation to material wealth and spiritual poverty, fulness of bread and leanness of soul—to the unchurched and the "submerged"—especially in the sermon on "Religion, the Church, and the People" here reprinted, we are glad to see, in its entirety, is of the highest and best sort, for minister and layman alike. This sermon is a vivid summary of the views and contentions most characteristic of the preacher, and the passages in which social questions are discussed are models of strenuous expression and penetrating wisdom.

From the order and grouping of the selections before us, it is not difficult to indicate the range of Mr. Thom's thought on the aims of the Church and the scope of the ministry. Let me briefly endeavour to do this, with liberty to dwell here and there upon a striking passage.

From the initial consideration of religion as "man's opening his spirit to the Divine Spirit," and the consequent "right relation of man to God"—evidenced by Jesus Christ who "taught a religion by *being* a religion" and is thus the living way to the Father—we pass to the spiritual unity which should be recognised by every Church that does not put an assent to doctrine or opinion in the place of the witness of the Spirit.

It is true that other Churches not only conceive that their very essence is bound up with a fixity of opinion which we regard as non-essential, but excommunicate us for the very reason that on our principles we can apply no such criterion to them. "No difference in doctrine requires us to regard any as fallen away from Christ." We will break no fellowship, deny no possible union with those by whom God is loved as the Father of our spirits. Why then have *we* a Church at all? "Because no other Church will permit us to be free; because no other Church will permit us to be true to our own light and to respect theirs." Intellectual liberty must be accompanied not only by freedom of spiritual sympathy, but with the power and wealth of a common love which will make of every newly found affinity of faith and life a ground of spiritual union and a bond of peace. Without such sympathy, liberty means disunion; with it, it means confidence to seek and ability to find perpetually revelations of God in the world of nature and of man.

> Our foundation is true and right even though much, or all, of what we have raised upon it should have to be superseded by better things—and in accepting these better things we shall shift no ground and lose no aspect of our life; we shall only be settled more worthily on our avowed foundation, nearer to the Spirit on whom alone we wait for our eternal growth. Nothing can disturb us here. Nothing in the boundless sphere of Theology coming suddenly to the light can shake any interest of ours. It can bless us; it cannot hurt us, it cannot trouble us. We have placed ourselves in voluntary subjection to no human error or imperfection. We have in the divine warfare of Truth given no hostages to fortune. To whomsoever God gives a victory, on which side soever His Truth may show itself, no pledge dear to us is in any danger. There are no obligations, no bonds, no vows, no prescriptions, no signatures under our hands, no implied engagements—no, not a vested interest to the value of as much as one hair of our heads to hold us back from going forth at once to welcome any new light with which God shall bless His Church. And this is not because we are loose—not because we are settled on no foundation—not because we have anchorage nowhere and are swept by every wind of doctrine—but because our foundation is the spiritual rock on which Christ built His Church, that rock where alone in the spiritual world we touch real ground, the Communion of God with Man. On that Rock we are open to every breathing of the Spirit: on that rock we are unshaken by the variable winds of human doctrine.—(Pp. 54, 55.)

When we turn to the selections that deal with the life and functions of the particular church, I am struck by the note of reiterated warning against vain and excessive expectations. What one may legitimately hope to get, from public worship, from church fellowship, from the words of the preacher, seems to be stated in the very lowest terms. Countless attendants at Renshaw-street Chapel did get more, I doubt not, than is here allotted to them: "God gave the increase," in ways which the preacher could not mark. But he is concerned that none shall think that he can get strength or sympathy, while he gives none; that he is praying, while he only assents to public prayer; or that to be *pleased* with a sermon is an equivalent for a spiritual frame of mind. And when he speaks of the preacher and his callings, he prompts the ejaculation, "Who is sufficient for these things?"

> When I speak of power in the pulpit, what kind of power is in my thought? The power of unaffected simplicity, the power of freshness, of earnest feeling coming visibly out of a living spring; the power of deep, searching, loving words, clear as the utterances of a child, but inexhaustible as the heart of Christ; the power of a large spiritual experience, to which the things of the soul are as palpable as the things of sense—in a word, the touch of nature, the unmistakable power of reality, dealing calmly with what it knows. This demonstration of the spirit and of power is the rarest of the gifts of God—the power of speaking lucidly and simply of those relations and aspects of our nature which connect us with the Infinite—with the infinite of Goodness, the infinite of Wisdom, the infinite of Holiness, the infinite of Blessedness, the infinite of Time and of Being.—(p. 79.)

The reader is thus prepared to find that Mr. Thom concentrates upon the pulpit all the distinctive function of the minister. To the due discharge of his *prophetic* mission everything must give way. The man "to whom the things of God come from face-to-face transmission of spirit and contemplation of Christ" must not be entangled with administrative details. The church's institutions and charities must not rest upon him. While every assumption of the official cleric melts away into the duties of Christian helpfulness that are common to all, the preaching of the Word is the minister's contribution to the spiritual growth of the world. He "is free for nothing else whatever that might deny success in this . . . For the professional minister of religion no place is reserved but the pulpit. To be powerless there, is to fail in the only matter *that is exclusively in his hands.*" (p. 87.) And it is not inconsistent with this view that Mr. Thom should declare the demand made upon the minister for *expression*, to be excessive and disproportionate, tending to impoverish his life by enforced isolation, and withdraw him from sources of strength which might be found in communion of interest and work with others.

While protesting no less warmly than Mr. Thom would do against a prevalent modern conception which makes the minister a person whose duty it is to "be on hand" for any or every purpose, who will organise with equal facility a dramatic entertainment or a political demonstration, I, nevertheless, consider that his views are open to certain practical modifications. There is a whole sphere of work which is open to the minister as a minister, if he has an eye for opportunity, lying apart from that which he has in common with the public-spirited layman, and equally apart from the offices of private friendship. He will find things that he must do, because the Lord wants a man to do them. Through no seeking of his own, but merely from a knowledge that *he is there* for the sake of others, he will find ways of usefulness that are in themselves a justification of his ministry. He need not grieve that he cannot dwell continuously upon the mountain-top of immediate vision; a

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* "A Minister of God: Selections from the occasional Sermons and Addresses of John Hamilton Thom." Edited with a memoir by V. D. Davis, B.A. London: Philip Green, 5, Essex-street, Strand, W.C. 1901. 2s. net.

humbler speech than that of the prophet may convey a word of God. Indeed, much is to be said for that kind of preaching which does, in some measure, what is done by the religious conversation of friends; which carries on, into matters of life and experience, the aspiration and the sympathy which common prayer has awakened and sustained, and represents religion as a common joy, not as a private difficulty. I speak as one who was, in early life, intensely—as I now think, too exclusively—impressed by that view of the solemnity of the prophetic function of the ministry which I find here stated in the following words:—

Those who cannot speak except out of a living impulse, and who will not speak beyond the reality of present feeling, to whom yet God has not given the vision and the faculty that are ever ready, with whom their deepest feelings collect but slowly in their hearts, and have to be mused over long before the fire breaks forth—whose tears lie not too near their eyes, nor their words too near their lips,—are compelled often to be silent altogether, or else with shame, and mistrust, and a sense of failure, itself enfeebling and humiliating, to have recourse to something that did once come from a living spring.—(P. 96.)

I resolved, indeed, that I would not attempt to preach without the feeling that I had a word of first-hand conviction to speak. If I had it not, I would tell my congregation—I would offer them a lecture on some subject in which I had interest or information, but I would not write a sermon for the sake of having a sermon, when it was not "given me what I should speak."

In my unhappiness, I laid my case before Dr. Martineau. His advice was in this wise:—"As a matter of simple duty, as a matter of safeguarding your own honour, you must write that sermon, week after week. You must be clear with yourself that there is no shirking—no sheltering of negligence or indolence behind fine pretexts. Hour after hour, day after day if need be, you must sit down before your subject and your blank paper, determined to concentrate your thoughts, and exclude all distractions, and banish all excuses. The sermon must come: it may be a very bad one; you may not be able to preach it—but you must save your own soul. Yet more likely—though the first few pages may be very "sticky," some living water will, drop by drop, begin to flow—some course will open before your loyal persistence—and a word not yours may reach some other soul." And this is bracing and healthy advice, surely; and some comfort to those who have, with much travail of soul, to "beat their music out."

Mr. Thom's lofty view of the calling of the true preacher was accompanied by an intense belief in the efficacy of true preaching. He pictures a great future for free prophetic utterance, from the lips of a minister independent of congregational conditions. The selections in which we have the embodiment of this idea are particularly interesting just now, when the suggestions of a similar sort in Mr. Jacks's Manchester College Address are fresh in our minds. During his sojourn abroad Mr. Thom paid particular attention to the methods and conditions of preaching prevalent in continental churches. Here is a striking picture:—

I have seen in Rome a Monk of the preaching Order, emerge into the sunlight from one of the numerous churches in the neighbourhood of the Capitol, into whose open doors as you look from the outer brilliance the depth of the shadow seems dark as night, and with a few attendants bearing an elevated cross pass through the dense populations of the narrow streets that surround the Forum. First one, and then another follow him, until by the time he has reached the Coliseum a vast crowd is in his train. There, in the centre of the mighty amphitheatre, with thousands upon thousands grouped around him, he drops the priest and the theologian, and speaks with that direct earnestness of spiritual things which never reaches its height except when the speaker is in the presence of the naked majesty of men, and is looking into faces on which are depicted only the stern and solemn realities of life and nature—and when the throngs break up they carry away a spiritual impression, a new sentiment of God and of existence, which they never would have received but for the living invitation that called them there. Some substitute for this agency we must find in this country, for the great class that have now no living relations with religion: it is plain that we cannot *begin* with church-membership.—(Pp. 123, 124.)

It was this feeling of the need of some living word that should win the unchurched and God-forgetting to the sanctions and realities of religion, and set up a personal relation unrestrained by any formalities of organisation, unhampered by any proprietorship in a minister or a church, that led Mr. Thom to warmly espouse the project of a missionary branch of the Provincial Assembly of Lancashire and Cheshire, in which his friend, Mr. Henry A. Bright, was particularly interested. Its object was—if I rightly remember his words—"to colonise a portion of God's free earth in the interest of a gospel open to all"—and it was to the working men of the manufacturing districts that its efforts were especially directed.

Of the Liverpool Domestic Mission, which had its beginning in a sermon preached by Mr. Thom on Christmas Day, 1835, he was the life-long supporter. His last speech in public was delivered, I believe, on the occasion of the opening of its new buildings in Mill-street. But throughout the intervening years, he was never without the fear that the mission was annihilating the missionary. He had planted the first minister to the Poor, John Johns, to do his best, with a great heart and a great task, but without a meeting-room or a fixed religious service. The man and his word were to do their work, wholly apart from any congregational conditions or limitations. And all who were associated with him in the direction of Domestic Missions will remember how persistently he pleaded that the minister must be kept free from all the service of institutions and fixed engagements, and all the slavery of time-tables by which people endeavour to convince themselves that they have no time for anything. To him, the Domestic Missionary was the man who had the chance of the ideal ministry; and to him the possibility of realising it must be carefully reserved.

The words and the memory of a beloved teacher and friend, brought vividly before my mind by Mr. Davis's book, have led me too far into reminiscence and quotation. But I know I shall be forgiven by all those who are moved to buy the book and to quietly acquaint themselves with its contents.

J. E. ODGERS.

LETTERS OF JOHN RICHARD GREEN.*

ONE of the notable books of the year just ended was the "Letters of John Richard Green," author of the famous "Short History of England," edited by Leslie Stephen. He was a man full of charm, humour, sympathy and learning. "You're a jolly, vivid man," Tennyson is reported to have said to Green, "and I'm glad to have known you; you're as vivid as lightning."

Green was born at Oxford in 1837, his father being described as "registrar and maker of silk gowns for fellows." He went to Magdalen School, where he was shy and studious, as many boys have been who make their mark in later days. At eighteen he won a scholarship at Jesus College, and spent four years in the University without distinction. He did not get on well with the men of his college, and he does not seem to have looked back on his University life with much pleasure. He found one real friend, Boyd Dawkins, now a famous geologist, and to him most of the early letters were written. After Oxford he took orders and accepted a curacy in the East-end of London, under the Rev. Henry Ward, father of Mr. Humphry Ward, who is well known to all of us both through his own and through his wife's writings. With Green's settlement as curate in the East-end begins the real interest of his life. That interest lies in the many-sided intensity of the man. He could spend half the day district visiting, serving on committees, attending tea meetings and school treats, and yet give himself unreservedly to the study of Anglo-Saxon history for three or four hours in the British Museum. Between whiles he would have tea at his rector's and romp with the children, and, after everything was over for the day, he would go home to his lodgings and write brilliant articles for the *Saturday Review* until the small hours of the morning. The following is Green's own account of one of his days:—

Breakfasting at 8, and snatching half-an-hour of Stanley's book over my bread and butter; then hurrying from morning prayer at St. Matthew's to open the school and confer with my vicar; letter and lecture-writing, visiting and the etceteras of the day till 12; then, after luncheon, a walk to the British Museum and grind there till 4.30; dinner and a trot home; tea at the parsonage; a chat with Mrs. Ward; a romp with the children till the parish again claims me from 7 to 9 for lectures, Bible classes, music do., confirmation do., committee meetings and the like. A good two hours' reading or sermon-writing sends me to bed at 12. But, you idle bucolic, what are you doing? Frittering yourself away, I fear, in little things, little social successes, little parsonic victories, little industries, little idlenesses. This is worse than our waste of those precious years at Oxford. Brace yourself, my dear M. to better things, worthier things than these.

There is a tendency amongst ministers to excuse mental incapacity and ignorance of books by mothers' meetings, committees and district visiting. "Life is so full of a number of things" we say with Stevenson, but instead of going on with him to think ourselves "as happy as kings," we think ourselves slaves and imagine we have no time for anything. It is quite possible, of course, as Green suggests, to

* "Letters of John Richard Green." Edited by Leslie Stephen. Macmillan. 15s. net.

lose ourselves in parish work, and to think only "of little social successes, little parsonic victories," but that is not the legitimate result of parish work. Gibbon learnt something which helped him in describing the military achievements of Imperial Rome from his experience as a captain of militia. Green learnt much which helped him in his social history of England from his experience of the characters and temptations of poor people in the East-end of London. There can be no question that there is a vast amount of human nature even in tea-meetings, and that to manage a cricket or dramatic club committee successfully may call forth a tactful diplomacy which will give us a real insight into the methods by which some bygone statesman managed men.

We ministers may learn from Green that it is possible to become scholars although immersed in the multifarious activities of the modern ministry, and even that the two very different forms of work may help each other. Green "lived with ancient monks as well as with modern district visitors," says Mr. Stephen, and they helped to explain one another. His "Short History," when it appeared, was a new thing; it was not a "drum and trumpet history." It was "nothing less," says Mr. Stephen, "than the first history of England which would enable his countrymen to gain a vivid and continuous perception of the great processes by which the nation had been built up." Men felt that this historian respected the people, and that he took note as no historian had done before of "the short and simple annals of the poor."

Green's first appearance as a historian was at a meeting of the Somerset Archæological Society at Wellington in 1862, when he read a paper upon "Dunstan." Freeman was present and recognised at once the striking knowledge and ability in this paper by a curate twenty-five years old. "You not only read your books well," he said, "but you know how to use them." From that time began a life-long friendship between them. At first the advantage was enormously on the side of Green, giving him confidence in himself and determination to go on. It was a great thing to have won, as it were at a blow, the generous appreciation and sympathy of such a man as Freeman. But Freeman has acknowledged in various places the obligations which he owed to Green. Especially striking was Green's power of understanding the life-history of towns. "It was," says Freeman, describing an Italian tour, "delightful to be with him; it was delightful to listen and learn from him. Here was municipality on its grandest scale. Never was he so thoroughly at home as in the stately town-house of an Italian city. One of the great days of one's life was the day when I first went to Ravenna with such a companion." "And now, O Johnny," he says in a letter ten years later, "as I have been rambling over endless cities, telling the towers thereof, let me once more thank you for having first taught me to do a town as something having a being of itself, apart from the churches, castles, &c., within it." The latter part of the "Life" is chiefly occupied with letters to Freeman, which show the delightful intimacy between the two.

Green's theological position is of great interest. He was a Broad Churchman at a time when there really seemed a chance that Broad Churchmen might become a power, and be able to break down the outworn doctrinal limitations of the English Church. As a curate of twenty-four he writes:—

> Where am I drifting to? To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to Him—this is my sermon to myself. While we remain mere ministers of the Church of England we must be afraid of our neighbours' ill-will, of accusations of atheism, of "ignorant bishops"; but once become a minister of the Church Eternal and the cry of controversy falls unheeded on the ears. Of course, this is what people are ready to sneer at as mysticism. But in the union of mysticism with freedom of thought and inquiry will, I am persuaded, be found the faith of the future.

Ten years later, when he had tested Church creeds and doctrines by the histoical method which he had used in writing his "History of England," he writes:—

> One may ground one's religion on faith or fact—on the outer teaching of Church, or Bible, or sect, or on the inner teaching of experiment and knowledge. But it is impossible to combine the two. Sacrifice, justification, inspiration—all these things will seem to our children as absurd as Gnosticism or Transubstantiation seem to us. I don't say that a rational religion is impossible; on the contrary, it seems to me possible now as it never has been, but we can only reach it by flinging to the owls and bats these old and effete "theologies" of the world's childhood.

The world of theological thought has not moved on so fast as Green imagined. The power of the priest and of so-called evangelical Christianity seems greater now than then. The Broad Church spirit of such men as Stanley, Jowett, and Green is wanting; men who longed and hoped to bring the formularies of the Church into harmony with science and spiritual experience; men who believed that the time was ripe for "a rational religion," and that the Church of England would have the wisdom and strength to break its shackles and enter into its inheritance. There are multitudes to-day in the Church of England who are Unitarians, and yet greater multitudes, we fear, who are Agnostics, but none of them seem to care much to alter the formularies. They are content to listen to creeds, they do not believe, and prayers which very imperfectly correspond with their convictions and their real needs, for the sake of associations, music, a vague sense of unity with millions, and sometimes for the sake of the sermon. It is a strange and somewhat depressing phenomenon, but in spite of it we must still cherish Green's belief in the possibility of a rational religion, and from our obscure corners, and in our own poor way, urge that religion must be based on spiritual experience and knowledge, and that it must be in harmony with the teachings of science and history.

Speaking elsewhere of the question of remaining in the Church, he says:—

> There are clearly two errors to be avoided: (1) Remaining in a ministry without holding the prescribed doctrines of that ministry; (2) The opposite one of exaggerating one's own variance of opinion from the prescribed formularies. And there are two great principles to be kept in mind: (1) To remain in the ministry of the Church so long as by doing so one is helping to broaden its sphere of thought; (2) To quit it the moment continuance within it tends to narrow one's own.

Ill-health brought about by overwork saved Green from the necessity of breaking openly with the Church, though he did not conceal the fact that his opinions made it impossible for him to continue in his clerical profession. At the end of 1869 he had to consult Sir Andrew Clark, who told him that the state of his lungs was so serious that he must give up all parish work and go abroad. For a time it seemed as if the progress of the disease could not be stayed. Henceforward Green had to winter in the South of Europe, and by so doing prolonged his life for fourteen years, during which time all his histories were published. During this whole period he lived the precarious, troubled life of the consumptive. Nevertheless, his energy and determination grew ever keener; he worked as though under the shadow of death. He would "tear the heart out of a book" in a few hours, and wherever he might be he wrote, if his health made it in any way possible, with a continually increasing brilliancy and power. His courage and cheerfulness reminded us of that other famous consumptive, R. L. Stevenson. Both men fought on and did their work to the last; both men kept their joy in life and their sympathy with others throughout the long-protracted wearying sickness; both men gained in charm, in loveableness and in spiritual strength through the struggle that they made. "He was invariably patient and gentle, and never cooled in his political and historical enthusiasm," says Mr. Stephen. "When he felt a tendency to depression, he would ask for a stiff book: he wanted 'something to set his teeth into.'" In his last years Mr. Stopford Brooke and his family were amongst his best and kindest friends. "He never forgot that there were two friends, Mr. Stopford Brooke and his publisher (Macmillan) who were unvarying in their belief in his work and hopefulness of the result." In 1877 he married Miss Alice Stopford, a relation of Mr. Brooke's, and henceforward he was tended and helped to the limit of human power. Mrs. Humphry Ward describes the afternoons in those latest days:—

> When the pretty house in Kensington-square was the centre of a small society such as England produces much more rarely than France. Mr. Lecky came, Sir Henry Maine, Mr. Freeman, Bishop Stubbs, Mr. Bryce, Mr. Brooke, and many others. There in the corner of the sofa sat the thin, wasted form, life flashing from the eyes, breathing from the merry, eloquent lips, beneath the very shadow and seal of death — the eternal protesting life of the intelligence. His talk *gave* perpetually. Mr. Green's was talk of the best kind, abundant, witty, disinterested; and his poetical instinct for the lives and thoughts of others, his quick imagination, his humane and human curiosity about all sorts and sides of things made pose and pedantry impossible to him.

In March, 1883, the end came at Mentone. He had been dying for some months, but the "Conquest of England" still went on. "One morning in January, he had a momentary access of strength," and by Mrs. Green's hand "he wrote several sheets of the first chapter. That was his last piece of work. 'Now I am weary,' he said, 'and can work no more.'" Enough of the book had been written to enable Mrs. Green to put together the fragments

and bring it out in a few months." "On March 3 he took leave of his friends, and afterwards saw no one but his wife. He died on March 7. Sir Lauder Brunton said that his force of will and enthusiasm for his work had kept him alive for two years longer than any doctor would have thought possible. He told his wife that what had kept him alive was his dread of separation from her."

We all owe Mr. Green a deep debt of gratitude for his books on English History, but as we read his life we feel that the debt is greater than we knew. Inspiring as are his books, his life is more inspiring still. HENRY GOW.

ARTICLES IN THE REVIEWS.

IN the *Contemporary* for this month will be found some very interesting comments on Canon Henson's plea in the December number for "The Recognition of Non-Episcopal Churches." The Bishop and Dean of Durham, the Deans of Ripon and Ely, and the Rev. H. Rashdall all agree that the crucial doctrine of "apostolical succession" which makes the clergy of the Episcopal Church the only valid dispensers of the Word and the Sacraments, is without historical foundation, and must not be allowed to stand in the way of the frankest recognition of the non-Episcopal Churches and their ministers. Only Dean Stephens of Winchester represents the High Church view and rigidly maintains the Episcopal Order as of exclusive and Divine appointment. The other five Churchmen differ only as to what it is wise to aim at in the immediate future, whether some alteration of the present Church Order (which might shut out the High Churchmen and not draw in others), or simply a more genuine unity of spirit and hearty co-operation in religious work. To the same number Mr. J. A. Hobson contributes a thoughtful paper on "Ruskin and Democracy"; Mr. C. F. G. Masterman vividly pictures the "Social Abyss" which exists in this enlightened Christian country, his text being Mr. B. S. Rowntree's "Poverty: a Study of Town Life," reviewed in last week's INQUIRER; Mr. C. W. Sorensen pleads forcibly in "Back to the Land" for extended and improved agriculture, which, however, must first be rendered practicable by a reformed land-tenure. The rector of Johannesburg, with a rather lofty contempt of those who dare to judge of South African affairs without having lived in the country, furnishes some useful food for thought on "The Native Problem in South Africa." He is particularly severe on the humanitarian dread of "forced labour," and points out that as the natives are no longer allowed to fight as of old they must learn to work. Whether it will be best for them to be drafted into the mines or to engage in agriculture, the rector does not explicitly say.

In the *Nineteenth Century and After* Sir Joshua Fitch writes on the "Education Problem," showing how essential it is that there should be one authority in each district for Elementary, Secondary and Technical education, and giving the weight of his vote for the School Board as, on the whole, the best authority. He strongly advocates the maintenance of the present compromise in the matter of religious teaching, as better suited to the temper of this country than the alternative "secular" system of America, or the confusion and mischief that would follow an attempt to introduce religious teachers of various denominations into all schools. The Hon. Rollo Russell's article on "The Reduction of Town Fogs" is based on long and careful observation, and contains suggestions for the amelioration of present evils, which should bear good fruit. Canon Cheyne contributes a fearless article on "A Turning Point in Old Testament Study," calling special attention to Hugo Winckler's *Geschichte Israels*, which finds in a celestial mythology the basis of the old patriarchal histories, even David and Jonathan being mixed up with the heavens. A moderate conservatism, Canon Cheyne thinks, can no longer avail, if any progress is to be made in the true interpretation of the Old Testament. The old methods of criticism have practically done their work; the hope of the future, both for scholarship and religion, lies in the frank recognition of the Old Testament as part of a larger Semitic antiquity. Lady Hely-Hutchinson's article on "Female Emigration to South Africa" should be noted by all who are interested in the great servant question, and particularly by those who have any practical connection with the country in question.

The *Monthly Review* has one article to which we desire especially to call the attention of our readers, "Religio Pueri," by the Rev. J. H. F. Peile, dealing in a clear and very wholesome manner with the religious training of boys in our public schools. Mr. Peile insists at the outset that nothing can take the place of the parents' home teaching and influence, both before the time comes for the boy to be sent to school, and afterwards when he is home for holidays.

A boy home for the holidays is a privileged being, subject to nothing like the discipline of the child who lives at home. He is generally much with his elders, and it is the fashion nowadays to talk very freely before children; and if he sees that they are selfish and ill-tempered and mean, that they are careless of their religious duties (by which I mean far more than regular church-going) and of their duties to their dependents, that they consider being well-off and having a good time as the really important thing, if he is encouraged to be pert and self-willed, it is not likely that any teaching he may get at school will convince him of the beauty of self-sacrifice and obedience. It may fairly be objected that it would be worse still for a boy to live all the year in a careless home; but my point is that parents, by handing over their children at an early age to professional teachers and guardians, lose all sense of responsibility, and treat them in the holidays with an indulgence and what is really an indifference, which quickly undermine the character that school-training is intended to give; whereas, if the father and mother felt that their son was really in their charge, they would discipline themselves not to offend his innocence, or risk his loving reverence, and both sides would have, at least, a chance of gaining that mutual knowledge which is the power to help, instead of the superficial intercourse which often leaves those who are nearest in blood strangers all their lives.

The article then describes the head-master's ideal of religious teaching in the school, and has some wise words of warning against "revivalist methods" with boys, and on the head-master's great opportunity in the pulpit. Mr. Peile writes as a Churchman, but one who regards Christianity, not as a system of ritual, a moral code or theological formula, "but a habit of mind, founded on a right conception of God, and determining the whole outlook on life and the world."

To the *Fortnightly* Mr. James Bryce contributes a most interesting article on "Some Traits of Mr. Gladstone's Character," and Mr. Arthur Symons a study of Wordsworth, in which he does not spare the great poet's weaknesses; but the most valuable article in this Review is Mr. G. J. Holyoake's on "Higher Co-operation: Its Inner History," which, from the writer's intimate knowledge, traces the growth of that remarkable movement and foreshadows its yet greater capacity for good in the future. "The two divisions of co-operation," Mr. Holyoake says, "are distributive and productive. Distribution moves on a lower level than production. Participation in the profit of a store enables the worker's income to go further, but participation in the workshop increases his income. Higher co-operation applies the principle to life as well as to commerce—to character as well as to industry." And in a later passage, objecting to Carlyle's unqualified dictum as to the "perennial nobleness and even sacredness in work," since forced labour, where there is no just payment cannot be so described, Mr. Holyoake urges that "profit is robbery which is not fairly shared among those who mainly create it," and that labour, as the workman's capital, should be respected like the rich man's capital.

Let those who control fortunes give heed to the great words of Dante: "Look how thou walkest. Take good heed thy feet do not tread on the heels of thy poor brethren." This is Higher Co-operation.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

The Americanisation of the World. By W. T. Stead. 1s. (Mowbray House, Norfolk-street.)

Citizens' Atlas. Part 6 and 7. 6d. each. (George Newnes.)

Baptist Handbook. 2s. (Veale, Chifferiel and Co.)

For Good Will and Peace. By R. A. Armstrong. 1d. (Liverpool Booksellers' Co., 70, Lord-street.)

A Short History of Christianity. By J. M. Robertson. 6s. (Watts and Co.)

On the Progress of Liberty of Thought during Queen Victoria's Reign. By C. E. Plumptre. 1s. (Watts and Co.)

Essex Hall Year Book. 1s. (British and Foreign Unitarian Association, Essex Hall, W.C.)

Crampton's, Monthly Review, Strand, Sunday Strand, Wide World, Captain, Nineteenth Century, Contemporary, Crisis, Harper's, Connoisseur, Scribner's, Idler, Mind, International Journal of Ethics.

TAKING account of the fact that "conduct is three-fourths of life," man's spiritual education must aim first of all at the production of men and women of action, those who, instead of leading a life of good intentions, show by what they do that they really believe in the Spirit. —*Horatio W. Dresser.*

THE LONDON DOMESTIC MISSION SOCIETY'S APPEAL.

SIR,—A few weeks ago the Committee of the London Domestic Mission Society felt it their duty to issue an urgent appeal for new subscriptions. Will you allow me, on behalf of the Committee, to say a few words with reference to the matter?

Largely through the death of many old and liberal supporters, the income of the Society has suffered considerably during the last few years, whilst, meanwhile, its work has been largely extended, and the expense of carrying it on has consequently increased. As stated in the circular, it has only been possible to keep the existing missions on foot, through using as income many legacies, which, from time to time, have been received, and which ought to have been invested as capital. It need not be said that the falling in of legacies cannot be relied upon, and in 1901, when none were forthcoming, the Society had to face the serious prospect of an adverse balance of over £500 on the year's accounts. First of all, the Committee laid the facts of the case before their present subscribers, with the most encouraging result, for 78 of those subscribers have promised to increase their subscriptions, and an additional income of £130 a year has thus been secured. The Committee desire to acknowledge in the warmest way their gratitude to these old friends, many of whom were previously contributing most generously to the Society's funds. It was no easy thing to ask them to do more, and only the pressing need induced the Committee to do so. On the other hand, the appeal for new subscribers has hitherto met with but small and disappointing response. At the moment of writing, only twenty promises have been received, amounting in all to some £30 a year.

The Committee are aware that other calls have recently been made upon your readers, but they cannot think that the members of our churches will allow a good and flourishing work, which has been persistently pursued for sixty-five years, and which was never more successful than at the present time, to be curtailed or discontinued for want of the small annual sum that is now required. Could it only be realised how disheartening it is for those responsible for the work of the Missions to be perpetually in anxiety as to how they are to make ends meet, there would surely be sufficient interest aroused to change the present state of things. It is impossible to be for ever issuing appeals for help, and the Committee have now done their utmost to make the facts known, and they leave it with the members of our churches to decide whether the Missions are to be maintained or not. An additional £300 a year would enable the work to be efficiently done, and it is earnestly hoped that this sum will now be raised. Many kind friends have sent donations towards the present deficit, and these, of course, are welcome, but the need can only be met by the regular assured income, which annual subscriptions supply. Next week a list of the promises received will appear in your advertising columns; meanwhile, the treasurer (Philip Roscoe, Esq., 28, Denning-road, Hampstead, N.W.) hopes to obtain a large number of new names.

G. DAWES HICKS, Hon. Sec.

THE CHILDREN'S COLUMN.

The Small Things of the World.

I.

HAVE you ever watched the ants building their ant-hills in the woods? They seem to be only running to and fro and carrying tiny sticks, which, however, are great things to them; but their big ant-hills grow, till we wonder that such tiny creatures can make such great heaps.

If you climbed to the top of St. Paul's, and looked round on all London stretched below, you would see the people in the streets looking no bigger than ants. And yet the whole of London has been built by little people like those!

In the country, or the parks and gardens, you have seen little heaps of earth thrown up by the worms. As people or animals walk over them, or the rain washes them down, the soil gets scattered again, and spread over the ground; and this is always going on—the soil that was below becomes the surface, so that the surface is always changing; and so busily do the worms work that in time they change even the shapes of the hills!

A man who is a builder does not do all the work himself, he employs a number of labourers, and each does a share; and in the same way God does not do all the work Himself, but sets others to do it; He gives the ants, the worms, the bird and beasts, the sea, the clouds and wind all their own share of work to do, and nothing is too great or too small to have its own share. They are His messengers, to do His bidding, and He is the Master that portions out the work that is fit for each. And some of the work He gives to men; and to make their work easier and quicker God has put it into the minds of some men to invent machines; and other men who are less clever are quite clever enough to learn to use and manage them. The steam which comes from boiling water has been made use of to drive our trains and steamboats. The electricity which makes the flashes of lightning men have caught and learnt to use for the telegraphs to carry our messages over the world. In all these things it is seemingly a *little* thing that does the work. The engine-driver has to keep water in his boiler, and keep a good fire, and keep his engine well oiled, and then if he only turns a handle or a wheel, the whole great train comes to a stop, or goes faster as he wishes.

In a ship the steersman turns a wheel, and that moves the rudder, and then see how the great ship turns round obediently. The writer of the Epistle of James says, "Behold the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm"; and, "Behold we put bits in the horses' mouths, that they may obey us; and we turn about their whole body." The horse's bit is a very little thing, but the good horse obeys every movement of the bit, and does what his master wishes.

But in all these things there is a something *behind* the small thing that does the work. There is an engine-driver behind that handle to move it. There is a steersman at the helm of the ship to direct it. There is a rider on that horse to hold the bridle, which pulls the bit. And behind the little ants and worms—why, there is God, who puts the instincts into them and teaches them what to do; and God is behind the engine-driver, the steersman, and the rider too, and gives them their power and knowledge. There is a living *Will* which guides and directs everything, and makes his children and servants wise and obedient.

Every little thing, however small, is of some use; and every little person, however small, has his work in the world.

Words are very little things, but one little word may have a wonderful influence. A word may give pain, or a word may give joy. A word may keep back a man from sin, or encourage him to it; a word may guide into the right or the wrong way. The same epistle says, "The tongue is a little member, and boasteth great things."

Here is a story of what one little word did; for children can sometimes be like the little bit, which guides the strong horse, or the rudder that turns the noble ship.

A poor labourer had a little sick girl whom he loved more than anything in the world. He had no work to do, for he lost his last place because he got drunk. They were almost starving, and he was quite desperate as to how to get food for his child. He met two bad looking men as he was idling about, and they offered him a job; so he agreed at once, though he suspected that it would be no honest job. He was to meet them at night, and to be very quiet; and he suspected that they were thieves, but he asked no questions. As night came near he began to wish he had not said "yes." His little girl was ill and restless, and he did not like to think what he might be going to do. A kind neighbour had given them a little food, and Maggie was sleeping now and then, when midnight came and he was to go. He quietly took his hat and opened the room door and was just going, when Maggie raised her head, and said "Father."

Only one little word; but he shut the door again, and came to her bedside. He could not go, for Maggie wanted him. "Where are you going, Father?" said she. "Nowhere, darling," he said, and put away his hat. And the two men waited for him in vain. Next morning he went out to look for work, and he got a job, in carrying a heavy bag for a gentleman from the station—for which he got sixpence; and with delight he took home some bread and some milk and made a nice breakfast of hot bread and milk for Maggie and himself. How they enjoyed it! And he loved Maggie better than ever, because she had unconsciously kept him back from doing wrong.

It was only that little word which she had spoken, but there was a power behind the little word. It was the love in their two hearts which drew the father and his little girl together; and that love was given them by God. See how in all things God gives out His work to be done by His children, as a wise master-builder gives to each labourer his share; and how each of us is bringing our little stick or crumb of soil to build up the world in which we live!

I have another story to tell you, and more to say; and Mr. Editor kindly allows me to finish next week; so remember this "column," and look out for the rest in the next INQUIRER.

GERTRUDE MARTINEAU.

The Inquirer.

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LONDON, JANUARY 11, 1902.

AN URGENT APPEAL.

WE have to ask the serious attention of our readers, and especially of those in and about London, to the letter of the Rev. G. DAWES HICKS, secretary of the London Domestic Mission Society, which appears in another column. The work of that Society is in danger of suffering from a heavy deficit, which, if not adequately met, must mean a crippling of beneficent activities in the three Mission stations now maintained, or the abandonment of one of those posts of duty, which, as it is, are all too few and too imperfectly occupied amid the crying needs of the desolate poverty of this vast city. That such a disaster will be allowed to happen, we do not for a moment believe ; but amid the multiplicity of interests and claims in our crowded life it is not easy to concentrate attention even upon a matter so vital as this, and we fear that a circular appeal will not suffice. In every one of our churches this matter might well be brought directly home to the heart and conscience of those who feel that their religion calls them to the service of their brethren, and most urgently to the service of those whose need is greatest.

In March it will be just seventy years since the first Domestic Mission station was established in London. The example of Dr. JOSEPH TUCKERMAN'S work in Boston, Mass., had roused our churches in this country to a new sense of their duty to the neglected poor in great cities, and the British and Foreign Unitarian Association, at the instance chiefly of the Rev. W. J. Fox, took up the work. At a great meeting of Unitarians held at Manchester in 1830 the subject was brought forward, and as a result, in March, 1832, a weaver's shed in Spitalfields was converted into a humble chapel and the ministry to the poor of that district was entrusted to the Rev. J. K. PHILP. Thus was established the old Spicer-street Domestic Mission, with which the late C. L. CORKRAN was for so many years identified. In 1835 it was judged better that this work among the poor should be directed by a separate society, and the London Domestic Mission Society was founded, for which the appeal now is made, that its activities may not be allowed to suffer for the want of a sufficient yearly income.

From the humble beginning of seventy years ago the work has been extended and has stimulated other independent efforts. The Society now maintains the three Mission stations in George's-row, St. Luke's, Rhyl-street, Kentish Town, and Bell-street, Marylebone, while kindred Missions in Mansford-street, Bethnal Green (representing the original Spicer-street Mission), and Stamford-street, Blackfriars, are maintained by separate societies. These five Missions are a charge upon the faithfulness of our London churches, and we ought, perhaps, now to add a sixth in Bermondsey. They represent in the most direct and effective manner the effort of our faith in human brotherhood, and the power of Christian love and helpfulness, to penetrate into the most neglected quarters, to befriend the lonely and the bearers of the heaviest burdens, and to be true to the Master's calling, that the poor shall indeed have the Gospel preached to them.

The cost of this work, on the financial side, judging from the last published reports, is something over £2,250 a year, of which more than £1,300 is required for the maintenance of the three stations of the London Domestic Mission Society. But the Committee's appeal, enforced by Dr. HICKS's letter, shows how seriously the finances of that Society have suffered of recent years through the death of old and liberal supporters, so that a crisis in the work has now to be met. It is gratifying to learn that as many as seventy-eight of the old supporters of the Society have promised increased subscriptions, amounting to an additional income of £130 ; but, on the other hand, only twenty promises of new subscriptions have been forthcoming, amounting to some £30. Thus it becomes a serious question how best the appeal can be brought home to the members of our London churches, that they may realise the need and the significance of this common work of Christian faithfulness.

At the last autumn meeting of the London District Unitarian Society, the Rev. W. COPELAND BOWIE, speaking from a wide practical knowledge of the needs of London, and from a deep sense of the overwhelming claims of the poor of this vast and wealthy city upon the devoted service of those who have gifts of the higher life to impart, urged that each of our richer established congregations ought to undertake as its special charge the maintenance of at least one Domestic Mission, making itself responsible both for the necessary income and for the personal service which is even more essential to the complete equipment of such a ministry. And there can be no question, to our mind, that it is an immeasurable gain to a congregation when the members in the union of their common religious life undertake such a trust, and feel it to be a vital part of their own congregational activity that they should thus give of their means, their strength, and their self-forgetting brotherly love, for the sake of ministering in some desolate quarter to those whose need is so much greater than their own. At the same time we should strongly deprecate any re-adjustment of activities that would tend to weaken the sense of direct responsibility in our community as a whole for this common work. It may be wise to concentrate the services of one church on one special field of Mission work, so that a definite and concrete appeal may be made to individual members to take their part in the great endeavour ; but surely the whole work will be strengthened, and the ideal of devoted service will appeal with greater force, when it is clear that as a united people we have accepted a great trust and are engaged in one common work. As it is, it would be well if, in addition to the annual meetings of the three societies, we could have one great Mission meeting in which, apart from the business details of the work, we could every year be united in an act of renewed consecration, and realise afresh the claims of this ministry and the inspiration which may be ours in the self-forgetfulness and self-sacrifice which it demands.

Meanwhile, we beg of those who have hitherto been neglectful of this work to look into it, to read the reports of the missionaries, to ask of those who are engaged in many forms of helpful service at the various centres, what they find in it, what is really accomplished, and then to see whether they are not obliged at least to give that help which an adequate income demands.

ON Tuesday evening, in the series of lectures arranged by the Humanitarian League on "Pioneers of Humanitarianism," the Rev. W. J. Jupp, of Liverpool, is to lecture at Essex Hall on "Ruskin." The lecture is at eight o'clock, and the chair is to be taken by Mr. J. A. Hobson.

DR. WILLIAM SMYTH MEMORIAL FUND. —The Rev. C. J. Street acknowledges with thanks receipt of £10 10s. from Mr H. Woolcott Thompson. The total sum which he has received amounts to £95 18s. 6d.; and the Fund itself has nearly reached £5,000.

DR. JOHNSON'S NEW YEAR PRAYER.

THERE was sold at Sotheby's the other afternoon an autograph prayer of the great Dr. Johnson. It was dated Jan. 1, 1784, and it contained this devout plea for divine favour:—"I am now beginning another year. Grant that the time which Thou shalt yet allow me may be spent in Thy fear and to Thy glory; give me such ease of body as may enable me to be useful; and remove from me all such scruples and perplexities as encumber and obstruct my mind." Too devout and solemn, we may exclaim, to be put up and knocked down amid the bidding of a public auction room! It was sold for £13: our interest in it is otherwise.

We are beginning another year. What is our prayer—unspoken, unwritten, yet still our prayer. If it be at all like this, it will not be amiss. It is urged that we unduly exalt the importance of these time divisions, this transition of dates, to the depreciation of the ordinary days. Well, let that pass, for, as Lamb truly says, "No one ever regarded the 1st of January with indifference." Of the two birthdays which belong to us, the birth of our life and the birth of the year, the one is ours alone, but the other is that from which all men date their time. It is no mere habit, but a true life-instinct which invests the new days with vital significance.

"Grant that the time which Thou shalt yet allow me may be spent in Thy fear, and to Thy glory." The time still allowed to Dr. Johnson was not to be long, for he did not live to see another New Year's Day; it may be even so—it will be so—with many who are reading THE INQUIRER to-day. But all the same, be our time remaining short or long, shall it not be "in Thy fear, and to Thy glory"? This is more than the phraseology of a conventional piety. How we lack its strong solidity. The fear of God, once too terribly conceived, seems no longer to curb the world; the dread of His righteous retribution holds in no national sin; the reverence for His Almighty justice finds no Cromwell in these later days. When Mr. Gladstone was asked to name the greatest change that had taken place in his lifetime, he answered: "The weakened sense of sin." Yet the sense of sin is the source of salvation; the greatest sin is to be conscious of none; the saint is the one in whom this sense is most keen. Will the New Year "abash our guilty negligence," and shame us into moral enterprise again?

And if the fear of the Lord be a less worthy motive than the thought of Him whom we serve and love, let us rise to the height of that nobler incentive—"to the glory of God!" How one ought to respond to that cry with glad and ready alacrity. To spend and be spent for the glory of God is to reck not the praise or blame of the world, to scorn self-seeking and self-calculation, to resign our self-importance, and realise that we are about God's business. One of our ministers always announces his hymns—"Let us sing to the praise and glory of God," and so sets the whole tone of the service. There is much good work amongst us, but too little praise; much consideration of our difficulties, but too little thanksgiving for our extraordinary mercies and peculiar privileges; much dissection of doctrine, but too little of the Shepherds' Christmas song. And yet that is the right New Year note.

And hence the petition which most penetrates into details and seems to search out our gravest defects is that wherein Dr. Johnson prays "remove from me all such scruples and perplexities as encumber and obstruct my mind." Here, indeed, is a New Year word for ourselves, our churches, and our cause. Perplexities must meet those who depart from the beaten track, but remove all encumbrance and obstruction which are of our own making, our rank individualism, our rationalistic satisfaction, our lack of spiritual enterprise, our weak faith in the Church, our unwillingness to acknowledge mistakes and to remodel our methods to wider needs. We need more venturesomeness in our personal efforts, as in our constitutional organisations. We have personal workers who will only run along the old lines and within the old limits; we have provincial assemblies which are afraid to trust themselves to their own resources; we have a National Conference which is simply full of precious powers and opportunities, but towards which it is deemed treason to pay loyal allegiance or put its powers to use. Our people have been defined as "those who always see nine reasons against any venture for one in its favour." We are too afraid of failure, too cautious to launch forth on great issues, too cold to throw ourselves and our message on the world. It is only brave hearts that can practise that religious recklessness, that Christian carelessness which at all hazards seeks first the Kingdom of God and His righteousness and leaves the other and minor things to be added, perchance, in their time and place. If we have our virtues, we have also their defects. Let us say that we are conscientious, tenacious of our past, scrupulous in our veraciousness, critical, rational, independent in our judgment—yes, and all these qualities need no defence. But there is an over-conscientiousness about small details which takes the spring out of great principles, a scrupulosity about the letter which chills the spirit, a rationalistic logic which at once puts to flight the mystery, the poetry, the spirituality of life. These are encumbrances which obstruct our path, cold draughts which reduce our temperature, ordinary ideas which kill the high spirit of adventure. It is not temerity but timidity from which we suffer. He will do us most service whose New Year advice is "Thank God and take courage. The old world is young again, is new with opportunity for children of the day. It is full of strange and wondrous things: be adventurous and go in search." The souls of large adventure in all the churches compass us about and call to us to abandon our plausibilities and our content. Let us have courage enough to embark on new ventures of faith, and "whether on the 1st of January or the 31st of December," to quote Stevenson, "faith is a good word to end on."

Good day, new world! Like him of Genoa
We, glad adventurers, kneel and kiss the strand
Of our surprise—this new discovered land
Of time—and cry Good day, new world! Good day!
Onward, brave hearts, 'gainst odds who'd say us nay.
Make them allies to lead us into the proud
Possession of ourselves and of the way,
O year! New year! World yet untried and strange!
For him who thus adventures, all good things
You hold in store; for he it is who brings
Hope to the front, and courage; him no change
Shall harm or weaken, nor shall any chance
Rob him of his divine inheritance.

FRANK K. FREESTON.

TEMPERANCE REFORM.

THE drink bill for the United Kingdom reached an appalling figure last year, amounting to no less than £160,809,718; whereas the whole revenue of the Christian Churches for religious purposes is estimated at £25,000,000, of which the Church of England accounts for a little more than half. £306 per minute is spent in intoxicants in this country, and the average consumption for the year is £3 18s. 8d. per head. As some millions of the population consume no alcohol at all, it is evident that the drink bill of many people must be unconscionably heavy.

As regards temperance legislation, the year brought only one step in advance, but even for that we may be thankful under present circumstances. Bills to deal with habitual drunkards and the licensing sessions, though the Government took them over from private hands, were included in the the annual "Massacre of the Innocents." The Intoxicating Liquors (Sale to Children) Bill shared a better fate. So much pressure in its favour was brought to bear upon the Government from all parties in the House and in the country that they found themselves compelled to support it, and allow it to become law; but they insisted upon "amendments" aimed at the very principle of the measure. Instead of making it a penal offence to supply any child under sixteen years of age with intoxicating liquor, they have reduced the age to fourteen, thrown the onus of proving age from the publican on to the prosecution, and allowed young children to be served with "such intoxicating liquors as are sold or delivered in corked and sealed vessels in quantities not less than one reputed pint." However, even with these wretched limitations it is an Act of Parliament which will save us from many evils from which we have hitherto suffered. "An ill-favoured thing, but mine own," as Touchstone said of poor Audrey! Mr. Caine well described the situation by saying that we had asked for twenty shillings in the pound, and got threepence. But every temperance reformer, who is a wise man, will take what he can get in the way of concession, and, like Oliver Twist, ask for more.

The year has been remarkable for the great outburst of public opinion in favour of legislation on the lines of Lord Peel's Report. That statesman himself has thrown his heart into the work of advancing the cause of temperance in this way. Great and representative conferences have been held in various parts of the kingdom. The Church of England Temperance Society has heartily supported the movement—the best thing this organisation has ever done yet, in my opinion. Party lines have been obliterated in cordial association for a common cause. Extreme temperance reformers have found themselves side by side with party politicians,

who never had a good word to say for them, and with prominent citizens who had never been on a temperance platform before and cared nothing for politics. No movement in recent times has shown so much prospect of success. If it goes on gathering impetus at the same rate, it will be irresistible.

The Birmingham Borough Bench, under the leadership of Mr. Arthur Chamberlain—and, it would seem, under the inspiration, or, at least, with the avowed approval of his brother, the Colonial Secretary—have taken decided action towards bringing about a change in the Law in three directions suggested by the Royal Commission. They ask (1), that the ante-1869 beerhouses should be placed under the full discretion of the licensing justices, as the victuallers' licences are; (2), that the off-licences for the sale of wine and spirits should be under their discretion like the beer off-licences; and (3), that clubs should require a justice's licence if intoxicants are sold there. They have invited the co-operation of all the borough benches in the country in bringing pressure to bear upon the Home Secretary to introduce legislation to this effect, and most are responding favourably. It would be a great step towards a better state of things if this movement should succeed.

The "Free Churches," from which the Unitarians have not been excluded on this occasion, have joined in a great effort during the past year to secure a million new pledges to mark the opening of the Twentieth Century. This has meant the expenditure of much money and still more loving labour; and, so great has been the response, that it would seem more than probable that the goal will be reached. It was within sight when the last statistics came to hand.

A most encouraging feature of the past year has been the development of the doctors in the direction of temperance. Their leading exponents are now preaching the doctrines about alcohol which Dr. Benjamin Richardson advocated a quarter of a century ago, when he seemed to be a voice crying in the wilderness. Among medical experts of to-day the prescription of alcohol is now the exception, and no longer the rule. Professor Victor Horsley, who is recognised by the profession as a competent authority, created much stir by his lectures on "The Influence of Alcohol on the Nervous System." In these he showed that it is scientifically true that wine is a mocker. Alcohol, even in small quantities, had a detrimental effect on the brain, both as regards ideation and volition. He wholly excluded alcohol as a diet. From the scientific standpoint the contention that even small doses of alcohol, such as people took with meals, had no deleterious effect could not be maintained, so that total abstinence must be the course of those who desired to follow the plain teaching of truth and common sense.

In view of such an authority—and Mr. Horsley by no means stands alone in the new presentation of this question—we should be well advised to change our family physician if he still insists that alcohol is a food or even a necessary medicine. A little firmness of this kind would soon bring the doctors up to date; and even if they came over as unwilling converts, a short experience of the new régime would give them the faith they lack. I suggest this as a first practical step towards temperance reform for the new year.

The operation of the Children's Act should be carefully watched. All kinds of difficulties will present themselves, and in many quarters attempts will be made to defeat the intention of the Act. Some of the brewers in London, Liverpool, and elsewhere, foresee the difficulties and dangers so clearly that they have resolved to supply no intoxicants of any kind to children under fourteen. They are much to be congratulated on this decision, and many children will thus be saved from contamination. But gummed paper will be used in some places as a "seal," and other tricks and evasions will be resorted to. All friends of the children should become members of an informal Vigilance Committee to report flagrant breaches of the law and even doubtful cases to the local Temperance Society, so that the various issues may be brought to a test.

No effort should be spared to back up the proposals of the Birmingham Justices. Pressure should be brought upon members of every borough bench to support them. Here is a piece of practicable legislation which we may well look to this Government to give us; for is not Mr. Chamberlain its strongest member, and has he not given it his imprimatur? The Habitual Drunkards Bill also, and the other little measure which the Government sacrificed last year, should be brought out of their retreats and passed into law. This will only be done if sufficient stress of public opinion is brought to bear, and that to some extent depends upon us.

What more can we do for the good cause during the coming year? Continue the agitation for legislation on the lines of Lord Peel's Report; watch the Brewster and Transfer Sessions, so as to prevent the introduction of new licences and secure the destruction of old ones whose conditions have been abused; keep the local authorities up to the mark—*if you can:* it is not easy—in enforcing the licensing laws as they already exist; and, above all, lose no heart and abandon no effort on behalf of moral 'suasion. Personal influence is the strongest force for temperance after all; and without it, legislation will fail. Abstain from intoxicants yourself, for your own sake, and still more for the sake of the brethren; and then, individually or in association or in both, bring your forces to bear against those of self-indulgence and sensuality, so as to help on the coming of the better time when our country shall be the land of the sober as well as of the free.

C. J. STREET.

THE man who has obeyed his heavenly vision, who has been crowding his old self out by the spiritual method of forming a new life within—who at length has taken a degree in the divine school—sees truth because now he has an organ to see it with. He is not less of a man, but rather more of one. God does not use him as a telephone to talk through, or as a caligraph to write through, or as a passive window to send light through, or as a stringed instrument to send music through. He uses him because he is a *holy* man who can grasp spiritual truth, and put it into holy terms.—*Prof. Rufus Jones.*

ASPECTS OF WOMEN'S WORK IN 1902.

Now that the large majority of societies and agencies for work amongst women and children are represented in the National Union of Women Workers, it is possible to gain a fairly wide outlook from its standpoint of the scope of philanthropic work undertaken by women in England. Its bulk and variety forms a strange contrast to what one gleans of the extent of such work a century ago. It was in 1810 that Sarah Martin began her labours of love in the Norwich Workhouse, and in 1813 that Elizabeth Fry paid her first visit to Newgate; but we hear of no organisations for inquiring into the needs, and helping to relieve the distresses, of the sufferers from want and crime, whose name must have been legion in those dark days of war and famine. But there was a wonderful awakening of philanthropy during the century, and in this women took their full share. Gradually the truth dawned on them that their duties to mankind were not limited to the four walls of their own homes, but that women as well as men had a work to do in the great world outside, and a call from God Himself to help forward the coming of His kingdom upon earth. The belief in this truth may be taken as the pith and kernel of what is called the "Woman's Movement" in the last half-century, and helps to explain the interest taken by women, not only in philanthropy, but politics, which, after all, is but the other side of the same shield. At the present time, indeed, it is the political side which engrosses many minds, and no aspect of women's work would be complete which did not take account of their desire and effort to gain sufficient power in the body politic to enable them to grapple at first hand with the pressing social problems of our day. Those who have worked longest and most successfully in the philanthropic field, and have then been chosen by their fellow-citizens to fill some public post, bear unanimous testimony to the fact that more real and lasting good can be done by them in the latter than the former sphere of work. Hence the dismay produced by the legal decisions disqualifying women for membership of County Councils and London Borough Councils, and the dread of equally paralysing legislation in regard to the new Secondary Education Authorities, and the possible supersession of School Boards. Many wise and able men are doing their utmost to amend past errors and avert the threatened dangers; but considering the immense number of women and children whose interests are directly involved in all these proposals of legislation, it is especially a woman's question, and at the present time many of our ablest women are devoting to it all their energies. In this connection it is imperative to mention the vexed question of Women's Suffrage, for it is an undeniable fact that the vast majority of women whose names are in the forefront of the workers in philanthropy are more and more convinced as the years roll by, that the vote is the most powerful tool they can secure for accomplishing the good they have at heart.

It is, therefore, needless to say that women's suffrage societies are on the roll of the National Union of Women Workers, and to this are also affiliated the 'Women's Local Government Association" and the "Committee for Securing the

Presence of Women on Secondary Education Authorities," which are now more active than at any previous time. There is also a "Legislation Committee," which holds, as it were, a watching brief on behalf of the Union over all legislative proposals concerning women and children. In connection with this Committee is an issue of papers by the Stansfeld Trust, which took its origin in a fund raised to commemorate the services to the woman's cause of the late Sir James Stansfeld. Under its provisions a scrutineer is appointed to examine all Bills brought before Parliament, and to prepare brief, prompt, and up-to-date reports, which are posted at once to all subscribers.

Besides the one concerned with legislation there are ten other sectional committees of the Union of Women Workers, taking special subjects into their consideration. All of these do very important work, but it is only possible in this short space to mention a few of their present activities.

The Industrial Committee takes in hand all subjects connected with women's work and wages, and the condition of various industries in different parts of the country. In Birmingham, for instance, an exhaustive investigation was made by a sub-committee in 1900 into the conditions of women's employment in the pen-making trade, and many useful suggestions were made in their report. It is in great part owing to the facts discovered and the representations made by the Industrial Committee that women inspectors are now being appointed in larger numbers than before; but the crying need still continues for more of the keen and sympathetic insight which well-qualified women alone can give in this department of public work.

Another committee, which covers a large field of action, is that entitled the Preventive and Rescue Committee. It aims at promoting preventive work mainly through existing agencies, and has of late made special efforts to press forward the moral education of the young, through mothers' unions and mothers' meetings, and in girls' and boys' schools and clubs. It is also concerned with the painful and difficult work which women guardians encounter in their dealings with girls and women in the wards of the Unions, and the visiting of prisons is one of its recognised branches. It is, of course, in close touch with the National Vigilance Association, and offers help and counsel to Rescue workers everywhere.

One of the first objects aimed at by the N.U.W.W. was the establishment of a bureau for the employment of women, but there were many difficulties in the way of its accomplishment. These, however, have been overcome, and the Central Bureau is now one of the most useful and most widely known of the institutions connected with it. It endeavours not only to place employers and employées in communication, but offers advice and practical help to the sadly large number of applicants who are in need of training before they are fit to undertake any situation. It has also to remove the almost universal ignorance as to where such training may be had. Thus it is stated in the last report:—"There are multitudes who had heard neither of the Swanley College nor of the Norland Institute, nor of your bureau, nor of the National Union of Women Workers." During 1900 the bureau found work for 149 women, 820 received information through the medium of interviews at the office, and about 1,800 were advised by correspondence. Miss Margaret Bateson is the secretary, and the address of the office is 60, Chancery-lane, E.C.

Much good work has been done in past years by a Joint Committee of the Charity Organisation Society, the Women's University Settlement, and the National Union of Women Workers, which arranged courses of lectures on charitable and social work. This year, however, the Committee is dissolved, but only to be reconstituted on a wider basis as a separate organisation to do enlarged work. Applications for lectures may still be sent to Mrs. G. F. Hill, 10, Kensington Mansions, Earl's Court, S.W.

The Union does not confine its interests and activities to the United Kingdom, but has lately formed a Committee for dealing with Indian and Colonial affairs. Its efforts in 1900 were mainly directed to helping in various ways the movement for assisting the famine-stricken people of our great dependency.

The feature, however, which perhaps calls for the most special attention is the incorporation of our British N.U.W.W. with the International Union established just at the close of the 19th century. This latter is an immense undertaking which will take some years to get into real working order, but all who were privileged to be present at the great International gathering in London the year before last, must recognise in it a potentiality for good, rich in promise for future years.

The annual meeting of the British National Union of Women Workers was held in October last in London, when much interesting information was given as to the working of the branches, and a Conference was held at Zion College on the Housing of the Rural Poor. The secretaries and delegates were also gathered together for an informal meeting for discussion of plans and difficulties, and the reporting of successful experiments, a new departure which was keenly appreciated by many of the scattered workers who have few opportunities of meeting colleagues and friends associated in the work of the Union.

M. C. GITTINS.

WE shape ourselves the joy or fear
Of which the coming life is made,
And fill our Future's atmosphere
With sunshine or with shade.

The tissue of the life to be
We weave with colours all our own,
And in the field of Destiny
We reap as we have sown.

Still shall the soul around it call
The shadows which it gathered here,
And, painted on the eternal wall,
The Past shall re-appear.

—*J. G. Whittier.*

WE believe that every man's subliminal self *opens* Godward, as the inlet opens to the sea; but the mystics are they who have found it out as a fact because the surges of the Eternal Self broke upon the shores of their personal being, and they have realised that only sin could separate man and God.—*Prof. Rufus Jones.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE TARGUMS.

SIR,—The antiquity of the Targums might not on the surface seem to be an important matter, and yet it is no exaggeration to say that if Mr. Manning could produce satisfactory evidence for the view he has published, he would create as complete a revolution in modern Biblical criticism as if he should demonstrate that it was Moses, after all, who wrote the Pentateuch. For if the Targums originated with Ezra, then already in the fifth century B.C. Hebrew had become so much a dead language that the Jewish people needed Aramaic translations of their Scriptures, and consequently any subsequent literature intended for these people would be written not in Hebrew but in Aramaic. Therefore the modern critical dates assigned to Chronicles, Esther, Joel, Daniel, to portions of Isaiah, Zechariah, Psalms, and Proverbs are all hopelessly wrong, and the histories of the post-exilic period based on these dates are all hopelessly vitiated. Of other implications of Mr. Manning's view I need not speak: it must suffice here to say that if Mr. Manning were right, most of the work of the last generation of Biblical scholars would have to be done over again, and he would have dealt the modern criticism of the Old Testament a blow more decisive than all of its professed enemies have been yet able to deliver.

Mr. Manning iterates in his last letter that he will discuss the matter with me no more. It is, however, not merely to me that he owes the evidence to substantiate his far-reaching theory, but to those workers in the Old Testament field among whom unshrinking loyalty to historical truth is the supreme inspiration of their labours, and to those others who believe that the modern criticism of the Bible has drawn the life-blood from their faith.

Mr. Manning's failure to produce his evidence I do not understand. The need for special defence of his view was all the greater because it was a tenable position in the dark ages of criticism, and his Address might have been easily misjudged, if it had fallen into the hands of an unfriendly reviewer, to be the work of a man not acquainted with the modern developments of his subject. He will not affirm that a College Address did not provide a suitable medium for his evidence; for the Address, though unhappily it confuses two similar letters of the Hebrew alphabet in its spelling of *Halachah*, is a learned production, and the audience which could estimate the exposure of Siegfried, Cornill, and Wellhausen which it contains, might have been safely entrusted with the evidence required to connect the origin of the Targums with Ezra. But if the necessity of evidence existed nowhere else, it at least arose when Mr. Manning was defending his work from alleged unjust treatment by a carping critic. Here it must have been clear that no oracular *ipse dixit* would be regarded as convincing.

How far the deficiency of courtesy in Mr. Manning's letters is worthy of the dignity of learning and the temper of scholarship I may safely leave to your

readers to determine; but since he has committed to the permanence of print a charge against me of incompetence to judge his work, I may be permitted to illustrate the method by which he endeavours to establish his charge. In his address Mr. Manning rightly rejects the theory that the Jews forgot their Hebrew during the Babylonian exile; but he proceeds in the same connection to reproduce, following Deutsch, *Literary Remains*, p. 322, the view that the exiles brought back from Babylon a knowledge of Aramaic, without seeing that this view is part and parcel of the theory he has just repudiated, and that it, as much as the other, is a survival from the days when the Book of Daniel was regarded as a reliable historical witness for the period of the exile. The whole theory is refuted in such easily accessible sources as W. Robertson Smith, *Old Testament in the Jewish Church*, edition 2, pages 35 fg., Driver, *Introduction*, edition 7, page 503, "Commentary on Daniel," page 59 fg., Nöldeke, *Encyclopædia Biblica*, *s.v.* "Aramaic Language," § 4, and frequently elsewhere. It is not surprising, in the face of a mixed impression of this kind, that Mr. Manning should not see the point of my allusion, but it is almost incredible that he should proceed, without investigation of the matter involved, to fasten upon me, with accessory reproaches, firstly the opinion that the exile did not influence the Jews at all, secondly the charge of criticising his address without reading it carefully. I hope that Mr. Manning will now look the matter up.

Jan. 7. J. H. WEATHERALL.

RECONCILIATION.

SIR,—Will you allow me a word of explanation with reference to your note on my letter in your last issue?

1. I had no intention of representing Mr. Gannett as *pleading* for a "limp comprehensiveness." I spoke of such as a danger attending Mr. Gannett's attitude. In doing so I had in mind the possible effect of his sermon as quoted in an English paper for English readers, and I still maintain that in a country where real issues are already obscured by moral and intellectual lethargy, the cause of progress will not be furthered but retarded by the addition of a false sentiment of unity.

2. I hold there can be no better "recognition of definite changes of doctrinal conviction" than for those who experienced such changes to plainly say so instead of remaining in equivocal positions.

3. Mr. Gannett certainly does not "applaud" "mistiness of thought" and "blurring of phrase," nor did I intentionally represent him as so doing. His words, as quoted in your leader of Dec. 7, are:—

> There may be a mist in their thought, and a blurring of phrase in their pages, but what yearnings for the new erections of faith which shall take the place of the old, &c.

"The new erections of faith" are, as Mr. Gannett is aware, in course of construction. When those who yearn for them so greatly leave the old and boldly join in the work of reconstruction, their thought will emerge from mist and their phrases will be unmistakeable. Mistiness and yearning may be pathetic, but are not indicative of a state of conviction, which alone can help us, especially in the present crisis. THOMAS J. HARDY.

Jan. 5.

UNITARIAN STUDENTS AT CARMARTHEN COLLEGE.

SIR,—The Rev. R. J. Jones admits the inaccuracy of his Preface, and also the fact of publication without leave, but offers no expression of regret; thinks the offence is at most only a little one, and would apparently have no objection to repeating it. Inasmuch as I attach importance, personally, to the distinction between *meum* and *tuum*, and have a further list—of eighteenth-century students—which it may be desirable to issue privately some day, as a preliminary to publication, I venture to protest anew against Mr. Jones's attitude.

My roll of students, which extends over several volumes, includes contributions from many noteworthy sources, but is in every other sense my own creation. It has occupied much of my leisure for ten or twelve years, and has involved, *inter alia*, a minute inquiry into the history of the Unitarian churches in Wales, to which it is now in a large sense the key. It thus forms no part of the College Records which Mr. Jones affirms to be in my custody; and in truth there is no such thing as an official list previous to 1867, as this keen antiquary must surely know, for he was one of the College professors in 1876 (cf. his book, p. 66).

My list of nineteenth-century students—comprising nearly 700 names—was compiled from the above roll, as Mr. Jones might have learnt from his newspapers, and did learn from Dr. Pan. Besides the features indicated by Mr. Jones, it specifies—what was of cardinal importance for his purpose—the denominations to which the students belong. And prefixed to it was a letter by Dr. Pan, concluding with the words "Anybody willing to help may have a copy of this list."

Mr. Jones acknowledged this document in the Carmarthen *Journal* as an important authority, without which his notes "would probably have never been sent" to that paper; and in his Preface he declares that his "special thanks for valuable help are due first and foremost to Dr. Pan." If he chooses in his letter to belittle the list, and to that end to misdescribe it, and, under the influence of a question-begging epithet, to forget his gratitude to Dr. Pan, it is a matter that concerns him rather than me.

Dr. Pan, who was not favoured by Mr. Jones with the *Journal* notes, regards their publication as an unfriendly act. And since Mr. Jones assures your readers that he might have had the Student-list from me for the asking, I must point out that when I had once supplied a copy—for the purposes of an expensive work—to Dr. Pan (who came to me with a letter from a Unitarian authority in London), it was not open to me, in common fairness, to put anyone in the way of forestalling and so injuring his undertaking. WALTER J. EVANS.

Jan. 7.

A MEETING of the Committee of the National Conference takes place at Manchester on the 16th instant, when the place of gathering for the Conference of 1903 is among the subjects for consideration.

PROVINCIAL LETTER.

LONDON.

MANY changes occur with the passing seasons, but the situation—as strategists say—is always the same in London. That is, the vast population ebbs and flows around us day by day, and we are caught up into one current or another of its seething tides; but the total of its life is beyond our power really to survey, much more beyond our power to affect. Even the religious bodies that are most numerous and least unpopular find their efforts mocked by the magnitude of the work needing to be done. Each district has its peculiar set of difficulties. Residential suburbs seem to be, and I think really are, the most favourable fields of labour; but even here the conditions are bewildering. I believe Mr. Charles Booth can prove that in almost all such districts the numbers attending worship are far below those that abstain. Is it that the established forms of worship are distasteful? Well, every type of Nonconformist worship may be provided, and, in general, is; and still the suburban resident is not attracted. Is it that some radically different type of thought is required, such as Unitarians or other Liberal Christians might represent? Alas! the flattering unction avails nothing, as actual experiment proves. It is saddening, not to say appalling, to find how little hold the habit of attending public worship has on the majority of Londoners. Of course, church-going is not all. People may be honest, decent, and substantially blameless in the eye of the law without any gathering of themselves together for serious thought and stimulus. But, on the other hand, none of us are too well-provided with spontaneous goodness. We need culture; and for lack of it whole masses of people are worsening, losing tone, sinking into selfish indifference, while the great city's problems knock ever louder at the doors.

How urgently the knocking goes on may be perceived by any reader of the daily papers; and we who live in the midst of the struggle are often bewildered by cries for help, and know not how to help or what. Consider the case of the City of Westminster and the "West End" generally, as represented by a most influential deputation recently to the Home Secretary. The hearts of men and women, who have any heart, sicken at the hideous story of the streets, nightly repeated. What redress? Mr. Ritchie plainly enough hinted that the police are dependent on "public opinion," and that while large numbers of men are willing to have things as they are, it is next to impossible for existing statutes to be put into force. Or take the evidence supplied in the courts daily as to the spread of gambling, which John Burns, no incompetent observer, declares to be the deadliest canker of our times. What steps are possible to prevent the spread of a disease so fruitful in crime and demoralisation of all kinds? As to the defects permitted, not to say the injuries inflicted, by owners of house property, there is a mass of testimony which no one can dispute; but the remedy seems equally beyond present invention. "Public opinion" will have to grow much clearer, and public feeling much more intense, before evils such as these can be mitigated in any important degree.

We who are interested specially in the work of the score and a half of Unitarian congregations in London are, God help us, doing what we can to promote this healthier, nobler, more potent public opinion. "Citizen Sunday" has from its inception found our preachers foremost in readiness to proclaim the gospel that fulfils every law of righteousness, civic as well as individual. Temperance Sunday, Peace Sunday, Hospital Sunday, and others of special local interest find them no less willing. Every Sunday, indeed, we may confidently hope, hears a very practical religion commended from our pulpits. In our schools, classes, guilds, and other societies, the effort is made to knit young souls, especially, into those personal ties which are, in the long run, more powerful than exhortations, however eloquent. Measured against the needs of London, it is all very little; viewed beneath the shadow of London's poverty, ignorance, greed, and shame, these are but tiny lamps that we seek to hold up. But we are holding them up—and with the New Year, we bid each other take courage, trim the lamps afresh, and do our part loyally—however insignificant it may appear.

"We" do this, I say. On whose behalf am I writing? I have no "mandate" from my brother ministers, but I know this is true of them. I have no "mandate" from the congregations; but I am persuaded that in each there are valiant souls who are ever willing to respond to the summons to self-denying labour for their neighbours and for the great Kingdom. I am not fully persuaded that it is true of all—even of the little "all" that does consider itself attached to our churches. How shall we measure the reality of our people's zeal? I have spoken of the attendance at public worship, or rather the non-attendance of the crowds of the unattached. But what about the attendance of people who are nominally members of our churches, but whose membership is as little worthy of the name as may be? Time was when a member was a limb; but the body that never knows where its limbs are, when they should be present, and helping the rest, had better find another name for them. And what about the service of our mission institutions? Is it not mean, indeed, scandalous, that when a minister is put down to work in some poverty-stricken area, where the aspect of things every day is enough to take virtue out of any man, he is left to fight it out alone, for the most part? It is "such a distance" from any decent neighbourhood that the Christian spirit which sent the Apostles to the ends of the Roman Empire fails to carry men and women so far as to these churches and missions, in spite of our omnibuses, "tubes," railways, or even easy walking gear of the latest invention. I could tell a tale of more than one such case where young wives have looked up in vain for kindly eyes, and working folk have grown hard and harder in their scepticism as to a gospel of "Brotherhood" with so little carrying power as this.

Passing from these supreme questions of present service, here is another:—The Domestic Mission Society has recently asked for funds. I do not know what is the actual result—but I have my fears. If my fears are realised, and funds are not forthcoming, *one of our stations will have to be given up*. Think of it! Nay, it will not bear thinking about. *This* work, down there in the depths, picking up individuals and families out of the ditch, not in any sensational way, but soberly, quietly, lovingly, as a man would help a child or tend a plant—this work, to be crippled, stopped! There is a saying that it were better to go into life maimed and halt than with sound body into "Gehenna." It looks as if it is not life at any rate that is before the people who will endure, if they will, such maiming as the loss of one mission station.

Last week, Mr. Terry, the successor to Mr. David Martineau in the treasurership of the London District Unitarian Society, pointed out that the list of *subscribers* to its funds was only about 200 strong. He pathetically urged that for five shillings annually one may be enrolled. Here is another subject for thought. Let no one cast his eyes back to "The Bazaar," and suppose that because that remarkable and highly successful effort set the Society "on its legs" nothing more is wanted to keep it going. I understand that the Committee is seriously considering the proposal to appoint a minister-at-large to evangelise where it may be deemed wise. Other proposals calculated to strengthen existing congregations are also before the Committee. The time is specially ripe for a canvass for new members in all our congregations. No doubt the "present" claims are many; but a people that can "superannuate its ministers" so handsomely can, if it likes, effectively help those who are still at work.

I have occupied so much space with general matter that I can only mention a few particulars. First, let me say that some generous friends have readily responded to a private application for funds to equip the premises at Bermondsey in a manner which is urgently necessary if the work that can be done there is to be done. Two or three of us have personally much to rejoice over in the prospect which is thus clearing. It is proper, however, to admit that it is only a few who have as yet been asked for special help in this case. The general appeal will be issued shortly, I trust, and then I confidently hope for wide-spread response. Meanwhile, let me here also acknowledge the contributions of those who have enabled the teachers to give their scholars a little seasonable festival.

Next, I should like to refer to several of our churches, specially, at this time—it is inevitable that many interesting points escape mention. The friends at Plumstead have done very bravely their good work up till now. Beginning in tentative lectures on Sunday evenings the congregation has slowly but surely pushed on from point to point, hired halls, acquired ground, built its church-schoolroom, and meanwhile has built up its subsidiary institutions solidly—Sunday-school, choir, social meetings, club, and so forth. The district is not a favourite one with the wealthy; the bulk of the congregation are drawn from the ranks of the skilled workers connected with the great Arsenal. The rush of work during the war has been in several ways unpropitious for the good of a Christian Church, but, thanks to unflagging zeal, things are going the right way. In March there is to be a bazaar to raise £200 by which to secure a grant of £500 from the fund raised in 1900, and so remove a heavy burden of debt. It is splendid to see how heartily and universally the members, down to the children, are working to get this money. There are two months yet to the date of the bazaar, but it is not too early to send gifts of money or otherwise to the minister, the Rev. L. J. Jones, 72, Genesta-road, Plumstead, S.E.

Coming nearer in there is another admirable piece of congregation-building going on at Lewisham under the tactful care of the Rev. W. C. Pope. This church also grew out of tentative efforts, and had, and still has, its material disadvantages, but in the matter of faithful self-devotion it has never lacked, its minister and members have marched together, and the neighbourhood is already distinctly the richer in intelligent and elevating purpose and effect through our friends' work there. It is safe to prophesy a grand result here in a few years, for the congregation keeps increasing, as well it may, under such untiring diligence.

At Highgate, the long interregnum since the lamented death of the Rev. Robert Spears is closed at last by the arrival of the Rev. R. H. Greaves, of Troy, U.S.A., who enters at once on his duties, and will be welcomed formally on Saturday, Jan. 25. There are sure to be many friends present to join in the welcome, and to rejoice with the congregation in their new prospects. They deserve well, for they have done well in a very trying time.

Our congregations are to have an opportunity shortly for united devotional fellowship, if the suggestions of the the Provincial Assembly Committee are carried out, as it is fully expected they will be. The plan as sketched will provide simultaneous services at two churches, one on the north of the river, one on the south. As in our Twentieth Century service last year several ministers will take part in each, and the congregations generally will be invited to attend. This is a matter of deep importance, and I hope it will be considered by our people at large. The arrangements will be announced as soon as complete. W. G. TARRANT.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Ballymena, co. Antrim.—Through the kindness of Mrs. A. Lawrence and Dr. Courtney Kenny, a Christmas party was given to the children of the Sunday-school and their parents, the Rev. J. Pollard presiding. On New Year's Eve a Watch-night service was held.

Carlisle.—The scholars' annual party was held on New Year's Day, when about 160 children and adults sat down to tea. *The Unambitious Queen* was rendered by some of the elder scholars, and Mr. Charles Dixon distributed the prizes for regular attendance, about 60 per cent. of the scholars qualifying for them. A feature of the evening was a magnificent Christmas-tree, the presents given by Mr. David Ainsworth, and the tree by Mr. Arlosh.

Chowbent.—Nineteen young people from the Sunday-school, who had joined the congregation through the Guild within the past three months, were specially welcomed as members of the chapel at the last meeting by the minister (the Rev. J. J. Wright), and each presented with a Hymnal and Service Book, on behalf of the chapel and school. The "Children's Christmas Dance," for some years now a special feature among the season's festivities here, was again in aid of our "Children's Homes," and resulted in £10 8s. 6d., which sum has been equally divided between "Aunt Amy's" Convalescent Home (London) and the Manchester District Sunday School Association's "Holiday Home" in Derbyshire. By individual subscription and in

other ways the young people of Chowbent Sunday-school have raised during the past year, for various special purposes, upwards of £70.

Colne.—The congregation have declined to accept the Rev. Thomas Leyland's resignation, and have released him for a six months' rest in the hope that he will recover health and be able to resume his work at the end of that time. This has been made possible by an offer of the Rev. C. J. Street's to find ministerial supplies for half a year without expense to the congregation.

Elland.—Christ Church was well filled on Sunday evening, when an excellent performance of Handel's "Messiah" was given, this taking the place of the ordinary evening service. The choir had been considerably augmented, and both the choruses and various recits were admirably rendered.

Evesham.—The Mayor, Mr. Councillor Hughes, on Sunday morning last, attended service at the Oat-street Chapel in state, accompanied by the members of the Corporation, the Borough officials, the police force, and the fire brigade. There was a large congregation. Mr. Hughes has for many years been a member of the congregation of Unitarians, worshipping in the Oat-street Chapel, and a member of the Chapel Committee.

Leigh: Lancs.—The annual scholars' party and prize distribution was held on Saturday last. Mr. Councillor Thomas Boydell distributed prizes to 58 scholars, 19 of whom had not missed an attendance during the year. The Rev. A. H. Dolphin presided, and the party was in every way very successful. The report stated that there had been an increase in the average attendance during the year of 23 in the morning and 37 in the afternoon school over last year's attendances. It was decided, in view of the increasingly successful work here, to ask for £150 for the purpose of providing additional accommodation in the form of classrooms.

London: Central Postal Mission.—At the last meeting of the Committee at Essex Hall, at the close of the usual business, Miss Tagart, on behalf of the members, presented a handsome silver inkstand to Miss E. M. Lawrence, as a token of warm regard and with sincere good wishes on the occasion of her marriage. The Committee lose in Miss Lawrence an admirable treasurer, and an indefatigable worker for the cause. In the work of the Suffolk Mission, her constant co-operation will be specially missed.

London: Highgate.—The Rev. R. H. Greaves arrived in London from America on Wednesday, and will enter on his ministry to-morrow (Sunday), preaching morning and evening. A special service of recognition is announced for Saturday afternoon, Jan. 25. The annual Sunday-school parties were held on Thursday and Saturday last week. On Thursday 120 teachers and elder scholars sat down to tea, the younger children being entertained on Friday afternoon, while in the evening a very successful soirée for parents and friends was held, upwards of eighty visitors being present. Two admirably staged plays, *Mildred and Patty*, and selections from *A Midsummer Night's Dream* were given, and the evening closed with the singing of "Auld Lang Syne."

Loughborough.—The Sunday-school annual party was held last Saturday and was largely attended by the scholars and their parents. The Rev. Peter Dean, who presided, congratulated those present on the prosperous condition of the school, and then, on behalf of the teachers, presented a silver-plated teapot to Mrs. Wright, a former superintendent, now of Leicester, and a photograph frame to her daughter, Miss Edith Wright, a former teacher. Prizes were then distributed to the scholars, thirteen of whom had been never absent, and beautifully-bound copies of the Revised Version of the Bible were also presented to three new teachers. A successful entertainment by the children followed, including Mr. Hawkes's play *Cinderella*.

Manchester: Moss Side (Presentation).—A very interesting social gathering was held in the schoolroom on Tuesday, Jan. 7, the object being the presentation to the Rev. Charles Roper and his wife of a cheque for £95, as a mark of appreciation of their services on behalf of the church. About 150 members were present. Mr. John Tyson occupied the chair, and in the course of his remarks referred to the spontaneity of the movement and the heartiness with which it had been supported. Mr. John Lawson, in making the presentation, gave expression in feeling terms to the regard and esteem in which Mr. and Mrs. Roper were held. Mr. Roper, in thanking the members, gave an account of his ministerial career and experiences, and especially of his connection with the Moss Side Church, since his appointment as its first minister in the year 1888. He urged upon the members the need of increased effort now that they were in possession of a splendid church building, so that their influence for good in the district might be beneficial and lasting. Mrs. Roper, in a graceful little speech, also expressed her acknowledgments of the gift. The musical fare of the evening was provided by duets and solos, rendered by members of the choir.

Scarborough.—On Friday evening, Jan. 3, a most successful social evening was held to inaugurate the second half of the 1901-2 session of the Social Union, over seventy friends being present. The Social Union (hitherto the Literary and Musical Society) is this session making the experiment of holding meetings fortnightly instead of monthly, and so far has been justified. The programme for the coming half of the session includes lectures by the Rev. T. P. Spedding, on "A Visit to the Transylvanian Unitarians," and the Rev. Charles Hargrove on "Caedmon," and a dramatic entertainment. In the first half the children gave a representation of *Princess May and her Wonderful Law* on two nights, and scored a great success. The Young People's Guild, formed in September, also enters on the New Year with bright hopes and a good programme.

Stockton-on-Tees.—On New Year's Eve a coffee supper was held in the schoolroom, followed by a Watch-night service in the church, conducted by Mr. Henry Cross, who has been appointed minister of the congregation. A special subscription has been started to provide a new heating apparatus for the church.

Taunton.—On Thursday and Friday week two excellent entertainments were given in Mary-street Schools, in aid of the Sunday-school funds, the Rev. G. V. Crook presiding; and after the Thursday entertainment prizes for regular attendance were distributed by Mrs. Crook to the scholars.

Tunbridge Wells.—The late Mrs. Dobson has left £50 to the Free Church here. It is proposed to apply it to the building fund, in aid of which collections were made on Sunday last. The intention is not to erect a church, but a hall where other meetings can be held, with convenient class-rooms adjoining. The principles for which the church stands are beginning to be understood and appreciated. The morning attendance shows a sensible improvement, while a full room is now usual in the evening. Several adherents are coming in from other churches. They say they derive fresh thoughts and breathe a different atmosphere to what they have been accustomed to, while they remain unpledged as to dogma. The sense of comradeship is very strong. There is therefore with the demand for better accommodation a deepening loyalty to the basis of the church—namely, the bond of a common spirit and aspiration, and not agreement in any creed. The pulpit is often supplied by the members themselves, who are encouraged to voice their thoughts, and friends from a distance in sympathy with the movement conduct the services when necessary. Owing to the methods employed, public worship is maintained at a very moderate cost.

HIGHGATE HILL UNITARIAN CHRISTIAN CHURCH.

WELCOME TO THE REV. R. H. GREAVES.

On SATURDAY, January 25th, at 4 o'clock, an INDUCTION SERVICE will be held, conducted by the Rev. Professor J. ESTLIN CARPENTER, M.A., Rev. W. G. TARRANT, B.A., and the Rev. VALENTINE D. DAVIS, B.A.

Followed at 7 o'clock by a PUBLIC MEETING, full particulars of which will be announced next week.

N.B.—Tea will be provided during the interval.

BIRTHS.

PIGGOTT—On Sunday morning, January 5, 1902, at Fern Bank, Chorlton-cum-Hardy, to Arthur E. and Frida J. E. Piggott, a son (Frithiof Cunliffe).

MARRIAGES.

SMETHURST—LAZENBY—At Sale Unitarian Chapel, on the 8th January, by the Rev. Laurence Schroeder, M.A., assisted by the Rev. T. Langford Burrows, Joseph H. Smethurst, A.R.C.O., only son of Charles E. Smethurst, of Bolton, to Beatrice, elder daughter of the Rev. A. Lazenby, Chicago, U.S.A., and granddaughter of Mrs. Tottie, One Ash, Ashton-on-Mersey.

DEATHS.

WOOLLEN—On the 28th December, at 261, School-road, Crookes, Sheffield, Eliza, widow of the late Charles Woollen, aged 83 years. Friends kindly accept this the only intimation.

OUR CALENDAR.

SUNDAY, January 12.

☞ It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., "Angel Visits," Rev. FREDERIC ALLEN. Monday, 13th Social Institute, 8.15 P.M., Concert.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., "Children of the Ghetto," Rev. DENDY AGATE, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H.U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., "Our Responsibilities to Our Faith;" 12.30, Communion Service, and 7 P.M., "A Christ of Ancient Fiction," Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P M., Rev. G. CRITCHLEY (Evening only).

Stoke Newington, The Green, 11.15 A.M., Rev. W. COPELAND BOWIE, and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M and 6.30 P.M., Rev. T. E. M. EDWARDS.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P M, Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CERRDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. W. H. SHRUBSOLE, F.G.S.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Spiritual Thought and some Instruments of Modern Science: The Telescope and the Microscope."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M. Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W. — Jan. 12th, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Jan. 12th, at 11.15 A.M., JOHN A. HOBSON, M.A., "Rational *versus* Natural Selection."

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No. 3108. NEW SERIES, No. 212.] LONDON, SATURDAY, JANUARY 18, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

WEDNESDAY next is the anniversary of the passing of Queen Victoria, and amid the pageant of the re-opening of Parliament this week, and the renewed pressure of Parliamentary business, our thoughts go back to those solemn days of last year, when the aged Queen, "revered, beloved," was taken from her people. Jan. 11 and Jan. 22 are two dates which will long have sacred and solemn associations for us. The earlier day belongs to our more intimate circle, in the thought of what is holiest and most venerable in our life, for on that date our beloved teacher, James Martineau, entered into his rest; the latter day belongs to the whole people, in the remembrance of our Queen.

IT will be seen from the London Domestic Mission Society's advertisement in another column that the appeal of the Committee has brought promises of new subscriptions amounting to £54 4s., but what is needed is an additional income of £300 a year. We can only refer once more to Dr. Hicks's letter of last week, and ask of our readers renewed attention to the subject. In our leading articles this week and last we have tried to show how vitally it affects our common religious life.

FURTHER lists of additional donations and annual subscriptions to the National Conference Ministers' Superannuation Fund will be advertised in next week's INQUIRER. Since the New Year's acknowledgment, when we rejoiced in the welcome news that more than the first £20,000 had been secured, further donations amounting to £585 have come in, and further ministerial contributions bringing that list to a total of £297. Thus the donations to the Fund amount altogether at the present moment to over £21,360, and there is more to come. Friends will, of course, understand that the greater the gifts, in a matter of this kind, the greater the benefits secured for the present and coming generations of ministers, and through them to the churches. Further annual subscriptions amounting to £34 11s. 6d. have also been promised, bringing up that list to £295 1s., so that the £300 a year asked for is also very nearly achieved.

OUR National Conference Ministers' Superannuation Fund figured prominently in Tuesday's *Daily News* as the "Unitarian Twentieth Century Fund; Subscribed in Seven Months; Some Church Talk; Interview with the Rev. Copeland Bowie." The *Daily News* Correspondent who reports the interview obtained from Mr. Bowie much interesting information concerning the Fund happily raised before the end of last year, and the use to which it is to be put. Having described how the insurance is to be effected in the Equitable Life Office, the "church talk" continues :—

"One of the great advantages of such a method—which was thoroughly well considered by Sir John Brunner and others of our first-class business men—was that the fund was thereby saved practically all the expenses of management, as well as the anxiety of providing security; moreover, it obtained the advantages of the experience and organisation of a first-class insurance office.

"The scheme of rules for such other management of the fund as may be necessary is now under consideration, Dr. Blake Odgers, K.C., the President of the Unitarian Association for this year, taking an active part in the matter.

"At the present time we have 292 Unitarian ministers actually in charge of congregations, and the fund is intended to provide a pension for fully-recognised ministers."

The latter part of the interview was concerned with the entrance of clergyman and ministers of other bodies into the Unitarian ranks, and the work of the Advisory Committees, and concluded as follows :—

"Have you any vacant pastorates at present?"

"About twenty, some of them being small Mission churches. I should say that, as for the students from one or other of our two colleges, there is no need for them to go before the Advisory Committee. The college is held to be a sufficient guarantee. Still, believing that our churches are free in matters of thought and religion, we do get a number of applicants from other denominations.

"But," continued Mr. Bowie, with a smile on his shrewd face, "our applicant's form is often sufficient. We have a form filled with questions as to character and general fitness for ministerial work, and the polite request to fill up this form often prevents candidates from going further in the matter. On the other hand, a man whose heart and soul are in the work, and who feels he can conscientiously join our body, has no objection, and gladly answers our questions. No; applicants find that, while we may be 'free' as to religious thought, we are not 'free" as to character."

To Wednesday's *Daily News* Mr. Howard Evans contributed an interesting column of statistics on "The Strength of the Free Churches," following up a practice which he began in the *Contemporary Review* early in 1897, and has since continued annually, of collecting figures relating to the Evangelical Free Churches in England and Wales. The following is his return as to the number of sittings provided by various bodies in buildings regularly devoted to public worship. Of these it is estimated that less than half a million are in hired buildings :—

Baptists	1,237,424
Congregationalists	1,645,092
Presbyterians	166,391
Wesleyans	2,224,057
Primitive Methodists	993,909
Calvinistic Methodists	455,349
Salvation Army	540,000
United Methodist Free Churches	381,872
Methodist New Connexion ...	167,945
Bible Christians	153,600
Six smaller bodies	123,579
Total	8,139,218

What proportion of those sittings are habitually occupied no attempt is made to estimate, and it should be noted that "sittings" provided by the Salvation Army can have but slight significance in considering the extent of the work of that organisation. But while Mr. Evans does not give us any idea of the numbers in the congregations of worshippers thus provided for, he gives a table of 1,945,932 communicants, in which, however, we do not understand what is meant by including 17,346 communicants in the Society of Friends. With regard to Sunday-school work, the totals given are 383,778 teachers and 3,275,257 scholars.

COMPARING the statistics of the Evangelical Free Churches with those of the Church of England, Mr. Evans gives :—

	Sittings.	Communicants.
Established ...	7,000,375	... 1,974,629
Free	8,139,218	... 1,945,932

The number of Established Church communicants is only an estimate.

	S.S. Teachers.	S. Scholars.
Established ...	293,902	... 2,841,862
Free	383,778	... 3,275,257

Then follow some international statistics, which bring out the well-known vast

extent of Methodism in other countries and especially in the United States, and for Methodists, Baptists, Presbyterians and Congregationalists (set here in the order of their numerical preponderance) give a total of 18,231,688 communicants, while (according to the "Church of England Year Book for 1901") of communicants in the Anglican and Daughter Churches the estimated total is only 3,367,052. On these figures Mr. Evans makes the following concluding remarks:—

These figures are fruitful of suggestions, but I will content myself with only three propositions. First, they demonstrate the contention of the Liberation Society that Christianity thrives without a Church Establishment; secondly, that the theory of a mechanical Apostolical succession is refuted by facts; thirdly, that the idea of Christian reunion by absorption into the Anglican Church is a delusive dream.

IN the *Christian Register* of Dec. 26 is the monthly bulletin of the A.U.A., the eight-page supplement on "Unitarian Word and Work." It deals this month with the churches of the Middle States, with which are joined the four Unitarian churches in Canada, the old established churches in Montreal and Toronto, dating from 1842 and 1845 respectively, and the more recent churches at Hamilton, founded in 1889, and at Ottawa, the capital of the Dominion, founded in 1898. These churches, with the exception of Montreal, are partly dependent on the A.U.A. for their support. The Rev. J. T. Sunderland, who is stationed now at Toronto, writes of the prospects of Unitarian work in Canada. The people, he says, are intelligent and earnest, with a keen and very general interest in education, but, theologically, very orthodox, with a severe ban upon liberal religion, so that Unitarian missionary work is very difficult and greatly needed. Yet there are signs of a movement of thought. At Ottawa, the Rev. Albert Walkley, who was the first minister of the church, has accepted a call to Marblehead, Mass., and his place is to be taken by a young Presbyterian minister of much promise, the Rev. William Hutcheon (or is it Hutcheson?). There is no debt on the church, except $2,000 to the Building Loan Fund. Toronto, with its population of nearly a quarter of a million, has two Universities and many other important educational centres. The church has had a chequered history, but there are increasing signs of vigour, especially among the young people. Of Mr. Sunderland's work the Rev. D. W. Morehouse, Superintendent of the Department of the Middle States and Canada for the A.U.A., writes as follows:—

Mr. Sunderland's own work in Toronto has, during the past year, been cautious and wisely planned. He is slowly growing into the esteem and confidence, not only of his own people, but of the citizens of Toronto outside his own church. In other words, he has been gaining the standing there which will enable him, as time goes on, to increase the effectiveness of his work and make it tell in the building up of his society in numbers and as a working and effective force for good in the city. I feel that the important thing is that he shall be sustained in his work until he can have time to organise all the liberal forces in the city and bring them into his fold.

THE Council Room at Essex Hall was well filled on Tuesday evening, when the Rev. W. J. Jupp, of Liverpool, lectured on Ruskin, in the course on "Pioneers of Humanitarianism," under the auspices of the Humanitarian League. Speaking first of the story of the Halcyon in "The Eagle's Nest" as perhaps the most perfect piece of Ruskin's writing, and contrasting the gift of insight which entered into the beautiful life of all things in the world about us with the sportsman's pleasure merely to pursue and kill, Mr. Jupp said that Ruskin had the supreme gift of sight, of imaginative sympathy. In this he was closely akin to Wordsworth. It brought him the purest joy and the worst sorrow of his life. It turned even the glory of the Alps into "mountain gloom," when he remembered the hard lot of the peasants, unjustly oppressed, which made such joy as his impossible for them. So he was brought to devote his whole life, his wealth, and his many gifts, to the cause of the people, studying social problems and passionately pleading for the opportunities of completer manhood and nobler life for all. His theories might be mistaken, and the remedies he suggested might not be practicable, but his analysis of the social state was unanswerable. The lecturer read some searching passages from the section of "The Stones of Venice" on the "Nature of Gothic," now issued as a separate little book, and also from "Unto this Last," of which he spoke as "the most disturbing book of the century." Ruskin's example of devotion was noble and inspiring, and could not fail to have many followers, his plea that men should face the darker aspects of life Mr. Jupp enforced by reading some of the closing words of "Unto this Last."

Luxury is indeed possible in the future—innocent and exquisite; luxury for all, and by the help of all; but luxury at present can only be enjoyed by the ignorant; the cruelest man living could not sit at his feast, unless he sat blindfold. Raise the veil boldly; face the light; and if, as yet, the light of the eye can only be through tears, and the light of the body through sackcloth, go thou forth weeping, bearing precious seed, until the time come, and the kingdom, when Christ's gift of bread, and bequest of peace, shall be "Unto this last as unto thee."

Mr. J. A. Hobson, who presided, said that he could not agree with Mr. Jupp that "Unto this Last" had been the most disturbing book of the century. He wished it had been so; but people, even in Ruskin societies, were too apt merely to enjoy the beauties of Ruskin's style and to overlook the radically disturbing influence of his deeper thoughts. We trust that Mr. Jupp's lecture may appear in the next quarterly number of the *Humane Review*. The January number contains Mr. H. S. Salt's lecture on "Shelley as Pioneer." (Ernest Bell, 6, York-street, Covent Garden. 1s. net.)

A DISTRESSING letter comes from Iceland, brought by a chance Norwegian steamer on Christmas Eve, for there is no regular post in mid-winter. Our old friend, Rev. M. Jochumsson, writes:—"On Dec. 19, at 5 A.M., we were alarmed by a conflagration at our only hotel. As fire of any moment was unknown here, we had no fireman nor any contrivance to subdue the flames. Every man in Akureyri hastened to the place, and at once we united in a plan of struggle against this dreadful enemy. Our most hardy and daring young men climbed the nearest houses, and did wonders to defend them, till the main danger decreased as the flames fell down with the consumed houses. In three hours we had mastered the fire, but besides the only hotel in the north half of Iceland, ten houses were completely destroyed. How fortunate that the weather was calm, and every life was saved! A little more, and the whole town would have been lost. It was an awful time. For four days the ruins smouldered, and what a picture our little town of a thousand inhabitants—the streets full of articles of furniture thrown out, and eight families ruined and homeless! Shelter has been found for them, and a subscription is being made; but they cannot raise 100,000 crowns, the estimated loss. Our poor little community has not a single man of wealth. If some of our rich tourist friends only knew, I feel sure they would send us help. Can you, through *The Christian Life* and THE INQUIRER, let friends know of our disaster? What shall we do now, without some generous helpers from abroad come to our succour? I am just returned from church, where I have tried to preach a consoling sermon; but I feel tired and disheartened."

THE Rev. Frederick Summers, of George's-row Mission, writes to enforce Dr. Hicks's appeal of last week on behalf of the London Domestic Mission Society. Mr. Summers urges that the appeal may rightly meet with a response not in London only, but throughout the country, since there is a constant stream of the poor flowing from the country to the metropolis, and often of the poorest and most needy in every sense. And he adds:—

"In London the degradation—from overcrowding and from special and peculiar temptations—would simply appal some who only know rural life, or life in small towns. As the Macedonians cried out to Paul to come over and help them, so our London Domestic Missions ask you to assist them. Even in the Sunday-schools of almost all orthodox chapels throughout the country collections are constantly being made for missionary work abroad as well as missionary work at home. Will not our friends over a larger area than London help our Committee to carry on their missionary work among the lower (even the lowest) strata of their own metropolis?"

THE annual meeting of the Trustees of Manchester College, Oxford, held in the Memorial Hall, Manchester, on Thursday afternoon, will be reported next week. The number of students in the College is at present unusually large, and the report eminently satisfactory.

EACH man has his own vocation. The talent is the call. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in a river; he runs against obstructions on every side but one; on that side, all obstruction is taken away, and he sweeps serenely over God's depths into an infinite sea.—*Emerson.*

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

JOHN FISKE.

THE important service which Fiske has rendered to the philosophy of religion through his three brief but weighty treatises on "Man's Destiny," "The Idea of God," and "Through Nature to God," has been more than once gratefully recognised in these pages.* But now that he has passed from us, we more vividly discern his true worth; and the recent publication of his Ingersoll Lecture on "Immortality,"† delivered shortly before his death, forms, we think, a suitable occasion for a brief summary of that continuous line of strenuous thinking which brought the eminent Evolutionist into full accord with the main principles of theistic belief.

Every great revolution in the scientific conception of the universe, such as the promulgation of the Copernican theory, and the present acceptance of the theory of Evolution, necessarily disturbs and dislocates for a time the logical passage by which the popular mind is wont to rise "through Nature up to Nature's God"; and it needs gifted and powerful thinkers—thinkers in whom a thorough acquaintance with the new scientific idea is combined with clear philosophical insight and genuine religious experience—to make a new and careful survey of all the facts, and to discover, if possible, a higher point of view from which it may be seen that the apparent inconsistency between the new scientific knowledge and the old religious faith vanishes when the new science is more profoundly understood, and when religious faith discards some unessential and irrational elements with which it was previously associated. Amongst those thinkers, at once thoroughly scientific and thoroughly religious, who have done good work in thus helping the present generation to see that the truths of Science and the truths of Religion are accordant aspects of one Divine Reality, the future historian of religious thought will assign honourable places to two kindred American authors, who passed almost simultaneously into the Unseen World—the one being that able and loveable philosophic scientist, Professor Joseph Le Conte, of California; the other the distinguished writer on history, science and philosophy, who so fittingly closed his literary career on this earth with a confident utterance of rational faith in the "Life Everlasting."

We find the intellectual germ of Fiske's religious faith in the somewhat faint belief in the "pervading rationality of the cosmos" which finds expression in his able and interesting work on "Cosmic Philosophy." But so indistinct was his recognition at that time of a Divine Will and a Divine Purpose in the process of evolution that both Sir Frederick Pollock and Fiske's personal friend, the late Professor Romanes, said that they could not discern in that book "any single element that is specifically distinctive of Theism." In the Preface to the "Idea of God," Fiske contends that these writers somewhat misunderstood him, and that even in his earlier work he really taught what he calls "Cosmic Theism." Be this as it may, it is clear from his own distinct admission that a true teleological conception of the universe did not become an assured and creative conviction in his mind till, at a later date, the idea suddenly flashed upon him that evolution is not simply a continuous rational process, but is, further, a process directed towards a certain definite and discoverable end, and that this end is the development of the "highest spiritual human qualities." This is, he declares, the evident goal "towards which God's creative work has from the outset been tending; and hence in the deepest sense it is as true as it was ever held to be that the world was made for Man, and that the bringing forth in him of those qualities which we call highest and holiest is the final cause of creation."

In proof of this purposive action of the Spirit of the Cosmos, Fiske dwells in a very suggestive and instructive way on the circumstance that *physical* evolution evidently reaches its goal in the formation of the human frame, and that when *psychical* evolution then comes to the front, the development of the brain which is the material instrument of this spiritual development becomes so complex that it is not organically completed, as the rest of the bodily structure for the most part is, at the time of birth, so that the human offspring necessarily passes through an exceptionally long period of infancy. Fiske contends, and we think rightly, that this lengthy infancy of the human babe is clearly the result of a definite purposive action in the course of evolution, for it is just in this long period of dependence and in the consequent continued inter-personal relations between parents and children that the necessary physiological condition is provided for the gradual emergence in the human race of altruistic and moral sentiments and ideas. This line of thought is fully developed in the little treatise on "Man's Destiny in the Light of His Origin," which forms the first of the series of booklets in which Fiske has given his Theodicy to the world.

In order to understand the aim of the second treatise, that on "The Idea of God," it is necessary to remember that Fiske's view of the possibilities of man's theological insight differs somewhat widely from Mr. Spencer's complete Agnosticism. Accepting from Mr. Spencer the doctrine that the human soul is an effluence from the same self-existent Absolute of which the phenomena of Nature are another expression, Fiske maintains that while the finiteness of human minds renders us unable to comprehend the Infinite, and that, therefore, all our conceptions of God are necessarily to some extent "symbolical," we, nevertheless, possess in our reason, in our causality and in our conscience an increasing measure of real insight into the essence and character of God. This second treatise took its origin from Fiske's perception that when we seek to harmonise God's "creative work" with the facts of evolution, it becomes evident that the old Deistic conception of the Divine activity is wholly unsatisfactory. It was providential that several years before Darwin and Spencer established the scientific conception of evolution, philosophical and religious thought had, on both sides of the Atlantic, come to conceive of the Eternal, not as acting on nature and the soul after a mechanical fashion from without, but rather as the immanent World-spirit who progressively manifests His power and His character in the physical cosmos, and especially in the soul's ideals. Biological analogies had to a considerable extent supplanted mechanical ones in the endeavours of philosophers and preachers to reach the most adequate conception of the creative relation between God and the material and spiritual universe. Hence it is that the highest religious thought of to-day finds no insuperable difficulty in adapting its conception of God's nature and causality to the process of evolution as science now conceives it. And, as Fiske clearly shows, this modern idea of God as active from within is, after all, not wholly new, but is largely a revival of the idea of God as it presented itself to the subtle Greek fathers of the Christian Church before the more practical and prosaic Roman mind made the shallower Deistic conception prevalent in Western Christendom.

Seeing, then, that God gives some real revelation of His character in man's moral ideals, it follows that the actual cosmos, if it be His creative work, must be fundamentally in accord with those moral and spiritual ideas and aspirations which become dominant in the most fully developed rational beings. In evolving a cosmos, the definite end of which is the development of the highest human qualities, we cannot but expect that He has never acted inconsistently with His essential character. The reasonable presumption, therefore, is that what we call natural and moral evils are unavoidable conditions for the attainment of God's supreme end; and that, accordingly, "even what look like failures and blemishes have been from the outset involved in the accomplishment of the all-wise and all-holy purpose, the perfecting of the spiritual Man in the likeness of his Heavenly Father." The justification of this statement is Fiske's main object in the first half of the third treatise, which is entitled "Through Nature to God." We do not think that here Fiske has done much towards the solution of the Problem of Evil. In regard to the extensive presence of pain in the process of evolution, he agrees with Professor Bain that pleasure and pain cannot exist apart from one another; and in dealing with moral evil he appears to follow Spencer, and to avoid any distinct recognition of the real Freedom of the human Will. But his lucid and conclusive criticism of Huxley's assertion, "that the Cosmic process has no relation to moral ends," is in the highest degree interesting and seasonable. With singular force and brilliancy he shows the emergence and the increasing dominance in cosmic evolution of the principles of self-sacrifice and love in modifying and counteracting the self-seeking instincts.

Probably, however, it is the latter part of this book—the part in which Fiske eloquently insists on "The Everlasting Reality of Religion"—which will be finally accounted his most important addition to religious thought. As he truly says: "One of the greatest contributions ever made to scientific knowledge is Herbert Spencer's profound and luminous exposition of Life as the continuous adjustment of inner relations to outer relations." Carrying this principle from the physical stage of evolution into the psychical stage, Fiske shows that the ethical and spiritual development of man imperatively demands

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* See especially a very acute and discriminating estimate of "Through Nature to God," by the Rev. E. W. Lummis, in THE INQUIRER for March 30th, 1900.

† "Life Everlasting," by John Fiske. London: Macmillan and Co. 1901. Price 3s. 6d.

for its adequate explanation the stimulating and guiding action upon human life of a real, though invisible, spiritual environment. At the critical moment, when rationality emerges in the process of biological evolution, we find the "Human Soul vaguely reaching forth towards something akin to itself, not in the realm of fleeting phenomena, but in the Eternal Presence beyond. An internal adjustment was achieved in correspondence with an Unseen World." Space does not allow us to dwell on this grand idea, so suggestive of quite a new continent of Reality, the earnest exploration of which as the needful complement to the study of physical evolution will erelong be discerned to be an indispensable factor in an all-round and truly liberal culture. All whose faith in the reality of the Unseen and the Spiritual has been weakened and perplexed by the negative arguments of scientists should carefully read and digest this section of Fiske's writings; and we shall be surprised if many of them are not brought to acquiesce in Fiske's contention that "so far as our knowledge of Nature goes the whole momentum of it carries us onward to the conclusion that the Unseen World, as the objective term in a relation of fundamental importance that has coexisted with the whole career of Mankind, has a real existence; and it is but following out the analogy to regard that Unseen World as the theatre where the ethical process is destined to reach its full consummation."

Individual Immortality, then, is the conviction to which we are inevitably led, if we accept Fiske's interpretation of the process of Evolution; for the true key to the meaning of that process must naturally be sought, not in the temporary *physical* portion of it, which is simply the preparatory stage, but rather in the later *psychical* development in which the main purpose and the complete fruition are being ever more fully realised. In all three of his treatises Fiske gives solid reasons for the "life everlasting," and the lecture posthumously published confirms his previous reasoning. It is written with much vigour and literary grace, and is highly interesting. But we do not think it makes much substantial addition to what he has so well said before. One argument in it is new, but its soundness is very questionable. He argues, apparently after the fashion of the late Professor W. K. Clifford, that the consciousness of man exercises no causal power over the movements of the molecules of the brain. "The physical circuit of motions," he says, "is complete in itself. As for our conscious life it forms no part of the closed circle of force, but stands entirely outside of it." This appears to imply that all our muscular movements go on quite independently of the causal action of our ideas and our personal volitions. The facts of consciousness appear to us to fatally oppose any such theory; and although it is sometimes said that the doctrine of the conservation of force requires it, we cannot but agree with Sir John Herschel that, though the dynamical force exercised by our wills may be too small to be scientifically appreciable, it must really exist, for, otherwise, "the mechanical results of human or animal volition are inconceivable." But whether this particular argument for the soul's possible independence of the body be tenable or not, Fiske has elsewhere given us abundant ground for his confident assertion that "the more thoroughly we comprehend that process of Evolution by which things have come to be what they are, the more we are likely to feel that to deny the everlasting persistence of the spiritual element in man is to rob the whole process of its meaning." C. B. UPTON.

DANTE AND GIOVANNI DEL VIRGILIO.*

A BOOK on Dante and his friends and connections of later life which two such accomplished Dante scholars as Mr. Wicksteed and Mr. Gardner have combined to produce, could hardly fail to be excellent; but I think that the present work will surpass the expectations which may have been formed of it. That such a book should have been produced at all is a proof of the interest which is taken at the present day in everything that concerns the mighty Florentine, an interest which less than a hundred years ago would have seemed nothing short of ridiculous, and which even Boccaccio, living as he did under almost the immediate influence of the poet, and holding him, spite of the essential differences of their genius, in the utmost honour, would have altogether failed to understand. "Some will have it," writes Boccaccio in his Life of Dante (in a passage quoted by the Editors at p. 326) "that he dedicated the whole (Commedia) to Messer Cane della Scala; but as to which of these is the truth (this or the separate dedications asserted by others), we have nothing else to go on, save only the random discourse of diverse; nor is it matter of so great weight as to call for serious investigation." It is otherwise now: wider and more sympathetic study and the labours of generations of scholars have enabled us to see Dante as what he truly is, the greatest Italian not only of his own age but of all ages, a man not the least detail of whose life or whose work is unworthy of the most serious study. Now hundreds of scholars are busy collating MSS. and ransacking archives; contemporary documents are eagerly published which can throw light in any way on the poet or his life and environment; the rectification of the date of an unimportant embassy† creates quite a little excitement. In this work of reconstruction English scholars are playing an honourable part, witnessing once more to the traditional love of cultivated Englishmen for *il bel paese là dove il sì suona*, and bringing to the task perhaps greater mental precision and a saner critical judgment than distinguish the majority of their Italian *confrères*, to whom, nevertheless, in regard to the niceties of Italian language and style, they must necessarily remain at a disadvantage. An excellent example of what the enthusiasm and sound scholarship of our countrymen are capable of producing in this field of study is afforded by the present work, the result of years of patient labour and investigation. It can hardly fail to raise still higher the already high reputation of the Editors as Dante scholars; while at the same time they will have placed under a pleasant debt of gratitude all serious students of the divine poet.

It is not likely that many, even among professed Dante students, will know very much of Giovanni del Virgilio, of whom, indeed, it appears that our knowledge is exceedingly limited, or will have made any very elaborate study of the Eclogues in which he and his illustrious friend exchange their thoughts and communicate their mutual plans. The Latin is often very crabbed, and the hitherto received text (as Mr. Wicksteed has shown by his collation of existing MSS.) often very corrupt; while, regarded from the purely artistic standpoint, they can hardly be considered very remarkable productions. They are graceful poetical exercises—hardly more: such as in an age when Latin was the universal medium for all writing which aspired to be elegant, men of any culture and any poetic sensibility, with Virgil's Eclogues before them as a model, cannot have found much difficulty in producing. Their main interest, indeed, is not properly poetical at all, but personal: we prize the Eclogues for the light they throw upon those closing years of Dante's life at Ravenna, upon his thoughts and hopes, his occupations, his friends. It is a pleasing picture—that of "the world-worn Dante" resting under the hospitable roof of Guido Novello da Polenta, as in a welcome haven after all the tempests of his agitated life, surrounded by the loving care of affectionate friends, and able to solace himself, while he closed his life's work with the "sublime cantica" of the "Paradiso," with the thought of the enduring fame which he knew would be his.* It must be said, too, that while none of the Eclogues and other poems printed by the Editors can be said, perhaps, to rise to the level of really great poetry, there can be no doubt of the superiority of Dante's contributions to this poetical correspondence over those of his fellow-contributor. This is particularly noticeable if Dante's First Eclogue (*Carmen* ii. of the Editors) be compared with the "Egloga Responsiva" of Del Virgilio (*Carmen* iii.). Here no one, I think, who, having first mastered the difficulties of language and style, should be free to regard the two purely from the standpoint of poetical merit, would have any hesitation in assigning the palm to the former, undoubtedly a genuine production of Dante. It has more of "the accomplishment of verse," and also somewhat of that indefinable quality which transforms verse into poetry.

A brief description of the contents of the work will not be out of place. The opening Prolegomena, dealing with Albertino Mussato, the historian and poet of Padua, and with the later years of Dante's own life (from the descent into Italy of Henry of Luxembourg onward), contain a mine of valuable information, brought together with the greatest patience and industry, and much of which will be entirely new to most readers. It is perhaps somewhat of a pity that the book should open with an elaborate study of a man, whose direct connection with Del Virgilio was but

* "Dante and Giovanni del Virgilio: including a Critical Edition of Dante's 'Eclogæ Latinæ,' and of the poetic remains of Giovanni del Virgilio." By Philip H. Wicksteed, M.A., and Edmund G. Gardner, M.A. Westminster: A. Constable and Co., Ltd. 1902. 12s.

† That to San Gimignano on behalf of the Guelf League, May 7, 1300; hitherto, from the misunderstanding of a document in the archives of Florence, supposed to have occurred May 7, 1299.

* *Carm.* iv. 86–87. See, however, on the authorship of this Eclogue, pp. 128, 129.

slight, and with Dante nothing at all; but he forms such an interesting and important figure, and his career has so much bearing on the history of Northern Italy during Dante's closing years, that most readers will not be sorry that the Editors availed themselves of the inclusion of Del Virgilio's epistle to Mussato as an excuse for an adequate account of the man himself. An Introduction follows, dealing with the occasion and matter of those various poems of Dante and Del Virgilio which form the proper subject of the book; and here the Editors present us with the little that is known of the life of Giovanni Del Virgilio himself. That he was in 1319 Professor of Poetry (or, as it would then be called, Rhetoric) in the University of Bologna; that his cognomen was no family name but derived from his admiration for the Mantuan poet, and his success in imitating his manner or in expounding him learnedly to his pupils; that he was on terms of intimacy with Dante; that he afterwards removed to Cesena, where he seems to have died without earning the poetic crown which he coveted—this appears to be the substance of what we know about him. Happy, indeed, for his fame was his friendship and poetical intercourse with Dante, who had scandalised him by writing in the vernacular, and that, too, on such weighty, terrible and mysterious themes (verily "a throwing of pearls before swine"), and whom he besought henceforth to write in Latin, suggesting at the same time in the most naïve manner a variety of subjects for his Muse from contemporary history, which he thought much more suitable than the dim realms of Tartarus and the state of souls after death! A Critical Text and Translation follow, not only of the four poems (two by Dante and two by Del Virgilio), which, under the name of "Egloghe Latine," find a place in all complete editions of Dante's works, but of all the other existing poetic remains of Del Virgilio, the most important being the long epistle in verse addressed to Mussato, which induced the Editors to bring together all that is known about that distinguished Paduan and present it in their Prolegomena. This part of the book, then, consists of the best available text of the poems included, with a literal prose translation, arguments, and a list of all important variants yielded by the MSS. appended in the form of footnotes. The final portions of the book are formed of the Editors' own elaborate and valuable commentary, an account of previous editions, &c., and of existing manuscripts, a *litteratim* reproduction of the valuable Laurentian MS. (xxix. 8) of the first four poems, with the original Latin interlinear and marginal *Scholia* (to which are appended the *Scholia* and headings existing in this MS. relative to the other poems of Del Virgilio which it contains) and a number of Appendixes, of which the one on the Epistle of Frate Ilario (now generally rejected as apocryphal) is particularly interesting. It will be seen that, from the arrangement adopted by the Editors, the text of the Eclogues, the Editors' commentary, and the original Latin *Scholia* have all to be sought in different parts of the book—an arrangement which is certainly inconvenient to the student, involving as it does the constant turning over of leaves, but which the character of the book perhaps rendered unavoidable.

To criticise such a book in detail in any worthy manner would demand a knowledge of this particular field of Dante study not much inferior to that of the Editors, and one at any rate far beyond that of the present writer. One or two points, however, may be briefly touched upon. It is hardly correct to say (p. 208) that there are "no marked echoes of the *Eclogues* in Del Virgilio's first poem," when there is at least the obvious derivation of v. 50 from the 36th line of Virgil's Ninth Eclogue; while the phrase *Iovis armiger*, afterwards referred to, is clearly from *Aen.* ix. 564. In regard to the much controverted passage, *Carmen* iii. 88-89 (p. 164), it is difficult (at least to a lay person who has had no opportunity of studying the MSS.) not to suppose that with *sitim* in v. 88 one ought to read *potabor* in the following line; that the hypothetical *r* never existed at all in the authoritative Laurentian MS.; and that the *portabor* of the Estensian MS. ("very incorrect," say the Editors) is due to a blunder of the copyist—especially as it is not easy to see what good meaning *portabor* can be made to yield. Reading *potabor*, on the other hand, both the pastoral cipher and the real meaning seem plain enough. "Despise me (and my invitation), if you like. I shall at least be visited by the great Mussato of Padua, who, if you don't happen to know it, is a countryman of mine." (For a learned account of the whole controversy see pp. 235 *seq.* and 277 *seq.*)

The book is a handsome one, well printed on good paper, and does great credit to all concerned with it. A few errors of the press have, however, as was almost inevitable, escaped detection, the most important I have noticed being *paratus* for *paratis* (*Carmen* ii. 63, p. 156). In conclusion, one can only congratulate the Editors on having brought their long and arduous labours to such a satisfactory result, and made such a valuable addition to the wealth of learning and illustration which is ever accumulating round the life and work of the divine poet, who, in the light of the imperishable fame which is now his, may well seem to have been thinking especially of himself when he makes Statius speak of the name of poet as

"Il nome che più dura e più onora."

C. E. TYRER.

SHORT NOTICES.

WE have received from Messrs. Williams and Norgate four little books [1s. each] on momentous subjects, by the Rev. George Henslow, M.A., the well-known Professor of Botany in King's College, London. The subjects are:—

1. *The At-one-ment; or, the Gospel of Reconciliation.*—The very way in which the author prints the word is an indication of the broad interpretation he gives to the old terribly-perverted doctrine. It is to him, as it is to Liberal Christians generally, the keynote of Christian harmony. Atonement and Reconciliation are synonyms in the earlier Bibles of the sixteenth century, and "to atone" signifies "to reconcile" in Shakespeare's plays. "Appeasing God" is an idea of barbarism; man is reconciled to God, but God is nowhere said to be reconciled to man. The misunderstood words, "Propitiation," "Sacrifice," "Expiation," and the like are explained in the same reasonable way, and, as thus interpreted, the At-one-ment may well be said to be the fundamental doctrine of the Gospel, and the "Orthodox" and Liberal theologies may be brought into harmony.

2. *Christ no Product of Evolution.*—Admitting, as almost every scientific man now does, the value of Darwin's theory of evolution as applied to the physical world, Mr. Henslow endeavours to show that "instead of Christianity being a gradual development out of Judaism it is a *regeneration*, often, indeed, involving a *reversal* of what had been previously thought to be right conduct," so that the assumptions of Herbert Spencer, Huxley, and Leslie Stephen that Christianity has been naturally evolved is a purely *a priori* induction, unverified and unverifiable. We may admit this, and yet hold that Jesus was largely influenced by his "environment," and that much of his highest teaching is founded upon the utterances of the Hebrew prophets, although restated with divine sanctions and the authority of a perfect life. Jesus, however, was not the mere product of his environment; he introduced a new motive-power into the world, making all things spiritually new. Even Leslie Stephen admits that he was "obviously a new factor in history," and Mr. Henslow closes with an apt quotation from Renan's "Vie de Jésus"—"He alone has introduced into the world a new spirit by which pure Christianity still presents, after eighteen centuries, the character of a universal and eternal religion."

3. *The Argument of Adaptation or Natural Theology Reconsidered* is an attempt to show that the argument from design, notwithstanding the doctrine of natural selection, is still tenable, as, we believe, Dr. Martineau maintained to the last. With many striking illustrations of his argument, derived from his rich store of scientific knowledge, Mr. Henslow comes to the conclusion that the theory that all animals and plants are naturally evolved in accordance with some principle of creation possessed by crude, unintelligent matter alone is altogether inadequate, that there must be a Divine Being, who has impressed the forces of life upon inorganic matter, who "created living protophasm with all its wonderful powers of heredity, variability, responsiveness, and adaptability — powers practically illimitable!" Mere matter whether protoplastic or any other, is not the measure or the limit of spiritual force.

4. *Spiritual Teachings of Bible Plants* is a popular interpretation of the symbolism of Nature, and the exquisite parables of the "Garden of God." In the teaching of Jesus many of the deepest lessons are taken from the simplest and most familiar scenes and processes of the natural world, and the ministers of his Gospel might with advantage, both to themselves and their hearers, more closely follow his example in this as in other ways. Throughout all these excellent little manuals there is a fine liberal spirit, showing that the writer is not one of those who believe "that salvation can only be secured by holding their own shibboleth."

T. L. M.

The Ethical Philosophy of Sidgwick: Nine Essays, Critical and Expository. By F. H. Hayward, M.A., B.Sc. The student to whom is set the appalling task of mastering Sidgwick's "Methods of

Ethics" as a "text-book" will find in Mr. Hayward's volume just the guidance that he needs; but the general reader will certainly be repelled by its style and arrangement. This is to be regretted, for few things would be more interesting and instructive to the general reader than a book which should bring into focus the arguments of Sidgwick's volume, which to all but experts is a volume seven times sealed. The convergence of different lines of ethical theory in England is evident, and equally evident is the rise of a new set of problems, seen in discussions of social questions in general and questions of international morality, as in the South African War, before which the old controversies of Utilitarianism, Intuitionism, &c., sink into insignificance. A book like Mr. Hayward's helps us to see that the old theories are converging to a result which becomes of practical importance as soon as it is understood. This makes us regret all the more that the author has not taken the trouble to arrange his material in a better form. (Sonnenschein and Co. 4s. 6d.)

S. H. M.

MRS. BARBAULD AT HAMPSTEAD.

Hampstead boasts, for a fifth year, what is undoubtedly the most artistic and interesting of local annuals. It sets a high standard for this class of publications. Eminent writers (and Hampstead is fortunate in possessing so many) contribute poems, stories, and articles—notably this year being three papers on "Romney," "Sir Francis Palgrave," and on "Shelley's Adonais." But that which will particularly appeal to many of our readers is the excellent paper by Canon Ainger on "Mrs. Barbauld." (Is the Churchman or the compositor responsible for small "p" and "u" for Presbyterian and Unitarian?) It does not pretend to be a biography, or even a biographical notice, except for the mention of a few facts relative to her Hampstead life. It is chiefly a reminder of the general good accomplished by a woman remarkable in many ways. The writer speaks of her life at Palgrave, though apparently knowing it only as a time of school-keeping, and the writing of "Hymns in Prose for Children," and unaware of the ministry of her husband in that quiet village—years before the congregation removed to Diss. But the chief part of the paper deals with the life and doings in Hampstead, "the pleasantest village about London," with its distant view of "lofty Harrow, so conspicuously placed that King James called it 'God's visible church upon earth.'" Here the Rev. Rochemont Barbauld became minister of what is now the Rosslyn-hill congregation, then worshipping in but a third part of the present schoolroom. A tiny gathering, but the nucleus of the spiritual and intellectual activity and liberty of the place. Here, in collaboration with her brother, Dr. Aikin, Mrs. Barbauld produced the volumes called "Evenings at Home," still spoken of sometimes by the elders, and often with a tone rather disparaging to modern rivals—a tone which Canon Ainger echoes when he says "The children's books of to-day are written for the most part with one eye on the children, and the other on the adult readers, with the results we all of us know so well." Comparing the Aikins' work with that of Maria Edgeworth and Thomas Day, the Canon quotes a distinctive illustration:—

The Aikins have a way of striking a child's moral imagination which had no counterpart in the rival caterers for the nursery of their day. They, for example, tell of the little girl and her mother walking through the city on a Sunday morning, when the Anglican was coming out of his church, the Quaker out of his meeting-house, the Wesleyan and the Baptist out of their respective chapels. "See, my child," is the mother's remark, "how mankind differ." By-and-by a poor wayfarer is struck down with a fit in the open street. The Churchman takes his head in his lap, the Dissenter fetches a doctor, the Friend administers remedies, and all are alike keen to succour the distressed. "See, my child," is the mother's second comment, "how mankind agree."

Of Mrs. Barbauld's poems there is, perhaps, one only that will survive, and that only in its concluding stanza, the poem called "Life," which is quoted entire in the "Annual." The poem, which is based on the Emperor Hadrian's "Animula, vagula, blandula," begins and ends as follows:—

Life! I know not what thou art,
But know that thou and I must part;
And when, or how, or where we met
I own to me's a secret yet.

. . . . . .

Life! we've been long together
Through pleasant and through cloudy weather;
'Tis hard to part where friends are dear—
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not Good Night—but in some brighter clime
Bid me Good Morning.

It was of that last stanza chiefly that Wordsworth spoke when he said to Crabb Robinson—"I am not in the habit of grudging other people their good things, but I wish I had written those lines."

Looking at the admirable portrait given in the "Annual," Mrs. Barbauld's profile seems indicative of her character, one who, in the essayist's words, "in an age of frivolity and dissipation in high life, set up noble standards and lived by them herself, and more than one generation of children has had reason to call her blessed."

E. D.

CORRESPONDENCE.

UNITARIAN STUDENTS AT CARMARTHEN COLLEGE.

Sir,—Principal Evans writes with such strong reiteration and emphasis that I ought at last perhaps to have no doubt as to his meaning. I may be dense, but I must confess that I cannot for the life of me see how anything in my little book can be the real cause of his writing with such warmth. If I have transgressed, I have done so, as I said before, unwittingly. My obligations to Dr. Pan have been acknowledged, and in defining their extent in my letter, there was certainly no intention to "belittle" their value. On the question of the extract given from Dr. Pan's letter, I repeat again that my notes were sent to the *Journal* wholly and solely with the object of helping Dr. Pan and others, and sparing myself further trouble. I am sorry my effort to supply a known want has not been received in a more generous spirit. I had hoped it would be looked upon as a contribution to help on a subject of common interest. To me it is inexplicable why this protest was not made when the notes first appeared in the *Journal*.

Mr. Evans says he has been collecting his materials for ten or twelve years. It is not for me to doubt, nor to dispute the value of these materials—not having seen a line of them; but I happen to be older than Mr. Evans, and I have been collecting and adding to materials left me by my father and others, bearing on eighteenth and nineteenth century Unitarianism in Wales, for more than thirty years.

I have no wish to "belittle" Dr. Pan's list, and perhaps Mr. Evans has no wish to magnify it; but whether it be of little or much importance, there can be no harm in defining it. Take the first name as an example of the lot. To the best of my recollection it reads thus: "1796—David Davis—U," and that is all. That is the text, the whole of it. The sermon on the text is mine, and I cannot conceive it possible for any two persons independently to discourse alike on that text.

I began a series of biographical notes on Welsh Unitarians in the *Christian Life* as far back as 1884, as Mr. Evans may know, and he can hardly be ignorant of many a contribution from my pen to the *Ymofynydd*, even earlier than that, from 1873 onwards. But it looks, Mr. Editor, as if I must not write any more on this subject, lest I should trespass on Mr. Evans's "private material."

R. J. Jones.

Sir,—No one who knows Mr. Jones will for one moment believe that he has used unfair means to acquire the information contained in his new book. The ministers and laity alike of our churches in South Wales must have read Mr. Evans's accusation with astonishment. Mr. Jones has been gathering information about Welsh students and Welsh congregations, not for ten or twelve years, like Mr. Evans, but for thirty or forty years. He is a veteran in the work. When I settled in Swansea twenty-five years ago, I found at once that Mr. Jones was everywhere regarded as an authority on such matters, and I have frequently asked him for information which was always readily given. Many others are equally indebted to him, probably Mr. Evans himself. His book is an excellent and useful manual, giving in concise form information not easily accessible elsewhere. Mr. Evans's book will be, no doubt, a valuable addition to the literature of a very interesting subject, and will cover a much wider field than Mr. Jones's manual. But surely there is room for both. In giving a separate account of the Unitarian students, Mr. Jones has done good service, and there are many, like myself, grateful to him for the care and trouble he has taken with it.

J. E. Manning.

Sheffield, Jan. 13.

[This correspondence is closed.—Ed. Inq.]

PERSONAL.

Sir,—I have received a letter this morning embodying an utterly false report that I had given up Unitarian Christianity and gone over to Trinitarianism. I shall be glad if you will allow me here to repudiate this falsehood. To quote from my reply to the above-mentioned letter, "I

should like to make it quite clear that I am a Unitarian Christian in theology, and that anyone who is not a Christian has no right to call himself or herself a Unitarian. There are so many who nowadays call themselves Unitarians and are not, that I avoid the word as, in England, deceptive." VERNON HERFORD, O.C.F.

Percy-street, Oxford.

WE have been interested to receive from the Rev. B. Walker, of Manchester, a copy of his annual report as Minister to the Poor, at 2, Goulden-street, Oldham-road, with a note appended by Mr. R. D. Darbishire, the treasurer for this ministry. Mr. Walker vividly describes some of the experiences of the poor people among whom he labours, and particularly the miseries of "washing day." The following passage of the report tells of another aspect of the work connected with the religious conferences the faithful missionary holds with his people:—

These are held after every religious service on Sunday evenings, and, like the old-fashioned Methodist Love Feast, afford a good opportunity for the expression of religious experience and mutual help.

May 31.—It was resolved that, taking into consideration that J. L., 21 years of age, a confirmed invalid with an affection of the brain, no father or brothers or sisters to work for him, but only his mother, who works from early morn to late at night at a machine for his sake, and to keep him out of the asylum or workhouse—this congregation agrees to give him threepence every Sunday evening out of their free-will offerings.

This gift—composed mainly of poor widows' mites—has been faithfully bestowed ever since.

Feb. 17.—I was never more impressed with the value of this "means of grace" than I was this evening.

H. A., an old man of 86, who had worshipped with us for the last five years, was full of trouble, and he needed our sympathy. His son, with whom he lived, the night before came home drunk and turned him out of doors. Being midnight, and not wishing to expose his son, he was obliged, having no money, to go and sleep all night on the seats in front of the Infirmary. And he was waiting out of doors until Monday morning, when he intended to seek re-admission into the workhouse (for he had been there before)—the last dismal refuge on earth to many from present misery and sorrow, and from the hardness of heart of those who drive so many thither for shelter. And this old man, on this cold February night, comes into our humble Meeting Room to unburden his heart and to bid us farewell.

We found him a bed for the night; reconciled him to his son; he is still amongst us, and, also, a recipient of threepence per week from our free-will offerings.

When I look into the faces of my poor flock of thirty or forty, as the case may be, on a Sunday evening, not knowing but it might be the last time on earth we shall be privileged to meet and join together in hymn and prayer, and that some present may part from us to seek a future home in the workhouse, it is pathetic in the extreme; and I feel grateful that such poor souls may have heard their last words of religious comfort, and found true sympathy, at this simple conference held in our Meeting Room every week in the year.

In this manner does this conference bring out the best heart qualities of those present, binding the poor together in neighbourly sympathy and friendship, and thus fulfilling, in some measure, "the law of Christ,"

THE CHILDREN'S COLUMN.

The Small Things of the World.

II.

WE were noticing last week what the Epistle of James says about "The tongue is a little member," and there follow these words, "Behold how much wood is kindled by how small a fire." A little while ago I told you of a lovely lake amongst the mountains. Well, those words might have been written about that lake; for one hot summer day, in the forest beyond the lake, where the heather grew thick and deep, a little column of smoke began to rise. No one knew how it began, or if they did they never told. Perhaps someone lighted a pipe and threw down a match. Anyhow, some little spark set fire to the heather; everything was very dry, and the heather blazed, and in a few minutes the fire spread, and great clouds of smoke rose up; the wind was blowing strongly, and it blew the fire rapidly through the heather and into the firwoods, burning the trees, till an immense fire was raging, creeping on faster and faster, and seeming to lick up everything as it went. All the men in the district collected and tried to beat out the fire, and they worked till they were exhausted, but they could not stop it, and for several days it burnt, and left a sad scene of ruin behind it. It was terrible to see, both at the time and afterwards; and for nearly two years a large party of men have been cutting down the poor scorched and burnt trees, and floating them like rafts across the lake to a saw-mill, where a great engine cut them up.

Sometimes in their play children drop a cross or angry word; it sets companions' hearts in a flame, and anger spreads like that fire, burning up all that is near it—the pleasure and fun of the game, the kind thoughts of the players—even the fairness of their play. Everything is spoiled. "Behold how much wood is kindled by how small a fire."

If God is behind all the little things, was He behind that cross word? He was there to tell that child *not* to speak it—only the child did not listen. He would say that he did not hear; but that was because he was cross and unkind, and he shut his ears against everything that could stop him. God leaves us to *choose* what we say or do. He does not *force* us. That child might have stamped out that match of a cross word, and then the flame could not have spread to his companions, and the beauty and the pleasure of the game would not have been consumed and spoiled by the fire.

All our lives through it is little things that influence us. The song of a bird as we go through the street may bring back to us things long ago which we had forgotten. The drops of rain are very little; but think of the refreshment they bring; and how in hot lands and deserts poor travellers or soldiers have welcomed even a few of them. A nail in your boot can spoil your pleasure during a whole day's pleasure in the country. A little bit of dust in your eye will prevent your enjoying anything all day long. Sums on your slates are made up of little figures, but even *ones* and *twos* may grow to millions. The two little letters which make up the word "No," or the three that make up "Yes," may change the whole of a person's life.

You know that in India elephants are very much used; even in war they are very useful, and are trained to be most obedient and good. In a battle in India an elephant was employed to be the standard-bearer, and carry the flag of the British troops. The war raged around him, but he stood firm and proud, as if he knew what he carried. If it had not been for the steadiness of their standard, the troops would many times have lost hope when overpowered; but there it stood, firm and upright, and they fought on and kept up their courage. At last the elephant's keeper was killed; but as he had given the order to the elephant to stand there, there he stood, and the flag still floated above the battle. So the British troops were victorious, and great was the triumph amongst them as they saw their enemies flying before them; and great was their exultation as their flag still waved over the huge steady form of the faithful elephant.

And now they turned to leave the place, and tried to lead the elephant away; but he had had orders from his driver not to move from the place, and there he stood, and refused to move for any one except the master whose voice he was waiting for. But that voice was silent for ever, and someone must lead him away; one after another of the men tried, but no one could get him to move.

Then the men remembered that the master's little son used to drive and ride the elephant, and that he would obey the boy; so they sent a messenger to fetch him, but they had to send a long way, and before he could be brought the elephant had stood in that place three days and nights! But when the little boy came the elephant knew his voice and let him lead him away, and obeyed him in all that he told him to do.

What the little boy did was nothing wonderful at all, except as showing what wonderful power of love and understanding God has put into the hearts of people and animals.

So every person, however young and small, has his place in the world and his work to do. And the work and the place are specially *his own*, and no one else can exactly fill *that* place or do *that* work. If there were one ant the less the ant-hill would have one little stick the less; if there were one worm less there would be one little heap of soil the less; if one horse had no bit to guide him he might go all wrong and do a great deal of harm. If a boat had no rudder it would drift about and perhaps be swamped and overturned. Little things are wanted in the world as much as great ones or more; and little people have their place just as truly as the greatest men. The little coral insects make the coral reefs and coral islands that rise out of the sea.

Let us never despair then, but join hands, one and all, with our comrades—men and women and children, ants and elephants and coral insects; let us each carry our tiny stick and add up our ones and twos, and see how the work which none of us could do alone will grow and strengthen and come into order, till we learn how true it is that everyone has his place and his work and cannot live in vain. GERTRUDE MARTINEAU.

IF we live truly, we shall see truly.—*Emerson.*

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MINISTRY TO THE POOR.

ON a Sunday afternoon last December the seventy-fifth anniversary of the establishment of the "Ministry at Large" in Boston, Mass., was celebrated in the Bulfinch-place Church, which, among the five churches now dedicated in that city to this special service, stands in the direct line of descent from the building in which Dr. TUCKERMAN began his great work for the neglected poor. Dec. 3, 1826, is the Sunday from which the establishment of that special ministry is dated, and at the Boston celebration, on Dec. 8 last year, the Rev. CHRISTOPHER R. ELIOT, the present minister at Bulfinch-place, told the story of its origin, while an address on "Dr. Tuckerman and his Work" was given by the Rev. S. H. WINCKLEY, who for more than fifty years has been devoted to that ministry. The memory of JOSEPH TUCKERMAN was gratefully recalled, not only as that of a founder, and a man who, in his own person, gave the noblest expression to what is known in America as the "Ministry at Large," but as "the inspirer of works greater than he himself could accomplish, the prophet of the best principles we have to guide us to-day in our Christian service and philanthropy." It was in the impulse derived from his example, as we stated last week, that our English Domestic Missions to the neglected poor of great cities had their origin, and when we desire to renew our loyalty to that ideal of Christian service we do well to remind ourselves of the kindling enthusiasm of that pioneer and the far-reaching significance of his life.

There is one feature of his work which we would specially note at this time. CHANNING called attention to it in his beautiful and most stimulating "Discourse on the Life and Character of the Rev. Dr. Tuckerman," and at the recent celebration it was again rightly emphasised by Mr. ELIOT. This feature was that TUCKERMAN in his complete devotion gathered up and gave more concentrated direction to efforts that had already begun to be made in Boston, seeing that before he came into the field a group of earnest young laymen had heard the call and felt their responsibility, and were already doing what they could to minister to the moral and spiritual, as well as the physical, needs of the neglected poor. Four years before TUCKERMAN had been obliged by failure of health to resign his long ministry at Chelsea, and had come to Boston, two young laymen had founded an "Association for Religious Improvement," into which were gathered with them a few others of like mind. The object was two-fold—to stimulate one another in a true religious life, and to give themselves to the service of their poorer brethren in neglected quarters of the town. Their first step was to establish a Sunday-school, and they also arranged, with the help of some of the Boston ministers, and notably of HENRY WARE, jun., at that time quite a young man, to hold Sunday evening services in a building to which the poorest of the poor would not be afraid to come. These services while they lasted were conducted, when the help of a minister could not be secured, by the young laymen themselves, but after the first two winters had to be regretfully abandoned. The ideal of such ministry to the poor was not, however, abandoned, and when in October, 1826, Dr. TUCKERMAN was elected a member of the Association the way quickly became clear, and the permanent "Ministry at Large" was established. As the work grew and shaped itself under the inspiration of that Apostolic man, kindling the fire of a new zeal in this country also, the sense of responsibility and the greatness of the opportunity came to be more widely felt, and in Boston, eight years after TUCKERMAN'S entrance upon his new ministry, the larger society, known as the "Benevolent Fraternity of Churches," was formed, organising the united strength and devotion of the city churches for this work among the poor. The Benevolent Fraternity now superintends the work of five mission centres, of one of which, the Parker Memorial Church, the Rev. C. W. WENDTÉ is now the minister.

But what we are anxious here especially to emphasise is that this most beneficent ministry in its beginnings was due to the zeal of that first group of young laymen, and that from the first, even to the present wide extension of the work, it has appealed to the men and women of our churches, and has needed their enthusiasm and their active co-operation for its perfecting. TUCKERMAN, indeed, set before us the noble ideal of personal service in this ministry. In middle life he had been compelled to abandon the charge in which he had found his happiness, because he could no longer bear the strain of regular preaching; but then, through his single-hearted, utterly unselfish devotion, there came to him in Boston a yet greater happiness, as CHANNING, in his Memorial Discourse, has told :—

> In a favoured hour the thought of devoting himself to the service of the poor of this city entered his mind, and met a response within which gave it the character of a Divine monition. He consulted me; and, in obedience to a long-rooted conviction, that society needs new ministries and agencies for its redemption, and that men inspired with self-sacrificing zeal for its redemption are God's best gifts to the world, I encouraged his faith and hope.
>
> At first he entered almost tremblingly the houses of the poor, where he was a stranger, to offer his sympathy and friendship. But "the sheep knew the voice of the shepherd." The poor recognised by instinct their friend, and from the first moment a relation of singular tenderness and confidence was established between them. That part of his life I well remember, for he came often to pour into my ear and heart his experience and success. I well remember the effect which contact with the poor produced on his mind. He had loved them when he knew little of them, when their distresses came to him through the imagination. But he was a proof that no speculation or imagination can do the work of actual knowledge. So deep was the sympathy, so intense the interest, which the poor excited in him, that it seemed as if a new fountain of love had been opened within him. No favourite of fortune could have repaired to a palace, where the rays of royal favour were to be centred on him, with a more eager spirit and quicker step than our friend hastened to the abodes of want in the darkest alleys of our city. How often have I stood humbled before the deep spiritual love which burst from him in those free communications which few enjoyed besides myself! I cannot forget one evening, when, in conversing with the late Dr. Follen and myself on the claims of the poor, and on the cold-heartedness of society, he not only deeply moved us, but filled us with amazement, by his depth of feeling and energy of utterance; nor can I forget how, when he left us, Dr. Follen, a man fitted by his own spirit to judge of greatness, said to me, "*He is* a great man."

There is the ideal for all ministers, devoted, in our Domestic Missions, to the service of the poor, and about them are gathered, in the same spirit, many helpers, active in various forms of beneficent friendliness. Through these Missions our whole people are called in each great city, and with the greatest urgency in London, to hasten to the help of the poorest of their brethren. The ministers themselves devote their whole lives to that unselfish service, representatives of many others, not lacking in faith and heartfelt sympathy, who yet cannot personally take up that most CHRIST-like work, and in the dreariest haunts of our modern life "go about doing good." To those others it is given to supply the means that shall adequately sustain the ministers and equip the Missions; and as to this, the appeal of the London Domestic Mission Society has made it known that the supply is not now sufficient. But there are many others also, who not only help with money contribu-

tions, but give abundantly in personal service to extend the work, and strengthen the ministers' hands and heart, going down, according to their opportunity, to the fields of labour, sharing many beautiful and helpful gifts with those who have so little of what makes the nobler strength, the beauty and the joy of life. There are innumerable ways of helpfulness, and no one with good-will, and even a little time and strength to spare, will fail to find *something* that he or she can give.

Greatest gift of all, whatever the work may be, is the simple presence of a friend: if it is merely the organising of a pleasant evening, helping a club of boys or girls, of young men or young women, to run smoothly—if it is teaching any kind of class, or helping just in the mechanical working of some society, keeping the books, or keeping order—or if it is in home visitation, perhaps in Provident work, or seeking ways of help through a wise charity—however any gift may so be bestowed among those whose needs are so great, it is always the same, Love will show the way—and the greatest gift of all is love, in the heart of a friend.

We cannot believe that our churches will fail to supply all that is needed for the adequate maintenance of the work of their Domestic Missions, and in time to extend yet further and in fuller measure that witness to a living Christian faith, and single-hearted ministry to the most pathetic needs.

A RACE IN THE HEAVENS.

DURING the last few months the Heavens have been developing before the eyes of men a beautiful and impressive event—a Race in the Heavens—a race of stars—of planets, rather, or worlds. To anyone watching the sky just after sunset, four planets, or worlds, other than our own, were visible. To the west Mars—soon lost in the wake of the sun. Farthest to the east, brilliant Venus. In the space between, two bright planets not far apart—Saturn above, and Jupiter below.

In the summer Jupiter was far behind; but night by night as one watched these two amongst the host of stars, with a black wall of pine trees below serving to throw them into more vivid contrast, one soon saw that the relative positions were changing; and that, little by little, the planet behind was gaining upon the one in front. It was a race in which the competitors were moving at the rate of from 20,000 to 30,000 miles an hour. Closer and closer they drew together until at last Jupiter, which was so far behind, was at the beginning of December just in front. The race was over—the goal was won.

This we have seen, and what we see provokes reflection. For we likewise have our race to run. It was a figure of life of which the Apostle Paul was fond, reminded of it as he so often was by the lithe forms of the Greek runners, and the broad, level stadia or courses on which they ran. Earthly athletics these, he said, and, admirable as they are, we all have a heavenly course to run as well. We can very easily make our life only an earthly race. But we can make it a heavenly race. And as with these shining planets, affording a still nobler figure, our life-race is no sensational sprint, over and won or lost in a few seconds, but a long-sustained pursuit—long as all our years, and pressing on into the infinite beyond whither no eye can follow. Yes, our race may be run solely on an earthly course amid the dust and lust and lucre of the world—amidst it and for it—but it need not be, even though we live upon the earth. The sphere of our senses is not the only country of the soul. Ours is a heavenly country and amid heavenly things the mind may, if it will, run its course.

All goodness is a tract in the heavenly country. All truth is a tract. All right praise and purity, all loveliness and love and health and gladness are territories over which the spirit may run its heavenly course. Whatever is true, whatever is serious, whatever is just, whatever is pure, lovely, courteous—all excellence, all merit, keep these in mind, pursue these things.

But while we may run our spiritual race among the stars, we are not fulfilling our duty by wandering aimlessly even among good things, wise books, honourable people, wholesome surroundings—even among stars. Persistence is a high quality—purpose is indispensable to character. It is needful to set the mind on one bright object and pursue it, even though it be very far off. If it calls to the soul, the soul must go.

I have a love, the love of years,
  Bright as the purest star,
As radiant, sweet and wonderful,
  As hopeless and as far;
I have a love, the love of years,
  Its light alone I see,
And I must worship, hope and love,
  However far it be.

Thus, if our calling be to any art or craft, let us exercise it until we do it with precision and generous ideas. One's reading may be wholly of scientific and wholesome books, and yet be to very little purpose—if there be no purpose in our reading. A commendable plan is to pursue a subject—and the busiest man amongst us can learn much of one thing in course of time, if he does not ramble about amongst twenty. Especially is this kind of pursuit inviting and ennobling when our subject is a human soul; and we work our way into a great thinker's mind, reading everything he wrote, observing everything he wrought, and taking note of everything that is recorded about him. Pursue your star—press on until, perhaps, some day you reach it.

Perfect knowledge of one thing is some knowledge of everything. It may be the star of your soul is a fellow creature. Dante has shown us to what heights of character, of joy and song, the love of man for woman may lead and lift the heart and intellect.

Or your particular star may draw you otherwise, into the track of compassion and dutiful care. If so, pursue it, and press on with steady devotion. It also will keep you moving among the lights of God.

We have been lately reminded how that gifted woman and indomitable explorer, Miss Mary Kingsley, held herself for years—the brightest years of life—a captive to a weary and trying invalid parent. But she won her prize through it—the prize of strength of character before which all fears fall into the dust, and a compassion which claims the right to help the suffering. Which, then, is the star that wins in the heavenly race? In the race of the Planets it is that which is nearest the Sun which wins at last.

We are planets, or wanderers, as the word means, round God, our central and sustaining light and life. He is our Sun—joy is His sunlight upon us. The victor in life is he who runs his course nearest to God—whose heart glows with trust in the eternal goodness, and who, by clear reflection of His grace, is most like what we feel God must be in spirit—not in form.

There are many sagacious ways among men, and many useful purposes, yet of these some do not strike the mind as being of the finest quality. It may be there is a touch of materialism about them—too strong a savour of worldly wisdom—an ambition for things of to-day and to-morrow, but a callousness to the things that are eternal. There are those who labour to please other men besides themselves without doing anything that we can think is very pleasing to God. That is good, but it is not good enough. Let us try to run our course near to God—with His flowing light of love upon us, with a fine daily confidence in His strength and His wisdom, awaiting in calmness of hope for the working out of His plan rather than ours.

Live near to God—near to Him in the heart of your heart, so that you do not have to attend church, and do not have to read your Bible, and do not have to say your prayers in order that, as you are at such a distance from Him, you may remind Him that you are there. But live in purpose and affection and thought so near to His purpose and His love and His thought that the motion of your mind is a prayer to Him, and that the inclination of your heart is a prayer to Him.

Speak to Him thou, for He hears, and Spirit
  with Spirit can meet—
Closer is He than breathing, and nearer
  than hands and feet.

Who runs his race near to God is a victor in life. And so let us provoke one another to strenuous moral effort—give one another points of character to emulate.

There is little honour in overcoming what we are ashamed of. The honour comes in surpassing what we admire; and admiration for virtue is itself a stimulus to acquire the same virtue. We must win our glory over stars of light—not merely over blank regions of darkness. He who has left gross sin behind has not come to the end. He has only begun the heavenly race—which is a strife to excel the light. As strong men let us rejoice to run this race, for it is a glad and noble enterprise. H. M. L.

"THE OLD HOME."

I WAS talking the other day with a lady who had spent last summer in Europe. She said: "It was interesting to travel on the Continent, but to be in England was pure delight, for it was getting back to the old home." Then she added: "And yet my father was born in Germany and my mother in Sweden."

In these days when there is a growing desire on both sides of the Atlantic to strengthen the ties that bind together the people of Great Britain and the United

States it is well to understand what these ties really are. It is often taken for granted that race identity is the element that unites these two nations against the world. John Bull and Brother Jonathan delight to assure each other that they are "Anglo-Saxons," and that blood is thicker than water.

Now, whether John Bull is really so much of an Anglo-Saxon as he thinks he is, I shall not ask; but the plain fact is that Brother Jonathan's claims to this family tree are of the flimsiest character. The majority of the inhabitants of the United States are not Englishmen, nor are they the descendants of Englishmen. Every nation of the Old World is largely represented. Politicians know how varied are the elements to which they must appeal. The "German vote," the "Irish vote," the "Scandinavian vote," must be conciliated. In some sections a candidate with a Spanish name has an advantage. There are cities where the Poles or the Finns may hold the balance of power, or where even the "Syrian vote" may not he treated as a negligible quantity. Only this morning I read of indignation meetings of Portuguese-Americans in various parts of Massachusetts protesting against some remarks of the senior Senator of the State which had seemed disrespectful to their fatherland.

Not only do the majority of American families trace their origin to other lands than England, but the greater number of States are without any local traditions that connect them with the British Empire. Only the thirteen Atlantic States, out of the forty-five States of the Union, were ever British colonies. Here we have names like New England, Virginia, Carolina and Georgia. Everywhere in Massachusetts one is reminded that it was settled by Englishmen. Its counties bear familiar names—Norfolk, Essex, Suffolk, &c. Its important towns are Boston, Worcester, Cambridge, Gloucester, Lynn, Taunton. But when one reaches the Mississippi, the centre of the Union, he is confronted by another tradition. One may follow the Missouri River for four thousand miles from the Rocky Mountains through territory which was gained by purchase from Napoleon. The names of cities like St. Louis and New Orleans remind us that it was once a part of the colonial empire of France. Or through the south-west one may travel for two thousand miles, through Texas, New Mexico, Arizona and California, through land which was settled, and, until the last half century, controlled by the people whom Mr. Dooley, of Chicago, designates as "Spanish Anglo-Saxons." Here the towns bear such names as San Antonio, Santa Fe, Los Angeles, San Buenaventura and San Luis Obispo.

When one thinks of the heterogeneous population scattered over vast spaces and with such diverse local traditions, what becomes of the feeling about England as "the old home"? Is it, after all, one of those pleasant fictions which are suited only for after-dinner oratory? I think not. The ties that unite the typical American to England are not less real because they are more intellectual and spiritual than those which the Jingoes of both nations emphasise. They are not so much the ties of blood as of language, thought, and ideal purpose. The descendants of Swedes, Russians, Bulgarians, Italians are taught the English language in the American free schools, and become familiar with the great names of English literature and history. Mental associations are formed with the land of Shakespeare and Milton, of Hampden and Pitt, which cling to them through life. On visiting a school building, where children of various nationalities are being prepared for American citizenship, I was struck by the significance of the two pictures on the walls. On the one side was the Capitol at Washington, on the other the Houses of Parliament. The two buildings were symbols, easily recognised, of ordered liberty. There are now 17,000,000 children in the schools of the United States. These 17,000,000 young Americans are imbibing sentiments of undying hostility to George III., but they are also learning that Washington was contending for "the rights of Englishmen," and that that struggle went on on both sides of the Atlantic. Their imaginations are filled with pictures of English life seen through the genial eyes of men of letters. It is because the same currents of thought run through both countries, and the same ideals are cherished, and the same great names are household words, that the American whose ancestors may have come from other lands thinks instinctively of England as home.

As I think of the happy days spent last May in England, of the overflowing hospitality, and of the inspiring gatherings of liberal thinkers and workers in London, it seems to me that it is in such ways that our unity must be realised. When we compare the things which we have most at heart, we feel that we belong to one family. Every occasion which brings us together to compare our ideals makes us forget the things in which we differ, as we realise the greater things in which we agree. S. M. CROTHERS.

Cambridge, Mass.

PROFESSOR HARNACK.

THE interest that is still manifested in Professor's Harnack's book on "What is Christianity" justifies me in sending at this late hour some account of the man himself and the circumstances under which the lectures were delivered. Every year the number of English students who visit the German Universities increases. During the past few years most of the theological students have made their way either to Berlin, where Harnack, Kafftan and Pfleiderer lecture, or to Marburg, where Hermann and Julicher hold forth. The name of Harnack at once caused me to decide upon Berlin, and I learnt the wisdom of my choice on noticing, as soon as I entered the University, that he was announced to lecture on the "Essence of Christianity." There was not a large number of British students present—I say British, because I met only one other Englishman. Among theological students the Scotch Presbyterians were in a decided majority. Of course, there was a goodly number of Americans, and here again the Presbyterians had the majority.

The lectures excited the keenest interest throughout the University. Students of all the Faculties flocked into the large lecture-room to hear what "the renowned Professor" had to say upon the subject. Rarely in modern times has such widespread interest in theological discourses been aroused among students attending so many diverse courses. In the Preface to the book it is stated that the lectures were delivered to a class of some 600 students. This is rather an understatement. In the lecture-room, or theatre, there are 660 numbered seats, which were all occupied. The students who came last, though they were all early, had to content themselves with any space that was free. They were to be seen leaning against the walls, filling all the window-sills, and blockading both the doors. A few were sitting on the low platform, from which the lecturer spoke, endeavouring to take notes in the books which rested on their knees. After the first lecture there was a general rush for the desk in order to secure numbered seats which were near the platform. But on this occasion the lecturer had not time to number the books, and his signature in my book is almost a straight line. I claimed seat 150, which I had occupied, but in order to make sure of it I had to go at a quarter to three every Wednesday. The lecture began at 3.20, the usual convenient academical twenty minutes being allowed. I generally found the seats in front of me filled when I arrived.

Prompt to time the lecturer appears, and the students at the door make room for him to pass. He is greeted with loud applause and stamping of feet to which he bows as he steps on the platform, at the same time taking his notes out of his pocket. By the time he has reached the desk, he has said "Meine Herren," and thirty seconds later is in the midst of his subject, as though he has been speaking half-an-hour. It will be noticed in the book that he wastes no time over introductions.

Harnack is of medium height, slim, wiry and erect. Indeed he is so straight that no one would suppose he had leant many hours over books. His hair and moustache are iron-grey. The former is brushed back as far as possible from a long and powerful forehead. His nose is aquiline, and his chin, though firm, tapers almost to a point. His bright eyes sometimes look out thoughtfully and piercingly from behind spectacles. The expression of the face is intellectual and genial. I must confess that all my prepossessions as to his appearance were dispelled at first sight. It is very difficult to say to what type his face belongs. It is not decidedly German, but I remember reading in a paper that his ancestry was partly Russian. The face grows upon one. I saw more and more in it every day, and at last was quite fascinated by it. From first to last I thought that its distinguishing characteristic was great strain. I shall always remember his uttering the following:—

> A great many books are written and sermons preached on the joy of work. I have always noticed that those who have worked little, speak of it as pleasure, and those who have worked much, speak of it as pain. Its joy comes in labouring for others and in serving in love. He who has worked much knows that it is a joyous thing to come to the end of the work. So labour in itself cannot be an ideal.

I have extracted this from my note-book. The full passage will be found on page 120. These words thrilled me at the time. They were delivered with great fervour. I felt he was speaking them out

of a deep experience and that they were imprinted on his face.

The lectures have undergone little alteration through preparation for the press, and they were delivered from a very few notes. Many have expressed surprise at this fact. They would not, if they had heard Harnack give an Introduction to the New Testament extempore, bringing up the various opinions which had been put forward and criticising them in perfect order. Usually he lectured without a note. This was the case in his lectures on ecclesiastical history. Dates and events came in right sequence, and he never halted, wandered or drivelled. He seemed always to be at his best. As a lecturer he was eminently above every other professor in the University that I heard, and I heard many. Sometimes he came forward and, leaning one elbow on the corner of the desk, talked away in a most friendly and eloquent manner. He was prevented from doing this in the lectures on "What is Christianity?" owing to the proximity of the students. He was always absorbed, in his subject and seemed altogether free from self-consciousness. He would occasionally play with a penholder or other article, with which he used to emphasise his points, generally by moving it in a straight line from the middle of his face towards his audience.

It was really a most natural and effective movement. His build prevented him from gaining any control over his audience through physical force, which is so often the secret of oratorical power, but he threw so much nervous energy and enthusiasm into his lectures that he magnetised his hearers. Often, there would be a solemn silence and a sudden cessation of the rattle of paper and of the screeching of pens, as he reached the climax of one of his flights of oratory.

Harnack was most charming in his seminar or theological coaching class. There he was one with the students, encouraging them in the pleasantest and liveliest manner to express their opinions on the passages under discussion. His humour would at times cause the class to be convulsed with laughter. The twenty of us who gathered round the table got to know him as others did not. I once met him in his library at home, but he was busy and dismissed me politely in half a dozen sentences, granting my request and bidding me refer to him in all matters in which he could help me. I thought he would be rather nervous in society.

At the time I was living with a Congregationalist student, and later we were joined by a Presbyterian. We always invited our landlord, a very thoughtful man, to our discussions, in order that we might be compelled to carry on the arguments in German. We fixed a penalty for every English word spoken. The landlord was a Unitarian, and was surprised to come across an Englishman who had sympathy with his views. We first compared notes, and then followed a discussion on the lecture, which was continued on several successive evenings, until we heard the next lecture. Sometimes we were joined by one or two German theological students, and I was led to believe that there were several little knots who were similarly engaged in discussing the lectures.

Professor Harnack is an enormous worker. During my semester, which, unfortunately, I was unable to complete, he was delivering thirteen lectures weekly In winter his classes commence at 8 A.M., and in summer at 7 A.M. As he lives a great distance from the University, he must be a very early riser.

I cannot now give any criticism of the book itself, but I think that, in spite of the simple language of the lectures, many reviewers and preachers have misunderstood his meaning. It certainly does not favour the orthodox views common among us, though some orthodox leaders have hailed its publication with glee. Harnack does not, indeed, stand exactly where Unitarians do, but he does make an attempt to eliminate Christology from Christianity, and to make the basis of the Christian life independent of any belief as to Christ's person. He delivered twice with great emphasis the following sentence, which is to be found on page 125: "Jesus Christ desired no other belief in his person, and no other attachment to it than is contained in the keeping of his commandments." And he finished this head with the words: "To lay down any 'doctrine' about his person independently of his Gospel was, then, quite outside his sphere of ideas" (126). Here, I believe, I have his exact words in my note-book, which are:—"A doctrine to fix eyes on himself apart from his teaching Jesus Christ has not founded." The following passages are also of importance:—"This feeling, praying, working, struggling, and suffering individual is a man who, in the face of his God, also associates himself with other men" (126). "Jesus Christ and his disciples were situated in their day just as we are situated in ours; that is to say their feelings, their thoughts, their judgments, and their efforts were bounded by the horizon and framework in which their own nation was set, and by its conditions at the time" (p. 12). He does, however, assert that Jesus thought his relationship to the Father was unique and peculiar (pp. 128*f.*)

One other quotation on which he laid stress may be given from my notes. It is not in the book in this form, though its setting was in Lecture II., p. 29. It illustrates his frankness and called forth a storm of applause. "Gentlemen, do not let the stories and wonders in the Gospels deter you from reading the New Testament. You may not be able to understand them. Neither do I."

The Protestant clergy of Prussia, assembled in conference at Berlin a few months ago, condemned the book ("What is Christianity") as "a relapse into the superficial attitude of an antiquated rationalism," and declared that "by thrusting what, according to Scripture and history, is the essential part of Christianity into the background," Professor Harnack does justice neither to "the intelligent appreciation of history, nor to the true Gospel, nor to the necessities of mankind." But in spite of this and a hundred similar resolutions all broad-minded men in Germany and England will feel they owe a debt of gratitude to the "enthusiastic listener" who rescued these lectures from the ephemeral existence which Dr. Harnack in his modesty had assigned to them.

ALFRED HALL.

TO CORRESPONDENTS. — Letters, &c., received from the following:—B. P. B.; C. D. B.; E. S. L. B.; G. B.; E. D.; W. H. D.; H. J. L.; A. E. P.; P. P.; F. W.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

THE activity of our churches seems to be as great as ever, and on the whole the prospects are very encouraging. The outlook of our Forward Movement churches is brighter than ever, and good work is being done. One thing causes anxiety, and that is the condition of the District Association's resources. Certain it is that more annual income must be secured somehow and from somewhere, and it is to be hoped that the personal canvass which is now being made throughout the churches will result in the increased financial support which the work eminently deserves. At Bradford the accommodation is taxed to the utmost. During last December the average attendance of scholars at afternoon school was 308, an increase of 58 on the previous year. There are about 360 scholars on the register, boys predominating; 134 scholars have qualified for prizes by their regularity and punctuality, and there has been an average attendance of 37 scholars over 16 years of age. There are 23 classes in the school. The evening congregation averages about 75, and its contributions, &c., are sufficient to cover local expenses. Classes and meetings of one sort or another are held every night of the week, and it is evident that this church is doing an immense amount of good in the neighbourhood. Students of the Home Missionary College still help in the visiting, and in this and other ways they render very valuable assistance.

At Heaton Moor the services are being better attended, and there are encouraging signs of more life in the congregation. Several new members have joined; the net gain, notwithstanding losses by death and removal, being six. There are more young people interested, and they are being organised in various branches of work. The social side of the church life is also being fostered. There are signs of a decided strengthening of the healthy working and worshipping element which, after all, is the secret of true success in any church.

The reports which reach me concerning Urmston are highly satisfactory. Both old and young are being interested in a variety of ways, and a feeling of attachment is growing which augurs well for the future. A series of sermons before Christmas, expository of the principles of our Faith, met with very gratifying results; they attracted inquirers who expressed themselves as being much interested and helped. A morning service has been started, with encouraging results. A great deal of week-evening work is done in connection with a Literary and Social Union, which embraces a social guild, an ambulance class, a girls' sewing class, a boys' wood-carving class, a recreation club, a rambling club, and a Shakespeare reading class for elder scholars. Improvements have been effected in the choir arrangements, a jumble sale has realised about £15, and the finances of the church are in a satisfactory condition; and, finally, the Sunday-school is growing and vigorous.

Chorlton also is consolidating and strengthening. Its congregations are increasing. Many an older congregation would have been discouraged by the difficulties it has had to surmount. A very

handsome organ was presented to them some while ago; but the overhauling and fixing of it has cost about £80, and the final certificate from the architect shows an unexpected additional cost on the church building, so that instead of being free from debt the members find they have to raise £200 somehow or other, as, according to their Trust Deed, they cannot have a mortgage on the church. Accordingly, they have decided to hold a bazaar in the spring, at which they hope to raise the sum required. They deserve any help that friends in other churches can render them.

In my last letter I referred to the settlement of a new minister at Sale. Already there are signs of a growing vitality. The church is now free from debt, there is an increase in the number of seatholders, and everybody is in good spirits. A feeling is strengthening that something more must be done for the young people than is at present possible in the building known as the Old Chapel. It is small, inconvenient, and damp, and the congregation has made up its mind that new schools must be built *soon* on land adjoining the present church. If the folk are as earnest as they seem to be, they will quickly overcome this difficulty, for the ladies are organised for work, and that fact invariably spells success. A glance at the monthly calendar which this church publishes shows that the minister is determined to set a good example of persistent industry, for the work in which he is weekly engaged is about as much as the present accommodation will permit.

I also mentioned in my previous letter that a bazaar was to be held by our friends at Upper Brook-street. Their effort has met with the following result:—The subscription list amounted to £526 3s. 6d., of which £190 came from the congregation and Sunday-school. The bazaar produced about £420, and, after paying expenses, there is a total balance left of about £740. A supplementary sale of the goods left over will be held in March. Already the school and church parlour have been redecorated; in the spring the restoration of the stonework of the church will be carefully undertaken, and later on the church will be redecorated and relighted. After the proposed sale of work it is hoped that there will be money enough for all these purposes. Apart from this special effort, the church has had a successful year of work, and as many as eighteen new members have been enrolled.

The church at Blackley is making a brave effort to shake off its burden of debt incurred in the building of the new school. A sum of £330 is still required, and I do not know of any band of workers more deserving of help and encouragement. The school is admirably suited for all requirements, and a great deal of useful work is being done in it both on Sundays and week evenings.

Swinton is another outlying church that deserves well of us. They are a sturdy-spirited working-class congregation there, who never lose heart, but are always endeavouring, one way and another, to strengthen their position. Last November they held a sale of work with a view to clearing off a deficit on current account, &c., and by means of it they realised the sum of £72. The life there is vigorous and hopeful, both in church and school.

At Strangeways the question of removal is still engrossing attention. The Bridge-street Church has not yet been sold, but the feeling of the congregation has been thoroughly tested, and the committee, I understand, are asking the members to meet shortly to confirm a resolution which will definitely and formally pledge them to the policy of sale and rebuilding. This should mean a requickening of Unitarian life and interest in that part of Manchester.

It is a pleasure to report that the two Domestic Missions are working almost to the fullest extent of their capacity. Each could extend its Sunday-school, if it only had more accommodation. Mr. Bishop, at Willert-street, has held some very successful monthly lantern services, which have attracted as many people as the building will comfortably hold. Amongst other institutions for the young people at Willert-street is a Religious Guild, which is working extremely well, and exercising a good influence upon its members and through them upon the school. Eight young men and women connected with the Moss-side Church journey across town on Sunday afternoons and week evenings, to help in Sunday-school teaching, &c., while one of them is permanently taking up his abode in the midst of the Collyhurst population in order that he may devote all his spare time and energy to helping the missionary. Five other young women connected with the Moss-side Church go over to Renshaw-street Mission to help in Sunday-school teaching and other work there, where, since Mr. Timmis's settlement, a remarkable awakening of interest has taken place. The discipline of the school has very much improved, and the various institutions fostered within the Mission are encouragingly healthy. It would be impossible to estimate the influence that these two Missions have upon the lives of the people amongst whom they are situated.

In this connection I must not omit to mention the fact that a "Police-aided Association for Clothing the Destitute Children of Manchester" has now been established, with the Rev. S. A. Steinthal as Chairman of Committee. Indeed, it was mainly due to the initiative of Mr. Steinthal and our own Domestic Mission Committee that this institution was formed. It is backed by all denominations, and the Chief Constable is much interested in its welfare. When the subject was first publicly discussed in the Lord Mayor's parlour, the speech which made the deepest impression, and which probably did most to disarm any sectarian suspicion or disperse any fears as to the value and workability of such a scheme, was that of the Rev. W. J. Clarke, of Hurst-street Mission, Birmingham. His enthusiasm and his testimony were irresistible.

At a recent meeting of the Manchester Unitarian Sunday School Union held in my school, and at which a paper on "Sunday-school Music" was read by the Rev. A. Cobden Smith, a recommendation was unanimously passed on to the Union Committee requesting that steps should be taken to encourage the cultivation of singing amongst our scholars, and that if possible a yearly competition should be arranged amongst school choirs, on similar lines to that which has been established in London. We believe that some good things can come from the South!

There are interesting items I could record of other Manchester churches; but already this letter is a long one, and there is one more thing to which I must refer, because it affords unqualified pleasure to so many of us. You have already announced briefly the fact that Alderman Harry Rawson has consented to sit for his portrait. Who is to paint it, and where it is to hang, I cannot at present say; but we rejoice that he has given his consent any way. Some years ago a similar request was made to Mr. Rawson without avail; for he has always been one of those faithful, modest workers who find their truest and highest reward in their work, and who shun all public and formal recognition of it. The circumstances, however, are very special. We have something more than an admiration for Mr. Rawson—we have an affection for him. He is always so gracious and kind, and ready to give friendly counsel; and his fourscore and odd years sit so lightly on him that his heart is still as young as ours, and there is nothing going on in this city or in our national group of churches in which he is not deeply interested. The measure of his strength is the measure of his work—what more is possible to a man than that? We trust he may be spared a long time yet to pursue his self-sacrificing public work, and to be an example to us of sterling integrity, religious trustfulness and cheery optimism. It may, after all, be a small matter for so many admirers as he has to present his portrait to some public building; but the privilege of giving expression to our affectionate regard in this way is the main thing with us, and of handing down to posterity the presentment of a man whose quiet, loving service is an inspiration to all who know him.

CHARLES ROPER.

MATTHEW HENRY'S CHAPEL, CHESTER.

MEMORIAL WINDOWS.

ON Friday afternoon, Jan. 10, two memorial windows in Matthew Henry's Chapel were unveiled by Sir J. T. Brunner, Bart., M.P., being his gift to the congregation, in connection with the recent bicentenary celebration. The windows commemorate Matthew Henry and James Martineau respectively, and in their central panels contain full length figures of the two teachers, the first minister of the chapel two hundred years ago, and the most distinguished and revered member of the religious community to which the chapel belongs, in the century just ended. The portraits of both teachers are described as life-like, and each figure stands in a niche formed by the surrounding ornamentation, while above is some canopy work in the style of the Italian Renaissance. The windows are executed by Messrs. Powell Bros., of Leeds.

At the unveiling, in the unavoidable absence of Sir Thomas Frost, senior trustee of the chapel, Major Bryan Johnson presided, and among those present, in addition to Sir John Brunner, were the Lady Mayoress (Mrs. J. G. Frost), Lady Frost, Mr. Samuel Moss, M.P., the Revs. J. K. Montgomery, S. A. Steinthal, H. E. Dowson, L. de B. Klein, H. D. Roberts, H. E. Haycock, E. W. Lummis, C. H. Wellbeloved, A. Payne, R. S. Redfern,

G. H. Smith, A. E. Parry, and W. F. Turland; Messrs. H. W. Gair, Alfred Holt, C. M. Holland, W. G. Holland, J. Harrison, F. Nicholson, T. A. Johnson, Major Evans, and many others. A large number of letters from friends regretting their inability to be present were also received.

At the opening of the proceedings prayer was offered by the Rev. H. E. Haycock, present minister of the chapel, and the Rev. C. H. Wellbeloved read a Scripture lesson, after which the Chairman welcomed the visitors, and having referred with regret to the absence of Sir Thomas Frost, acknowledged their great indebtedness to Sir John Brunner, who was one of their trustees, and called upon him to unveil the windows.

Sir JOHN BRUNNER, in the course of his address, said: I am glad, indeed, to be instrumental in putting into the possession of those who worship in this building a memorial of two beautiful lives, whilst I have to express my regrets that this little dedication is not to be performed by more competent lips than mine. We shall see in a few moments a memorial of two men whose work is among the treasures of the world. Their personality may be forgotten as time goes on, and their gracious and winning ways whilst here on earth; but the influence of their characters, though it may be more subtle and diffused as time goes on, is, I think, never to die. It is like the ripples on the water caused by the movement of a body, which are large and obvious at the first commencement of their creation, but which become less apparent as they spread. Their influence is exactly, it seems to me, in a degree, as the influence of a great mind—of the possessor of a great mind—the age of the possessor passes away, and the memory of his personality becomes more indistinct. Now, Matthew Henry, as most of us know, was the son of one of those ejected ministers of the Church of England of 1662. That disruption, that ejection, was a great loss to the Church of England; it was a loss to the religious life of the whole nation. We have had but little in our days—very little indeed—of movements of that character, inside the Church. The Church to-day is milder, is wiser, is more broad-minded. It contains to-day a Bishop of Hereford and a Bishop of Worcester—men almost as wide apart as were the Conformists of 1662 from the Nonconformists — indeed, I think, rather further apart. There are energetic persons, to give them the most praiseworthy and flattering adjectives that I can apply to them—there are energetic persons within the walls of the Church of England who would willingly expel the Bishop of Hereford and the new Bishop of Worcester. But glad we must be that they are not much listened to and that those two men are safe within the pale of the Church of England to-day. Happy change! The other whose memory we are honouring to-day is James Martineau, who has passed away so recently that a large number of us can claim to have had the intense pleasure of personal communication with him. He died quite recently full of years and honour. His personality, therefore, is still actually living. I remember very well my last interview with him. It was at Burlington House during the time of the annual exhibition of pictures. He was at that time ninety-two years of age, and he was there in company with his daughter going the round of the pictures which the Royal Academy annually exhibits. He took an intense interest in these, and his daughter by his side, who was no mean artist—and those who do not know that may learn it from the fact that the face of Martineau in this window is copied from a portrait of the late doctor by the lady of whom I am speaking. Dr. Martineau was considered by one who was an eminent judge, to be perhaps the greatest thinker he had ever known. His enormous genius surmounted all the difficulties in which his opinions placed him. In spite of the fact that he was a Nonconformist minister, he was invited by learned university after university to receive at their hands the highest distinction that they could confer. Now that fact is proved by a point that is very interesting to me. When I had to search amongst all the gowns that Dr. Martineau had the right to wear for one that would be the most becoming for portraiture here in this window, I had a great difficulty in deciding which to select. I hope presently you will be able to agree that I have chosen the best gown I could get amongst a large selection. I mention that as an illustration of the fact that Martineau was honoured by the learned throughout the world. Nevertheless the fact that the State is connected with a belief in the Thirty-nine Articles put immense difficulties in Martineau's way as a teacher, and caused, I am satisfied, a loss to the religious life of England, just as the ejection of 1662 caused a loss to the religious life of this nation. So the connection between Church and State to-day is again a serious loss, a serious hindrance to our religious life. Now, I offer to the worshippers here with cordial good wishes—to those who are carrying on as best they can the traditions of Matthew Henry and the traditions of James Martineau—I offer to them with a heart full of goodwill these memorials, which we hope they will find to be as beautiful as skill and care could make them.

Sir JOHN then unveiled the windows, and Mr. WILLIAM ORRETT on behalf of the trustees and congregation, made grateful acknowledgment, saying that they and their successors would treasure them in memory of the bicentenary of the chapel and as memorials of two beautiful lives.

The Rev. H. ENFIELD DOWSON offered a prayer of dedication, which was followed by an address by the Rev. L. DE BEAUMONT KLEIN. Mr. C. M. HOLLAND then proposed, Mr. F. H. ILLINGWORTH seconded, and Mr. E. POWELL supported a cordial vote of thanks to Sir John Brunner, and Mr. T. Arthur Johnson presented to him a photograph of the two windows, on behalf of the congregation.

The Rev. H. D. ROBERTS proposed, and Mr. F. GARSIDE seconded, a vote of thanks to the Chairman, and the proceedings were concluded by the benediction pronounced by the Rev. J. K. MONTGOMERY.

On Sunday special services were conducted the Rev. H. D. Roberts, formerly minister of the chapel. The attendance, both morning and evening, was good, and the collections for the Restoration Fund amounted to £6 8s. 7d.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdare: Highland-place. — The annual meeting and prize distribution to the members of the Sunday-school took place on Thursday week. Some seventy scholars and friends partook of tea. Afterwards the Secretary of the Church took the chair, supported by Lieut.-Colonel Thomas Phillips and Mrs. Phillips, Mrs. Williams, and others. After a short programme of recitations and music, Mrs. Phillips distributed the prizes, and the rest of the evening was pleasantly spent in games.

Accrington.—At the annual meeting of members, held on Tuesday last, a resolution expressing sympathy with Mrs. Salter and her family on the death of Mr. Salter was passed. William Salter, who died the day before Christmas Day, in his eighty-first year, came of an old Lancashire Unitarian family, members of which had been connected with the congregations at Warrington, Chowbent, and Bridge-street, Manchester. He had passed an eventful life, a portion of his early manhood being spent in Russia, in the neighbourhood of Moscow. At length he settled in Accrington, and for forty-six years discharged with great credit the duties of a responsible post. He was one of the founders of the Accrington Unitarian congregation, and a trustee of the chapel, in which he maintained his interest till the last. A similar resolution of sympathy was passed with the widow and family of the Rev. Joseph Harrison, who died on Sunday, at Starnthwaite. Mr. Harrison was minister here from 1879 till the spring of 1888, and is remembered with affection. It was reported at the meeting that the Ground-rent Redemption Fund (£250) had been completed. As the holder of the ground-rent declined to sell, the fund, with the bonus added by the North and East Lancashire Unitarian Mission, had been invested in railway stock, the interest to be applied to meeting the annual rent-charge. The congregation desire to thank all who helped in any way to raise this amount.

Ashton-under-Lyne.—The fourth annual congregational party was held on Tuesday evening, Jan. 14, when a good gathering assembled. A presentation was made to the Rev. W. C. Hall, M.A., of a handsome secretaire by the members of this, his first congregation.

Belfast: York-street.—The annual soirée of the Sunday-school was held on Jan. 10, the Rev. Alexander Ashworth presiding. A report of the past year stated, among other things, that a class for young men and women, conducted by the minister, for the study of the Bible and Channing, established in October last, was being highly appreciated. Prizes were distributed; a short entertainment given by scholars and a song by the chairman (by request) being enthusiastically received. A lime-light exhibition followed, illustrating the benefits of total abstinence. Those present felt the meeting to be the most enjoyable of its kind held for many years.

Bristol: Lewin's Mead.—Last Sunday evening the Rev. A. N. Blatchford preached his annual sermon on "The Dead Year: Its Memories and Lessons," which is very fully given in the *Western Daily Press* of Jan. 13. In eloquent terms and with much feeling the preacher recalled the passing of Queen Victoria and of the Empress Frederick, and then spoke of the tragic death of President M'Kinley. Coming then nearer home, Mr. Blatchford said:—"What touches our memories most deeply is the spectacle of many a vacant place in the circle of our personal acquaintance, and still more of our honoured and closer friendship. The good souls we have known, the men with whom in furtherance of some worthy purpose, we have stood shoulder to shoulder, whose earnestness inspired our efforts, whose brotherly word of cheer and whose friendly glance lightened life's burden for us, of these we can think, and for their memories we can abundantly thank God as they seem to look out on us from the past, and sweetly bid us have no fear to follow the path they have trustfully trodden, a little in advance of us. Can you not instantly and happily call before your mind's eye the form, the ever-welcome presence, and the brotherly spirit of our loved friend Urijah Thomas? It is sad, we know, to be able to reckon him no longer as a faithful servant of Christ, in the ranks of those who still serve God and their brethren here on earth; but, is it not good to think of him as one promoted to wiser and stronger service, in a nobler life and a fairer scene than this? So earnest for the truth he held! So tender to the heavy-laden, the painstruck and the afflicted! So fearless in the fight for principle! So gentle and loving to the child! Who that

knew him, and therefore loved him, may not reverently and in good hope cry from amid the duties of earthly life, 'Well done, good and faithful servant.' Bright be his memory to the city he served and to the friends he loved, and may the progress of the church in which his best powers were consecrated, and the happiness of his successor there, amply prove that he has not lived or laboured amongst us in vain." Then followed a tribute to the Roman Catholic bishop and other public men, including the late A. H. Wansey, so long devoted to the work of the Lewin's Mead Domestic Mission; and after reference to the losses in the world of art and literature, the sermon concluded with remembrance of those who have fallen in the war, and with these final words:—"God help us to put on 'the armour of light,' to be ever faithful in our toil for right, and in our ward against all ill, waiting as those who watch for the morning, and knowing that 'the Son of Man cometh at an hour when ye think not.'"

Cardiff.—Through the kindness of the members of the congregation, who supplied the necessary funds, the West Grove Sunday-school had a very enjoyable New Year's treat on Jan. 8. After a substantial tea there followed a variety of amusements, including a dialogue by the scholars, musical selections, and a very clever ventriloquial entertainment. Prizes of books for faithful attendance were distributed by Mr. H. Woolcott Thompson, assisted by the minister, the Rev. J. Tyssul Davis, and the Superintendent of the Sunday-school, Mr. W. A. Moore.

Chatham.—The Sunday-school, with 150 children on the books, supported by a congregation chiefly of working men, is in want of some better-class story-books for the library, and especially of those suitable for elder girls. The secretary, Mr. W. J. Bailey, 48, Melbourne-road, Chatham, would be grateful to any friends who would help to supply the need.

Chelmsford.—The annual meeting and tea were held on Wednesday, the 15th, with a goodly attendance of members and friends. The chair was taken by the veteran secretary, Mr. Madocks, and an interesting programme of vocal and instrumental music and recitations was given, to the sincere enjoyment of all present.

Exeter.—The Rev. F. T. Reid, of Colyton, lectured at George's Chapel on Monday evening on "Religious Life and Thought in India." Speaking from his own experience as a Missionary in that country, he said that the Bible miracle stories would not impress a people who could retort that much more marvellous things had been done by their own prophets. What India needed was a pure and simple religion based on the teaching of Christ. Teachers who went to India must recognise the truths contained in the native religions. An interesting discussion followed the lecture, in which the Rev. J. M. Connell and others took part.

Gateshead.—On Sunday Martineau Memorial services were held morning and evening, the hymns, readings, and prayers being selected from the writings of Dr. Martineau. In the morning, the sermon "The Communion of Saints" was read, and in the evening the Rev. Arthur Harvie preached on "Martineau in the Oratory," dealing with the great teacher's exposition of prayer as set forth in his various works, and making special reference to the examples preserved for us in "Home Prayers." The stained-glass portrait of Dr. Martineau which adorns the entrance of the church was tastefully decorated with ivy for the occasion.

Glasgow.—General Booth, of the Salvation Army, was in Glasgow three days last week holding Council meetings of Scottish and Irish field officers in St. Vincent-street Unitarian Church, granted to them by the Church Committee. At the conclusion of the meetings, the General stated that he could not close the meetings without tendering his heartiest thanks to the minister and the Church Committee for the kindly and brotherly spirit with which they granted the use of their church, and sincerely hoped that they and the church would be none the worse for doing a good turn to the Salvation Army.

Kingswood, near Birmingham.—On New Year's Day the annual Sunday school party was held. After a substantial dinner the scholars gave an afternoon entertainment, which was followed by a distribution of gifts to them.

Malton.—On Thursday, the 9th inst., the members and friends of the Mutual Improvement Class spent an agreeable social evening together at the chapel. On the Friday evening following the scholars of the recently-established Sunday-school were entertained in the schoolroom; thirty scholars were present.

Preston.—On Monday evening the annual tea and meeting of the Percy-street Sunday-school took place, the Rev. N. Anderton, B.A., presided, and in his opening remarks feelingly referred to the death of the late pastor, the Rev. Joseph Harrison, and the company expressed its condolence with Mrs. Harrison and her family in their sorrow. Mr. Anderton then referred to the progress the school had made during the year, and Mr. Newell, the school superintendent, spoke hopefully and enthusiastically of the work done and the prospects for the future. It was announced during the evening that a bazaar would be held in the early part of 1903 for the raising of funds to provide classrooms for the school.

Shrewsbury.—The annual New Year's party of the High-street Church Sunday-school was held on Thursday, 9th inst., when between seventy and eighty scholars and teachers sat down to tea. The evening entertainment was presided over by the Rev. J. C. Street, and consisted of music, singing, and recitations exclusively by the scholars. Rewards, to the number of twenty-three, were distributed for punctual and good attendance.

Tavistock.—The congregation of the Abbey Chapel were entertained at supper by General Jacob on Friday, Jan. 3, and the Sunday-school children were provided with a tea and New Year's tree, from which presents were distributed. First-class magic-lantern pictures were shown, and a very happy evening was spent.

God's highest truth is given to those who make the best use of it. The healthy mystic is the one who sees, and does, and who learns to see more because he used what he found.—*Rufus Jones.*

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THE "INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

DEATHS.

AGATE—On the 12th January, at 10, Garratt-lane, Tooting, John Agate, formerly of Dover, in his 82nd year.

DEARDEN—On the 11th January, at 3, Townsend-crescent, Plymouth, Constance Ruth Dora Dearden (née Biffin), wife of Henry Dearden, Dewsbury, Yorkshire, and the dearly-loved adopted daughter of the Rev. R. C. and Mrs. Dendy, after a long illness patiently borne, aged 37.

HAIGH—On the 18th December, at 31, Werneth Hall-road, Oldham, John William Haigh, aged 43 years.

HARRISON—On the 12th January, at Starnthwaite, near Kendal, the Rev. Joseph Harrison, late of Preston, formerly of Accrington, aged 45 years.

OUR CALENDAR.

SUNDAY, January 19.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. T. E. M. EDWARDS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Lantern Service, "Scenes in Palestine," Rev. FREDERIC ALLEN. Monday, Jan. 20th, Social Institute, 8.15 P.M., Evening Concert, under the direction of Miss JOLLY.

Brixton, Unitarian Christian Church, Effra-road, 11 AM., Rev. H. S. PERRIS, M.A., and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Evening, "Zoroaster and the Zend Avesta."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., "Rev. STOPFORD A. BROOKE, M.A., and 7 P.M., Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. B. BARNHILL.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. F. W. STANLEY, of Brixton, and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. E. HOWARD.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. R. MACDONALD.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. H. WICKSTEED, M.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Spiritual Thought and some Instruments of Modern Science: Telegraphy with and without Wires, the X Rays, and the Spectroscope."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M., 3 P.M. (P.S.A.), and 6.45 P.M., Rev. J. A. BRINKWORTH, of Saffron Walden.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W. — Jan. 19th, at 11.15, Dr. WASHINGTON SULLIVAN, The Experimental Proof of Religion: "He shall know whether the doctrine be of God."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY. — Jan. 19th, at 11.15 A.M., ALFRED SUTRO, "The Philosophy of Maeterlinck."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

PULPIT SUPPLY.—Rev. S. JENKINSON, Clevelands, Mount Pleasant-road, Tottenham, N.

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	£	s.	d.
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Harris, Robert, Esq.	1	1	0
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Jevons, Mrs. W. S.	1	1	0
Jevons, Arthur, Esq.	2	2	0
Jones, Mrs. Frances	0	10	0
Jones, Miss L.	0	10	0
Jones, Mrs. R. Crompton	1	1	0
Lawrence, Mrs. A.	2	2	0
Lawrence, Miss C. A.	7	7	0
Lawrence, Miss E. M.	1	1	0
Lawrence, Lady Durning	2	2	0
Lewis, Miss	0	4	6
Lewis, Miss Mary	0	4	6
Mallet, Miss A.	1	0	0
Martineau, Miss Edith	1	1	0
Martineau, Miss G.	2	2	0
Martineau, Hugh, Esq.	5	5	0
Martineau, Mrs. Russell...	3	0	0
Morley, Robert, Esq.	0	10	0
Nettlefold, Mrs. E. J.	1	1	0
Nettlefold, F., Esq.	10	0	0
Nettlefold, Oswald, Esq.	1	1	0
Norton, Miss	2	2	0
Osler, R. S., Esq.	1	1	0
Osler, T. Smith, Esq.	1	1	0
Pearse, the Misses	0	10	0
Powell, Mrs. M.	0	5	0
Preston, J. T., Esq.	1	1	0
Preston, Miss	2	18	0
Pritchard, Mrs. A. G.	0	5	6
Ridge, Miss	1	1	0
Robinson, Mrs. O.	1	1	0
Rooke, Mrs.	1	1	0
Russell, Mrs. A. M.	2	2	0
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Schuster, Dr. E.	1	1	0
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Thornely, John, Esq.	1	1	0
Thornely, William, Esq	5	0	0
Thornely, Miss	3	0	0
Turner, F. W., Esq.	1	0	0
Warren, Miss	2	2	0
Warren, T. P., Esq.	5	5	0
Wedgwood, Miss	1	1	0
Weiss, Charles, Esq.	1	2	0
Worsley, Miss	1	0	0
Young, H., Esq.	0	10	6
	131	0	6

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	£	s.	d.
Andrews, George, Esq.	0	5	0
Beale, James S., Esq.	10	0	0
Berry, Mrs. Edward	1	1	0
Bowring, Lady	1	1	0
Briggs, Ernest E., Esq.	5	0	0
Briggs, Mrs. H. Currer	1	1	0
Brown, Geo. Wm., Esq....	5	0	0
Buckton, Mrs. Helen	1	0	0
Chitty, G. W., Esq.	2	2	0
Clark, Alfred, Esq.	0	5	0
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Harrison, John, Esq.	3	3	0
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Punnett, Esq.	1	0	0
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Waterall, Miss	1	1	0
Wilson, the Rev. William	0	10	0
Winser, Julian, Esq.	1	1	0
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	54	4	0
Total increase of annual income ...	185	4	6

They have also to acknowledge with thanks the following donations towards the deficit of 1901:—

	£	s.	d.
Anonymous	25	0	0
Bakewell, Miss	0	10	0
Berry, Mrs. Edward	1	1	0
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Günther, Mrs. Rudolph	0	10	0
Hill, Miss R. Davenport...	5	0	0
Howard, James, Esq.	0	5	0
Lister, I. S., Esq.	5	5	0
Lucas, Miss A. A.	1	0	0
Martineau, David	2	0	0
Moore, Mrs. R.	1	0	0
Preston, J. T., Esq	3	3	0
Roberts, Miss D.	2	0	0
Shaen, Miss A. A.	3	0	0
Sharpe, Miss Anna	10	0	0
Simons, G. Fleming, Esq., "in memory of the late Charles Loftus Corkran"	5	0	0
Steer, Mrs. M.	2	2	0
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Tate, C. A., Esq.	3	3	0
Taylor, Francis	10	0	0
Thompson, Mrs. A. H.	2	2	0
Vizard, P. E., Esq.	0	10	6
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An INDUCTION SERVICE will be held on SATURDAY, January 25th, 1902, at 4.30 P.M., conducted by the Rev. Professor J. ESTLIN CARPENTER, M.A., of Oxford (President of the International Council); the Rev. W. G. TARRANT, B.A., of Wandsworth; and the Rev. VALENTINE D. DAVIS, B.A. (Editor of the *Inquirer*).

TEA and light Refreshments will be served in the Schoolroom during the interval, after which a PUBLIC MEETING will be held at 6.30 P.M. Chair to be taken by F. WITHALL, Esq. (Treasurer of the Church), supported by Rev. R. H. Greaves, Sir E. Durning Lawrence, Bart, M.P., W. Blake Odgers, Esq., LL.D., K.C. (President of the British and Foreign Unitarian Association), Rev. Frank K. Freeston, Rev. T. E. M. Edwards, Rev. W. Copeland Bowie, Rev. Alexander Gordon, Hahnemann Epps, Esq., John Harrison, Esq., Ion Pritchard, Esq., Miss Marian Pritchard, Miss Sharpe, Mr. J. H. S. Cooper, Hon. Secretary.

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A LECTURE in connection with the Literary Society will be given on THURSDAY EVENING NEXT, Jan. 23, by Mrs. GILLILAND HUSBAND (late Secretary of the London School of Ethics) on "Sentimentalism *versus* True Sentiment." Chair to be taken at 8. Friends invited.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

THE catastrophe at Akureyri, the little town on the northern coast of Iceland, described in the letter of the Rev. M. Jochumsson, which we published last week, will have wakened a quick response of sympathy in many of our readers, and we are glad to follow the suggestion of the Rev. R. A. Armstrong, whose letter will be found in another column, that we should receive donations towards a Relief Fund for the sufferers. Mr. Jochumsson tells how in their little town of 1,000 inhabitants fire broke out early on the morning of Dec. 19, and the only hotel and ten houses were completely destroyed. Eight families in that lonely little community are homeless and ruined, and while neighbours are doing what they can, there is not a rich man among them. Mr. Jochumsson is our trusted friend, and we feel with Mr. Armstrong that some help may well be sent from this country towards making good the loss. In addition to Mr. Armstrong's guinea we have already received £2 2s. from Mr. H. J. Morton, of Scarborough, and shall be glad to receive further gifts, which will be duly acknowledged next week. We would beg for an immediate response, that we may be able to send a message to Mr. Jochumsson at once that substantial help is on the way. Cheques or Postal Orders may be sent to THE INQUIRER Office, or to the Rev. V. D. Davis, 9, Nightingale-square, Balham, S.W.

A MEMORIAL service was held in the Royal Mausoleum at Frogmore on Wednesday, the anniversary of Queen Victoria's death. The King and Queen, their children, and other members of the Royal Family were present; also the German Ambassador representing the Emperor, Lord Salisbury, and others. The Bishop of Winchester, assisted by the Dean of Windsor, officiated. On this day, in future, Prince Albert is also to be commemorated with the Queen. The service was very impressive, with much beautiful music. The Bishop, in the course of a brief address, spoke as follows :—

We meet on holy ground. Set apart to its sacred purpose nearly forty years ago, this sacred shrine has been reconsecrated year by year in the dark December days by the offering within its walls of the solemn memorial tribute of leal devotion and pure, whole-hearted family love. We should miss the very meaning of the note which has for these many years been struck if we did not in our memorial service for the great Queen-mother keep fresh and green also the thought of the loved lives of those who passed before her within the vale, and whose memory she strove to cherish here. . . . . Surely if there ever were place, occasion, circumstance, fitted to stamp indelibly upon mind and soul the thought of the City of God and hereafter, the larger, the nobler life whereof this is but the prelude, or ante-chamber, the occasion is ours to-day; the place is here. Two lives of lofty impulse, quiet, persevering, straightforward strength, were knit together sixty-two years ago in earth's high places in our land. A generation passes, one is taken, the other left, and for nearly forty years the daily burden of a tremendous public trust was simply and courageously borne alone. Then at length, a year ago to-day, the burden is lifted from off the tired head, and in the truer, fuller life which lies beyond the temporary sundering of two lives is ended. Let us give thanks unto our Lord God! It is meet and right so to do.

O crown of love, to live and bear
Life's highest sorrows, deepest, best,
The grief that might have sown despair
Bloomed fruitful in thy patient breast,
And now thou goest robed in light
From love in faith to love in sight.

Memorial services were also held in Whippingham Church, Isle of Wight, Crathie Church, St. George's Church in Berlin, where the German Emperor and Empress were present, at Rome and in other continental cities. On the same day the accession of King Edward VII. was celebrated with due observances, special services being held in St. Paul's and Westminster Abbey.

PARLIAMENT re-assembled on Thursday week, and was opened by the King in person. Of the speech from the Throne Lord Rosebery afterwards said "a more jejune speech was never placed in the mouth of any monarch." One notable sentence with reference to the war was the following :—

In spite of the tedious character of the campaign, my soldiers have throughout displayed a cheerfulness in the endurance of the hardships incident to guerilla warfare, and a humanity, even to their own detriment, in the treatment of the enemy, which is deserving of the highest praise.

In the legislation foreshadowed the first place was given to "proposals for the co-ordination and improvement of primary and secondary education." The subsequent proceedings have not been inspiriting, the Opposition being divided, and the cloud of the war overshadowing everything else. A further Blue Book on the Concentration Camps, issued on Friday week, shows that the mortality returns for December were less than in November and much less than in October. The deaths, out of a population of 117,017, of whom 55,424 were children, were 2,380, including 1,767 children. The vigorous action taken by Mr. Chamberlain has borne fruit, but it appears to be impossible to secure any but the most partial improvement.

AT a meeting of the National Conference Superannuation Committee at Essex Hall on Wednesday afternoon, the following resolution was unanimously passed :—

That this Committee places on record its grateful sense of the untiring, devoted, and successful efforts of the Chairman, the Rev. Joseph Estlin Carpenter, M.A., in the establishment of the Fund, and tenders to him the expression of its warmest thanks.

A meeting of the Contributors to the Superannuation Fund is to be held on Wednesday, Feb. 26, to adopt a Constitution for the Fund, to pass By-laws, and appoint Managers.

IT is pleasant to hear that news of the home contributions towards the building of the Unitarian church at Auckland, New Zealand, reached our friends on the day before the formal opening of the church. Of that opening, on Dec. 4, the Rev. G. Walters, of Sydney, who was present, sends us an account, which will be found in our present issue. The Rev. W. Jellie also writes with delight of the enthusiasm which characterised the celebration. From miles around friends came in for the opening service and meeting. It was a day not to be forgotten, Mr. Jellie says, and "for earnestness and warmth I have not seen it surpassed anywhere in England." And if the opening day was great, the Sunday following was greater. The contributions to the church in the two days amounted to over £50.

THE meeting organised on Friday week in the Royal Victoria Hall, Waterloo-

road, by the National Unitarian Temperance Association, in connection with the Twentieth Century Temperance Crusade, was most successfully carried through. The floor of the large hall was well filled by an audience of the people of the district, whom it was desired to reach, the speaking was good and forcible, and the musical entertainment provided thoroughly wholesome and well rendered. The Rev. Frederic Allen presided, and the two chief speakers were Mrs. Ormiston Chant and Mr. Fred Maddison. Mr. D. S. Miller, who gave a much-appreciated performance on his set of ninety Canadian sleigh bells, also made a forcible and characteristic speech. Mrs. Chant appealed with much feeling on behalf of the children, and declared that unless a stand was made against the growing tyranny of drink our Empire would go down, as the ancient empires of Babylon and Rome had done. Mr. Maddison endorsed the recent forcible appeal of Mr. John Burns, and spoke with searching power to his fellow-workmen on behalf of their homes. He recalled the pledge he had himself taken as a boy, thirty-six years ago, and the effect it had upon his life, even before he understood its full meaning, because he felt he had undertaken a responsibility. He also quoted Huxley's opinion as to the effects of alcohol. It was a great satisfaction to him to find Unitarians thus taking part with members of other churches in common work which touched directly upon life, the most important part of Christianity.

We re-publish this week from the *Christian Register* the greater part of an article on "Church Extension," by the Rev. S. A. Eliot, D.D., President of the American Unitarian Association. In another recent article in the *Register*, Dr. Eliot referred to the experience of the International Council of "Unitarian and Other Liberal Religious Thinkers and Workers" with regard to the use in its title of the "Unitarian" name. It seems that when the Council was established at Boston, grave doubts were expressed as to the advisability of its adoption, and when the American delegates came over to London last spring, it was understood among them, that "if it was found in London that the name was a hindrance, and prevented other liberal religious thinkers and workers from co-operating with us, we should not urge its continuance." But the result showed the groundlessness of that fear. The name, Dr. Eliot says, far from proving a hindrance, gave to the Council a great part of its significance and power.

Our friends and fellow-workers in Europe have discovered through us a name and a fellowship in which they all rejoice, and they have repeatedly testified not only to their pleasure in the most inclusive and appropriate name which has yet been found for liberal Christians, but also to their great appreciation of the fact that organised fellowships in America and England and Hungary already bore this inclusive and honourable name and maintained an inspiring tradition.

If, indeed, the name "Unitarian" means nothing more than anti-Trinitarian, then, of course, it is, and always will be, a miserable misnomer; but our European friends have no such association with the name. It is not to them a sign of theological division or the outcome of a half-forgotten doctrinal controversy. It is the name which best signifies to them the unifying tendencies in religious history, such as many earnest souls the world over are ready to support and help forward.

Our impression of the attitude of our Continental friends towards the Unitarian name, if we understand him aright, is not quite the same as Dr. Eliot's. In the representatives of the Liberal Churches in France, Holland, and Germany, we found indeed no suspicion of the name or unwillingness to co-operate with those who bore it, but a most cordial sympathy and keen delight in that unity of spirit which was felt to unite the members of different communities. In the Unitarians of England and America they recognised brethren under different names; but for themselves we found no wish to adopt the name, but rather a clear perception that it would not be natural to them, or useful as a distinctive label in their Liberal Christian circles. And for our brethren in India the name would, of course, be quite inappropriate. But the great point is that the prominent use of the name has been no bar to the fellowship with others of kindred spirit who do not and do not wish to bear it. And in this wider association, used as a designation for our own people, Dr. Eliot rightly points out that any narrow interpretation of its meaning would be intolerable:—

> Must we not see to it that the name is now lifted out of its local and provincial meaning? We must not permit so good a word to be surrendered to narrow uses or to stand for its lower interpretations. It ought to be strength and joy to us to bear a name that represents the only doctrine that the whole Christian world accepts. All Christendom can repeat together the opening phrase of the Nicene Creed, symbol of Trinitarianism though the Creed is: "I believe in one God, the Father Almighty." It is clear also that it is to be one of the great missions of Unitarians to unite the warring factions of Christendom in recognition of the great truths which they all hold in common. The faith it is given us to represent is that which breathes in the true worship of all the churches, that lies back of all the theologies, that, when present, sanctifies all opinions, and, when absent, makes opinion but a delusion. There is nothing in the name "Unitarian" that implies a movement committed to cheap negations. On the contrary, the name admits us into the realm where people of different minds and inheritances and nationalities can come together in united work and worship as children of one Father. We all propose to hold our loyalty to the Unitarian name and fellowship absolutely secondary to our loyalty to the cause which name and organisation represent. We stand ready to surrender the name if the cause of spiritual freedom and unity can be thus advanced; but the International Council has discovered to us how fortunate and happy is the name which at present we bear, if only we use it in its largest and truest sense.

The William Ellery Channing, who died towards the close of last year, and was buried in the Sleepy Hollow Cemetery at Concord on Dec. 26, was a nephew of the greater Channing, whose name he bore, a son of his younger brother, Dr. Walter Channing (1786-1876), a physician, who for some time held a medical chair at Harvard. Ellery Channing was born at Boston, June 10, 1818. In the Latin School of his native city he had Charles Sumner for a teacher, and afterwards went to Harvard, but did not graduate. He was a friend of Thoreau's (1817-62), and as a young man went out to Illinois, where he lived for eighteen months in a log-hut which he had built for himself on the prairie, something, it would seem, after the manner of Thoreau's hut by Walden Pool. Thence he went to Cincinnati, where for some time he was connected with the *Gazette*. In 1842 he returned home, married a sister of Margaret Fuller's, and settled at Concord. Ellery Channing was active as a journalist, essayist, and poet. He contributed to the *Dial*, and published several volumes of poems, a volume of essays, "Conversations in Rome between an Artist, a Catholic, and a Critic" (Boston, 1847), and a memoir of Thoreau (Boston, 1873). One of his volumes, "The Wanderer: A Colloquial Poem" (Boston, 1871), was edited by Emerson. In 1886 he published a poem on "John Brown and the Heroes of Harper's Ferry."

The funeral service, before the interment was in the First Parish Church of Concord, in the course of which an address was given by Mr. F. B. Sanborn, in whose house at Concord Ellery Channing had lived for many years. "His life," said Mr. Sanborn, "was quiet and almost unknown to most of his fellow-citizens. He added nothing to their burdens or animosities. His duties to those who were his companions or who served him were silently performed. He chose a recluse life, not from misanthropy, but because he was so constituted as to admit of no other." Mr. Sanborn described him as "the poet of outward nature and inward sensibility; too keenly alive to all that vibrates in the chords of feeling to pursue, or even accept, the routine of discipline; but also too perceptive of all the shows of Nature not to delineate them well in such verse as the Muse gave him. This was often magical in single lines or whole stanzas. But his impatience rendered him incapable of revising or polishing." Among the letters read was one from Mrs. Julia Ward Howe, recalling the "veteran poet, liberal, and transcendentalist," and saying: "I remember when the early promise of his genius was warmly acknowledged by friends and contemporaries, most of whom must surely have passed away before him. I recall also, with gratitude, his poem at the public commemoration of Dr. Howe's life and services, held in Boston a short time after his death. I think no mention of Mr. Channing would be complete without a quotation of his admirable line:—

> If my bark sinks, 'tis to another sea.

Dr. Brooke Herford's condition has so far improved, after his recent very serious attack of illness, as to allow of his being removed next week to his new house, 1A, Christchurch-road, Hampstead. But all friends will understand that he must not be troubled with any correspondence. All communications concerning Rosslyn Hill Chapel should be addressed to the present minister, the Rev. Edgar Daplyn, Powis Lodge, Pattison-road, N.W.

That which we are we shall teach, not voluntarily, but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. Character teaches over our heads.—*Emerson.*

LITERATURE.

THE FOURTH GOSPEL.

CHRISTIANITY! It is a name which is claimed by, and not refused to, forms of religion which are not only very different but utterly irreconcileable one with another. On one thing only do all who call themselves Christians agree—it is in the acknowledgment of Jesus of Nazareth, surnamed by his disciples the Christ, as "a teacher come from God," a true prophet, a leader in the way of truth and righteousness to eternal life. If then we could but find out what Jesus did do and teach, with at least as much certainty as we are possessed of about the teaching of Plato or even of St. Paul, we should have come a long way to the far-off Reunion of Christendom. Of old the problem was simply one of the interpretation of authorities, and even as such it proved insoluble; for that cannot be admitted as a solution of any problem which half the competent students of it are opposed to. But in our days, while little or no relief has come to us on this count, there is added the graver question of the value of the authorities themselves. We ask not only what did Jesus mean? but what did he say?—not only what do the deeds recorded of him bear witness to? but how far can we rely upon the record as historical? And to a great extent the old controversies about the meaning of the text have given place to the new and more urgent problem as to its authenticity and value as evidence.

Now a certain measure of agreement may be said to have been obtained in respect of the three first Gospels. That they are dependent on a common source [or on two sources], and that this source had its origin from the first preachers of the gospel, the companions of Jesus in the days of his earthly life—moreover, that they do not as a whole impress the reader with the thought of Jesus as of a supernatural and divine Person, but rather as of one endowed from birth with extraordinary powers and living in constant communion with God—so much will perhaps be generally admitted. It is in respect to the Fourth Gospel, which differs from the Synoptics, to use Dr. Westcott's words, "in the general impression which it conveys as to the duration, the scene, the form and the substance of the Lord's teaching," that no sort of agreement is attained, or seems attainable. And this just because of the supreme importance of its evidence.

If it could be discovered that Matthew, Mark, and Luke were variations on an apocryphal Gospel of the second century, the popular faith would hardly suffer, and there would, perhaps, be a general feeling of relief in the assurance that the Sermon on the Mount need no longer be a burden on the Christian conscience. But if St. John were shown to be neither an apostolic work, nor reliable as history, it were the end of the Trinitarian faith among Bible Christians: not that the doctrine of the Gospel is Trinitarian, but it is certainly Arian, and as such leads on to Trinitarianism. He who accepts the Gospel as a truthful record of the acts and sayings of Jesus must acknowledge Jesus to have come from heaven and to have a nature above human. But has this central problem of Christianity advanced now to the position when all that can be said about it worth the saying has been said? Are we to accept the conclusion of a recent writer* that Dr. Martineau having "devoted sixty large 8vo, pages to an exhaustive examination" of it, and assigned the Gospel to A.D. 140, while "Lightfoot, who was the most accomplished scholar of our time, a trained critic, an acute judge of documentary evidence, &c.," declared for the Johannine authorship—"which of these two authorities are we to follow?" is henceforth the only question which remains to ask? If it were so, indeed, we should be compelled to urge that of the two scholars that one should be preferred as a guide who was entirely free in respect of the conclusions at which he should arrive.

But we are not yet, at all events, driven to accept such a humiliating alternative. It may perhaps be true that all the material which can help to form our judgment has been collected; it may be that no more is forthcoming from the mounds of Oxyrhynchus or the monastic libraries of the East which will bear on the inquiry; but there still remains to us the difficult task to form a fresh judgment, biassed by no prejudice for or against so-called orthodoxy, and in the new light furnished to us by recent discoveries bearing on the state of parties and religious movements in the period—A.D. 80 to 140—to which the Gospel must certainly be assigned. And that such a judgment may really advance our knowledge candid readers of the recent work of M. Jean Réville, of the University of Paris,† will, we think, be agreed. "There are many learned works upon the question," he writes "in which the ecclesiastical historian and Biblical commentator may find very valuable information, but there is no book, especially no book in French [and we may add, in English], which, following the scientific method and putting aside all thought of maintaining the traditional position, places before the educated man, who is not a specialist in theology, a review of the whole question, so as to enable him to appreciate the reasons which have led the majority of competent students of to-day to reject the apostolic origin of the Fourth Gospel."

Our author divides the inquiry under three heads:—1. The Apostle John, as known to us through the Synoptic Gospels, the Acts and the Epistle to the Galatians; the traditions respecting him which were current in the early Church, and the testimonies to his authorship of the Gospel, Apocalypse and Epistles which pass under his name.

2. The Gospel, considered as a fact, independently of any theory of date or author. Its theology as set forth in the prologue, with an analysis and brief commentary on its contents.

3. Conclusions, consequent upon such considerations, as to the real author and the design of the work.

In regard to the first head, that of external testimony, it is Bishop Lightfoot who asserts that "in every one of the Christian writers up to the close of the second century, we observe phenomena which bear witness, directly or indirectly, to the recognition" of the Gospel. But there are two assumptions involved in this statement—a statement in support of which an immense amount of laborious ingenuity has been expended—and apart from these assumptions the statement, even if admitted, is of little worth. The first is that a reference to the Gospel implies an admission of the claim made for it to be Apostolic and Johannine—a claim which does not appear in the book itself, certainly not prominently and clearly. Secondly, it is assumed that wherever we find words quoted which are indisputably akin to passages of the Gospel, such words must be taken from the Gospel; whereas it may be quite as likely that writer and evangelist both draw from a current but partly esoteric tradition of a higher teaching of Jesus, a tradition which must have preceded the Gospel in which it was incorporated. The really striking phenomenon, as M. Réville points out, is that a work which, if that of the last and most beloved of the Apostles, "the disciple whom Jesus loved," must have been of all apostolic literature by far the most esteemed, should have attracted so little notice. And the more testimonies are discovered which go to show that early writers had some knowledge of it, the more remarkable becomes their slight recognition of it. We could, for example, understand—strange as it would seem—that Justin Martyr had not heard of it, because he had not been admitted into the select company of Ephesian elders who kept the secret to themselves: what we cannot understand is that he knew the Gospel, and knew it for the direct evidence of the most intimate companion of Jesus, and makes no use of it!

The conclusion to which M. Réville comes after a lengthy examination of all the evidence available is that none of the so-called Johannine literature is apostolic, and that "until the second half of the second century there is no trace of the recognition of the Fourth Gospel as the work of St. John, except in the Gnostic schools." The exception must be admitted and is certainly striking, so that more than one has been led to make the extraordinary suggestion that the real author of the Gospel was the very Cerinthus, from whose presence as a heretic John is said to have fled with horror. But it should be added that, according to M. Réville, "there is no trace in the Gospel of anti-Judaizing Gnosticism." It is never the God of the Old Testament whom it condemns, it is the Jews of the day, blinded to the testimony which their own Scriptures bore to the Christ.

As to the Gospel itself, the key to sound interpretation our author finds in the Judæo-Hellenic doctrine of the Logos as set forth in the Prologue. To some it has seemed strange that this Prologue should stand apart, as something distinct from the subsequent narrative and discourses, in which no direct attribution to Jesus of the name Logos is to be found. Not so to M. Réville. "The doctrine of the Prologue," he avers, "dominates the narrative more and more as it proceeds." It is difficult to understand how certain commentators still refuse to recognise that all the declarations which Jesus makes about his own person are the pure and simple application of the doctrine propounded in the Prologue.

So an explanation of the embittered controversies between Jesus and the Jews—which to some of us have always been

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* Rev. W. W. Peyton, *Contemporary Review*, Nov., 1891.

† "Le Quatrième Évangile, son origine and sa valeur historique." Paris: Ernest Leroux, 28, Rue Bonaparte. 1901. 6s. 6d.

painful reading—is to be looked for in the historic controversies which raged between Jew and Christian at the end of the first century. "One finds it hard to put oneself in the position of a reader, intimate with the Palestine of the time of Jesus, who can accept these dialogues as reports of what really took place. It would be almost as reasonable to assert that St. Francis of Assisi taught the scholastic theology to the pilgrims who thronged to hear him in Umbria." Not what Jesus did say to Jews, his kinsfolk and fellow-worshippers, but what such a one as Justin used to say to "the Jews," a race apart, with their law which Christianity had set aside, this is what the animadversions of the Fourth Gospel represent.

But it is impossible in the brief space allowed to us to do justice to the admirable exposition of the Gospel narrative which forms the larger part of this delightful book. It is not intended to offer a detailed commentary, dealing with the numerous difficulties of the text, some of which never have been, and probably never will be, satisfactorily explained. The purpose of our author is of more far-reaching importance. He would discover out of the writing the mind of the writer, and the intellectual and religious conditions in which he lived. Having set aside the traditional view of the authorship as of little or no historic value, it remained for him to investigate the problem from the only evidence available, that of the work itself.

The conclusions to which this investigation has led may be set down as follows:—

1. The Fourth Gospel was written in Asia Minor, in one of those churches where the Greek element prevailed, and theological speculation was most active. Ephesus may very well have been its place of origin, and so far there is no valid reason for impugning the generally-accepted opinion.

2. As to date, it is difficult to assign one to a writing which affords no chronological clue of reference to contemporary history. The argument from the silence respecting it till after the middle of the second century cannot be used as evidence that it only then came into being. It may —*if not recognised as an Apostolic work*— have been until then little known, or, even if known, not regarded as of importance. Moreover the absence of Gnostic allusions in the Gospel is an argument for an earlier date than that which saw the formation of the Gnostic systems of Basilides and Valentinian in the second and third quarters of the century. The conclusion then is that the final edition of the Gospel, including the last chapter, was completed between the years 100 and 125.

3. The writer of the Gospel does not himself claim to be "the disciple whom Jesus loved"; indeed, the words of ch. xix. 35, respecting the piercing of the side of Jesus, "He that saw it bare record, and his record is true," would ordinarily be taken as a distinct intimation that the eye-witness was not the writer. Nor is it possible that he was the writer of the Apocalypse, of which the leading ideas are of quite another order. He was originally, and must remain to the end, anonymous.

4. The Gospel is absolutely without value as history. To reconstruct the life and teaching of Jesus in accordance with its descriptions is as if one should write the history of Israel out of the books of Philo. But as Philo has preserved for us, and, what is more important, did make available to his own times, the secret of the spiritual life of Israel, even so has this Gospel made known to us the true Christ, disengaged from the temporal conditions and carnal investiture in which the other evangelists discern him. It is, as Clement of Alexandria called it, "the spiritual Gospel." The others make known to us "Christ after the flesh," to use the pregnant phrase of St. Paul, the Christ who died; this reveals to us the eternal Christ, "who dieth no more, death hath no more dominion over him."

These conclusions may, perhaps, stand as those generally accepted by such students of our day as have not accepted the Johannine authorship. But they are held provisionally only, pending the acquisition of further light. The date assigned to the Gospel by the earlier liberal critics has been recognised as half a century too late: if further argument or discovery of documents should show that we, too, have been mistaken as much as they were, and that A.D. 75 is nearer to the real date of its composition than A.D. 125, we shall be thankful if we have lived to see our errors corrected. If the Apostle John did write the Gospel, and if it is a true narrative of the words and deeds of Jesus, we shall be greatly benefited by knowing it for what it is. Meanwhile, all of us are groping to find our way in the dim twilight of early Christian story—*our* advantage (we claim no other) is that we recognise the dimness and uncertainty, refuse to admit tradition as authority, keep ourselves free of obligation to theory or dogma, and seek only to know the truth.

CHARLES HARGROVE.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Judah Pyecroft, Puritan. By Harry Lindsay. 6s. (Chatto and Windus.)

Recent Object Lessons in Penal Science. By A. R. Whiteway, M.A. 3s. 6d. (Swan Sonnenschein.)

Churches, Mission Halls, and Schools for Nonconformists. By Joseph Crouch and Edmund Butler. (Buckler and Webb, Birmingham.)

Some Problems of Religion and Morals. By Arthur Collis. 1s. (Watts and Co.)

Reflections on the Art of Life. Selected and translated from the French. By J. R. Solly. 2s. (Truscott and Son.)

The Universal Fatherhood of God. By L. H. 3d. (Elliot Stock.)

Lectures in India. By Keshub Chunder Sen. 5s. (Cassell and Co.)

Letters from John Chinaman. 1s. (Brimley Johnson.)

Matter and Mind. By J. Beecroft. 6d. (Elliot Stock.)

The War in South Africa: Its Cause and Conduct. By A. Conan Doyle. 6d. (Smith, Elder and Co.)

The Books of the Old Testament. By J. H. Weatherhall, M.A. 2s. 6d. net. (Sunday School Association.)

Humane Review, Review of Reviews, Woman at Home, British Sanitarian.

CHURCH EXTENSION.

THE Monthly Bulletin of the American Unitarian Association, in the *Christian Register* of Dec. 26, dealt with the work and condition of the churches in the Middle States and Canada. It opened with an article by the President of the Association, the Rev. Samuel A. Eliot, D.D., upon the general principles of a wise and healthy church extension, which contains so much that may be helpful and suggestive for our work in this country also, that we are glad to reproduce the greater part of it here. After a reference to the particular churches in the districts dealt with, the President continues as follows:—

The Middle States department enjoys a great advantage in that it possesses in some of its older churches grand object-lessons of what a true church may be. We may set forth our spiritual and ethical ideals with persuasive and convincing eloquence; but, to reach the souls of our fellow-men with power, we must make it evident that to upbuild Unitarian churches is the best way to bring in the kingdom of God. We must make men sensible of the magnanimous spirit of our faith, and convince people by something more potent than words that a Unitarian church upbuilds private happiness and civic righteousness, and nourishes a fruitful public spirit. In the Middle States department we now possess strong churches in which men and women worship sincerely and joyously, study freely, and work nobly in ways of practical beneficence. Such object-lessons are an immense help and stimulus to the new-born churches whose energies must be, for the time, expended in laying foundations, overcoming prejudices, and devising ways and means of maintenance.

The missionary work of the Association is always deliberately planned, and the lines of its development obey the laws of spiritual architecture. The principles of efficient church extension may be laid down as follows:—(1) The careful selection of the most eligible strategic points; (2) the securing in each selected community of a nucleus of earnest people of good local standing and real religious interest; (3) the selection, in co-operation with the people locally interested, of a devout, industrious, and cheerful minister; (4) the production at the initial meetings of a first impression of high purpose, wide-spread sympathy, and power of persistence; (5) wise, constant, and efficient supervision by a trusted denominational officer. The organisation of churches is as much a matter of business as the organisation of banks or railroads, and practical experience and skill is as necessary in the one case as in the other. Organisation cannot create religious life, but organisation is needed to conserve, foster, and utilise motive power and spiritual energy. The Association has no satisfaction in the creation of machinery merely for its own sake. The machinery which we set up is simply that which can communicate life.

Intelligent seed-sowing precedes efficient organisation. Exploration comes before settlement. The Post Office Mission is often the advance agent of a Unitarian church. Our missionary agents must often go to towns simply to discover what the conditions are, to stir stagnant waters with a new thought and let the people

know that there is a religion that appeals to reason and emphasises the upright life as the way to salvation. Time must be given for the seed thus scattered to grow. It *will* grow if the right seed has been properly planted. A taste of the bread of life creates an appetite for it. Having learned that it is possible to be Christian without being Orthodox, men and women begin to feel that they need a church wherein their children can be trained in the larger, freer way. When this spirit is abroad in a community, the time for organisation is at hand.

In each and every case of church extension it has been the purpose of the Association and its local representative to first secure the right nucleus of people. Unless the nucleus is composed of persons who really desire to help bring in the Kingdom of God all our effort is in vain. Music and sensational oratory may attract a crowd, but nothing but religion will do the work of religion. To build a church we must begin with people who are interested in religion. Opposition to Orthodoxy will not make a church; intellectual curiosity will not make a church; the deep root must always be faith and hope and love. In founding a Unitarian church, we mean something more vital and organic than getting people to accept our opinions or to pronounce correctly our passwords. Strictly speaking, we do not make Unitarian churches. Life is not made, but transmitted and developed. We gather the people God gives us, and do our best for them by doing our best with them.

The nucleus being once gathered, the initial meetings become exceedingly important. It has been the habit of the superintendent in the Middle States to inaugurate new movements with a substantial display of power. It is insufficient to place a minister in charge of a new movement, and leave him to his own devices. It is always best to enlist in behalf of the new organisation the sympathy and goodwill and eloquent message of the leaders of our body. The syndicate method of massing our resources is the only one that fulfils the requirements of good business principles. Once well started, the growth of a new enterprise depends chiefly upon the quality of the minister in charge. He must be a man of "grace and gumption," or, in more elegant phrase, he must have tact, timeliness, and some knowledge of human nature. He must not only preach in constructive, conciliatory, and cheerful fashion, and live a clean, consecrated life: he must also know how to co-ordinate a miscellaneous company of people, mostly strangers to one another, so that no one will become jealous, and no one imperious. He must direct the movement of all concerned to a common purpose. An injudicious man may fail to gather, even in fields ripe for harvest; and failure prejudices our opportunity in that field and its neighbourhood for years to come. The right man in the right place will soon establish a strong, self-respecting, fruitful church.

The problem of church extension is not finished when the church is organised and a good minister settled: supervision is a constant need. Every new church sooner or later comes to a crisis when it is necessary that inspiration be afforded, and wisdom supplied from some outside source. It becomes necessary that some capable and trusted leader should visit such a church to speak a word of encouragement to pastor and people, to untangle misunderstandings, to shed the light of a larger experience upon pressing problems. This confirming of the churches is a large part of the work of the missionary officer. When we have once planned our campaign and established our lines, there must be no retreat. To secure prompt and permanent success we have only to pursue the policy of church extension which has been proved good in the now abundant experience of our communion, and then give to each new society a hearty sympathy and kindly counsel and a generous financial support. Through the Association and the Alliance and the other denominational agencies we must make each new church feel that there is power behind it, that it is not a lonely and isolated effort, but part of a larger movement—one company in a marching regiment. Then the strength of the whole denomination will become the possession of its weakest member.

AUCKLAND, N.Z.

THREE years ago, at the urgent request of a small but enthusiastic band of Unitarians, I visited Auckland, and conducted services on two Sundays. The weather was altogether unfavourable, but we had congregations numbering about thirty in the mornings and probably sixty or seventy in the evenings. As a result of my observations and inquiries, I sent Mr. Bowie a message to the effect that the cause was promising, if only a young and energetic minister could be sent out to take full and entire charge.

Later on, under commission from the B. and F.U.A., the Rev. Mr. Lambley, of Melbourne, paid a visit, and as the result of his report the Association made such generous arrangements that the Rev. William Jellie, B.A., was encouraged to accept the position of resident minister in Auckland.

Mr. Jellie has not been here two years, but the advance under his ministry has been remarkable. In August the friends were able to lay the foundation stones of a building—the first building for Unitarian worship in New Zealand.

In response to a cordial and even flattering invitation, I arranged to leave Sydney for a few weeks, in order to attend the opening ceremonies in connection with the new church.

The building itself is a bright and pleasing one, and is so designed as to allow of extension when required. At the inaugural service last Wednesday, Dec. 4, the Rev. Mr. Jellie preached to a congregation of about 250, who comfort bly filled the floor of the building. At he evening gathering, the gallery was occupied also. Speeches were delivered by Mr. J. C. Macky (chairman), Mrs. Draffin, Mr. Bradley, Mr. Fourlds, M.H.R., the Rev. W. Jellie, and myself.

The first Sunday services were held yesterday, the 8th, when Mr. Jellie conducted the services and I delivered the two discourses, that of the morning being on "The Religion of Jesus contrasted with the Theology of the Churches," and that of the evening on "Saviours of Humanity." The morning congregation numbered nearly 200, and in the evening, after every available spot had been occupied, many had to be turned away.

From others a detailed report will probably be sent to THE INQUIRER, but I deem it my duty, at the earliest possible moment, to express my delight at the change which has taken place during the last three years. The Association will have the satisfaction of knowing that its liberal assistance has brought forth good fruit. Those who were responsible for the choice of Mr. Jellie as minister will be able to flatter themselves with regard to their own judgment. And those who, in the old country, have so generously subscribed towards the cost of the new church building will be pleased to know that that edifice is likely to be well filled by an earnest and devout congregation, and will not regret the fact if they soon learn that the building will have to be enlarged.

I may seem to be writing in too enthusiastic, too optimistic, a strain. Well—no. The outlook is distinctly hopeful. Time alone can prove whether or not the harvest will be worthy of the seed-time; but even to one, whose youthful ardour has been somewhat toned down by the years which are supposed to bring the philosophic mind, the progress made during the three years, since last I visited this city, is enough to make the heart glad and to foster the hope that a strong and vigorous Unitarian Church has now been established in Auckland. Of course, in one sense (as Mr. Jellie says) their difficulties are just beginning, but those are the difficulties which resolute and earnest men can and will conquer.

GEORGE WALTERS.

Auckland, N.Z., Dec. 9, 1901.

REPORT FROM BRUSSELS.

THE annual meeting of the Liberal Protestant Church in Brussels, of which the Rev. J. Hocart is the minister, took place on Sunday, the 19th inst., after the usual morning service. The attendance was good, and the spirit displayed was warm and brotherly. The minister having mentioned with some sadness the manifold difficulties and slow progress of the work, several members spoke most kindly of his labours with the view to cheer and encourage him. The financial report showed that, thanks to the answer made by six English friends to the recent appeal in THE INQUIRER, the deficiency had been reduced from £18 to about £13. A member, who is an officer in the police, and in modest circumstances, proposed that an effort should be made by the congregation to supply the missing sum, and following his example the subscribers present immediately offered additional donations. Thanks were voted to the minister, to the English and Dutch supporters of the work, and to the two barristers, both present, who are fighting with so much patience and disinterestedness the long legal battles of the church. The senior counsel, in responding, declared that he merited no thanks, as in serving the church to which he belonged, he was serving himself and his family. Mr. Hocart concluded the meeting by expressing the fervent hope that success would soon reward the courage, the devotedness, and perseverance of his fellow-workers.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OBITUARY.

PROFESSOR C. P. TIELE.

A BRIEF telegram appeared in the *Morning Leader* of Jan. 13, announcing the death of Professor Tiele at Leiden, but as no obituary notice appeared in any London newspaper for several days afterwards, the Rev. W. Copeland Bowie wrote to Professor B. D. Eerdmans, of the University of Leiden, inquiring if the sad news was really true. In response to this inquiry, the following letter has been received :—

"Professor Tiele died on Saturday, Jan 11. He had been ill some weeks before, but felt extremely well again, and was expecting a nice day for going out. Saturday morning he rose at his usual time in good health, but collapsed suddenly as he was dressing. A spasm of the heart killed him.

"Being seventy years of age, he had to take leave as a Professor in the Faculty of Theology in September last, but he was still lecturing as Professor of the Remonstrant Seminary, and hoped to be able to teach Remonstrant students some years more. Two days before his death he sent to the Editor the last proof-sheet of his 'Geschiedenis van den Godsdienst.' It is a great loss for us and for religious science generally."

For many years Professor Tiele was a correspondent of the British and Foreign Unitarian Association, and he was greatly interested in the proceedings of the International Council held in London last May.

THE *Times*, in an obituary notice last Saturday, records Tiele's death as a momentous loss to the science of religion, "one of whose earliest and most learned chroniclers" he was, and gives the following biographical particulars. Cornelius Petrus Tiele was born at Leiden in December, 1830, and was brought up in the Remonstrant Seminary at Amsterdam, in preparation for the ministry. His first appointment was at the Remonstrant church at Moordrecht, whence he removed in 1856 to Rotterdam. There he was associated with Albert Réville, of the Dutch Walloon Church, and other liberal religious teachers. When the Remonstrant Seminary was removed to Leyden in 1873, Tiele became one of its professors, and from 1879 held a professorship in the Science of Religion in the University also, the chair having been created for him. His 'History of the Religion of Zarathustra' was first published in 1864, and in a new and enlarged form was embodied in his 'History of Religions,' the second volume of which he was just able to complete before his death. His 'Outlines of the History of Religion' was published in English in 1877, translated by the Rev. J. E. Carpenter. His Gifford Lectures on 'The Elements of the Science of Religion' were published in two volumes 1897–99. We shall hope to publish shortly a fuller estimate of Professor Tiele's work and personality.

The funeral was on Tuesday week, and Tiele's grave is in the same churchyard at Leiden, where Scholten, Rauwenhoff and Kuenen had been laid before him.

THE REV. JOSEPH HARRISON.

JOSEPH HARRISON, whose death on the 12th inst. we recorded last week, was born at Thorner, near Leeds, on May 22, 1856, but his early years were spent at York. Chiefly through the introduction of the Rev. John Kenrick, who gave him considerable assistance in his studies, he became a student of the Unitarian Home Missionary Board (now College) in Manchester. There he spent three sessions, 1876–79; and on the first Sunday in October, 1879, he began what proved to be a nine years' ministry at the Oxford-street Unitarian Church in Accrington. The following year he was married.

It was a strenuous and faithful ministry to which he gave himself at Accrington. In addition to the ordinary pulpit and pastoral work, he engaged in many extra duties for the benefit of his congregation, the town in which he lived, the kindred churches of the district, and the cause which he loved. A fine new school was built, and the chapel was furnished and renovated under his guiding impulse and direction. With his intimate friends and nearest ministerial neighbours, the Revs. Thomas Leyland (then of Colne) and C. J. Street (then of Padiham) he helped to form the North-East Lancashire Free Congregational and Sunday School Union, an organisation which for years united the churches and schools of the district in co-operative work, and did much to strengthen the cordial feeling between them and to popularise the Unitarian faith. He took a keen interest in the North and East Lancashire Unitarian Mission, and, along with Mr. Street, did his best, though unsuccessfully, to persuade the Mission to establish a church at Blackburn, where both of these ministers had done much pioneer work in the way of visiting. From an obituary sketch written by Mr. Enoch Bowker, and published in the *Accrington Observer and Times* last Saturday, we take the following tribute to his work outside the church :—

As a writer of newspaper articles, as an active politician, as an organising educationalist, he did much towards helping Accrington in that decade, to keep abreast with the age. He possessed a clear head, a logical mind, and a keen perception; he was quick to see to the heart of things, and almost by intuition detected a weak point or a foolish statement. These gifts rendered him invaluable on committees, and for regulating and guiding public movements behind the scenes. As a director of the Accrington Mechanics' Institution he laboured hard in its Educational Department, and as a member of the Executive Council of the Liberal Association, Sir Joseph Lees and others will remember his valuable services. He was an invaluable friend, frank, faithful and loving; it was a privilege and an education to hold converse with him about books and men. He possessed a fine grasp of English literature, and the writings of John Ruskin were as household words to him.

In June, 1888, Mr. Harrison removed to Johnstone, in Renfrewshire, in order to take charge of a Mission congregation, two miles away, at Kilbarchan, which had been established by his friend, the Rev. C. J. Street, who had preceded him to Scotland. For three and a-half years he remained there, giving theological lectures at Johnstone, Paisley, Rothesay, Greenock, and other places, and taking an active part in local affairs. But the climate did not suit him, and he had a serious attack of hæmorrhage of the lungs, and felt it desirable to make a change.

Accordingly he accepted an invitation to become minister at Percy-street Chapel, Preston, entering upon the pastorate there in November, 1891. Here he happily worked, sustained by the affection and confidence of his people, for nearly eight years. In January, 1896, mainly through his exertions, the sum of £886 was raised, with which two shops belonging to the church were rebuilt at an enhanced value, and a debt was cleared off. The dissolution of the Nonconformist Council, of which the Unitarians were members, in order to form an Evangelical Free Church Council, to which they were not admitted, hurt both minister and people, and in October, 1897, Mr. Harrison preached a strong sermon of protest on the subject, which was afterwards reprinted. His successor in the ministry at Preston, the Rev. N. Anderton, writes :—

"Mr. Harrison's splendid services in the cause of Education are still remembered and recognised. With the thoroughness and ability which characterised all his efforts, he went to work and copied the balance-sheets of all the elementary day-schools in Preston. And in a series of articles published subsequently in the *Preston Guardian*, the facts and figures were set forth with a commentary. They exhibited the relative position of the various schools with regard to efficiency, teaching, &c., and instituted a comparison with the country as a whole, which, except in the case of the Catholic Schools, was far from flattering to Preston. The effect of the articles was immediate, and the vastly improved condition of things to-day is in no small measure due to Mr. Harrison's searching criticism and exposition."

Mr. Harrison's health began to fail in the spring of 1897, and, when winter's work came, he broke down under the strain. The ministers of the district supplied his pulpit for six months, while he visited the Canary Isles. There he regained his strength, and then he resumed his pastorate at Preston. But phthisis had laid its deadly hand upon him, and in the spring of 1899 he broke down again, and this time finally, resigning his pulpit to the grief of his people. In September of the same year he settled at Starnthwaite, beyond Kendal, and thereafter carried out the open-air treatment for his disease, with a short spell of eight weeks at the Sanatorium at Meathop. The death of his nineteen-year-old son, Herbert, in June, 1900, from the same disease was a great trial to him, but he wrestled bravely with his trouble, both physical and mental, and faced the inevitable change with cheerful fortitude. His patience and gentleness, his courage and happy faith left an indelible impression on the minds of all who were brought into contact with him. On Sunday afternoon, 12th inst., he passed peacefully away to the higher life, to steadfast faith in which he had led so many of his beloved people.

Mr. Harrison leaves a widow, two daughters, and one son. Taken away at the comparatively early age of forty-five, he has made his mark on the life of the churches and of the towns for which he laboured so faithfully, and his memory will be cherished in many hearts for long years to come.

C. J. S.

The funeral took place on Thursday, the 16th inst., in the quiet and beautifully-situated churchyard at Crosthwaite. After a short service had been conducted in the house by the Revs. C. J. Street and H. V. Mills, the coffin was placed upon the governess car, which Mr. Harrison himself had often driven, and the horse was led by Mr. Wm. Lydgett, the farm bailiff of Browhead Farm, in connection with Starnthwaite Colony. The two officiating ministers were in front, and the bearers, who were all villagers, walked by the side of the car, followed by Mrs. Harrison and her children, Mr. John Harrison, of York (father of the deceased), and other friends. The Rev. J. C. Pollard (of Lancaster), the Rev. N. Anderton (of Preston), and several members of the Preston congregation joined on the way to the church. It was a touching sight to see the little procession wending its way through the sweet country roads. The villagers had drawn their blinds as a mark of sympathy. In the course of a brief address at the graveside, Mr. Street said that, mingled with their sorrow for the loss of one to whom their hearts had gone forth in love was a great sense of thankfulness that to him had come sacred peace. Were they not right in thanking God for having delivered him from the burden of the flesh and freed his beautiful spirit for abundant life and nobler work? Nothing but physical weakness kept him back in recent years from the full activity of the ministry which he loved. Yet even in the patient bearing of his cross and in the pervading influence of his gentle nature he remained a minister of God to the last, as indeed he was that day in the Nearer Presence. His life was not destroyed: it had only changed its sphere and its direction, and, being lifted out of its hampering conditions, it had found relief and release at last: new light and power had come as the divine benediction, and the tender faith of years had found fulfilment.

MR. WILFRED CHARLTON.

THE congregation at Swinton has sustained a serious loss by the death of Mr. Wilfred Charlton, of Beech Farm, who after a long illness passed away on the 10th inst. at the early age of twenty-eight. A life-long member of the Sunday-school, he had, as teacher, secretary, and in other capacities, been foremost in all its activities, and there was no branch of its work in which he did not take an energetic part. In spite of the many claims of a busy life and of a variety of interests, he was unsparing in his unselfish devotion to the school, and never grudged time and labour in its service. He was business-like and thorough in all his undertakings, and an influence and example that will be sadly missed. His loss is deeply deplored by a large circle of friends and fellow-workers. The funeral took place at the Swinton cemetery on the 14th inst., the service being conducted by the Rev. W. E. George, assisted by the Revs. John Moore and W. R. Shanks, former ministers of Swinton Chapel.

BETTER to stem with heart and hand
The roaring tide of life, than lie,
Unmindful, on its flowery strand,
Of God's occasions drifting by.
—*Whittier.*

THE CHILDREN'S COLUMN.

I WONDER if any of you who read the "Children's Column" ever feed the birds during the winter months!

If so, have you ever noticed how frightened the poor little things are when they first begin coming for the crumbs? and how when they have at last summoned up courage to approach the window-ledge, they keep looking about, and as often as not fly away without picking up any crumbs at all?

They are such very timid little creatures that the slightest sound seems to frighten them, and make them think they are going to be hurt by somebody.

The winter before last when I tried to feed the birds regularly every morning with the crumbs and bits from the breakfast-table, I remember that at first I used to put the crumbs out, shut the window, and then watch for the birds from the other side of the room. They would not come near the ledge at first whilst I was there, but after a little while, if I stood quite still, they came; but as soon as I moved they would fly away at once.

Then my moving about the room did not seem to make any difference to them so long as I did not go near the window, and in a few weeks they even allowed me to stand at the window and watch them; and before the winter was over they would come flying down from the trees all round the garden on to the ledge as soon as I opened the window, not seeming to mind me in the least.

They found out that I did not do them any harm, but only meant kindly by them, and so the timid little things became quite friendly.

And I think that most animals would be the same with us, if only we could remember always to treat them with gentleness and kindness. But sometimes we forget, and the temptation to tease and torment the poor dumb creatures is too much for us. I am afraid this is the case with *some* children and grown-up people too, though I hope it is not so with any of you.

What a difference it would make in the world if we could always remember this great need of gentleness and kindness.

The difference would not only be felt by the creatures to whom it was shown, but in our hearts too, for I think we should find—yes, even the very youngest of us—that we became more kind and gentle towards each other, especially towards the *little* children, and also that our pleasure in teasing and tormenting them was fast disappearing.

I heard a story not long ago, and as it is quite true, I expect you children would like to hear it too.

A gentleman went to live in a very pretty house in a lovely part of the country in the North of England, and the house was surrounded by some beautiful old trees, and squirrels were often to be seen running and jumping about amongst them. Have you ever seen a squirrel?

Anyway you will know what very timid little creatures they are, and how they start up a tree at the sound of a footstep in the wood, so as to be safe from any passers-by.

Well, when the gentleman first went to this house, the squirrels used to run away up the trees and were very frightened whenever he came out; but after a time when he took out crumbs and nuts for them they came down to eat them while he stood near.

By degrees they became more and more tame, and would take the nuts out of his hand, or jump up to his shoulder, and gradually become quite friendly. Now they will even go right into the house through the open windows, and if allowed, will take bits off the plates whilst the family are sitting at the table; and if the gentleman sits down in his armchair to read, with some nuts hidden in his pockets, the squirrels will find their way in and get them!

A friend who went to stay at the house this summer told me how surprised he was to find these beautiful little creatures so much at home indoors.

Of course at first they were not so friendly with him, and would not allow him to feed them; but before he left they had found out that he, too, was very kind and gentle and would do them no harm, and would come and take nuts off the footstool by his feet.

So you see how the most timid little creatures can be taught, by gentleness and kindness, to trust and have faith in us; and what a pleasure it is to feel that they are not afraid of us, but can really trust us!

And so it is with everyone, for if we can show a spirit of love and gentleness towards our friends, yes, and to our schoolfellows and playmates, they will in time show the same love and gentleness towards us.

May I ask you to remember this story of the squirrels, and will you all try to be more kind and gentle towards others?

ALISON HALL.

IN the article on "Aspects of Women's Work in 1902," by Miss M. C. Gittins, in THE INQUIRER of Jan. 11, the old address of the Central Bureau for the Employment of Women was given by mistake as in Chancery-lane. The address of the Bureau, of which Miss M. G. Spencer is the secretary, is now 9, Southampton-street, W.C. (between Holborn and Bloomsbury-square). The office of the National Union of Women Workers is at 59, Berners-street, W. The secretary is Miss Emily Janes, who is also editor of the *Englishwoman's Year Book and Directory*, a publication invaluable for all who are interested in women's work.

THE Rev. W. Garrett Horder, of the Ealing Congregational Church, we learn from a note in the *Examiner*, is to cross the Atlantic this spring, sailing on April 16, to fulfil an engagement to lecture on "The Evolution of Modern Hymnody" at the Union Theological Seminary, New York, and at Hartford Theological Seminary, Connecticut. Mr. Horder is also to preach, on June 1, at Cornell University, and intends to leave for home on June 4. As editor of the "Treasury of American Sacred Song," which has been as warmly received in the States as in this country, Mr. Horder is sure of a very cordial welcome among our kindred across the sea. Those who know his "Hymn-Lover" and "Poet's Bible," and his collection of hymns, now issued under the title of "Worship Song," will hope, in some form or other, to read, if not to hear, his lectures.

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LONDON, JANUARY 25, 1902.

MANCHESTER COLLEGE, OXFORD.

THE 116th annual meeting of the trustees of Manchester College, held last week in Manchester, the old home of the College, is reported in our present issue, and the annual Address of the Committee will be found to be full of interest and of matter for sincere congratulation.

Since the removal to Oxford rather more than twelve years ago, and particularly since the opening of the present buildings in October, 1893, the College has enjoyed cordial relations with distinguished members of the University, and has entered increasingly into the privileges which only Oxford can give. While not itself incorporated in the University, but established in the city as a Free School of Theology, Manchester College numbers among its teachers members of the University, and Oxford graduates in increasing number are found among its students. The recent experiment of a common residence for the students is felt to be an unqualified success, as will be seen from a passage in the Committee's Address, quoted in our report. The residence is recognised in the University as a private hall, with Mr. ADDIS as Master, and it not only affords to the students opportunities for common study and recreation, but brings them, in a way that was not possible before, into some real touch with the University, so that they learn something of the social life which prevails in the Colleges, and are saved from the isolation from which in the former state of things they suffered. Another link established with the highest intellectual and spiritual life of the University the Committee naturally report with great pleasure. When the late Professor MAX MÜLLER accepted the office of Visitor, it was felt that the tenure of that office by one of the most notable teachers in the University conferred high distinction on the College; and it is a happy omen for the future of the College that the Master of Balliol has consented to succeed him in that position. The Committee also congratulate Mr. CARPENTER on the Master's degree conferred upon him last year, and on his admission as a member of Corpus Christi College.

It is pleasant to note that the College was able to offer hospitality in the residence to guests attending the Bodleian Tercentenary celebration, and another feature of the past year, more gratifying still, was the part the College took in the summer meeting of University Extension students. Three short courses of lectures were given, by the Rev. E. I. FRIPP, on "The Mediæval Chronicler in England" (the two lectures which were subsequently published in THE INQUIRER); the Rev. J. E. CARPENTER, three lectures on "Recent Advances in the Study of Comparative Religion"; and the Rev. P. H. WICKSTEED three lectures on "Alfred as Scholar and Translator." Mr. FRIPP's and Mr. WICKSTEED's subjects were directly connected with the special period chosen for the summer meeting, and the former was taken at the instance of the secretary of the University Extension Delegacy, because not otherwise provided for in the programme. The lectures were so largely attended that they had to be delivered in the chapel, where the whole available space was occupied, and the College received officially, from the Secretary of the Delegacy, cordial thanks for the contribution thus made to the success of the meeting. On the three August Sundays during the summer meeting there were also large congregations in the College Chapel, morning and evening; in the evenings Mr. CARPENTER gave three lectures on the Life of Christ in Smith's "Dictionary of the Bible," Hastings' Dictionary, and the "Encyclopædia Biblica" respectively. This was one of those happy occasions in which the College is able to make its influence felt in wider circles, among large numbers of earnest students gathered from all parts of the country; and another such occasion, though on somewhat different lines, has been afforded by the Summer Session for Sunday School Teachers, which has already been twice held, and to a repetition of which many of our teachers eagerly look forward.

While the life of the College thus grows richer, and it finds ampler opportunities of service, the precious memories of its past are not forgotten. In this year's Address it is recorded that the white marble medallion of the late Rev. JOHN JAMES TAYLER, presented in accordance with the bequest of his daughter, the late Mrs. T. SMITH OSLER, has been erected in the chapel vestibule. The medallion, it is added, "is from the hand of Mr. HOPE-PINKER, who has thus had the honour of placing within the walls of the College presentments in marble of two successive Principals of the College, held in abiding reverence by their pupils and the whole body of Trustees, as they themselves were colleagues bound together by ties of close affection." And there is this further record :—

The Beard Memorial, presented by the family of the late Rev. Charles Beard, B.A., LL.D., has been fitly placed on the wall of the chapel vestibule, on a line with that to his beloved friend and teacher, Mr. Tayler; and the Committee receive with equal welcome both these gifts, bearing enduring testimony to the honour paid in the College alike to the beloved teacher of so many generations of students, with his high scholarship and broad charity and sweet and gentle spirit; and to the brilliant son of *Alma Mater*, who was one of the finest embodiments of its learning, one of the most eloquent exponents of its principles, for years its able and zealous Secretary, and, with his colleague and life-long friend, Mr. R. D. Darbishire, one of the two chief inspirers and initiators of the movement which led to its establishment in Oxford.

In bringing their Address to a conclusion the Committee note that the number of students now on the College books, either studying within its walls, or as undergraduates preparing to enter upon its course, is unprecedented in its recent history. And they add :—

Never were the Committee entrusted with the administration of the College full of more sanguine hope. The removal to Oxford is becoming justified by its results. The Residence is creating a new College-life, and bringing the Students into closer touch with the University. The College class-rooms are filling with students full of promise. The enthusiasm for the liberal religious movement throughout the world, awakened by the International Council in London, is fraught with inspiring hope for the College, all the more that an Indian and a Japanese are on its Students' Roll. The spirit of the age is with its vital principle of free search for the truth of God, and for religion unhampered by the impositions of creed or test, for the direct intercourse of the human Child with the Divine Father, no priest barring the way. The College goes forth to another year of its high task of preparing ardent young souls to minister to this religion of the free human spirit, with a hope and confidence born of the times.

With such a prospect the Committee confidently ask of their supporters means sufficient for the growing work. In the year ending with September, 1900, the New Century Fund, contributed by twelve friends of the College, cleared off an accumulated deficit of over £850, and enough remained to meet the deficit of the present year; but now it is necessary to secure new annual subscribers to prevent the accumulation of a fresh debt. The College has great opportunities and a noble mission, which its friends and supporters must help it greatly to fulfil.

LONDON AND DARTMOOR.

RIGHT in the whirling vortex of the city's central roar
I stood, and idly ponder'd on the ages gone before.
What a shifting scene of actors, of pageantry galore!

What a tangle of emotions in the human hearts that beat
'Neath the fustian and the broadcloth! What a maze of hurrying feet!
All that has been before them increasing crowds repeat.

Tho' outward fashions alter, the heart is still the same;
Life is to some a burden, to some an endless game,
Some rise in wealth and honour, others are crushed with shame.

But the eye is caught by fashions which quickly come and go,
And the changes too around us are more than outward show,
The same unvaried instincts in alter'd channels flow.

The story of the nation might here unfolded be,
If the eye that views the present could the past as clearly see,
When Plantagenets and Tudors were as full of life as we.*

. . . . .

In the silent heart of Dartmoor on primeval turf I lay,
And I scann'd the far horizon, and mark'd the fall of day,—
I rose while yet it linger'd to take my homeward way.

For the trackless moor was round me, and the wilderness was wide,
Save a distant *tor* fantastic I could trust no other guide.
A lizard and a lapwing were the only life I spied.

The rustle of that lizard, as it stirs the heather near,
And the peewit's cry complaining are the only sounds I hear,
Till the frogs renew their croaking by yon solitary mere.

Then this thought my soul possesses, as I feel the evening breeze,
Was it always thus on Dartmoor, with sights and sounds like these?
No tints of human passion did this picture ever seize?

Did no change but that of seasons, of the day and of the night,
Of the frost, the mist, the sunshine, mark Time's unceasing flight,
While on thy breast grew blossoms to greet no human sight?

In the march of man's proud progress, in its retrograde arrest,
Did neither one nor other stir the calmness of that breast?
Save by Nature's wild marauders were thy weak ones ne'er oppress'd?

It may be one passing moment, that some conflict here was fought
By our race in distant ages, whose rites are vainly sought
In avenues and circles with vanish'd meaning fraught.

But solitude and silence, for all that man might do,
Reign'd supreme in past millenniums, and now are present too—
Here where peace from sordid turmoil the weary heart may woo.

Chingford. R. BRUCE BOSWELL.

* The historical frescoes, now in progress round the Royal Exchange, are an embodiment of this idea.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE CATASTROPHE AT AKUREYRI.

SIR,—To those who have ever visited Iceland the catastrophe described by Pastor Jochumsson in last week's INQUIRER must present a distressing picture indeed. The extreme poverty of the people, unrelieved by the interspersion among them of any wealthy neighbours, must render such a conflagration appallingly direct in its production of something on the very verge of starvation. The burden of a few homeless and penniless families thrown on the community will be directly felt by all. The industry of the typical Icelander is incessant, but its reward is scanty in the extreme, while his abounding hospitality and goodwill should ensure him prompt and ready succour in the day of his distress from dwellers on less barren shores. It is painful to think of the many weeks that must elapse before an atom of relief can reach these poor folk from England or Denmark, or even an expression of fraternal sympathy. But better late than never. I venture to enclose a guinea in the confident hope that you will start an INQUIRER relief fund to be entrusted to the hands of Mr. Jochumsson, that you will appeal to your readers with an authority which a private correspondent cannot wield, and that those of your constituents whom fortune has prospered will come to the rescue with prompt and substantial aid. RICHARD A. ARMSTRONG.

Liverpool, Jan. 21.

TEMPERANCE REFORM.

SIR,—May I call attention to the two suggestions by Mr. Street in his article on "Temperance Reform," as I believe these to be based on a wrong principle—Force—and would be injurious in their application.

The first suggestion is, that the family physician should be subjected to a system of boycotting if he does not declare in favour of total abstinence, and if he remains obdurate and refuses to become an "unwilling convert" he is to be dismissed.

What are we to understand by an "unwilling convert" in this connection? To me it has but one meaning, this: that a man shall be compelled to sacrifice his liberty of thought and self-respect, and profess a belief in doctrine and practices for which he has no preferential regard, before he shall be permitted to earn his living. The immoral pressure by which this deplorable result is brought about is lightly called "firmness." May heaven save us ever from "unwilling converts" in any department of thought or life! No doubt the discipline thought good enough for the doctor would soon be extended to others—with dire results. And the second is like unto it, namely, this: that Temperance reformers should unite in an "informal Vigilance Committee" for the detection of offenders under the new Act.

A gigantic evil attaches to this form of action, as it can only operate by the tactics of the spy and the methods of the common informer, which most men agree to call despicable. Surely that zeal is not according to wisdom, and very far removed from charity, which would stir up strife over "doubtful cases," when it is admitted that "the difficulties and dangers" of the new Act are so great.

I venture to hope that Temperance reformers will repudiate both these "suggestions," and the principle that underlies them, and refuse to advance their cause by unworthy means.

Curiously enough, the article concludes with an aspiration for sobriety and freedom.

GEORGE WEEKS.

19, Caversham-road, N.W., Jan. 17.

A PARALLEL.

SIR,—There is perhaps sufficient resemblance between some of the phenomena recorded in connection with the Crucifixion (A.D. about 30) and some of those which according to Shakespeare presaged the assassination of Cæsar (B.C. about 50) to suggest the question:—Is the resemblance simply accidental, or did Shakespeare adopt and modify a passage in the first Gospel, and use it as a description of a "precurse" of a "fierce event"; or had he any, and, if so, what classical authority for the belief with which he credits a mediæval Dane that—

A little ere the mightiest Julius fell,
The graves stood tenantless, and the sheeted dead
Did squeak and gibber in the Roman streets.

See Matt. xxvii. 52 and 53.
,, *Hamlet*, Act 1, sc. 1.

HERBERT J. LAWSON.

Diss, Norfolk.

MINISTERS' SUPERANNUATION FUND.—The acting treasurer (Mr. Howard Chatfeild Clarke, 63, Bishopsgate-street, Within, London, E.C.) will be much obliged if all donors who have not already sent their donations would forward them to him at the above address. Receipts shall be sent with as little delay as possible.

UNITARIAN WORK IN THE KHASI HILLS, INDIA.—Prize distribution in connection with the eighth anniversary of the Jowai Unitarian Free School took place on the morning of Dec. 8, 1901, at Jowai, presided over by Captain D. Herbert, Deputy Commissioner. It was not held in September as in former years, on account of the ill-health of the manager (Mr. Kissor Singh) and of the headmaster of the school. Captain Herbert expressed himself very much pleased with the conduct of the children. Three boys passed the Government L.P.S. examination this year. A memorial service in connection with the death of the Rev. S. Fletcher Williams was held in the Unitarian Church at Jowai, on Dec. 15, 1901. The events which took place during Mr. Williams's sojourn in the Khasi Hills were recalled to memory by Mr. Kissor Singh. The Nongtalang Conference will take place on Dec. 28, 29, and 30, 1901.—HAJOM KISSOR SINGH.

VOYAGERS TO THE LIGHT.

ON an island in the great ocean there dwelt a boy. Across the waters he saw the white sea birds come, the only strangers who ever visited that land, while year by year the same blue sky shone over it by day and the star-lit heavens by night. But the people amongst whom he lived were toil-worn and wretched, for they had not learnt how to help one another; and so each of them spent every hour of his day in gathering upon the sea shore or in the woods just enough to keep himself alive, and in fighting to save himself from the wild beasts he disturbed. And yet there was no escape from this weary life, except when one or another managed to make himself a little boat, and sail away across the ocean to the land beyond the setting sun.

As he grew towards manhood, like many a one before him, this boy's ambition was to build himself a boat and sail away. But the work proved hard, and his days were often spent in hunger and weariness. He had many failures, and when at last the boat was finished he was no longer very young, but nearing the middle of his life.

At last, one evening, everything was ready, and he stepped into the little craft, pushed her off from the beach, and hoisted his sail. A cloud hung over the island, making it dark and gloomy, but a gentle breeze blew off the shore and he steered across the rippling waves, away towards the light of the setting sun. Further and further behind he left the island, where hundreds of longing eyes followed him; fainter and fainter grew the wails and groans of those he left behind; and the air, which had blown hot and close off the shore, became fresher and sweeter as he got out to sea. Before him the Western sky flamed with red and gold, beneath him lay the black sea, pure and calm and mighty; while above, the sky grew to an even deeper blue, and the silent stars, one by one, began to light the night. Then with a mind full of such joy as he had never known before, he lay down in his little boat, and fell into a deep and peaceful sleep; and while he was asleep he dreamt a dream.

He seemed to wake, but his boat was gone, and he was on shore reclining on a couch within a gorgeous Indian palace. Everything about him was luxurious and beautiful, while all the people he saw had happy smiling faces. Everyone was eager to serve him, and he knew that he was a prince, born to be lord over millions of his fellow-men. For many years, as it seemed, he dwelt in happiness amongst his loving people within the palace and its wide domain, and nowhere did he see any sorrow or sin or suffering. But sometimes faint memories would come to him of the island, and he wondered whether that land of misery had been an evil dream, and whether, in truth, all God's creatures were good and happy; till at last one day he rose early, and, disguising himself as a poor man, he went outside his palace gates to see what life was like in the outer world, and there he saw a peasant with two lean hungry oxen ploughing in a field The man had hollow cheeks and sunken, fiery eyes, and was forever goading his weary beasts with a sharp stake tipped with iron. The Prince was sorry for the patient, struggling animals, and going up to the man he laid his hand gently on his shoulder and begged him to be merciful to the dumb creatures. But the man turned round angrily and asked how he was to earn bread for his sick wife and his little children and to pay tax to the Prince's men unless he drove his cattle hard. And the Prince was struck dumb and filled with wonder. All through that day he went about and saw men and women and beasts toiling beneath the fierce sun until evening. Some seemed happier than others, and often he would see acts of kindness and mercy which sent a light into his heart, but everywhere they seemed unable to escape a life of struggle and weariness that reminded him of the island.

So at last he returned heart-sick and weary to his palace. But he could not rest. All night long and all day grief filled his mind for the poor toiling world outside his gates, so that even his palace became a place of sorrow to him, and he longed again to escape to the land of peace beyond the world since all life seemed full of pain.

But as he pondered day by day some of the things he had seen fell out of his memory, and others remained and grew upon him. And first of all the patient oxen, toiling without complaint for their master, filled his mind with a sense of peace, and it seemed to him that he would gladly live their life of unselfish service. Then, one by one, acts of love and humility which he had seen came back to him, so that at last he felt that he had reached nearer the land of light on that one day than ever before in his life.

Then he awoke and found that he had never stirred from his little boat which still rocked gently on the waves. He raised himself, and over the lonely grey sea he saw a faint light behind some land. His first thought was that he was nearing the land of eternal day, where he should at last find perfect joy. But then he saw that it was nothing more wonderful than the daily sunrise, and that the land before him was only his own island home. For a moment he was overwhelmed by an unutterable sense of loneliness and grief, until the memory of his dream returned, and then it was as though a light had broken forth in his heart brighter even than the sunrise, and he was filled with a great longing to return to his people and teach them the lesson the Prince had learnt from the patient oxen and the toiling peasants. Visions rose in his mind of a great white-sailed ship which all should build together, and which should bear all in one great company away to the land of light. But the wind was now contrary, and he had to labour hard to reach the shore, and oftentimes in weariness he lay down his oars. Yet ever as he turned to see the land it seemed more lovely in the rising sun which bathed the steep rocks and woodlands and green slopes in the morning light.

When at length he reached the shore weary with his toil, no one helped him land, and even when he spoke they shunned him, thinking him mad to return to this land of sorrow. No one listened to him when he spoke of the great ship, and pleaded with them to help him build it; and it was many a weary day before he gathered a few round him who understood his great idea. And yet a change began to come over the island. Seeing his daily acts of kindness, and his earnestness to help and to ease all suffering, they learnt to help one another, and the island began to be covered with clusters of houses and little farmsteads and happy homes, which replaced the rude hovels each man used to build for himself. And now the old man, as he had grown to be, found, wherever he went, something that filled his heart with peace and light—a man helping to reap his neighbour's corn, children helping a mother at home, animals tamed and cared for, lightening the labour of man. But there was no ship built, and the old man's days were drawing to their close. Must he now lose all hope of ever reaching the land of eternal light?

High up in the midst of the island was a rocky hill. The green fields at its base gave way to a belt of dark pine trees, and above these the rock was bare or covered only with low bush and moss. The summit of this hill was always first to be bathed in the light of the rising sun, and last to lose the light as it set. Now on his last day the old man asked to be carried up by his friends through the woodlands and over the rocky broken ground up to the sunlit height above all. And here he sat in the warm summer air, and watched the evening light fade away, until the glow of dawn began to appear before the Western sky was dark. He gazed far out over the sea, and the island seemed a tiny spot of familiar earth rising out of the great unknown ocean. Then, one by one, the stars appeared and the lights of the cottages began to gleam far below, while scarce a sound was heard save the gentle distant roar of the breakers on the beach. Then, in the silence, he spoke: "Life is a voyage from deep to deep. Out of the unknown we came, and into the unknown we return; and we can tell nothing of our journey's bourne, save what we learn in the short day of our lives. Many years did I toil to separate myself from my brother men, thinking to escape from their sorrows and to reach alone that land of light which they could never win. But the further I journeyed towards the light, the more my heart within ached for those I had left behind, until it seemed to me that my solitary way led only to deeper darkness and despair; and ever as life seemed more full of pain, the thought of death became more terrible. Then, in pity, I returned, yearning to bring day into my fellow-creatures' lives, both men and beasts, and so the light broke first in my own heart. But ever as I saw the eyes of others round me shining clearer, I felt more sure that I had found the true way towards the light of Eternity itself. And now in my soul there is no fear nor loneliness, for as those little lights gleaming through the night in your homes below speak to you of all you love on earth, and gladden your hearts as you stand on this solitary peak 'twixt sea and sky, so now as I return into the elements from which I came, my home seems nearly reached; for those unchanging stars that light the universe in every part speak of an eternal power, whom life has taught me to call Love."

Padiham, December, 1901.

JOSEPH H. WICKSTEED.

IN my view, one dark, dispirited word is harmful, a crime of *lèse humanité* a piece of acquired evil; every bright word or picture like every pleasant airy music, is a piece of pleasure set afloat.—*R. L. Stevenson.*

"THE UNITARIAN CASE."

THE following interesting communication from Dr. J. M. Whiton appears in Thursday's *Christian World*:—

"The American Unitarian Association has issued a pamphlet for free distribution, entitled 'The Unitarian Church: Its History and Characteristics. A Statement.' The author is Rev. J. H. Crooker, D.D.; but as having been read and approved by leaders in the Unitarian body, including such men as President Eliot, of Harvard, it has the force of a collective appeal by a very small, but very influential, religious denomination. It is irenic and constructive in its general character, and is one of the ablest presentations of the Unitarian case that has ever appeared. A point that it makes much of is the spread among other denominations of the intellectual views for which Unitarians, notwithstanding obloquy, have perseveringly contended. The extracts which Dr. Crooker quotes from the published works of such men as Principal Caird and Professors Gilbert, Pain, and others among American Congregationalists and Presbyterians, put it beyond all gainsaying that beside the *explicit* Unitarianism found in the denomination so called, an *implicit* Unitarianism in theological thought is leavening other denominations. The term 'Unitarianism,' however, now connotes a concrete and practical, rather than a speculative and intellectual attitude in the field of religious interest, and here its specific difference from other forms of Christianity is more marked. For instance, Unitarian mission work is distinctively literary, rather than evangelistic. The most striking point made by this *Apologia pro Ecclesia Nostra* is in its showing that American Unitarians are very far in the lead of all other American religious bodies in their proportional contribution of names of high rank to the list of leaders in literature, philanthropy, education, statesmanship, &c. Among writers of the best devotional hymns in the last century one-fifth, or forty times their numerical proportion, are Unitarians. In America the appearance of this pamphlet accentuates a question which, in New England at least, has begun to be asked among non-Unitarian Christians: whether existing facts do not condemn persistence in the reproach and proscription of Unitarians that have prevailed in the past; and whether their alleged deficiencies, whatever they are, might not be more effectively and Christianly dealt with in the way of fraternity and Christian fellowship. He who answered the question, 'Who is my neighbour?' by the picture of the Good Samaritan would doubtless give a more inclusive reply than many who pride themselves on orthodoxy give to the question, 'Who is my brother?'"

I WANT to tell you a secret. The way to make yourself pleasing to others is to show that you care for them. The world is like the miller of Mansfield, "who cared for nobody, no, not he, because nobody cared for him." And the whole world will serve you so, if you give them the same cause. Let others, therefore, see that you care for them by showing them what Sterne so happily calls "the small, sweet courtesies."—*William Wirt.*

MANCHESTER COLLEGE, OXFORD.

ANNUAL MEETING.

THE 116th annual meeting of the trustees of Manchester College was held on Thursday afternoon, Jan. 16, in the Memorial Hall, Manchester, the President, Mr. WILLIAM COLFOX, in the chair.

The Treasurer, Mr. CHARLES W. JONES, read his statement of accounts, and said he had never had more pleasure in presenting them. They had got rid of the Lingmore estate, and although the capital account was reduced by £2,000, the result was an increase in the income account of £100 a year. Expenses had increased, but that was owing to an increase in the number of students. The annual subscription list had not fallen off—a satisfactory fact as far as it went—but he thought it ought to be worked up to £1,500 a year at least.

The income and expenditure account, with a total of £3,663 3s. 2d., showed receipts from investments, £2,332 13s. 1d.; annual subscriptions, £1,028 1s. (as against £1,022 2s. in the previous year); benefactions, £72 2s.; and 4s. 5d. from the sale of pamphlets, leaving an adverse balance of £230 2s. 8d., met by a transfer from the New Century Fund. The expenditure included £1,500 for salaries, £450 for exhibition to students, and £475 for external scholarships, as compared with £400 and £425 respectively in the previous year. There was also a corresponding increase in the house account from £495 10s. 9d. to £547 16s. 10d.

On the motion of Mr. J. W. SCOTT (Auditor), seconded by Mr. A. H. WORTHINGTON, the accounts were adopted.

The Committee's Report was taken as read, and in moving its adoption, the PRESIDENT reviewed the various points of interest.

The Rev. R. A. ARMSTRONG seconded, and the Report was adopted.

The Report opened with a reference to the death of Queen Victoria, recording that at the first meeting of the Committee, on Jan. 28 last year, the Chairman, the Rev. S. A. Steinthal, had given fitting expression to the grief shared by the College with the whole people, and its loyalty to King Edward VII. And the Report proceeded:—

A reign which has witnessed such advancement of the cause of civil and religious liberty as that of the late Queen will be for ever memorable in the minds of the Trustees of Manchester College, the home of religious freedom. The passing of that great measure of public justice, the Dissenters' Chapels Act; the admission of Jews and Atheists to Parliament by relaxation of the oath; the Abolition of Church Rates; the Disestablishment of the Irish Church; and the opening of the ancient Universities, paving the way for the removal of Manchester New College to Oxford, with opportunities for the education of its undergraduates at Oxford Colleges, are only some of the events which make the Queen's reign an era never to be forgotten in the annals of religious progress and of the removal of religious disabilities. Her late revered Majesty was the fitting representative of the great movement of her time towards larger religious liberty and equality, and this College cannot bid farewell to her august and noble personality without paying affectionate homage to her memory, and without a prayer that her spirit may live on in the son, to whom its willing loyalty is transferred.

Turning to the work of the College the Report gave a record of the unusual number of students, of whom two, who completed their course last June, had entered the ministry, Mr. E. Gwyllym Evans, B.A., at Elder-yard Chapel, Chesterfield, and Mr. A. R. Andreae, B.A., with the Rev. H. E. Dowson at Gee Cross. The new session opened with nineteen students in the College, of whom fourteen were taking the full three years' course, while there were nine external exhibitioners preparing for graduation prior to the theological course. Among the regular students for the ministry is Miss G. von Petzold, M.A., who has graduated at Edinburgh with classical honours in the second class.

The Indian student at present at the College is Mr. V. R. Shinde, B.A., of Poona, and a Japanese student has also been for the first time welcomed, in the person of Mr. Zennosuki Toyosaki. These two gentlemen are on the foundation of the B. and F.U.A., the College making a further necessary grant to the Japanese student, to whom the following reference occurs in the Report:—

The Committee are sure that the Trustees will welcome the new link with the great world of kindred thought and life that has thus been forged by opening the College doors to a student from Japan—that Oriental home of advancing intelligence so ready to receive influence from the West, and so able to return the gift. This last year lovers of "truth, liberty and religion," have been encouraged by the International Council of liberal religious thinkers, that has placed the College—which gave to some of the most distinguished of them a welcome within its walls—consciously in the midst of a growing influence proceeding from kindred souls throughout the globe; and it is a great gain to the College, as well as to its students from lands far away, that their thought and life should enter its class-rooms and common room, alike giving and taking. It has been matter for regret that a break has occurred in the happy connection with Transylvania in this matter, but the Committee have been glad to hear that it is likely to be renewed without delay.

Special interest attaches to the Common Residence of the students, as to which the Report gave the following account:—

Mr. Addis reported, in June, 1901, as follows, on the Residence, now recognised by the Hebdomadal Council as a private Hall, under him as Master:—

"The history of the Residence during the past year has been quite uneventful, and, of course, all the more satisfactory on that account. No single case has come to my notice in which any rule has been broken, and it has been very pleasant to see the many and evident signs of that kind and friendly feeling which has bound the members of our little society together. The work during the Session has been, I think, much more vigorous, and students have used the opportunities which the Residence gives for common study and common recreation. Great good has been done by the opening of the tennis ground. A genuine patriotism exists among us. We have a place, however humble, in the University. Because of this, and even more because many of our men are Oxford graduates, the rest have come into real touch with the University, and learned something of the social life which prevails in the Colleges. One thing is now absolutely certain, that the Residence, instead of isolating the men, has delivered them from an isolation inseparable from the former state of things."

The Committee received this report from the Master of the newly-recognised private Hall with eminent satisfaction. It is

further evidence of the wisdom of the course adopted by the Trustees in establishing the Residence, and it confirms the hopes entertained that it was a step in the direction of that closer touch with the University, and its intellectual and social life, which was one of its foremost aims. The Committee again convey to Mr. Addis their deep sense of obligation to him for his own part in results that have proved so satisfactory, and especially for the personal interest he has taken in the students, not only collectively, but individually, by tutorial counsel and assistance in their studies.

As to the acceptance by the Master of Balliol of the office of Visitor to the College, and the work done in connection with the summer meeting of University Extension students, and other matters, further references will be found in our leading article.

Mr. William Colfox was re-elected President; Messrs. D. Ainsworth, J. Arlosh, and H. Rawson, Vice-Presidents; Mr. C. W. Jones, Treasurer; Rev. H. E. Dowson and Mr. A. H. Worthington, Secretaries; Messrs. A. E. Steinthal and J. W. Scott, Auditors. The Committee was also re-elected.

A vote of thanks to the Chairman brought the proceedings to a close.

FIELD-MARSHAL SIR NEVILLE CHAMBERLAIN has made a generous gift of £1,000 to the funds of the British and Foreign Unitarian Association; he has also given £1,000 towards the support of the ministry at Southampton, and, in addition, he has contributed £250 towards the organ fund.

DON'T say you can't help it. If you think you can't, the chances are that you can't. If you think you can, and act in accordance with this thought, then not only are the chances that you can, but if you act fully in accordance with it, that you can and that you will is an absolute certainty. It was Virgil who, in describing the crew which, in his mind, would win the race, said of them: "They can because they think they can." In other words, this very attitude of mind on their part will infuse a spiritual power into their bodies that will give them the strength and endurance which will enable them to win. Then take the thought that you can; take it merely as a seed thought, if need be, plant it in your consciousness, tend it, cultivate it, and it will gradually reach out and gather strength from all quarters. It will focus and make positive and active the spiritual force within you that is now scattered and of little avail. It will draw to itself force from without. It will draw to your aid the influence of other minds of its own nature, minds that are fearless, strong, courageous. If earnest and faithful, the time will soon come when all fear will lose its hold, and instead of being an embodiment of weakness and a creature of circumstances, you will find yourself a tower of strength and a master of circumstances.—*R. W. Trine.*

THE easy way is not *the* way. God demands deliberately, and for our good *demands* that which costs,—is satisfied only with that. And we ought not for a moment to think of giving anything else, but to press on in the difficult way, reaching for and attaining one virtue after another.—*J. F. W. Ware.*

PROVINCIAL LETTER.

OUR WORK IN SCOTLAND.

THE problem of organisation and corporate vitality presses freshly upon our seven Scottish churches. They seek to realise a practical unity and have the power belonging to members of a thoroughly vital body. But how to accomplish the unification and intercommunion is the standing difficulty. The distance from the most southern church (Kilmarnock) to the most northern (Aberdeen) is more than 170 miles—a five hours railway journey. The other churches are situated from 20 to 60 miles apart. The expense of travel, the time occupied in it, and the want of leisure form almost insuperable hindrances to conference and centralised action.

The meetings of our associations are therefore attended by but a few delegates, along with the local brethren. The majority of our members have neither the money nor the time necessary for the journeys to joint meetings. The most central point of meeting—Dundee—implies a prohibitive outlay of time and money. Our ministers rarely see each other; pulpit exchanges are expensive, and they have to work on year by year in isolation.

It seems that the essential work needful at present is the consolidation of the various existent congregations. To establish them as strongly as possible; to make their working plant effective; to develop and utilise all their potencies, and make each a glowing centre of radiative light and heat is the immediate duty pressing on us. The work is one of tremendous difficulty. It is almost impossible to raise the feeling of comradeship in such isolation as we experience; indeed, the correction and enthusiasm of collective activity are awanting. The separation itself is a perpetual hindrance to denominational zeal.

Each of our churches exists amidst hostilities more or less objectively manifested. The name "Unitarian" still evokes hatred, and has to reckon with prejudices almost impenetrable. We are constantly made aware of crass misconception of our position and principles, and are given to understand that we are here on a sufferance which does not scruple to use means of extermination. Along with this opposition there is the competition of liberalism and æstheticism keenly exercised by all the orthodox bodies. In almost every city there is at least one preacher of advanced views whose utterances seem to satisfy the demand for the new thought. He *draws*, and is the pulpit lion. And the liberalism which is leavening the orthodox denominational literature is also a powerful element of competition with which Unitarian preachers and churches have to reckon.

There is also a remarkable revival of architectural and æsthetic taste in connection with church buildings. Enormous sums are being spent on new churches (over £50,000 in Aberdeen during the last five years), and the denominations vie with each other in raising structures beautiful without and within. There is a very significant multiplication of church organs proceeding by means of the Carnegie grants. Scotland does not stand where it did in this respect. Magnificent churches, elaborate music, and a highly-coloured formalism are the orders of the day. It seems as if a liturgy, and all the pomp and circumstance of a gorgeous sacerdotalism were coming upon us.

All the while the ecclesiastical situation is being simplified. The sects are being reduced to their lowest denominator. The Presbyterians are now but two: the old-time secessions have ceased to be, and unity is the watchword. Disestablishment is at present out of the question. The absorption of the United Free Church by the Established Church is simply a matter of time.

Doctrinally there is no division in the various Churches in Scotland. Presbyterians, Episcopalians and Congregationalists are virtually one in their promotion of an evangelism, which is neither Calvinistic nor Arminian, but a blend of both with a touch of modernity. All the orthodox churches share the perplexities of Biblical Criticism, and await further results. The Established Church has realised that the alteration of "The Confession of Faith" is a matter for Parliament; but whether it will ask for a relaxation of subscription remains to be seen. Judging by the critical literature emanating from Free Church manses, it seems that there is much exercise of mind on New Testament questions. Liberty of prophesying is not yet fully granted, for a sharp call for prosecution has been raised against Professor G. A. Smith for alleged heresies. But there is not likely to be any acute dogmatic crisis, or extensive doctrinal shedding. The main body of all the churches is on the advance. Even the objectors to the teaching of Professor Smith distinguish between Paul and the writer of the Epistle to the Hebrews!

The extent and character of the cleavage in Scottish theology may be gauged by examining recently published books by two eminent Scotchmen — the Rev. Roberston Nicoll and Professor Fairbairn. In "The Church's One Foundation," Nicoll writes mainly in the interest of the Calvinistic conception of God as Judge and Christ as Victim, while in his various works Fairbairn asserts the Fatherhood of God as the real Christian basis of theology. Fairbairn's development as a theologian may be taken as typical of the Scottish evolution generally. He is the most remarkable as he is the most able of Scottish theologians.

The most live tendencies of the Scottish preacher are illustrated in Dr. John Watson's (Ian Maclaren) published sermons. The kind of sermon set before Scotchmen phenomenally twenty years ago in "ScotchSermons" is quite common now. In spite of the standards, it is characteristic of the new man in the Scottish pulpit. But, although Scotland is thus moving on, it is not likely that the new thought will ever call itself by any dogmatic name. It is remarkable that none of the native Churches of Scotland has had a dogmatic title. They have been indicated governmentally, but not doctrinally; or they have taken the name of their founder. This avoidance of a dogmatic title is a strange thing in a country so intensely dogmatic as Scotland. No Scottish sect has labelled itself Calvinistic. The main Church battles have been over forms of government. No great disruption took place over doctrine. There have been purgings of heresy, but withal the heresies were quietly absorbed. This accounts for the prevailing ecclesiastical dislike of the term "Unitarian." The divines who have

come up to the Unitarian position so far decline to take the name, and deprecate sectarian labelling. The present temper of the orthodox mind is against dogmatic nomenclature and sectarian baptism in the name of dogma. The development will go on internally till the whole theologic fabric is renewed, and the newness will be silently accepted as a benefit.

But we have to note that the evolution will take place apart from our movement. Neither in this age nor that which is to come shall we be forgiven and absorbed. But there are isolated and sympathetic elements which we might meanwhile make up to. There is a survival of the Universalist movement in Glasgow and in Larbert which we might attach, or at least have working relations with. And there is the Gilfillan Memorial Church in Dundee, which is really an open church doctrinally, and has as its present minister a man as broadminded as he is leal-hearted. There is also a left wing of the Congregational Union holding ideals identical with ours. How far it is possible to get these various elements into a consciousness of affinity and organic connection, I know not; but we should anticipate their union. Could not we have a National Council of these? Perhaps all that can be done at present lies with personal action. But all these have to be reckoned in estimating the actual amount of free liberal thought in Scotland.

This survey brings me back to the point of local upbuilding. In Aberdeen we have set ourselves for total renewal. By the generous help of the McQuaker Trustees we have secured a site for new buildings at the very heart of the city. It is perfect in its centrality, and stands open to several busy thoroughfares. Plans of a striking Gothic structure are being prepared, and we expect to begin building in May next. We have not yet issued our public appeal, but in response to a private solicitation several friends have given generous donations: Sir J. T. Brunner £100, and Mr. F. Nettlefold £100. Our local effort is gathering into shape, and we have already received encouraging help. We are full of hope in our undertaking.

The taking up of ministerial work at Kilmarnock by Mr. A. Innes, of Glasgow, fills one vacant pulpit, and it is to be hoped that Kirkcaldy will soon find a successor to Mr. Parry, and make the ranks of our ministry complete.

The visit to Scotland of the Rev. J. E. Carpenter, M.A., as lecturer on "The Gospels" was stimulating. Not many, apart from the clergy, are interested in or prepared for critical literary questions such as he dealt with. Indeed, the offer of such matter to the public has not been undertaken by any Scottish religious body. In his day, and while under the ban of heresy, Professor Robertson Smith delivered lectures in the chief cities on Old Testament questions, but since then there has been no great public excitement over Biblical subjects. It was well that the McQuaker Trustees broke ground through Mr. Carpenter, and introduced to public notice the questions prophetically demanding solution. Those who heard Mr. Carpenter admired his thoroughness, courage and lucidity. Thus we press on to the mark of the high calling of God!

ALEX. WEBSTER.

Aberdeen, Jan. 13.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Acton.—A series of special Sunday evening services will be held in the Central Auction Room, Market-place, Horne-lane, commencing on Sunday next, the 26th inst., at seven o'clock, when the Rev. W. C. Bowie will deliver an address on "The Message of Unitarianism." These services, organised by the Provincial Assembly of London and the South-Eastern Counties, are a continuation of those lately held at Harlesden. It is hoped that all Liberal Religious thinkers residing in the neighbourhood will, by their presence and sympathy, co-operate in the Forward Movement. Acton can be easily reached by electric tram from Shepherd's Bush and Ealing. Those who can assist in the musical part of the service are earnestly invited to ender help.

Bolton.—Mr. Franklin Thomasson, J.P., gave a lecture last week in the Bank-street schools on "Government and its Application to Temperance." In the absence of the Rev. C. J. Street, the chair was taken by Mr. G. G. Armstrong. At the opening of his lecture Mr. Thomasson spoke of experiments carried out by the medical faculty in France, Russia, Germany, and America with a view of discovering the value or otherwise of alcohol as a food or as a poison. The result of these experiments showed that no absolute rule could be laid down in respect to alcohol as it concerned human life, and proved the old saying that what was one man's meat was another man's poison. After referring to the responsibility of the individual in his actions in the matter of drink in relation to unborn generations, he pointed out that the restriction of the number of licenses had created a valuable monopoly. There was a desire in many quarters to reduce the number of licenses, and this was one of the most pressing matters at the present time. The question arose as to how they were going to do this without doing injustice to the individual or to the public; but the real injustice in the matter was done to the public in giving into private hands the monopoly value of licenses. Dealing with the Children's Bill, he said that instead of regarding this as an interference with the right of the parent, he looked upon it as the assertion of the children's right to protection, and he believed that if they could get hold of the children before they became drunkards they might stamp out the evil, but they would never do it afterwards. As to how the question of the excessive indulgence in intoxicants should be dealt with, it seemed to him they ought to ascertain what it was that caused people to indulge to excess. They must develop the individual character and teach the inadvisability of indulgence, for the greatness of a nation depended in the ultimate degree upon the strength of character and self-reliance of the individuals who composed it. They must look further ahead and get at the root of the cause of drunkenness. If that cause was to be found in the conditions under which the people were housed or the extremely low wages which they received, let them devote their attention to endeavouring to increase by natural methods the wages of the poor and the quality of the dwellings they had to inhabit. If they got at the causes of intemperance they would create a far safer basis for eradicating it than if they compelled people against their reason or instinct to be temperate whether they liked it or not. On the motion of the Rev. E. S. Hicks, seconded by Councillor J. W. Scott, a hearty vote of thanks was accorded to the lecturer.

Crewe.—The third of a series of monthly musical services was held in the Free Christian Church on Sunday evening, the 19th inst. The Rev. R. S. Redfern gave an excellent address on "Sectarianism and Christianity." Special hymns were sung, and the service, which included also violin and vocal solos, and an anthem by the choir, was fairly well attended.

Dean-row.—A very interesting lecture was given in the schoolroom at Dean-row, by the Rev. P. M. Higginson, M.A., on his recent travels to "Palmyra and Baalbac." The lecture was illustrated by photographs, mostly taken by Mr. Higginson himself. The lantern was most kindly lent and manipulated by its owner, Mr. Baithe. There was an unusually large attendance.

Halstead.—The annual tea and meeting of the congregation took place on Friday evening, the 17th inst. The attendance was exceedingly good. The report of the secretary and treasurer, Mr. J. Taylor, showed progress during the year. The subscribing members now number about eighteen. The financial statement showed a balance in hand of £4 8s. 11½d. The attendance at the services raises from thirty to sixty adults, besides children. The Rev. T. E. M. Edwards presided over the meeting, and gave an address on "The Progress of Unitarianism, and the duties of Unitarians in Relation to their various Organisations." Several of the local friends made short speeches. Special thanks were given to the Provincial Assembly for providing preachers, whose services were "valued highly;" also to Mrs. Kemp, who conducts a fortnightly service; and to the orchestral band for their invaluable musical help. The meeting, which was a very successful one, concluded with the singing of "Auld Lang Syne."

Liverpool.—On Hospital Sunday the Ullet-road congregation again headed the list with their collection of £716, while the little Ancient Chapel of Toxteth was fifth, with £108. This (Saturday) evening Sir John T. Brunner, Bart., M.P., and Mr. Henry Tait are to present the new Church Hall, their beautiful gift, to the congregation of Ullet-road Church.

London: Stratford.—The Sunday-school annual tea was held on Friday, Jan. 3, 103 children being present. A cantata, entitled *Robin's Remedy*, was given by the Young People's Guild, which was witnessed by over 200 parents, scholars, and friends. Prizes for regular attendance were distributed by Santa Claus, one of the characters of the cantata. In connection with the Temperance Guild and Band of Hope, Mr. W. J. Noel gave a lantern lecture on "Temperance and Health," on Sunday evening, Jan. 19, to the Working Men's Teetotal Society, which was repeated to the Band of Hope on Monday evening. About fifty were present at each lecture. The slides were kindly lent by the National Unitarian Temperance Association.

Merthyr Tydfil.—The Rev. James Harwood, B.A., delivered a lecture in the chapel on Tuesday, Jan. 21, on his visit to India, the chair being occupied by the Rev. D. J. Williams. The lecturer gave a vivid description of the manners, customs, and conditions of life under which our Indian fellow-subjects live. It was a sad picture which he drew of the terrible poverty which weighs so heavily on a vast multitude of people—a poverty which makes them despair of their future. It is to be hoped that one result of Mr. Harwood's lecture will be that those who had the privilege of listening to him will take a more intelligent interest in the affairs of that great country. The lecture was illustrated by lantern slides, which greatly added to the interest. A hearty vote of thanks to Mr. Harwood, proposed by the Chairman, seconded by Mr. Gomer Thomas, brought the proceedings to a close. There was a good attendance.

North Cheshire Unitarian Sunday School Union.—The quarterly meeting of the Union was held at Boston Mills Schools, Hyde, on Saturday last. The Committee met prior to tea to transact business, and about ninety persons were present at tea. The President (Mr. E. B. Broadrick) occupied the chair, supported by the Revs. H. E. Dowson and N. Green, and Mr. A. Slater. Mr. Broadrick is the son of the first President of the Union. Mr. A. Slater read a paper on "The Work of, and for, our Union," and a good discussion followed, taken part in by the Revs. W. Harrison, N. Green, A. R. Andreae, and A. C. Fox; and Messrs. F. Ashton, J. Rowcroft, S. Ashworth, and G. Caton. Mr. Slater replied to the discussion, and the usual votes of thanks were responded to by the President and Mr. Rowcroft.

Norwich.—The services were conducted at the Octagon Chapel on Sunday, Jan. 12, by the Rev. J. Estlin Carpenter, M.A. In the morning a very impressive devotional service was held, the subject of the sermon being "The Church on Earth and in Heaven." In the evening Mr. Carpenter delivered a scholarly and lucid address on "Three Recent Lives of Jesus," and was followed with the closest attention by the 400 people who formed the congregation. The three lives dealt with were those written by Dr. Thompson in Smith's "Dictionary of the Bible," Dr. Sanday in "Hastings' Dictionary," and Dr. Bruce in the "Encyclopædia Biblica," and the change of opinion which has taken place during the past few years concerning the personality of Jesus was strikingly set forth. On the following Monday a meeting of the Eastern Union was held in the chapel, under the chairmanship of Mr. James Mottram, to consider the objects and methods of the National Conference Superannuation Fund. Delegates were present from Ipswich, Framlingham, Braintree, and Yarmouth. Mr. Carpenter having explained the purpose of the fund, and questions having been asked, the following resolution was unanimously carried, on the proposition of Mr. Alfred Mottram, of Norwich, seconded by Mr. Scopes, of Ipswich:—"That this meeting having heard the explanation of the Rev. J. E. Carpenter concerning the objects and methods of the Ministers' Superannuation Fund, believes that its establishment will prove of the utmost benefit to

both ministers and churches, and heartily commend to the congregations of the Eastern Union of Unitarian and other Free Christian Churches, the scheme adopted by the National Conference at Leicester in April, 1900." The Chairman, in conclusion, thanked Mr. Carpenter, on behalf of the congregation, for his visit to Norwich, and especially for the helpful and inspiring services of the previous day.

South-East Wales Unitarian Society.—The quarterly meetings were held at Highland-place, Aberdare, on Monday, Jan. 20, the President, Mr. H. Woolcott Thompson in the chair. The General Committee met at 3 P.M. for the transaction of business. Delegates were present from Aberdare, Cardiff, Merthyr Tydfil, Nottage, Pontypridd, Pentre, and Clydach Vale. In addition to the officers and other ministers, the Rev. James Harwood was present representing the B. and F.U.A. For some time past the Committee, in conjunction with the British and Foreign Unitarian Association and the Trustees of the Newcastle Trust, have been engaged in seeking to re-establish the congregation at Bridgend. Arrangements have been made for a series of week-night evening services, to be held in Bridgend Chapel, on Wednesday nights, to continue until April next, when, if the effort prove successful, it is to be hoped a permanent ministry will be arranged for. The Rev. James Harwood, who has been visiting the district, will conduct the first service on Jan. 22. The local ministers have promised their support to the movement by consenting to conduct the services in turn. At five o'clock tea was provided in the schoolroom, when a large company partook of the hospitality of the local congregation. In the evening, at seven o'clock, a public meeting was held, preceded by a devotional service, conducted by the Rev. David Rees. Mr. H. Woolcott Thompson occupied the chair, and the meeting was addressed by the Revs. J. T. Davies, W. J. Phillips, and James Harwood. There was a good attendance, and the speeches were listened to with great appreciation. The church at Aberdare presents a bright and pleasing appearance after undergoing thorough renovation.

Swansea.—The annual meeting of the Unitarian Church was held on Monday evening, under the presidency of Mr. James Holmes. Reports were presented by the secretary (Mr. C. H. Perkins), the treasurer (Mrs. Reid), the superintendent of the Sunday-school and the secretaries of the Postal Mission, all showing good work done. Much satisfaction was expressed at the progress of the congregation, and of the religious views and principles, of which for so many years Unitarians had been the chief advocates. In the congregation were a number of thoughtful young people who had come in from other quarters. The reports having been adopted, the Rev. W. Tudor Jones acknowledged the great kindness and co-operation extended by the members to his wife and himself, which made their work very happy. He looked forward with great hopefulness to the future.

West Bromwich.—On Wednesday week a Christmas-tree was given to the past and present members of the Guild of St. Francis, by the Rev. F. A. Homer. About sixty members sat down to tea, in the course of which Mr. Homer acknowledged the noble work done by Miss E. Greenway in connection with their Guild. After tea the Christmas-tree and gifts were enjoyed in the large schoolroom, and games followed. In an interval Mr. J. J. Bowater proposed a hearty vote of thanks to Mr. Homer, and spoke very highly of his work in connection with Lodge-road Church. Mr. Homer was shortly leaving them, and going to a distant part of the Empire seeking to re-establish his health, which had been far from robust. They were grateful for the work he had done, and their warmest wishes would go with him. Mr. Homer acknowledged the vote, and said how great a happiness his work had been to him, and especially among the children.

CAPE TOWN.—The Rev. D. Amos sailed for home on Dec. 18, after fulfilling a four months' engagement during Mr. Balmforth's visit to England. While at Cape Town Mr. Amos made many friends, and the committee and congregation of the Cape Town Church expressed their indebtedness to him for his services during Mr. Balmforth's absence. A pleasing feature of Mr. Amos's visit was the way in which he won the hearts of the Sunday-school children, who, a few days before his departure, presented to him an album of South African views bound in red morocco. The presentation was made by one of the Sunday-school teachers, Mr. Hirschberg, who expressed the thanks of the children to Mr. Amos for his unfailing geniality and kindness, and wished him God-speed on his voyage home. On Sunday, Dec. 22, Mr. Balmforth resumed his ministry, and after the evening service a meeting of the congregation was held, at which a hearty vote of welcome was passed. Mr. Balmforth, in responding, read a letter from the Rev. W. Copeland Bowie, conveying the following resolution passed by the London Unitarian ministers' meeting:—"That the members of the London Society of Unitarian Ministers, after hearing the Rev. R. Balmforth's account of his experiences in South Africa, express their interest and sympathy, and desire to convey to their fellow-believers of the Cape Town Free Protestant Church their kind and brotherly greetings, and earnestly hope that the dread shadow which now is over both countries may soon pass away."

DR. WILLIAM SMYTH MEMORIAL FUND.—The Rev. C. J. Street acknowledges with thanks receipt of a further sum of £3 8s. from Warrington friends, per Rev. E. W. Lummis. This makes a total of £99 6s. 6d. forwarded to the Fund, which has now nearly reached £6,000, an adequate provision for the family.

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MARRIAGES.

CRAIGHEAD—TURNER—On Tuesday, January 21st, at Pusselawa, Ceylon, Alexander George Craighead, of Pooprassie, Pusselawa, to Ada Pritchard, youngest daughter of Mr. and Mrs. Frederick William Turner, The Grange, Church-street, Stoke Newington, N.

OUR CALENDAR.

SUNDAY, January 26.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. W. COPELAND BOWIE, "The Message of Unitarianism."

Bermondsey, Fort-road, 7 P.M., Mr. A. J. CLARKE.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Evening, "Jepthah's Vow." Monday, Jan. 27, 8.15 P.M., Lantern Lecture, "Ants and their Ways," by W. RENDEL, Esq., R.S.P.C.A.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Dr. HICKS. Evening, "Marcus Aurelius."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., "Ambition," and 7 P.M., "Ency. Biblica on the Gospels," Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M and 7 P.M.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. B. BARNHILL.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P M., Rev. G. CRITCHLEY (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M, Rev. F. SUMMERS, and 6.30 P.M., Mr. P. RIGBY PRATT.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. HAROLD RYLETT, "Religion and Science."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P M, Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. T. E. M. EDWARDS.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Some Liverpool Worthies: their Work, and their Message to our Generation."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, High-street Chapel 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. E. HOWARD.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Jan. 26th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Source of Things in the Unseen—Your Life is Hid with Christ in God."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Jan. 26th, at 11.15 A.M., JOHN M. ROBERTSON, "Greece and the Gospel."

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The ANNUAL BUSINESS MEETING will be held at the MEMORIAL HALL, MANCHESTER, on Wednesday, January 29th, 1902, at 4.30 P.M., the President, JAMES R. BEARD, Esq., J.P., in the Chair.

Tea will be provided from Six to a Quarter to Seven, at a charge of Sixpence.

The SOIRÉE and PUBLIC MEETING will be held the same Evening, at Seven o'clock. Chair to be taken by F. MONKS, Esq, J.P., President-designate. Addresses by the Chairman, James R. Beard, Esq., J.P., and the Revs. J. E. Manning, M.A., Dendy Agate, B.A., and E. L. H. Thomas, B.A.

Music by members of the Choir of the Free Christian Church, Longsight, under the direction of Mr. H. Chadwick.

The attendance of all friends of the Institution is invited. **The numbers present have been much smaller recently than in former years, and it is hoped that on this occasion a revival of interest may be shown.**

For the Committee,
DENDY AGATE,
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Manchester, January 21st, 1902.

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NOTES OF THE WEEK.

AKUREYRI RELIEF FUND.—The following donations have been received towards a Fund to be administered by the Rev. M. Jochumsson, in relief of the sufferers from the disastrous fire at Akureyri on Dec. 19:—W. Colfox, £5 5s.; Edward Chitty, £3 3s.; H. J. Morton, £2 2s.; G. W. Chitty, £2 2s.; the Misses White, £2 2s.; Miss Preston, £2 2s.; E. Clephan, £2 2s.; Miss M. A. Booth, £2; Mrs. and Miss Barnby, £1 10s.; "A Friend," £1 10s.; Rev. R. A. Armstrong, £1 1s.; J. H. Brooks, £1 1s.; Rev. J. E. Carpenter, £1 1s.; Mrs. Greenhow, £1 1s.; John Sale, £1 1s.; T. Chilton, £1 1s.; Hahnemann Epps, £1 1s.; R. W. Wright, £1 1s.; Miss F. Meyer, £1 1s.; the Misses Greg, £1; Alfred Holt, £1; Mrs. Currer Briggs, £1; Rev. C. A. Greaves, 10s.; Mrs. Temple, 10s.; Rev. W. Agar, 10s.; E. H. Skirrow, 10s.; Miss Swaine, 10s; Miss. L. Toulmin Smith, 5s.; Mrs. Brindley, 5s.; Mrs. Boyle, 5s.; S. J. T., 5s.; J. H., 5s.; M. P., 5s.; and Miss S. J. Gregg, 2s. 6d.; total, £40 9s. 6d. When we wrote our note of last week on this subject we were not aware that there is no telegraphic communication with Iceland, and had hoped to send Mr. Jochumsson a message at once that substantial help was on the way. We now learn with great regret that the next mail does not leave until March 4 (the last having been on Jan. 17), so that we cannot send our help until then. Mr. Jochumsson, in the letter which we published on Jan. 18, stated the amount of loss from the fire to be 100,000 crowns, which we take to be about £5,000; and while we may hope that in the first dismay of the catastrophe the actual amount of loss was exaggerated, yet there can be no doubt, as Mr. Armstrong said in his letter of last week, that the need must be very sore, and it would be a great satisfaction if we were able next month to send at least a clear £100 to our friends in that solitary little town in the far North.

MR. JOCHUMSSON was in this country in the spring of 1876, the year in which the late Professor Tiele attended our anniversary meetings in Whit-week. Jochumsson had to return home before the meetings, but it was mentioned in the report of the B. and F.U.A. that he was still maintaining the cause of Liberal Christianity at Akureyri, and through all these years he has been bearing the same faithful witness.

A REGISTERED letter addressed to THE INQUIRER Office and delivered by the first post on Tuesday morning has unfortunately been lost unopened. Inquiries are being made, and we shall be greatly obliged if the sender of the letter will communicate at once with our office.

THE rumours of impending peace negotiations, based on Mr. Balfour's admission in Parliament that a communication had been received from the Dutch Government, are as yet too vague to give much ground for hope. An unusual spectacle was witnessed in the House of Lords on Monday, when the Bishop of Hereford made an earnest plea for conciliation, and protested against the "spectacular" political executions in Cape Colony. We trust that all who have seen the letter of Dr. Pern, of the Bloemfontein Camp, with reference to the death of the little girl Lizzie Van Zyl (referred to also in Dr. Conan Doyle's widely circulated book on the war), will also read Miss Hobhouse's reply, and her plea that the controversy over the concentration camps should be lifted to a higher plane.

CANON HENSLEY HENSON gave an address on Monday in Wesley's Chapel to the London Wesleyan Ministers' Meeting on "Reunion through Intercommunion." Several other clergymen of the Church of England were present. Reunion, Canon Henson said, must come about by one of two methods, by conquest or by conciliation. Conquest had failed, and it must be by conciliation. He thought that the Anglican Church by its historic position was fitted to make overtures. While they might recognise a unity of spirit, he longed for some outward token of union, and the first and most natural seemed to him a common participation in the sacrament of the Lord's Supper. They were all weary of religious conflicts, and were turning away with disgust from the dreary wrangling of fanatics. He held that the time was ripe for action. Many Anglicans were broken-hearted at the scandals implied in these unhappy divisions, and he for one was determined in his sphere to try and cultivate that spirit of intercommunion which is the common mark of true discipleship. The Rev. F. W. Macdonald expressed the sympathy of the meeting with the spirit of Canon Henson's address, but pointed to the stumbling-block of the theory of Apostolic succession held by so many Churchmen. He moved a vote of thanks, which was seconded by Professor Agar Beet, and very cordially passed.

THE United Free Church of Scotland has lost a distinguished teacher by the death, last Sunday, of Professor A. B. Davidson, D.D., of Edinburgh, one of the Old Testament revisers, and since 1863 Professor of Hebrew in the Edinburgh Free Church College. Born in 1831, Davidson was a favourite pupil of Professor Blackie's at Aberdeen, and quickly made his mark as a Hebrew scholar. His first book on Job was published in 1862. He was the author of commentaries on other Old Testament books, and of a widely used Hebrew grammar. As a teacher he was greatly beloved.

IN the concluding lecture of the autumn course at University College, Mr. Stopford Brooke said that he must leave the consideration of Rossetti as a translator, and the volume of sonnets, "The House of Life," for the first lecture after Christmas, when he would speak also of Christina Rossetti; but the New Year has brought other counsels, and in beginning the new course on Thursday week Mr. Brooke at once took up William Morris, to whom the first three lectures of the course are to be devoted; Morris and Burne-Jones, he said, in their early manhood took refuge from an ugly and unsatisfying world in the thirteenth century and the Greek stories of antiquity, and thus did what Keats had done before them. They had a great hunger for beauty, and turned from a disenchanted world to the enchanted past. Keats was the favourite poet of Morris, and they were kindred spirits; but Morris's was the stronger nature of the two, healthier in body and in soul. In after life the call of the present drew Morris out of his beloved past, for the stress of social questions seized upon him. If Keats had lived to 1832 it would have humanised his poetry also.

MORRIS wrote pure romantic poetry, with a touch of mysticism, and a passionate love of natural beauty. No tongue could tell how he loved the earth. She was his delight, his refuge, his joy, his home;

no one has praised her better. His imaginative work was a thousand miles away from the sordid psychology of modern literature. The ideal temper of his soul was at the heart of all his work, in spite of his outward roughness. He was one of the most productive and creative of men, and he had joy in creation. The roots of his being were full of sap. It was the same in all his later work, as in his poetry; from a lyric to an initial letter, he always delighted in making beautiful things, and his work was always fresh. He was not one of those who create a few beautiful things and then go on repeating themselves. His ideal was that all workmen should be free to have their own work and their own delight in it. The Right Hon. James Bryce, who took the chair, in introducing Mr. Brooke, expressed his pleasure in the establishment of that lectureship, and said that he thought every possible stimulus and guidance should be given to those who desired to study literature, and especially to study poetry, which was the highest and finest expression of the intellectual and moral life of the people. The world was passing through a highly unimaginative and unidealistic period, and, therefore, there was all the more necessity for the cultivation of good literature.

A TOWN'S Meeting was held in Liverpool, on Monday, to consider the proposal for the establishment of a Liverpool University. A resolution, moved by Lord Derby, affirming that in the interests of higher education, and to carry out more effectually the objects of University College, a University should be established in the City, was unanimously adopted. The Lord Mayor, who presided, warmly supported the project, and was glad that the City Council had asked for powers to aid in carrying it out. The Bishop of Liverpool, who seconded the chief resolution, said that in his being asked to do so he felt that honour was done to the Church.

He repeated what he had often said before—that there was no division between true faith and true knowledge, that true faith prevented true knowledge from becoming sordid and material and proud-hearted, and that true knowledge prevented true faith from becoming superstitious and prejudicial. Two of the chief enemies which religion had to fear were ignorance and prejudice, and nothing was more likely to scotch, if not to kill, them both than such a University as they were proposing to establish. For himself, as a theologian, he was sorry that the queen of sciences, through the constitution of their University, could find no place within its walls, yet he knew that in the future, as in the past, the spirit of true religion would be found there—the spirit of reverence and humility and fearless love of truth, and the care for the higher human interests which had characterised the past history of University College and which had found expression in the remarkable Tropical School of Medicine of which they were all so justly proud. Standing as Liverpool did as a gate between the East and West, he believed they would find an increasing number of foreign students of all colours coming over here to study in their University, and Liverpool would add to its commodities that of learning.

Towards the Fund needed for the establishment of the University £80,000 is already subscribed, and it is estimated that the value of the property of University College, including land, buildings, and endowments is not less than half a million.

ON the invitation of the Manchester "Citizens' Committee for the Improvement of the Unwholesome Dwellings and Surroundings of the People," Mr. B. Seebohm Rowntree gave an address on Monday afternoon in the Mayor's parlour at the Town Hall, describing the method and results of the two years inquiry he had made at York, embodied in his book "Poverty: A Study of Town Life," recently noticed in these columns. In the course of his address Mr. Rowntree having referred to the precarious nature of the lives of the poor, as shown by the fact that one-fifth of the poverty was due to the death, illness, or old age of the chief wage-earner, said that more than half the poverty existed in cases where the wage-earner was in regular work, but his wages were too low to supply the necessities of mere physical efficiency. No unskilled labourer in York, with a moderate family, could indulge in any luxury (even a tramfare or the buying of a halfpenny paper) without limiting his diet below the amount required for the barest physical efficiency. Among the causes of preventable poverty were drink, gambling, and ignorant or careless housekeeping. These things were often, however, the direct outcome of the insanitary and joyless surroundings of the people. The overcrowding which was one of the effects of poverty was not merely the habit of the poor; it was their necessity. In conclusion Mr. Rowntree said:—

There is surely need for a greater concentration of thought by the nation upon the well-being of its people, for no civilisation can be sound or stable which has at its base this mass of stunted human life. However difficult the path of social progress may be, a way of advance will open out before patient and penetrating thought, inspired by a true human sympathy. The dark shadow of the Malthusian philosophy has passed away, and no view of the ultimate scheme of things would now be accepted under which multitudes of men and women are doomed by inevitable law to a struggle for existence so severe as necessarily to cripple or destroy the higher parts of their nature.

The Lord Mayor presided, and there was a large attendance of those interested in the social work of the city. Among those who took part in the proceedings were Mr. T. C. Horsfall, Professor Weiss and the Rev. Priestley Prime.

THE *Indian Messenger* in its New Year's number has the following note:—

We have been for the last few weeks publishing the news of the wide-spread sorrow evoked by the death of the late Rev. S. Fletcher Williams. The question has often naturally presented itself to our mind, what was the secret of his hold on the affection of the people? and we would request the attention of all engaged in mission work to this curious phenomenon. Mr. Williams lived in India only a little over two years and a-half, had no organisation of his own, started no philanthropic work, and was associated with a community which had no influential and interested connection. True, indeed, that he was a man of deep culture. But how many Christian missionaries of culture and scholarship have lived and died and have not been missed at their death. Whereas Mr. Williams after an unorganised ministry of two years and a-half is being mourned in the most distant parts of this vast country. The secret of it is that he not only lived in this country but felt with and for its people. His interest in the people was not merely that of proselytising, but his was a living, loving, throbbing sympathy with the joys and sorrows of the people, with their hopes and aspirations. He never stooped to tickle their vanity. He never hesitated to speak the unpleasant truth; but even when he chid them they knew that he was a sincere friend. He was full of the milk of human kindness; a broad, open-hearted, sympathetic, and respectful teacher. Such men alone can win affectionate confidence. And such men alone will make missions whether Christian or otherwise a success.

THE last of the present course of lectures on "Pioneers of Humanitarianism," arranged by the Humanitarian League, is to be given in the Council Room at Essex Hall on Tuesday evening, Feb. 4, at 8 o'clock. The subject is "Wagner," and the lecturer Mrs. Leighton Cleather. The chair is to be taken by Mr. J. Frederick Green.

POSTAL MISSION RELIGIOUS CONFERENCES.

SIR,—May I be allowed through your columns to remind the Postal Mission correspondents scattered over London, and other religious inquirers, of the Conferences held on the first Sunday of every month, at five o'clock, at College Chapel, Stepney Green, E.

The series of Conferences now going on are of unusual interest; they are being conducted by the Rev. George Critchley, B.A., late minister of Burnt Ash Congregational Church. Their purport will be best described in Mr. Critchley's own words:—

The three Conferences will be occupied with the consideration of the true meaning of the Mission of Jesus Christ, and what is needed to become genuine disciples.

Recent events in this country have shaken the faith of many in the practical and present day value of Christianity. This state of despair arises because of the confusion between the Christianity of Christ himself, and the strange transformations his ideas have undergone at the hands of his professed disciples. We need to come nearer the original to learn what true Christianity is, to note the difference between the Christ of the Gospels and the Christ of the Churches.

College Chapel is easily accessible by tram or omnibus from Aldgate or Whitechapel stations. Tea is provided for those from a distance who desire to remain to evening service, which is now conducted by the Rev. George Critchley.

FLORENCE HILL,
Hon. Secretary, Central Postal Mission and Unitarian Workers' Union.

A Dream of Realms Beyond Us. By Adair Welcker. (Cubery and Co., Mission-street, San Francisco.)

Certain Personal Matters. By H. G. Wells. 2s. (Fisher Unwin.)

The Medici and The Italian Renaissance. By Oliphant Smeaton, M.A. 3s. (T. and T. Clark.)

Unitarian World, Young Days, Cornhill, English Illustrated, Harper's, Crampton's, Monthly Review, Good Words, Sunday Magazine.

DR. WILLIAM SMYTH MEMORIAL FUND.—The Rev. C. J. Street acknowledges with thanks the sum of two guineas from Miss Rowland.

DR. C. P. TIELE.

READERS of this journal have already learned of the loss which befell all students of the history of religion by the death three weeks ago of the honoured leader of their science. On Saturday, Jan. 11, the sad news ran through Leiden that Dr. Cornelis Petrus Tiele had suddenly passed away. Since the decease of Professor Max Müller, the great Dutch scholar had easily held the foremost place.

Leiden was the city of his birth, and when he came back to it in 1873 to preside over the Remonstrant Seminary, he returned to the scenes of his boyhood. Born in 1830, trained chiefly at Amsterdam, first of all in the *Athenæum illustre*, and then in the Remonstrant Seminary, the young Tiele early showed gifts of no common order. He vowed himself to the Preacher's office in the little communion to which he was bound by hereditary ties, and which he served untiringly to the last. The Remonstrant congregations were few in number—in the middle of the century there were but a score—but they had great traditions alike of scholarship and liberty. To both of these Tiele was equally faithful. Where Jean Le Clerc and J. J. Wetztein had taught, he learned in their spirit the methods of historical study which he was to carry forward into fields almost wholly unexplored; and the love of freedom which had driven their predecessors out of the State Church only made him the more fearless in inquiry and resolute in prosecuting it to the end. His pupils have noted the influence upon him of the head of the Seminary, Des Amorie van der Hoeven; and he himself has referred sympathetically ("Elements of the Science of Religion," ii. 248) to one who was evidently the friend of his early manhood, "the distinguished Dutch poet-theologian, Abraham des Amorie van der Hoeven, jun."

It was characteristic of his versatility, as well as of his wide interest in literature, that his first publication (in 1852) was a novel. In 1853 he had finished his student's course, though he had only just begun his studies, and settled as pastor at Moordrecht, in South Holland. Two early essays belong to this period—*Specimen Theologicum continens annotatiam in locos nonnullos Evang. Joannei* (1853), and an investigation of "The Gospel of John considered as a Source for the Life of Jesus" (1855). In 1856 the young preacher was called to the Remonstrant Church at Rotterdam, where M. Albert Réville,* his senior by a few years, was pastor of the French Church. The two men, animated by common aims, though with differing gifts, were soon united by close friendship. Sermons, contributions to the religious journals, and even (in 1863) a volume of poems, came rapidly from Tiele's pen. He was feeling his way, experimenting in various directions, and taking his full share in the religious life of his people.

But he had already found his life-work. An enterprising publisher at Haarlem, who deserves high honour, conceived the idea of issuing a series of treatises on the great religions of the world. In 1862 the religion of Zoroaster was assigned to Tiele: two years later the task was accomplished. The materials for the study were then by no means so abundant as at present. Burnouf had laid the foundations for the interpretation of the Avesta; Westergaard at Copenhagen, Haug in Poona, Spiegel in Erlangen, were pushing the investigation forward, when the young Dutch scholar claimed and secured attention. Once fairly started, he proceeded with an industry that never tired. New languages had no difficulty for him. He could read the hieroglyphics in an Egyptian temple, or the cuneiform tablets from the mounds of Mesopotamia. Between 1869 and 1872 he produced the successive parts of his "Comparative History of the Egyptian and Mesopotamian Religions," the latter group including Babylonia and Assyria, Phœnicia and Israel. The treatment of the Hebrews was only a sketch, compared to the famous "Religion of Israel," in which Kuenen (in the same series as Tiele's "Zarathustra") was working out the historical results of the new criticism of the Pentateuch developed by Graf. But the method and spirit of the two scholars were remarkably akin. Here were the same unflinching devotion to facts, the same caution and sobriety of judgment, the same clearness of exposition. After the obscurities and exaggerations of Ewald, the works of the Dutch writers seemed full of light.

A closer association was to bring the two friends side by side for nearly twenty years. The Remonstrant Seminary was removed from Amsterdam to Leiden in 1873, and Tiele left his church in Rotterdam to become its head. His distinction as an orator was such that in 1874, on the tercentenary of the relief of the city after the famous siege, he was selected to deliver the festival address in St. Peter's Church before the King. Three years later, in 1877, a chair for the history of religions was founded in the University, and Tiele was chosen as its first occupant. His "Outlines of the History of Religion" had appeared a year before; the little volume was quickly translated into English and several other foreign languages (even Russian), and his place as a scholar of the front rank was assured. For yet a quarter of a century he pursued his ordered way. His article on "Religions" in the "Encyclopædia Britannica" (1886) made him better known in this country, while the publication of his Babylonio-Assyrian history, which began in the same year and was throughout founded on direct study of the cuneiform texts, showed that the wide range of his general knowledge, and the philosophical character of his thought, coexisted with laborious devotion to a highly specialised study, and an infinite capacity for taking pains. A decade later came the Gifford lectures at Edinburgh on the "Elements of the Science of Religion" in 1896 and 1898. His last years were occupied with a new edition of his "History of Religion," limited, however, to Egypt and the countries of Western Asia. The concluding portion, completed only last year, involved an entire reconstruction of his early treatise on Zoroastrianism, and terminated with the fall of the Persian power before Alexander the Great.

At the age of seventy, laden with honours alike by courts and by learned societies—Edinburgh and Dublin had followed the example of Bologna and conferred on him their honorary doctorate—he resigned his chair at the University (which he had thrice served as Rector), in obedience to State regulations which could not be set aside. Of the three men whose names were in every one's mouth at the Paris Congress of the History of Religions in September, 1900—Max Müller, Tiele, and Professor E. B. Tylor—the first had passed away before Tiele received the homage of a multitude of European scholars on Dec. 16, 1900. Now he, too, departs, happy in the possession of unabated powers, still full of interest in the work of religion. When I visited him in the summer of 1887, there was but one student in the Seminary, whose place was at a desk in his Principal's study. A few years after, a considerable movement took place among the Remonstrants. New congregations rapidly began to form, and the number of students increased to match. In December, 1896, Tiele and his accomplished wife paid us a memorable visit at Oxford; he looked with a certain envy at the stately building of Manchester College; some day, perhaps he hoped, the Remonstrants might be strong enough to rear their own home of learning at Leiden.

With the English Unitarians Tiele had a strong sympathy. He, too, belonged to a small communion, detached from the State Church, which had played no inconsiderable part in the history and theology of his people. He, too, was nurtured on traditions of freedom, and in our midst he felt himself at home. When he attended the Whitsuntide anniversaries in London in 1876, he dwelt on the similarity in his position and ours. "Both bodies," he said, "had suffered persecution and had been excluded from all offices in the State, but they had manfully stood to their posts, and now enjoyed religious liberty, and were spreading their principles more and more throughout their different countries. There were but few Remonstrants in name, but there were a great many in reality. They had no church, but churches; no test, no subscription. It was an inspiring thought," he added, "to know that the same work which was being done in Holland was being so manfully carried out in England—the work of spreading the religion of the Kingdom of God, which belonged to no nation or sect, but embraced all mankind." He greatly regretted that his duties at Leiden last summer prevented him from being present at the meeting of the International Council in which he took the liveliest interest. His admirable command of English had been partly gained by a careful study of our best orators. At one time it was his duty to lecture on rhetoric, and he steeped himself in the speeches of Burke. He was familiar with our literature, could quote our poets, and even perpetrate a pun. About all his work there was a delicate finish which indicated alike the thoroughness of the scholar and the fastidious taste of the artist. These qualities to some extent limited his production; his last book (in two small volumes) cost nine years of toil. He made no popular appeal on behalf of his science; he was content to trust to the slower process of laboriously digging out the facts. But the readers of the second volume of his "Elements of Religion" will soon discover that behind the somewhat austere methods of his scholarship lay a rich inner life of faith. He loved his studies, but he knew that there was a

* The distinguished Professor of the History of Religions in the Collège de France since the foundation of the chair a quarter of a century ago.

higher region than science, where the spirit lives in communion with its everlasting source. To this the lofty close of his Gifford lectures bore impressive witness:—

The more we study religion, the further we penetrate into its history, the better we understand the nature of its doctrines, so much the more clearly we shall see that it is entitled to precedence in our spiritual life, because the religious need is the mightiest, profoundest, and most overmastering of all. Let no dread of ecclesiastical ambition and social tyranny prevent us from recognising this, for they are powerless except when true religion languishes or slumbers. Once reawaken religion to full life and activity and their influence is gone. Will it now reawake?

Our brilliant nineteenth century has achieved wonders, but it has been disappointed in its expectation of such a reawakening. The waning century seems weary, and almost despairing. It sometimes speaks of the bankruptcy of science and the illusions of philosophy. There are even persons who, in their despair, are willing to be fettered anew with the shackles from which the courage and perseverance, the toil and strife, of saints and heroes have freed them. Others, however, are reluctant to throw away a single precious conquest of the century, or to give up the smallest fragment of their dearly-bought liberty; and they therefore decline to surrender to those who would deprive them of all these blessings. And others, again, are convinced by their study of religious life and of the laws which govern it that the substance of these conquests and the maintenance of that liberty can only be guaranteed provided they lead to a new manifestation of religious life. Our science cannot call forth such a manifestation, but we may pave the way for it by tracing the evolution of religion, explaining its essentials, and showing where its origin is to be sought for. Let it do its own duty in throwing light upon the part that religion has ever played in the history of mankind, and still plays in every human soul. And then, without preaching or special pleading, or apologetic argument, but solely by means of the actual facts it reveals, our beloved science will help to bring home to the restless spirits of our time the truth that there is no rest for them unless "they arise and go to their Father."

And now he, too, has heard the august summons at the voice of death. He, too, has arisen, and gone to his Father.

J. ESTLIN CARPENTER.

LITERATURE.

HARNACK'S "MONASTICISM AND CONFESSIONS OF ST. AUGUSTINE."*

THE most remarkable characteristic of Dr. Harnack as a historian is his command of two intellectual virtues which are not often united, accuracy of detail and breadth of view. His mastery of fact is like that of Cuvier, his power of generalisation like that of Lamarck. In his History of Dogma the texture of fact is woven very close, and it is only by dint of sustained study, with the help of his lucid introductory and recapitulatory chapters, that his great inductions can be worthily understood. But in his lectures it is otherwise. The lecturer does all the work, and asks of his auditor no more than a delighted attention. This method of progress, in which the conclusion looms visible from the outset, and facts have never to be sought, but always drop into place with punctilious Prussian discipline, is well suited to the indolent English reader. It is, therefore, rather strange that the first of these two lectures should have remained for twenty years untranslated. During that time some new light has been thrown upon the personality of St. Francis, and the origins of his order. If he were lecturing on this subject to-day, Dr. Harnack would doubtless modify one or two brief sentences in his eighth chapter. But they do not materially affect his conclusions. The idea of St. Francis as an Ultramontanist may provoke a smile, but what could better express the result of our new knowledge than this? (p. 96)—

We may say without exaggeration that he wished not to found a new order of monks but to revolutionise the world—to make the world a fair garden, colonised by men who follow Christ, who need nothing, in whose hearts is God.

After a few sections on pre-monastic tendencies towards monasticism, Dr. Harnack waives the question whether its actual forms were derived, in any degree, from the old Egyptian religion, and discovers its real genesis in the secularisation of the Church in the third century. In gaining the power of a state within a state, she inevitably compromised her moral and religious ideal. The ideal, nevertheless, lived on, and must needs attempt to realise itself. Such an attempt might be made in various ways: that form of effort which, despairing of the Church in the world, sought to live an ideal life outside the world, is the origin of monasticism. In the nature of things it was doomed to failure. Its logical extreme is individual asceticism, which is rather the negation than the perfection of life. An ideal of morality is necessarily a social ideal; society begets organisation; and the organisation of a religious society must either follow the normal development of its own ideas in its own environment—in other words, must approximate to that church against which it is logically a protest—or else must find some artificial means of stunting itself, and take refuge in stagnation. The former of these two modes of failure has befallen monasticism in the Western Church, the latter in the East. "Monasticism in the East maintained its independence at the cost of stagnation; monasticism in the West remained effectual at the cost of losing its essential principle." The true aim of the spiritual man in the presence of a degenerate church should be to refresh that church by a revival within it of the grand ideas and emotions which it has lost or obscured; and, failing that, his only course is to establish a new and purer church by its side.

The stagnation of Eastern asceticism has deprived it of history, in any effective sense of the word. It reached the point of being recognised by the Church as a higher ideal. To be a faithful servant of the secular church is good: to renounce the world, and live "in silent contemplation and blissful ignorance," is better. There it has remained. Its very success has made it barren. "To-day . . . . it remains essentially what it was in the days of the first Byzantine Emperors." This section ends with an interesting allusion to Tolstoy as one of the modern representatives of the spirit of Greek monasticism.

How utterly different has been the evolution of monasticism in the West! . . . . Monasticism there *made* history, secular and religious alike. . . . The foundation of the Benedictine Order in the sixth century, the Clunian Reform of the eleventh, the appearance of the Mendicant Orders in the thirteenth, the foundation of the Society of Jesus in the sixteenth, are the four great landmarks in the history of Western monasticism; but they are at the same time landmarks in the history of Western Catholicism.

The remainder of the lecture (pp. 64-116) is a vivid exposition of how monasticism, arising again and again to vindicate the spiritual ideal, was again and again itself secularised, and became the chief tool of Roman aggression. The Romanising of the Frankish Church was the effect of a bargain between Rome and the Benedictine Order. All other orders were suppressed, on condition that this order remained obedient to Rome. The Clunian ideal—"*Christian life* for the *whole* of Christendom"—was so interpreted by Hildebrand that the subjection of the world to the Church became a necessary pre-condition, and literally, therefore, a foremost aim. It becomes, in Dr. Harnack's pages, a clearly logical event that asceticism should beget Crusades. Then appears the lovely figure of St. Francis of Assisi, and we follow the terribly sad story of the degradation of the mendicant orders.

They became secularised as speedily as any other Order before them. The connection with the secular Church proved once again fatal to monasticism. That connection had been from the first extraordinarily close—Francis had been compelled to yield as if to a decree of Fate—and the ruin was all the more rapid (pp. 101, 102). . . .It was the Franciscans who, in the fourteenth century, discovered a scientific foundation for the Hohenstaufen theory of politics (p. 105). . . . In the fifteenth century a deathly stillness reigns in the Order, which is now in entire subjection to the Church (p. 106).

What new form of monasticism remained possible, the lecturer asks, after all these attempts? "It remained possible to find, instead of an ascetic union with ecclesiastical tendencies, a society that should pursue no other aim than to strengthen and extend the dominion of the Church. The glory of recognising this possibility, and of understanding the lessons of history, belongs to the Spaniard, Ignatius Loyola." But, as man conquers Nature by obeying her, so the Jesuit Order by serving the Church has obtained control of the Church. "While it has not seldom corrected the policy of the Popes in accordance with the programme of the Papacy, it to-day rules the Church by its peculiar Christianity, its fantastic and sensuous mode of worship, and its political morality." The last effect, then, of monasticism in the West, which began in a protest of the spirit against the secularisation of the Church, is to bind her more firmly in secular chains.

Throughout this sketch of the long tragedy of monastic history, Dr. Harnack dwells with loving reverence on the beauty of those ideals which monasticism is a false attempt to realise. But he ends by pointing to the message of Luther, which, though "soon falsified and tainted by the world," may even yet, when well inter-

* "Monasticism: its Ideals and History, and The Confessions of St. Augustine." Two Lectures by Adolf Harnack. Translated by E. E. Kellett, M.A., and F. H. Marseille, Ph.D., M.A. London: Williams and Norgate. 4s.

preted, amid "the strife of the creeds" be "a signal of peace."

The lecture on "The Confessions of St. Augustine" is shorter. It is delightful to read, but hardly lends itself to analysis or summary. Against a background of his times, rapidly sketched in, Dr. Harnack sets the picture which Augustine himself drew, "the portrait of a soul . . . the most exact portraiture of a distinct human personality, in his development from childhood to full age, with all his propensities, feelings, aims, mistakes." Those to whom the Confessions are unknown will do well to read this lecture, not as a substitute for Augustine, but as a pedagogue to lead them to him.

Our gratitude to the translators would be greater if the translation were better. This sentence on the first page, "The diversity of creeds among us is, in the last analysis, as much due to the difference of beliefs as to that of the ideals of life engendered by the belief," gives us the converse of what the original intends to say. And similar slips occur too often in the first essay. The second is much better done.

E. W. LUMMIS.

CHANNING ON FREE SPEECH IN WAR-TIME.

MANY writers and speakers have pointed out the parallels between the war in South Africa and the American War of Independence. But the later war between Great Britain and the United States in 1812-1814 is seldom referred to, and has, perhaps, been forgotten by "the man in the street." It arose at the time of the great struggle with Napoleon, during which England tried to prevent all trade with France, and Napoleon tried to prevent all trade with England. America at this time secured most of the carrying trade of Europe: England claimed the right of stopping American vessels to search for seamen of English birth Misunderstandings and jealousies increased, and the United States declared war against England. In this measure the majority of the American people supported their Government, but an earnest minority, especially among the people of New England, was steadfastly opposed. Dr. Channing, whose memory none will be likely to recall as that of a political parson or partisan, preached several times on the subject after the declaration of war; and in those sermons there are passages on Free Speech, to which it may be worth while now to call renewed attention. The reference to the Birmingham riot at the beginning of our "Provincial Letter" from the Midlands this week may be taken as the occasion for the following quotations. The passages will be found in Channing's Works in the first extract, under the heading, "Duties of Citizens in Times of Trial or Danger":—

"At the present time, it is particularly your duty to guard, with jealousy, the right of expressing with freedom your honest convictions respecting the measures of your rulers. Without this, the right of election is not worth possessing. If public abuses may not be exposed, their authors will never be driven from power. Freedom of opinion, of speech, and of the Press, is our most valuable privilege, the very soul of republican institutions, the safeguard of all other rights. We may learn its value if we reflect that there is nothing which tyrants so much dread. They anxiously fetter the Press; they scatter spies through society, that the murmurs, anguish, and indignation of their oppressed subjects may be smothered in their own breasts; that no generous sentiment may be nourished and sympathy and mutual confidence. Nothing awakens and improves men so much as free communication of thought and feelings. Nothing can give to public sentiment that correctness, which is essential to the prosperity of a commonwealth, but the free circulation of truth from the lips and pens of the wise and good. If such men abandon the right of free discussion; if, awed by threats, they suppress their convictions; if rulers succeed in silencing every voice but that which approves them; if nothing reaches the people but what will lend support to men in power—farewell to liberty. The form of a free government may remain, but the life, the soul, and substance is fled.

"If these remarks be just, nothing ought to excite greater indignation and alarm than the attempts that have lately been made to destroy the freedom of the Press. We have lived to hear the strange doctrine that to expose the measures of rulers is treason; and we have lived to see this doctrine carried into practice. We have seen a savage populace excited and let loose on men, whose crime consisted in bearing testimony against the present war; and let loose, not merely to waste their property, but to tear them from the refuge which the magistrates had afforded, and to shed their blood. In this and in other events there have been symptoms of a purpose to terrify into silence those who disapprove the calamitous war under which we suffer; to deprive us of the only method which is left of obtaining a wiser and better Government. The cry has been that war is declared and all opposition should therefore be hushed. A sentiment more unworthy of a free country can hardly be propagated. If this doctrine be admitted, rulers have only to declare war and they are screened at once from scrutiny. At the very time when they have armies at command, when their patronage is most extended and their power most formidable, not a word of warning, of censure, of alarm must be heard. The Press, which is to expose inferior abuses, must not utter one rebuke, one indignant complaint, although our best interests and most valued rights are put to hazard by an unnecessary war. Admit this doctrine, let rulers once know that by placing the country in a state of war they place themselves beyond the only power they dread—the power of free discussion—and we may expect war without end. Our peace and all our interests require that a different sentiment should prevail. We should teach our present and all future rulers that there is no measure for which they must render so solemn an account to their constituents as for a declaration of war; that no measure will be so freely, so fully discussed; and that no Administration can succeed in persuading this people to exhaust their treasure and blood in supporting war, unless it be palpably necessary and just. In war then, as in peace, assert the freedom of speech and of the Press. Cling to this as the bulwark of all your rights and privileges."

"But, my friends, I should not be faithful were I only to call you to hold fast this freedom. I would still more earnestly exhort you not to abuse it. Its abuse may be as fatal to our country as its relinquishment. If undirected, unrestrained by principle, the Press, instead of enlightening, depraves the public mind; and, by its licentiousness, forges chains for itself and for the community. The right of free discussion is not the right of uttering what we please. Let nothing be spoken or written but truth. The influence of the Press is exceedingly diminished by its gross and frequent misrepresentations. Each party listens with distrust to the statements of the other; and the consequence is, that the progress of truth is slow, and sometimes wholly obstructed. Whilst we encourage the free expression of opinion, let us unite in fixing the brand of infamy on falsehood and slander, wherever they originate, whatever be the cause they are designed to maintain."

. . . . .

"The sum of my remarks is this. It is your duty to hold fast and to assert with firmness those truths and principles on which the welfare of your country seems to depend; but do this with calmness, with a love of peace, without ill-will and revenge. Use every opportunity of allaying animosities. Discourage, in decided and open language, that rancour, malignity and unfeeling abuse which so often find their way into our public prints. Remember that in proportion as a people become enslaved to their passions they fall into the hands of the aspiring and unprincipled; and that a corrupt Government which has an interest in deceiving the people can desire nothing more favourable to their purpose than a frenzied state of the public mind."

FROM DENMARK.

SHORTLY after the opening of the Danish Parliament in October, 1901, the Church Minister (the Minister of State, who has the oversight of ecclesiastical affairs) brought in a Bill which, if passed into law, will form, as it would seem, the foundation of a church organisation independent of the State. The Bill proposes, amongst other changes, to pass some of the power and responsibilities in church affairs, which now rest solely with the Government and the Bishops appointed by it, on to the congregations, especially securing for them a certain influence on the calling of their ministers. The seven bishops, and more than 800 of the clergy of the Established Church (of whom there are about 1,200), sent in addresses to the Minister, requesting that a committee of clergy and laymen should be formed, thoroughly to examine and consider the question before the Bill should be passed through the Rigsdag. To this the Minister replied, that as the question had been open to discussion for more than fifty years, and had during that time been thoroughly examined and discussed by two great Committees, and as the present Bill, with a few alterations, was identical with a Bill which he himself, as a member of the Rigsdag, had brought in only a year ago, he thought that sufficient opportunity had been afforded for any one interested in the matter to express his views, and he therefore saw no reason for

retarding the passing of the Bill by the forming of a new Committee, unless the Rigsdag should so decide.

This is how the matter stands at present, the second reading of the Bill rapidly drawing near, and all proceedings in connection with it are being followed with intense interest by the whole nation, excepting perhaps that little fraction which is commonly termed "the upper ten thousand." Crowded meetings are held all over the country, many clergymen and the great majority of the laity expressing great sympathy with the proposed law—the Committee question being of only secondary interest.

How far the passing of the Bill may influence the position of the Danish Unitarians cannot be foretold, but that it would be a great step towards a broader and more liberal church organisation is a point upon which opponents, as well as adherents, agree.

It may, perhaps, be of interest to those who have shown a kind and generous sympathy for the Unitarian movement in Denmark to know that on several occasions, when Pastor Birkedal, the minister of the Free Church Association, has spoken at these meetings, advocating the right of all Christians, and amongst them the Unitarians, to form congregations within the National Church, he has been cordially cheered and applauded; and when, shortly before Christmas, he spoke at some public meetings, arranged by the most bigoted section in the Church to discuss religious questions with the labourers, the sympathy expressed by them—the labourers—with the religious views upheld by him was so warm that the Free Church Association decided to make arrangements for Mr. Birkedal to deliver some lectures at different labourers' association halls. Two lectures have now been given—(1) "The Christ of the Church and the real Christ," and (2) "Is Death the End?"—and, though the audience had to stand, about a thousand men and women listened silently and with great interest for one hour and a-half, and cheered the lecturer when he left the platform.

The lesson that may be drawn from these modest attempts is that there is in the great masses of the people a craving for religion, a longing for spiritual enlightenment, and that a great and blessed work is waiting for men who, like Mr. Birkedal, have the gift and the will to explain in simple words the teaching of the great prophets of humanity.

January, 1902. M. B. W.

FROM HUNGARY.

"A Kolozsvari Unitárius Kollegium irásban és képekben. Az uj Kollegium megnyitásának emlékére szerkesztette és kiadja: Dr. Boros György. ára 1 korona." Such is the title of a small quarto of eighty-four pages with a decorated paper cover, which bears, as will be seen, the name of our friend, Dr. George Boros of Kolozsvár, as author. It contains a brief history of the Unitarian College of that ancient town, and biographical notes concerning sixteen former leaders of the Unitarian Church of Transylvania, ranging from the first martyr bishop Francis Dávid (1510-1579) and his prince John Sigismund (1540-1571) to the late venerable Samuel Brassai (1800-1897). There are medallion portraits, including one of the present Bishop Ferencz, showing a great variety of faces, and some very noble ones, also pictures of the College and the adjoining church, showing both the former and the present College buildings, and of the banner presented to the College at the opening of the new buildings, Sept. 22, 1901.

With his book Dr. Boros sends us a letter in which he refers again to the great pleasure which the visit of Miss Tagart's English party gave to his people last year, and adds that its effect was not merely that of a private pleasure excursion, but touched deeper chords of sympathy in those who have passionate memories of the Hungarian struggle for freedom and the help and encouragement which England gave at that time. Dr. Boros expresses special gratitude to Mr. W. H. Shrubsole for what he has done since the return of the party, by public lectures and through the Press, to spread a knowledge of Hungary and the Hungarian people in this country, and to correct misrepresentations.

Thus in the *Echo* of Nov. 26 there was an article from Mr. Shrubsole's pen, controverting the mischievous statements of the *Quarterly Review* article of last October, to which Dr. Boros had already referred with indignation, and defending the loyalty of the Hungarian people to their "Apostolic King," from such unworthy attacks. Dr. Boros has reproduced Mr. Shrubsole's articles in Kolozsvár and Budapest papers, where they have been most heartily received; he also refers with pleasure to the resolutions of sympathy with Hungary passed at public meetings, and the response of their statesmen, as to which we have already published more than one note.

The South African war has naturally put a great strain on the sympathy of the Hungarian people for this country, and Dr. Boros refers to the recent reply of the Prime Minister to an interpellation on the subject of the purchase of horses in Hungary for the British Army, reminding his people of what they had owed to England in the past. He also quotes a leading article which appeared in the *Magyar News*, a Budapest daily paper, referring to Széll's reply, pointing out how they must still look to England as the friend of freedom, and how disastrous it would be to humanity if the power of England were broken.

In conclusion Dr. Boros speaks of the decided movement towards Liberalism in the Protestant churches of Hungary, so that a Budapest Protestant paper has recently asked what is to happen if all their best writers become Unitarians? And our correspondent adds: "The answer is not very difficult. We are going back to the original foundations, and let all dogmatic superstructures fall to the ground, and become one in love and sympathy and good works. We shall not trouble ourselves very much over the question whether there is any longer a true Calvinism, or whether perhaps all are indeed become Unitarians."

Life can never become a burden to those who, in all the freshness and enthusiasm of healthy thought, awaken each morning to look out upon another day, eager to know what new mystery it holds.—*Horatio W. Dresser.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

TEMPERANCE REFORM.

Sir,—Mr. Weeks, evidently not a Temperance reformer himself, appears as the champion of the old-fashioned medical practitioner who advises us to take a little wine for our stomach's sake. I am not sure, indeed, that he is not even the defender of the mysterious medicine-man, whose word is to be taken for law, and whose prescriptions are to be followed in blind faith. Let me tell him that the times are changed, and with them the ideal of the physician. The patient expects now to be made acquainted with the principals upon which he is being treated, and very properly declines to be kept in the dark and have no opinion of his own. The tyranny of a medical priesthood has prevailed too long, though its dangers are still imminent.

Surely such an advocate for freedom as Mr. Weeks will grant the right to choose or change one's medical man. A doctor is called in as a skilled expert to perform a certain service. If, in the course of his treatment, he shows himself and his remedies to be behind the times, the patient does well to let him see that the fact is noted and give a timely hint. If the doctor still persists in prescribing alcohol, *e.g.*, when the patient disbelieves in it and knows that the chief men in the faculty condemn its administration as unscientific, it would be the height of folly to continue a relationship which, above all things, demands mutual confidence. It is not asking a doctor "to sacrifice his liberty of thought and self-respect," when the patient expresses his determination to have a medical adviser whose counsel he can trust. It may be a suggestion to him to go back to his studies and bring himself up to date—as many medical men never do; or, if he has already weighed the arguments of his professional leaders and found them wanting, it is a friendly intimation of irreconcilable difference of opinion, in which case parting is best for both sides.

The patient may be quite wrong in his views, and Mr. Victor Horsley may be quite wrong too when he wholly excludes alcohol as a food and maintains that even in small doses it has an injurious effect on the brain; but, at any rate, the patient has a right to select his own medical adviser, and to dismiss him if he is dissatisfied, without being charged on the doctor's side with exercising "immoral pressure." Really, the man who pays the piper is entitled to call the tune. Is the medical man going to compel us to continue his services, whether we will or not; and if so, will he, for a pleasant change, refrain from sending in a portentous bill? The doctor who has got his *congé* from a Temperance reformer because he persists in prescribing alcohol will still find plenty of patients glad to take his whisky and wine remedies, whatever the *élite* of the faculty may say on their merits.

As for the Children's Act, I should have thought that anyone who loved the little ones and realised the enormity of causing one of them to offend, would have felt

that his duty was to keep a sharp look-out on the administration of the new Act and report flagrant breaches of the law at once to the proper quarter. The necessity for even doubtful cases being reported is evident when we find that there is as yet no clear definition of a "sealed vessel," and ingenious devices are being tried to evade the intention of the Legislature, as, *e.g.*, by lightly gumming a label across the cork. The sooner a test case is sent up to the High Courts the better, so that we may have an authoritative decision on this point.

But Mr. Weeks thinks "a gigantic evil" is involved in my suggestion that Temperance reformers should constitute themselves into members of "an informal Vigilance Committee" for the protection of the interests of the little ones. Let me tell him that every citizen is a trustee for the children of the community, and owes them protection and care. I did not suggest anything more than that we should all keep our eyes open, and have the courage to check illegality when we see it. This is scarcely to descend to "the tactics of the spy and the methods of the common informer."

But, as Mr. Weeks seems to dread the very name of a Vigilance Committee, I will tell him something more—that every citizen has a duty to his fellow-citizens in seeing that the laws made in the interests of the community are duly observed and properly administered. Here is the need for a *real* Vigilance Committee—not an informal one at all. We have no right to leave the work of civic guardianship entirely to the police. Without a strong body of public sentiment behind them, the police will lack the necessary stimulus to persevere in a duty often irksome and difficult. Nothing is more valuable in any large centre of population than a combination of the most public-spirited inhabitants as a Citizens' or Vigilance Committee, representing an organised expression of right sentiment. I have had the privilege of serving on several of such committees, and know from practical experience how much good has been done for the public interest which otherwise would have been impossible. It is not always an easy task to persevere in such civic duty, for there are usually plenty of people like Mr. Weeks to carp and cavil and cry out that the liberty of the subject is being interfered with. But "license they mean when they cry liberty," as old John Milton shrewdly said. Sobriety and freedom have their best chance when laws are wisely made and honestly administered; and he who tries to check disorder and excess is helping to preserve the boon of personal liberty for those good citizens who understand that they must give as well as take.

C. J. STREET.

Maythorn, Heaton, Bolton, Jan. 25.

A PARALLEL.

SIR,—Is the parallel suggested by your correspondent between Matt. xxvii. 52, 53 and *Hamlet* I. i. 113 *et seq.* more than Shakespeare's free treatment of the "strange and wonderful signs" recorded in North's "Plutarch" as preceding Cæsar's death? Turning to the tragedy of *Julius Cæsar*, produced the year before the appearance of *Hamlet* (vide Lee's "Life," pp. 211-221), we find among the warnings reported by Calphurnia:

> And graves have yawned, and yielded up their dead.—(II. ii. 18.)

This is the rumour echoed by "the immortal Dane" in the later play. But there is no mention of this in "Plutarch." The nearest approach to it seems to be that of "spirits running up and down in the night," which, however, Calphurnia expresses in the line:

> And ghosts did shriek and squeal about the streets.—(*Ibid.* I. 24.)

which, again, is echoed by the Dane. But for any closer parallel with the occurrence of Matt. xxvii. 52, 53 there is no authority in "Plutarch."

The idea of that occurrence, however, seems to have been a favourite theme with Shakespeare, and his use of it is by no means confined to portents. Thus, again, Hamlet:

> 'Tis now the very witching time of night
> When churchyards yawn. . .—(III. ii. 354.)

Again, Prospero:

> . . . graves at my command
> Have waked their sleepers, oped, and let them forth.—(*Tempest* V. i. 48.)

Again, Puck:

> Now it is the time of night
> That the graves all gaping wide,
> Every one lets forth his sprite,
> In the church-way paths to glide.—(*M. N. D.* V. i. 363.)

And—

> Yonder shines Aurora's harbinger;
> At whose appeal, ghosts, wandering here and there,
> Troop home to churchyards.—(*Ibid.* III. ii. 380.)

These are a few passages that occur to one at random, and several others might be quoted. Sir Walter Scott, in his essay on "The Supernatural in Fiction," notes some interesting parallels. But the question is how did this idea, which had such a hold on Shakespeare's fancy, take its rise? Was it widely prevalent in his time? Can it be traced in the Italian or other sources of our literature? Or, again, how far is Matt. xxvii. 52, 53 the localisation of a more general myth? The natural history of a superstition is always a fascinating subject, and some of your readers who are better informed will, doubtless, be able to throw light on these questions.

THOMAS J. HARDY.

42, Oxford-road, Gunnersbury, Jan. 25.

THE CHILDREN'S COLUMN.

A Legend.

THERE is a little verse in the Bible that says "this commandment have we, that he who loveth God, love his brother also." This means that if we really love God, who is our Father in Heaven, we must show our love to Him by loving and serving those with whom we live. The word "brother" that is used in the verse means not only our own brothers and sisters, but all our fellow-creatures. If we love people very much, we want to serve, that is, to help them; and if ever there should be, amongst our acquaintance or school-fellows, some that we do not love, and we try to help them, we find that before long we are beginning to love them too, so that loving and helping seem to go hand in hand.

Children, even quite little ones, often have a chance of serving someone. Perhaps it is only running with a message for father or mother, or minding baby for a few minutes; and if they try to serve in this way and are not cross and put out by being called from their play, it makes them feel happy and loving. They may not think very much about it, but they are really learning to love and serve God.

There is an old story told that explains very clearly what this verse means about loving one's brother as well as loving God. There were two men who lived long, long ago, so long ago that the tale told about them is called a *legend*—that means a story that is partly true and partly made up.

It is said that both were good and holy men, and that they both wished to spend their lives in loving and honouring God and in praising Him with all their hearts. They were called St. Cassian and St. Nicholas. Now St. Cassian thought he could best show his love to God by living alone, or with other holy men, and by spending all his days in praying and in singing hymns of praise. One day it seemed to him that God called him, and he went at once and stood before God in beautiful, spotless white garments. Then God said to him, "I have heard thy prayers and hymns that are offered to Me, but what doest thou for thy fellow-creatures?" And St. Cassian made no answer, because he did not know what to say. "Didst thou see nothing by the way?" asked the voice of God again. And St. Cassian answered that he had seen a peasant labouring with his cart, which had sunk in the mud of a deep lane. "And didst thou help him?" "No," said St. Cassian, "for I feared to soil my garments, and so to appear before Thee stained with mud."

St. Nicholas thought that he could serve God best by going about amongst his fellow-creatures, and by helping all he could wherever help was wanted. He, too, was called, and appeared before God in garments that were stained and splashed all over with mud. "And what didst thou see by the way?" he, too, was asked. He replied, "I saw a poor peasant in trouble, because his cart had stuck fast in deep mud." "What didst thou do?" said the voice of God. "What did I do," answered St. Nicholas, "I put my shoulder to the wheel and helped him out." "Blessed art thou, Nicholas, a thousand times blessed," said the voice of God, "for serving thy brother and so for serving Me."

So you see from this quaint old story that it is more pleasing to God when His children try to serve one another, than when they worship Him with prayers and hymns, and pass by one who needs their help, for fear that they may "soil their garments."

K. F. LAWFORD.

WE would call attention to the special service now being held in the Central Auction Room, Market-place, Horn-lane, Acton. The attendance last Sunday evening was most encouraging, and if our friends in the district will only rally round this movement, something permanent may be the result. Electric tram-cars from Shepherd's Bush and Ealing stop at Church-road, which is close to the Auction Room.

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ESTABLISHED 1842.

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LONDON, FEBRUARY 1, 1902.

CHURCH EXTENSION.

THE article on Church Extension by the President of the American Unitarian Association, passages of which we reprinted last week from the *Christian Register*, contains so much practical wisdom, which we should all be the better for considering and applying to the conditions of our work in this country, that we make no apology for returning to the subject here.

The resources of our Free Churches, both in men and in money, are not so great that we can afford to squander them in ill-advised and ill-directed efforts; but, on the other hand, the principles of our religious fellowship, the spiritual freedom of our churches, their openness to truth, the broad charity of their communion, our liberating, clear and searching interpretation of the Christian Gospel are, we are convinced, of such moment for the development of a true religious life in this country, that we cannot be indifferent to the spread of those principles and the wider extension of the influence of such churches as ours. We must desire to see more churches springing up, and gathering in the people, ministering to their deepest needs, and especially in the great centres of population, where no word of ours has yet been spoken, and where the forces which make for spiritual freedom, and a religious life, humane and practical, as it is understood by Unitarians, are either absent or sorely lacking the direction and the fresh inspiration, which the presence of a vigorous and earnest Free Church would give.

But those who are responsible for the direction of our Missionary Associations in different parts of the country know how easy it is, even with plenty of enthusiasm of a kind, to make a poor beginning in efforts of church extension, and how even after some years of prosperity in a new undertaking, one sometimes sees it collapse in some catastrophe or slowly die away for want of proper guidance and support. To all such we most earnestly commend Dr. ELIOT's advice, and the lessons of experience which he records.

The first essential for the work of healthy church building in any district is that there should be the right nucleus for the gathering of a religious society, and that those who are directing the effort should be quite clear as to what they mean in thus endeavouring to found a church.

The nucleus out of which a church can grow, with good prospect of vigorous life, must be at least a few reliable people, who have felt the need of such religious union, and are determined to devote themselves to its accomplishment.

Unless the nucleus is composed of persons who really desire to help bring in the Kingdom of God all our effort is in vain. Music and sensational oratory may attract a crowd, but nothing but religion will do the work of religion. To build a church we must begin with people who are interested in religion. Opposition to Orthodoxy will not make a church; intellectual curiosity will not make a church; the deep root must always be faith and hope and love.

But when in any district such a nucleus has been found, either as the result of the lectures of a Missionary Agent, or a group of neighbouring ministers, or through the silent influence of the Postal Mission, or the spontaneous appeal of a group of friends in some unshepherded place, there are two points to be specially borne in mind.

In undertaking anywhere to establish a church, poor or intermittent efforts are worse than useless. The first steps must be vigorously taken, and with the best strength of the churches of that district brought to bear upon the new point of departure, so that those whom it is sought to influence may feel that it is a body with sufficient resource and with clear and steadfast purpose that is undertaking this work, and may realise that it is a movement of genuine power into which they are to be drawn. So Dr. ELIOT says :—

> It is insufficient to place a minister in charge of a new movement, and leave him to his own devices. It is always best to enlist in behalf of the new organisation the sympathy and goodwill and eloquent message of the leaders of our body.

At the same time it is of great importance that as soon as possible a thoroughly capable and reliable minister should be devoted to the care of the new church, and we are convinced that it is a wise policy for any Association of limited resources to concentrate its efforts on the establishment of one new church at a time, if it cannot secure abundant means and thoroughly efficient ministerial service for more than one. It is a wrong done to those who are invited into the new fellowship, if, in the desire to cover more ground and multiply numbers, only a spasmodic effort is made, and with insufficient means, and then the beginnings of a church are left to the chance ministrations of incapable men.

The second point to be noted is, that even when a new church seems thoroughly established, and is in charge of a capable minister, the duties towards it of the District Association and the neighbouring churches are by no means at an end. Too many disasters in the past have been due to the idea that such was the case, and that the new church was best left to go its own way. Frequent intercourse with members of the older churches of the district, to strengthen the feeling of a larger life shared with others, the frequent presence of trusted leaders, both laymen and ministers, in the intimate counsels of the church and at the time of its important festivals, would often help to overcome difficulties or prevent their occurrence, where neglect of such efforts of sympathy and helpfulness has led in the past to bitter disappointments and failure.

These are matters of the utmost consequence to all who have the welfare of our churches at heart, and we are grateful to Dr. ELIOT for having made so clear and forcible a statement of the principles that should direct our work

DRIFTING AND NATIONAL EFFICIENCY.

IT is possible for a whole community of men to lose its alertness, to grow content with its inherited prosperity, to be over-confident in its traditional security, and to trust too implicitly in the "long-suffering star" of its good fortune. While it is drifting the face of the world has changed, and it awakens to find itself face to face with problems it only dimly understands, and dangers it ought to have foreseen. To judge from many signs, the tone of our daily Press, the speeches of many prominent public men, and the slackening hold of the democracy upon many of its familiar habits of thought, a consciousness of this kind is filling the national mind just now. We have been drifting in Education. We have allowed a great drift of population to take place into the industrial centres without any serious effort to understand the new problems, physical, intellectual, and spiritual of city life. There is a growing suspicion that some of the departments of State are bound by ancient tradition, and have become ineffective for the purposes of modern democratic government. And so the cry on every side is for greater efficiency—efficiency of hand, and brain, and organisation. We are looking for this efficiency chiefly in two directions. We expect to work out our democratic salvation, firstly, by the wider diffusion of scientific knowledge and technical skill, and, secondly, by the adoption of sounder and smarter business methods. We have much lee-way to make up in both these directions; but there is a more essential kind of

efficiency about which our modern prophets speak very little. They appeal to the prudence of our people; they do not appeal to their faith. They fail to remind us, perhaps because they hardly perceive it themselves, that there is a moral and spiritual drift which needs to be arrested. The character and soul of the people must also be made more efficient for the tasks which are already at our doors.

It is true that a great industrial democracy needs to cultivate alertness of mind and smartness of method. Its success depends in large measure upon its eagerness to go on learning and to apply its knowledge in the best and most practical way. It may also require some reorganisation of its machinery of government. An effective check upon the slow wastefulness of officialdom, a War Office and an army run upon business lines are necessary elements in a policy of national efficiency. But in these things alone there is neither safety nor happiness nor progress. To trust in them would show a very imperfect idea of the meaning of national life and the scope of national duty. Long ago at a time of political drifting and overweening confidence in human cleverness a great prophet of antiquity had the courage to remind his people that they must seek for efficiency first of all in deeper trust in the righteousness of GOD and the spiritual powers of the human soul. Is there no clear-eyed prophet to speak the same word to us to-day? For lack of vision the people perish. "In quietness and confidence shall be your strength."

There are many teachers not without influence who omit all reference to religion as unpractical in political discussion. They try to regulate national life by physical and economic laws alone. It is perhaps worth while to ask ourselves what would be the result if such an attempt were to succeed, if the great ideals and religious enthusiasms of the past were to be quietly dropped as unsuited for this age of scientific knowledge and technical skill? We should have a people alert, irritable, nervous, keen to outwit its neighbours, with a mind as hard and bright as steel, but a heart like lead, with all the wonder and mystery gone from its life, a mass of atoms held together by the accident of locality and the necessities of the struggle, to whom social service and sacrifice and all "the mighty hopes that make us men" have become the dream-fancies of a dead world. We need not fear that any such arctic night of the soul will ever really overtake us. It is beyond the wit or power of man either to argue or to organise us out of religion. But there are times when its glow grows chill in the heart, and men hear almost unmoved the light scoff and the idle jest at the expense of ideals of life and duty, which once would have stirred the deepest feelings of their souls. If we can listen without any sense of outraged reverence to the fashionable sneer at magnanimity, or humanitarian feeling, or the duty of the strong to the weak, at pity, and sacrifice for ideal causes of liberty and justice, and the certainty of judgment to come, it does not show that, like sensible people, we have recovered from our delusions, and should calmly acquiesce in life becoming more commercial and prosaic in its standards. It is a symptom of spiritual degeneration. We are being carried along in a fatal moral drift. And this drift can only be arrested by one thing, not by our own commonsense and cleverness, but by renewed efficiency of character and soul. To command efficiency of this kind is indeed beyond our power; but we may do something more than wait with folded hands for the pentecostal outpouring of the Spirit. We may watch with a keen eye against any coldness of heart or slackness of conscience or the stealthy growth of cynical habits of thought and speech in ourselves. In quietness and confidence we can sink deeper into the divine laws of personal and social life. Then as the fire burns inwardly we shall learn to speak with our tongue, with the spiritual conviction which passes like the leaping of flame from heart to heart. Men will be thrilled anew by the divine mystery of a nation's life. They will know, and the knowledge possessing and filling their souls with its gladness will be like the advent of spring with its miracle of sunshine and flowers, that apart from worship and reverence and self-control and the quenchless desire of truth and justice and freedom, there is no enduring national strength, there can be no efficiency for us as a people.

By the soul
Only, the Nations shall be great and free.

W. H. D.

THE BRAHMO SOMAJ.

SEVENTY-SECOND ANNIVERSARY.

THE custom has been established among our Indian brethren of the Brahmo Somaj, to celebrate the foundation of their Society on Jan. 23, which is the day on which the first building devoted to Theistic worship in Calcutta was opened, in the year 1830, although, on the initiative of Rammohun Roy, regular meetings for worship had been held since August, 1828. The building dedicated in 1830 to the uses of the Brahmo Somaj was held on a Trust, the terms of which very clearly express the spirit of Rammohun Roy's teaching, and the religious principles of that reform movement of which he is rightly honoured as the founder. Thus it is declared that the building is to be held,

For the worship and adoration of the Eternal, Unsearchable, and Immutable Being, who is the Author and Preserver of the Universe, but not under, or by any other name, designation, or title, peculiarly used for, and applied to, any particular Being or Beings, by any man, or set of men, whatsoever;

And in a further clause it is declared,

That, in conducting the said worship or adoration, no object, animate or inanimate, that has been, or is, or shall hereafter become, or be recognised, as an object of worship, by any man, or set of men, shall be reviled, or slightingly or contemptuously spoken of, or alluded to, either in preaching, praying, or in the hymns, or other mode of worship that may be delivered, or used in the said messuage or building;

And that no sermon, preaching, discourse, prayer, or hymn be delivered, made or used in such worship, but such as have a tendency to the promotion of the contemplation of the Author and Preserver of the Universe, to the promotion of charity, morality, piety, benevolence, virtue, and the strengthening the bonds of union between men of all religious persuasions and creeds.

While, therefore, the old idolatries are finally abandoned, and the fundamental truth of a pure Theism clearly stated, the principle of charity, and sympathy for all holders of other forms of faith, is no less clearly laid down.

The Rajah did not enjoy the worship in the new building for many months, for it was in November of the same year that he left home for England, never to return, and in September, 1833, he died at Bristol.

Thus it is the seventy-second anniversary of the Brahmo Somaj that was celebrated this year. The programme of celebrations arranged by the Sadharan Brahmo Somaj in Calcutta extends from Jan. 14 to 27, the anniversary of the Calcutta congregation being specially commemorated on Thursday, the 23rd.

For some years this anniversary has been observed by the little group of Brahmo students at Cambridge, but this year advantage was taken of the presence in this country of Professor J. C. Bose, M.A., D.Sc., of the Presidency College, Calcutta, to hold the celebration in London. Dr. Bose, who came over at the time of the Paris Exhibition, commissioned by the Indian Government, and is now carrying out some abstruse scientific investigations at the Royal Institution, is residing with Mrs. Bose at Ealing, and at their house the anniversary celebration took place on Friday, Jan. 24. Nearly twenty Brahmos, who are studying in London or at Cambridge, and a few English guests were present.

At the request of Dr. Bose the Rev. V. D. Davis first offered prayer, and an address was then given by the Rev. W. COPELAND BOWIE, who dwelt on the close sympathies which unite the members of the Brahmo Somaj and the Unitarians of England, which had been strengthened by the visits to India of the Revs. J. T. Sunderland and J. Harwood, and especially of the late S. Fletcher Williams. Messrs. B. C. Ghose, B. C. Chatterjea, A. Dutt, and Dr. Bose himself also spoke, and Mr. Ion Pritchard, who referred to Mr. Fletcher Williams as having consecrated the goodwill, which unites our two communities, by his life and by his death. Mr. Ghose began by thanking Mr. Bowie for his beautiful and brotherly address, and declared that in the Brahmo Somaj there was the potentiality of India's deliverance. It maintained the ideal of human brotherhood, entirely separate from the system of caste. The doctrines of the Somaj commanded the respect of all enlightened Indians, but intellectual conviction was too often sacrificed to custom, and the Somaj had a hard up-hill fight.

On the motion of Mr. GHOSE a resolution was subsequently passed expressing

deep regret for the loss India has sustained in the death of Mr. Fletcher Williams, and of sympathy with the B. and F.U.A., whose representative he was.

A cordial vote of thanks to Dr. and Mrs. Bose for their hospitable entertainment was also passed, and at the conclusion of the meeting the company adjourned for tea.

ULLET-ROAD CHURCH, LIVERPOOL.

THE church hall and cloisters which have been added to the Ullet-road Church, in Sefton Park, Liverpool, and are erected as a memorial to the Rev. John Brunner and Sir Henry Tate, Bart., were formally presented to the congregation last Saturday evening by the donors, Sir John T. Brunner, Bart., M.P., and Mr. Henry Tate. Ullet-road Church was opened on June 18, 1899, and now the whole group of buildings is complete. They form three sides of a quadrangle, open on the south to Ullet-road and the Park, and the space enclosed is to be laid out with grass and gravelled walks, with a raised terrace round the sides and a sundial in the centre.

The church itself and the new church hall form two sides of the quadrangle, which are united by the cloisters, from which access is also gained to the council-room or library and the vestries. In the cloisters have been placed the monuments from Renshaw-street Chapel of former members of the congregation, including those to William Roscoe, Blanco White, Christopher Rawdon, William Rathbone, George Holt, Henry Arthur Bright, Charles Booth, and Charles Holland.

The interior of the church hall, which is of stone, is panelled in oak up to a height of about eight feet, and has an open roof of massive oak. The library has been furnished and decorated as a further special gift by Sir John Brunner. The oak book-cases and panellings are surmounted by a decorated frieze, above which the curved ceiling, divided into three bays by oak principals, has been painted in fresco by Mr. Gerald Moira, of the South Kensington School of Art. For the following description of this beautiful piece of allegorical painting, as for other particulars of the work, we are indebted to the *Liverpool Daily Post*. The painting on the library ceiling represents an allegory. The Earth in various characteristic features of its purpose is broadly treated. Rising above the Earth a grand figure of Time is seen (above the fireplace) raising into the air a woman, Truth, and rescuing her from the attacks of Ignorance, Envy, Superstition, and Jealousy, represented by four figures occupying four corners of the fresco. All round (right and left of Time, and the whole side opposite) are seen the figures of the greatest representatives of humanity, in all departments of human activity, irrespective of creed and country, who stand, looking in wonder upon the triumph of Truth by the action of Time, a triumph for which, in their own days, they have laboured, but which they had not lived to see—David, Aristotle, Plato, Homer, Dante, Faraday, Milton, Shakespeare, and many others all exultant and united in the triumph of Truth. A fresco, to occupy the end of the room, will also be of an allegorical character, but it is not yet begun. Mr. Moira has also decorated the ceiling of the vestry, which is of peculiar shape, and is divided into four triangular spaces occupied by four pictures, representing Justice, Temperance, Prudence, and Charity. Underneath, above the fireplace, is a picture of the Sun rising above the horizon, the sea and clouds being treated conventionally but with striking effect. Over the first-mentioned picture is the text:—"Then shall Thy light break forth as the morning."

At the presentation ceremony on Saturday evening the chair was taken by Mr. HENRY JEVONS, and among those on the platform were Sir John and Lady Brunner, Mr. and Mrs. Henry Tate, Alderman W. B. Bowring, Mr. Robert D. Holt, Mr. Richard D. Holt, and the Rev. L. de Beaumont Klein. Letters regretting absence were received from Mr. William Rathbone and the Rev. R. A. Armstrong.

Sir JOHN BRUNNER, in making the presentation, said that they were met to celebrate the completion of that beautiful hall, which they had looked forward to for nearly three years. Two and a-half years ago the congregation occupied their beautiful church, and it was since then that his old friend, Mr. Henry Tate, agreed with him that they should share together the making of Mr. Worthington's plans complete. It had been a labour of love from the beginning, and he hoped the congregation's pleasure in receiving the buildings was as great as the donors' pleasure in giving them. What the good people who were old when he was young would say if they could see that congregation in its new home he dared not venture to think, but the time had gone by when Unitarians should always be housed in barns. He felt a reverence for the old chapels, but he was pleased to think that the Ullet-road congregation would be surrounded with beauty in exact sympathy and consonance with the teaching of their minister, Dr. Klein. Sir John then recalled the memory of his father and of Sir Henry Tate, who had always been to him an extremely kind friend over a period of nearly half a century. In conclusion, he said that with a heart full of kindness and good-will he presented those buildings to the congregation, which his friend and himself had endeavoured to make as beautiful as skill and care could make them.

Mr. HENRY TATE expressed his great pleasure in being associated with Sir John Brunner in that gift. With such buildings Ullet-road Church had a great future, and by their use they would be able to retain more of the young members, and would not, as in the past, see them slipping away. He trusted that the congregation's prospects would be brighter, and that Unitarianism would more than hold its own in Liverpool. The building of the Church Hall had given him the opportunity of erecting his share to the memory of his father, whose life and work, especially among Unitarians, was still fresh. This seemed to him the most fitting memorial he could have erected of his father.

The CHAIRMAN moved that the warmest thanks of the congregation be tendered to the donors for the generous gifts, which would be of most valuable assistance to the congregation in the accomplishment of its work. He spoke of the generosity and very kind feelings which had prompted the gifts. The new buildings brought new responsibilities, and he trusted use would be made of them by increased attendance and increased diligence in the Sunday-school. The donors had set a great example in the beautiful buildings they had erected. He hoped it would elevate the taste of the city and neighbourhood.

The Rev. Dr. KLEIN seconded the resolution, and the Revs. W. J. Jupp, T. Lloyd Jones, and H. Enfield Dowson, added their congratulations.

On the motion of Mr. CHARLES W. JONES, seconded by Mr. R. D. HOLT, thanks were accorded to the architects, Messrs. Thomas Worthington and Son, and to the artist, Mr. Gerald Moira, for his work of decoration.

HIGHGATE UNITARIAN CHURCH.

WELCOME TO THE REV. R. H. GREAVES.

FOR nearly three years, since the death of the Rev. Robert Spears, the Highgate Church, of which he was founder, has been without a settled minister; for the hope that the Rev. J. T. Sunderland might have remained in this country was disappointed, and other efforts of the congregation to secure what they wanted also failed. But throughout this long unsettled period they have held together, and the work of the church and school has been faithfully carried on, and that wider public work, which they do through their Free Library and as a centre for University Extension lectures.

Last Saturday their new minister, the Rev. R. H. Greaves, at one time a Methodist minister—an Englishman who had been for some years in the States, and latterly as Unitarian minister at Troy, N.Y.—received a very cordial welcome from the congregation and a large gathering of friends belonging to other London churches.

In the afternoon a service of Induction was held, the first part of which was conducted by the Rev. V. D. Davis, after which a charge to the congregation was given by the Rev. W. G. Tarrant, and a charge to the minister by the Rev. J. Estlin Carpenter. Mr. F. Withall then extended a welcome to Mr. Greaves on behalf of the congregation, to which he responded, and after the last hymn pronounced the benediction.

Mr. TARRANT, in his charge, referred to the steadfastness of the congregation in their period of unsettlement, as testimony to the devoted love with which the personal influence of their late minister had inspired them, his best memorial as preacher and pastor. He then spoke of the life of the church, in which all must have a part, and of the deep significance and great opportunity of united worship, in which the life of the people must kindle power in the preacher's word.

Mr. CARPENTER'S charge was based on the words, "I am come that men may have life, and may have it abundantly," words to which, since the time of Jesus, the Church had borne unceasing witness, and to which the disciple must always aspire. The great joy of this new life, he said, they must seek to kindle in other hearts—the great joy of life in God, called to eternal fellowship with His goodness and love, and, even through our poor efforts, to be fellow-workers with Him. Towards that great end the minister's efforts must be directed, and as

life cannot exist without forms he must be a servant of truth, and see that the forms it takes are noble and fitting. As the preacher had life in himself, he would be able to impart it to others and give it clear expression.

In response to Mr. Withall's words of welcome, Mr. GREAVES said that it was nearly fifteen years since, with fear and trembling, he had begun in Yorkshire to preach what he then felt to be the Gospel; and since then he had preached in many places in the North of England, in Canada, and the United States, but nowhere had he felt that depth of help and strength and inspiration from the people as he felt when he first came within those walls. That was what drew him to them—and the knowledge of their many beneficent activities and their desire for work. His prayer was that they might be knit together in the love of God, and might work together in the same spirit as fired the heart of Jesus Christ.

The church was well filled at the service, the choir was largely augmented, and Mr. John Harrison presided at the organ. At the conclusion of the service tea was served in the schoolroom, and a public meeting was subsequently held in the church.

Mr. F. WITHALL presided, and Mr. H. J. S. Cooper, the secretary, announced a large number of letters of regret for absence from a number of ministers of other churches in the neighbourhood and other friends, including the Rev. Alexander Gordon, who had hoped to be present, Miss Marian Pritchard, and the Rev. T. E. M. Edwards.

The speakers who joined in offering a most cordial welcome to Mr. and Mrs. Greaves included Sir E. Durning-Lawrence, Bart., M.P.; Mr. W. Blake Odgers, K.C., President of the B. and F.U.A.; Mr. John Harrison, President of the Provincial Assembly; Mr. Hahnemann Epps, representing the L.D.U.S.; Mr. Ion Pritchard, Hon. Sec. of the S.S.A.; Mr. Anthony Mundella, a representative of the London School Board for that district; the Revs. F. K. Freeston and W. Copeland-Bowie, and Mr. H. G. Chancellor, who spoke on behalf of the congregation.

The Rev. R. H. GREAVES, in responding to the many words of welcome, said he was glad to be back in Old England again, the country of his boyhood; after eight years' absence he returned to England, which he felt to be the true home of freedom and democracy. In coming to London he felt that he was closely surrounded by brother ministers, for at Troy his nearest ministerial neighbour was eight miles away in Albany, and the next 15 or 16 miles away, and the next 60 miles, so that it had been a very isolated life, from which it was necessary to go up to the annual gatherings at Boston to get warm. Many reasons made him glad to be back in England, and one was that he thought they were more truly democratic in their church work than in America, and it would not be thought unseemly for him as minister of that church to throw himself into work in the slums. Then he thought English Unitarians wanted more men, and more men who had come out from other churches, who knew the need for more of the missionary spirit, to help others to the new light. In all churches now they were laying stress on life as the chief thing, but in the orthodox churches they added "The life is Jesus Christ." They, for their part, said the life was the indwelling Spirit of God. Orthodoxy was the Kindergarten school in which men were trained for the better light of Unitarianism, and there might well be a broader and a brighter light beyond, for they did not claim to know all the truth. Truth was living and increasingly manifested in the hearts of men. Unitarianism meant Unsectarianism; that was the stand they would take. He should tell them what he believed to be true, and they must test the truth, and be true to their own convictions. He told how last October, at the Saratoga Conference, he had met the Revs. J. T. Sunderland and William Lloyd, who, when they heard he was coming to Highgate, congratulated him and sent affectionate messages to the congregation. As to the work of the church, in that he should be with them with all his heart, and if, as one of the speakers had suggested, they were going to join together and push him on, they must be sure to push up-hill and not down, for he was ready for an arduous ascent; and he prayed that the Divine blessing might be with them in all they undertook together.

SHIBBOLETHS.

BY THE REV. ROBERT COLLYER.

[MR. COLLYER'S many friends in this country will be glad to see the following passages, of special personal interest, taken from a sermon on "Shibboleths," which appeared in the *Messiah Pulpit* of New York (Vol. VI., No. 2, Oct. 11). The text is from Judges xii. 6: "They said unto him, Say now Shibboleth; and he said Sibboleth, for he could not pronounce it right. Then they took him, and slew him," and after telling the grim old story, Mr. Collyer speaks of the happier temper which has come over the religious life of the different churches in his own life-time, in which a Shibboleth is no longer allowed to make separations and enmity as of old.]

I have thought the story may point toward the truth we may well lay to our hearts—the truth of the worth for us all of the essence as it may stand in contrast to the accent; and the need there is, instant and imperious, that we shall stand free, so far as we may, toward the bondage of the letter which killeth, and cleave to the spirit which giveth life, and so make good in both the words of the Master, that we shall worship the Father in the spirit and in truth, for he seeketh such to worship him.

For we may well be glad for the greater heart and wider vision in so many who differ from us in doctrine or dogma, so wonderful to me and so welcome, as I look backward through the fifty-two years, all told, since I began to say some word from a pulpit, and forty-two since I was taken into this brotherhood, a man then without a church or fellowship.

And I do not remember when this thought—no, I will say this conviction—has come home to me quite so sweetly as when our dear Father Furness touched some memories of what he had lived to witness, as we sat together in the week before he was translated so that he should not see death. It was just a song of thanksgiving that he should have lived to see so great a change in the spirit of the brotherhood toward himself in the seventy-two years of his ministry.

He told me, among many things, of a Sunday morning not long after he was installed, when, on his way to his small chapel, he met the most eminent doctor in the town of the old divinity, who was also on his way to his own church. They were both in their official gowns and bands, as was the custom then; and the young heretic, as they met, made his best bow, and said, "Good morning, Sir." But there was no answer. The old gentleman glared at him in silence, and marched right on in a vast disdain; while I may say, what my dear father in the faith did not say, that there was no minister in the great sister city who would not have been glad to clasp his hand and greet him as we went home from the church on the Sunday morning, and no man more surely than the Bishop of the old Catholic Church.

May I mention also my own welcome three years ago in the summer in my mother land, and in the church, which could find no room for me over forty years ago because I could not say her Shibboleth?

I have always loved the old mother, and have never seen the day when I wanted to follow the example of the woman in Brighton, over the sea, who, after hearing a sermon against the Quakers, broke the windows of their meeting-house with her Bible as she went home. I love the old mother, and suspect I should not be here this morning but for her nursing. Yet in all the years when I have visited my old home, seven times all told, until that summer, her doors were closed against me, or, rather, the entrance to her pulpits, because I could not say her Shibboleth.

Well, there were three Methodist churches in which I would have loved best of all to be heard—the church where I tried to preach the first time, that in which I preached for the last time before I came away, and the small chapel in the hamlet where I was raised, where my folk are still held in remembrance. I told no soul over there of my longing, and I could not beg such a boon; but you may imagine my delight when they invited me most warmly to preach in each of those churches, and would not hear me when, like a maiden when her lover proposes, I fought a little shy, while I meant of course to accept, and raised the objection that I was a Unitarian. They whistled my objections down the wind. In so far as I was concerned, they had buried Shibboleth and Sibboleth together in a level grave So I said, "All right," and preached for them. Nor could I have found a warmer welcome in Boston or Chicago, and that exhausts my comparisons.

I was also the guest of the minister who had the charge of the district—a very noble preacher. I heard him twice, and told him I could only object to one word he said. It was God *behind* humanity, but I would have said God *within* humanity; and he answered, "Yours is the better statement, and I will adopt it for mine." We communed together on those three days like own brothers; and I remembered what Eliot, the apostle to the Indians, said when the priest from Canada was his guest through one winter, that it was delightful to find how much truth of God they held in common.

2. And these are instances of the truth I would touch—that Shibboleth and Sibboleth are by no means what they were, within my memory, as within the memory also of my dear old father in this faith. The cleavage is closing slowly, but surely, as this great century opens. Yet I know, as you know, that Shibboleth and Sibboleth still have the power to work a great deal of mischief, while I love to believe that the spirit is slowly winning its way against the letter, and the essence against the accent.

A wise man says, "The division between the sects in religion would never be so wide, were it not for the mistake that God is better pleased with our opinions than our practices"; and, when some one told Wesley that his nephew and namesake had changed his religion and become a Romanist, he answered, "No, he has only changed his opinions, because religion lies in the heart and life devoted to the service of God, and the mind that was in Christ Jesus, enabling us to walk as he walked."

May I say again that, when I bring Shibboleth and Sibboleth home to my own heart and life, I find no way open to me if I would be a man, let alone a Christian man, but just to say with the great apostle, "By one spirit we are all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free"? For I have to remember that my dear old mother was a Baptist. She could not belong anywhere else, to save her soul alive; and the church she loved was not a prison to her fine sunny heart, but a home. I was baptised into the Episcopal Church, and so she has a lien on me I cannot and will not deny. I was standing by the old fane on my last visit, and saw my father and mother come with me to the font, through the mists of the seventy-four years; and I am not going back on my baptism. I tell our good Bishop Potter I am a birthright member there, and he cannot help himself; and he says he would not if he could.

I was taught in an old-fashioned orthodox Sunday-school through some ten years: it was the only divinity school I ever had the opportunity to attend; and I cannot measure the worth of that teaching in the ministry you know of. I was a Methodist through eleven years; and she was my nursing mother, as I have said, and nursed we well. She took to spanking me when I would not say her Shibboleth, and small blame to her, as the question stood then; but she was my nursing mother all the same, and in those things I must steer by the heart, not by the head.

Some of my kith and kin are in the Episcopal Church, my brother's family in France go to the old Huguenot church, while dear friends in our Greater New York and in this land far and wide are in all the communions you can easily name; and so I cannot say I am all right, while they are all wrong, or walk into any kingdom of heaven here or hereafter, and claim a front seat, while they must take a back seat somewhere near the door. I love to remember what my dear old mother said when she heard me preach the first time in our great Unitarian church in Leeds, thirty-seven years ago. She sat there, very proud of her son; but, as we walked home arm-in-arm, she said, "My lad, I am not sure that I understood thy sermon, and, if I had understood thee, maybe I could not believe the doctrine." But then she gave my arm a sweet pressure, and said, "Be sure, all the same, I believe in thee, my lad." And I said, "Mother, that is enough for me to know that you believe in me."

All those years ago I believed very much as they do now in the old fellowship. I believed then in the Trinity. I believe now in the unity of God. I believed then in the equality of Jesus with the Father. I believe now in his identity with the Father, so far as our human nature can be one with the divine. I think I always believed that more would find their way into the blessed life than they were quite ready to admit by the standards, and I never had the heart to preach to any purpose about the everlasting burning in hell; while I believe now, that every soul God has sent or will send into this world will find its way home at last, and be at rest.

Now I did not try to believe these heresies, as some call them, any more than I tried to grow to my stature and my manhood. The trying, indeed, for some years was all the other way. I would fain have stayed in the old nest, for that seemed the safest; and I could not imagine what would befall me if I should push out and leave it. It was all of no use. These ideas would haunt me and master me, so that I found I must accept them or have no peace; and, being already a preacher in some sort, I must make a clean breast of it to those who would hear me, or I could have no honour and no self-respect.

So, I think, our beliefs are far less a matter of what we call free will than we usually imagine; while, if we are sincere n regard to the truth we hold, there is no room for Shibboleth and Sibboleth. And as oaks grow best alone, while vines need a standard, and some flowers like a day three-quarters shadow, while others want all the sunshine heaven can pour on them; and as all the fruits are better than any on of them, and all the herbs in the garden are each good in their way; and some love the Rembrandts best, with their strong lights and deep shadows, and some the Raphaels, with their floods of glory and their hosts of angels, while no great gallery can be complete if you leave out these diverse schools—so I have thought that any church which can include these diversities of belief must be the more God-like and Christ-like than those who would leave them out by the standard of the Shibboleth or Sibboleth, and then breed in and in, like those fowls in Hawthorne's "House of the Seven Gables" that were so careful of their Shibboleth and the pureness of their breed that at length there were only two of them left, and these could do nothing but croak.

Does my brother believe, then, that only the elect shall be saved, and say with Davie Deans in the story that there are only two who hold the pure doctrine, Johnny Dods of Gooseacre and anither he will not name, and does he want me to fellowship with him on these terms, I will give him the right hand, and try to enlarge and readjust all the terms of his faith both in God and man. Does he say, "I am atheist: now will you fellowship with me?" I will answer: "That must be at your own option. I will give you my hand and my heart, and will try to make you believe as I do, that by one spirit we are all baptised into one body, who are sincere seekers after the truth, whether we be Jews or Gentiles, whether we be bond or free. And then if, after all, you live and die an atheist, if you have been helpful and sincere and true to your own self, your own soul, then I will touch your cold dust tenderly, if you are taken while I am left, and say: 'This man was true to himself, to me and mine, and to the truth, so far as he could find it. Let us thank God for such a man.'"

I know of no limits to the fellowship of such a church as I hold in my heart for the ideal church of the living God; and I well remember, when I said some such word as this, and some one said, "Would you have taken Jim Fisk, then, into your church? who had been shot not long before. "Yes," I answered, "I would, only he must steal no more railroads; and, If you stay in here, I would say, you must make good what you have stolen. You are a frank and strong sinner: we will help you to be a frank and strong saint, please God. It is a straight gate: I cannot help that, and so you must unload; and, then, we will not be overtroubled because you are a saint in the rough, for the Most High needs rough saints to do his work in this world as well as fine ones." Such are the terms of fellowship in the Church of the living God; and we have to say again with the apostle, "We are debtors both to the Greeks and the Barbarians, both to the wise and the unwise," while I venture to emphasise these terms, as they stand clear of our Shibboleths between faith and the doctrine, or the dogma. Because I say the one is of the letter, while the other is of the spirit, the one is the coal, while the other is the fire, the one is the fountain, and the other is but the cistern, one is the garden into which I gather all I love best, and the other what is best in all the gardens of God's world. Doctrines, dogmas, usages, ordinances—these are of the seen and temporal, while faith is forever of the unseen and eternal. While we hold this by faith to be true, and teach to all who will hear us that the revelations of His truth from God to man are perpetual and perennial, and are not confined to one book, one nation, or one time, any more than the sunlight of heaven is so confined; that God is one and perfect, never doing and then undoing, resolving and then taking back, or investing and then losing. We say, with the greatest German since Luther, that the best word faith can teach us is this: There is one God and Father of us all, who is not to be worshipped primarily through any symbol or sacrament or saint, but in the spirit and in truth; and this is the truth we are set to maintain against all the Shibboleths, including our own. Evelyn says, "Being in Amsterdam in 1643, I went into the great steeple to hear the bells, but, being so close to the hammers, I could hear nothing save a babel of sound; but on a day thereafter I went into the country on a still morning, when the bells in the great steeple began to ring again, falling into fine sequences and harmonies."

So we have been in the heart of the clash and clamor; but, when I remember the old time and the new, the signs and tokens of peace and goodwill growing ever sweeter and more generous, I cannot but believe that the time draws near when there may be a conference, a convention of the churches, where they will compel *us* to come in, that the house may be filled,

and we shall say or sing some noble psalm, of which this will be the burden :—

The accent is nothing,
The essence is all ;
By the spirit we rise,
By the letter we fall ;
And no room can be found
In life or death
For Shibboleth and Sibboleth.

PROVINCIAL LETTER.

THE MIDLANDS.

IN my Midland Letter of a year ago I referred to the Priestley riot of 1791, and hinted that another riot was needed to draw us together and rouse us to greater activity. I little dreamt that only eleven months afterwards Birmingham would again be the scene of a riot which recalled in many of its aspects that of 1791. After the autumn of 1900, a lull took place in the general excitement in this country, caused by the South African War. But this was only for a time, and for some months past it has been difficult, if not impossible, for speakers to get a hearing at a public meeting, if they were known to be in favour of the unpopular side, that is of conciliation and negotiation as opposed to "fight to a finish" and unconditional surrender. A meeting had been called in Birmingham by the Liberal Association to hear an M.P. who had been prominent on the unpopular side, and the upholders of the popular view, encouraged by articles in the local Press, were determined he should not be heard. A wild tumult of unearthly sounds and an organised attempt to take possession of the platform inside the hall, and a disgraceful riot outside the hall, had the desired effect. The speakers and those who had seats on the platform had to wait some time before it was considered safe to leave the building, most of the windows of which had been broken.

The opposite views taken by members of the same political party, of the same political association, of the same club, of the same church, of the same family, and even of the same household on this war have been the cause of much bitterness of feeling, which has increased the difficulty of anything like calm discussion of the matter. It was a courageous act, therefore, on the part of the minister of the Church of the Messiah, alone among all the ministers of the city, to preach to his congregation in defence of the freedom of speech, with special reference to the riot of eleven days before, and seeing that he strongly disagreed with the views held by the promoters of the meeting on the war question he was free from any possible bias in their favour. (See INQUIRER of Jan. 4, p. 2.) The riot of last month was political in its origin and, unlike that of 1791, was not aimed at any religious sect.

Turning now to the Midland district generally, a considerable number of our chapels are without ministers, and the cry is for good and true men to take up the work laid down by those who have gone to other places or retired from work. The vacant pulpits are at Banbury, Stourbridge, and Walsall. West Bromwich and Dudley will also be shortly vacant. For the pulpits at Atherstone and Tamworth, which are held together, a minister has now been chosen; and Small Heath, which was vacant for some months, has now a temporary minister. It is hoped that before the year closes all the vacancies will be supplied. The old meeting house at Alcester was sold by auction last summer. It was stripped of its old oak pulpit, pews, and other fittings, and these were sold separately at good prices. The income from the endowments now goes to the congregation at Evesham. This is the final chapter in the history of one of our oldest places of worship in this district.

Some excellent photographs of the interior of the building were made before the old oak was removed, showing the old galleries and pews, &c., with the quaint device for folding the backs of the seats near the Communion-table so as to form long narrow tables. The marble tablet to the Rev. Joseph Porter, with a long Latin inscription, was removed to the vestry behind the meeting-house at Evesham, where it now is.

I understand that the sale was protested against some months before it took place, on the ground that it is not right to part with any property in land or buildings unless it is for the benefit of the trust connected with the place in which such property is situated. In the case of Alcester every effort had been made to keep the congregation together for a period of several years, but the interest gradually died out, hardly anyone was left at the end, and the Charity Commissioners gave their consent to the steps that were taken. In cases of this kind it seems to me that the money may be used to much greater advantage in supplementing the needs of an active and useful religious community already well established, or in breaking new ground in a populous place, than in the vain hope of keeping aglow the last dying embers of a cause where no fresh life is to be looked for.

Since my last letter Wolverhampton has elected the Rev. J. B. Higham as its minister, and his congregation are now busy settling plans for a new church to be built close to the iron schoolroom which at present answers the purposes of church and school. The new building is to be a temporary structure, light in appearance, and capable of seating two or three hundred persons. Part of the money will be lent by the Midland Christian Union, and part will come from the sale of the old chapel in Snow Hill.

The autumnal meeting of the Union was held in the iron schoolroom last autumn under the presidency of Mr. Herbert New. As only a brief report appeared at the time in THE INQUIRER, I may add that the meeting was full of interest, though the attendance was small. We were reminded that it was exactly 200 years since services were first held in the Meeting House in John-street, the origin of the Unitarian movement in Wolverhampton. The Rev. R. H. U. Bloor (Hackney) read a carefully prepared paper on "The Higher Obligations of the Pulpit to the Pew," which formed the subject of some interesting speeches. The company were entertained to tea in the Co-operative Hall, after which a service was held in the same hall, and a sermon delivered by the Rev. Dr. Klein to a small congregation. At present it is a day of small things at Wolverhampton, but with the building of the new church and bringing it into use for worship, it is hoped that the congregation may gather strength.

After being vacant for several months, the office of President of the Union is, I hear, shortly to be filled. A new treasurer has already been selected. With new blood thus instilled into the executive, fresh energy and life should be thrown into the work of the Union which has considerable responsibilities on its shoulders, waiting to be discharged, to say nothing of the necessity, the never-ending necessity, for more money. I am hoping for great things from the new appointments, and that the Union may practically make a fresh start from the date of the annual meeting which falls due in March.

Turning over some old letters a few weeks ago, I came upon one written from Boston, U.S.A. (or New England as the writer called it), in July, 1852, by a former inhabitant of a Midland town, a layman, inclined to Unitarianism. He writes :—

We are having morning prayer-meetings in Unitarian vestries in Boston daily at 8 A.M. All denominations free to join. At the last, one rose declaring his position to be that of a Trinitarian clergyman, a visitor to Boston, who hearing of these meetings came in, learning too that they were open to all as hearers or as leaders. He candidly admitted the debt due from him to Unitarians and especially to Dr. Channing in his earlier days. Mem. *all* are "clergy" here, and all places of worship "churches," having no supreme sect as you have.

These meetings have been continued since early in May when Boston May meetings occur. We join in brief prayers from those who feel "the unction of the Spirit" urging them to this, while others of us speak to one another upon the wide basis of unsectional and catholic truth. . . . My utterances here have induced strangers to take me by the hand there and then. Thus, on Sunday next, I am to supply a Baptist Trinitarian (Arminian) pulpit at request of the pastor, whose acquaintance was made as above. Last Sunday evening I addressed his pupils and teachers at his Sunday-school under his church at the North end of the city. I believe that during his vacation of some weeks I shall be his *locum tenens* there. Dr. Gannett has spoken very christianly and judiciously in our "Daily Service" this morning. He's a fine specimen of Christian warmth and humility, always extemporaneous, and much looked up to by all.

This letter is interesting, as showing that fifty years ago in America there was greater friendliness among the religious sects than there is now in this country in the enlightened twentieth century.

Among religious agencies in this district I should think our three Birmingham Domestic Missions are doing as much good as any. Especially at Christmas-time are the lives of the less fortunate of our brethren made bright and happy by social gatherings of all kinds. I hear that the attendances at these festivities at Hurst-street have been larger this Christmas than before, also that the chapel is filled with people at the three services held there every Sunday. The other two missions, guided by thoroughly earnest and competent ministers, are doing an inestimable amount of good in the city. In Fazeley-street Chapel a marble tablet has recently been placed on the wall in memory of Miss Sarah Russell, a member of a family who have always taken the deepest interest in the welfare of this mission and who still continue to do so. Miss Russell was superintendent of the girls' school for many years, when the

mission was in Lawrence-street, and, in the words of the tablet, "with a rare devotion gave herself to the benevolent work of the mission." What nobler work can any of us do? H.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Acton.—A very encouraging start was made here on Sunday last, when the first of the series of services, arranged by the London and South-Eastern Provincial Assembly, was held in the Central Auction Room. The Rev. W. C. Bowie gave an interesting address on "The Message of Unitarianism." About fifty persons were present, some being friends residing in Acton and Ealing, but mostly strangers. The room where the services are being held is in the centre of the town, only a few doors off the High-street. Electric trams from Shepherd's Bush, Ealing, Hanwell, and Southall, stop at Church-road, which is only a minute's walk from the room, and it is only five minutes' walk to the Acton Station, North London Railway. Any persons willing to assist in the musical part of the services will be heartily welcomed.

Blackpool: Banks-street.—The annual congregational meeting was held on Thursday evening. It was well attended, and was one of the most successful and encouraging in the history of the church. The reports from the various departments were, without exception, highly satisfactory. The balance-sheet showed that not only had the deficit of the preceding year been paid, but there was now a larger balance in hand than the church has ever had. The Secretary reported an increase in the membership from forty-two in the previous year to eighty-four, and stated the probability of a yet further increase in the present year. The Committee, under the improved condition of things, had been able to effect many changes and improvements, and had also been able to largely increase the salary of the minister, the Rev. D. Davis, whose labours, with those of his family, in connection with the various institutions of the church, were highly appreciated, and had met with encouraging response. The report of the Ladies' Sewing Society, presented by Mrs. Davis, showed that a sewing-machine had been purchased, and from the proceeds of Sales of Work sums had been granted to the Sunday-school, the Dramatic Society, and £58 to the church funds, whilst cash and goods equal to about £20 remained in hand. The congregation now have convenient schools for their various meetings, and the graceful little church has been beautifully painted and decorated, and is in a most attractive condition. They look forward to a large number of visitors in the coming season, and hope by their aid to make yet further progress.

Birmingham: Small Heath.—The fifth annual meeting of the Waverley Social and Literary Circle was held on Tuesday last. The retiring President, Mr. W. Grainger, in moving the adoption of the annual report, congratulated the members on the Society's flourishing condition. In his valedictory address, Mr. Grainger touchingly referred to the loss the Circle had sustained in the removal to better positions across the seas of two of its most valued members—Mr. Joseph Kertland, who has gone to Philadelphia, and Mr. Ernest Glover, who has accepted a Government post at Cape Town. He also reviewed at length the good work performed by the Society during the five years of its existence, and spoke hopefully of the future.

Bridgwater.—The first meeting of the second half of the Winter Session of the Christ Church Congregational and Social Union was held on Friday evening, Jan. 24, in the Friends' Meeting House (by the kindness of the Society of Friends), when a very interesting lecture, illustrated by lantern views, was given by the Rev. J. Harwood, B.A., of London, on "A Visit to India." The chair was taken by the Mayor (Mr. T. W. Manchif), who spoke of the present-day demand for the extension of the Empire, and of the necessity that we should all become acquainted with those distant parts of our dominions.

Burton-on-Trent.—A New Year's tea and concert, in connection with the Free Christian Church, took place on the 15th inst., and were both very successful, the usual meeting-room at the Town Hall being completely filled. The minister-in-charge, the Rev. Dr. Griffiths, of Ilkeston, and the Rev. J. Birks, of Derby, were present. The thanks of the committee are especially given to the band, under Mr. E. R. Ives, and to the Rev. J. Birks and friends from Derby, for generous help at both tea and concert. As the members gave and lent everything possible, a substantial profit has been made, which will considerably lighten the debt on the church.

Chester.—The annual Sunday-school tea and prize giving at Matthew Henry's Chapel took place on Wednesday week. After tea and a miscellaneous entertainment by the children, teachers, and a few friends, the chair was taken by Mr. F. H. Illingworth, and the report having been read by Mr. A. Orrett, the prizes were distributed by Mrs. Illingworth.

East London Unitarian Sunday School Union.—The third meeting of the session was held at Stratford on Jan. 25. About twenty-five were present. A very helpful paper was given by the Rev. F. Allen on "The Place of Amusement in the Sunday School," and was followed by a discussion, in which the Rev. W. G. Cadman and others took part. During the evening songs were given by Mrs. S. H. Clements, and a violin solo by Mr. W. Waddington, which were much appreciated.

Exeter.—Last Saturday the children of the George's Meeting Sunday-school had a tea-party, which was greatly enjoyed. In the course of the evening a presentation of two handsome volumes was made to Miss Stewart, who has recently removed from Exeter to Crediton, in acknowledgment of her services to the school, and with good wishes. The presentation was made on behalf of the school by the Rev. J. M. Connell.

Gateshead.—On Sunday evening there was a crowded congregation at Unity Church, when there was an interesting departure from the regular form of service; indeed, it was practically a lantern service. Hymns and portraits of their authors were thrown upon the screen, and the Scripture reading was also illustrated. In place of the usual sermon, the Rev. Arthur Harvie gave an illustrated address, entitled "Jesus: as Hoffman knew Him."

Hale.—On Monday, Jan. 27, the annual congregational meeting was held in the schoolrooms. A large gathering, consisting of adult members of the congregation and parents of Sunday scholars, sat down to tea, kindly provided by Mr. and Mrs. Frank Dunkerley. After the tea the annual business meeting was held, when encouraging reports were given, and officers and committee elected for the ensuing year. Miss Valentine was re-elected treasurer, and Mr. A. Nicholson was appointed hon. secretary in the room of Mr. R. H. Wolff, who, to the sincere regret of his Hale friends, is removing for a time to London. The business meeting closed with a vote of thanks to the Rev. T. Robinson, the minister, for presiding. The members and parents of scholars then assembled in the large schoolroom to enjoy a dramatic performance, entitled *Bubbles*, given by a party of friends from Bowdon. Altogether these meetings were of a very cheerful and encouraging nature. During the winter the meetings in connection with the Band of Hope (junior and senior) have been held weekly, and the attendances have frequently exceeded any before. The classes meeting on week evenings have also flourished, Mr. Wolff's drawing class and Miss Simpson's sewing class having met regularly. The Sunday-school register shows an increase in the number of scholars in the school, and the minister's men's class has been very regularly and well attended. During the past year some great improvements have been made in the chapel by removing a stained-glass window to a better position, and by the reglazing of the whole chapel with tinted-leaded glass. The expenses involved in this have been largely met by special subscriptions and by very large collections made at the Harvest Thanksgivings. The choir, which meets for practice very regularly, has done good work under the training of the organist, Mr. J. Mossop.

Huddersfield.—On Wednesday, Jan. 22, Mr. John Harwood gave his recital of Dickens's "Christmas Carol" to the members of the Fitzwilliam-street Church and School Guild and their friends. There was a very good audience, and, needless to say, the recital was greatly enjoyed.

Kilmarnock.—After a period of nearly four years, during which the congregation of Clerk's-lane Free Christian Church has been without the services of a regular minister, a unanimous call has been given to Mr. A. Irvine Innes, of Glasgow, and has been accepted. "I accept it," Mr. Innes writes to the congregation, "with the most earnest desire to do all that I can for the welfare of the church and the strengthening of the cause of pure and rational religion. The work attracts and stirs me; and I shall give my whole time to it. I undertake it humbly and prayerfully, feeling that on my part there are sure to be shortcomings, but hoping steadily to diminish them, and resolving to aim at the highest in all that I have to do." An induction service is to be held on Monday evening, Feb. 17. Mr. Innes has hitherto occupied a prominent position as journalist in Glasgow, being a leader writer on the *North British Daily Mail*, the leading Liberal daily paper of the North. For many years he has been connected with St. Vincent-street Unitarian Church, and a few years ago occupied the position of President of the Scottish Unitarian Association. With his proved ability as a preacher and writer, his wide culture, and the enthusiasm for the cause which he brings to the work, Mr. Innes should prove a distinct acquisition to the Unitarian ministry.

Liverpool Sunday School Society.—A meeting was held on Thursday evening, Jan. 23, in the Hope-street Church Hall, the President, the Rev. J. Crowther Hirst in the chair, and there were about forty members and teachers present. The Rev. E. W. Lummis (Warrington) gave an admirable address on "Sunday School Pedagogy," in the course of which he said that Sunday-schools were originally started to meet the need of information and instruction of the lower classes, which are now met by the Board Schools; &c. Their purpose now is different, they exist in association with the church, a part of the church for the children, and ought to be in the closest relationship with the church. Each ought to feel an interest in the other, and so they ought to be brought together as much as possible. The discipline ought to be such that the children should feel the influence of the school, and not only of their individual teacher or class, the school always coming first, the class only being a necessary item in that school. Mr. Lummis thought that one of the great difficulties in Sunday-schools was that the scholars were classed according to their age, and not intellectually; the teacher must always bear this in mind, and endeavour to treat his subject accordingly, by giving plenty of illustrative matter to keep the bright scholars' attention, and yet to go slowly for the benefit of the dull ones. A useful discussion followed, in which Mr. Birchall (Warrington), Miss O. M. Rawlins, Mrs. Pearson (Liscard), Mr. F. Robinson, Mr. Thomas, the Rev. H. D. Roberts, the Rev. A. L. Smith, Mr. Zeper, and Mr. Knowles (Warrington) took part. The President proposed a vote of thanks to Mr. Lummis for his valuable address, and said that the difficulty in discussing Sunday-schools was the great variety amongst them, both as regards size and organisation. He also spoke of the value of the teachers' personal influence, and said that if as teachers they felt inefficient, they might as friends be invaluable.

London: Kentish Town.—The Rev. A. Farquharson concluded his ministry at Clarence-road Church last Sunday. At the annual meeting of the congregation on the following day, a resolution was passed making warm acknowledgment of the value of Mr. Farquharson's services in the pulpit, his wisdom in council, and genial kindness in social intercourse. Grateful acknowledgment was also made of Mrs. Farquharson's work for the church, and the best wishes of the congregation were added.

Nantwich.—On Jan. 21 and 22 the school children gave their annual entertainment, the room being crowded on both evenings. On Monday last the annual tea and distribution of prizes took place. There are about sixty-five names on the registers: forty-seven of these received prizes for regular attendance (morning and afternoon), ten had not missed once during the year, four had missed once, and two had failed to attend on one Sunday only.

DURING the present term a course of six public lectures is being given in Manchester College, Oxford, by the Rev. J. Edwin Odgers, M.A., Hibbert Lecturer in Ecclesiastical History, on "The Later Paganism, in relation to Judaism and Christianity." The lectures are to be given on consecutive Thursday afternoons at 5 P.M. The subject of the first lecture on Jan. 30 was "The Foreign Cults in relation to the Old Roman Religion and the Augustan Establishment." During the course the Cults of Mithras, Isis, and Serapis are to be dealt with. Then follows a lecture on "The Higher *Gnosis* in Paganism," and the concluding lecture on March 6 is on "The Lower *Gnosis*: Degeneration of Syncretism into Magic."

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OUR CALENDAR.

SUNDAY, February 2.

☞ **It is requested that notice of anyalteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., "God," Rev. T. E. M. EDWARDS.
Bermondsey, Fort-road, 7 P.M., Mr. E. CAPLETON.
Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boys' Own Brigade Service: "Brave Deeds," and 7 P.M., "Paul at Athens," Rev. FREDERIC ALLEN. Monday, Feb. 3rd, 8.15 P.M., Lantern Picture, "Birds and their Nests," Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road 11 A.M. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. EDGAR DAPLYN.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Mr. ARMYTAGE BAKEWELL.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, 11.15 A.M., "Christ's Message to Souls in Prison," and 7 P.M., "What we owe to the Sects.—I. The Roman Catholics," Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY (Evening only).
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Mr. G. WARD.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M., Mr. FLETCHER DODD, and 6.30 P.M., Mr. W. M. CROOK.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CENTRAL POSTAL MISSION.—RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY-GREEN, E. Sunday afternoon, February 2nd, 5 o'clock. Subject, "The Alleged Failure of Christianity and its Causes," Rev. G. CRITCHLEY, B.A.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Feb. 2nd, at 11.15, Dr. WASHINGTON SULLIVAN, The Eternity of the "Word" in Neo-Platonism—"Before Abraham was made I am."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Feb. 2nd, at 11.15 A.M., J. A. HOBSON, M.A., "The Standard of Efficiency."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

PULPIT SUPPLY.—Rev. S. JENKINSON, Clevelands, Mount Pleasant-road, Tottenham, N.

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A LECTURE in connection with the Literary Society will be given on THURSDAY EVENING NEXT, Feb. 6th, by the Rev. J. PAGE HOPPS, of Croydon, on "Walt Whitman: Glimpses of the Man and his Writings." Chair to be taken at 8 o'clock. Friends invited.

THE Rev. R. and Mrs. DAVIS, wishing COMPANIONSHIP for their only child, a little girl of three and a-half years, would like to take charge, complete or otherwise, of a child of similar age, girl preferred.—For terms, &c., apply to Mrs. RUDOLF DAVIS, Hopefield, Evesham.

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BIRTHS.

VALLANCE—On the 26th January, at Fieldhead, Mansfield, Notts, the wife of Arthur C. Vallance, of a son.

DEATHS.

CHARLESWORTH—On the 30th January, at her residence, Upper Clapton, Mary, wife of Samuel Charlesworth, Journalist, aged 81. No flowers.

IN MEMORIAM.

BOOTH—In affectionate memory of William Booth, born at Cranbrook, Kent, and who died at Peckham, London, 29th January, 1901, in his 92nd year. Also of Elizabeth, his wife, who died 29th January, 1889, aged 78.

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On MONDAY, February 10th, at 8 P.M., the Rev. JOHN HUNTER, D.D., Minister of King's Weigh House Church, will deliver a LECTURE in RHYL-STREET DOMESTIC MISSION, 4, Rhyl-street, Kentish Town, N.W., on "Coleridge's 'Rime of the Ancient Mariner.'" Dr. W. J. COLLINS, L.C.C., in the Chair.

As liberal a Collection as possible is requested on behalf of the Funds of the Society.

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New Subscriptions and Donations are much needed, and will be gladly received by WM. M. BLYTH, Esq., Hon. Treasurer, or by either of the Hon. Secretaries.

Hon. Secs. { MARIAN PRITCHARD, ROBERT HAMPSON.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3111. NEW SERIES, No. 215.] *LONDON, SATURDAY, FEBRUARY* 8, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

AKUREYRI RELIEF FUND.—The following donations have been received towards a Fund to be administered by the Rev. M. Jochumsson, in relief of the sufferers from the disastrous fire at Akureyri on Dec. 19 :—Amount acknowledged last week, £40 9s. 6d.; William Rathbone, £10; the Misses M. C. and C. A. Martineau, £2 2s.; John Harrison, £2 2s.; the Rev. and Mrs. G. Vance Smith, £1 1s.; Dr. Cameron, £1 1s.; Mrs. J. D. Eames, £1; Mrs. Tolmé, £1; the Misses F. and L. Jones, £1; J. Penson, £1; J. Laycock, £1; Mrs. Ashworth, 10s. 6d.; Miss O. M. Rawlins, 10s.; M., 10s.; E. S., 5s.; and L. T. 5s.; total, £63 16s. As we stated last week, there is no mail to Iceland before March 4, and we are anxious then to be able to send at least a clear £100 to Mr. Jochumsson. Further donations will, therefore, be thankfully received, and may be sent to THE INQUIRER Office, or to the Rev. V. D. Davis, 9, Nightingale-square, Balham, S.W.

MINISTERS' SUPERANNUATION FUND.—The acting treasurer (Mr. Howard Chatfeild Clarke, 63, Bishopsgate - street Within, London, E.C.) will be much obliged if all donors who have not already sent their donations would forward them to him at the above address. Receipts shall be sent with as little delay as possible.

AFTER completing the three lectures on William Morris in his Thursday evening course at University College, Mr. Stopford Brooke has announced that he will revert to Robert Browning, and will deal next Thursday with "The Ring and the Book," devoting the concluding lecture on Thursday week to Browning's later poems. Speaking of Morris's narrative poems, Mr. Brooke said that no one since Chaucer, who was his avowed master, had equalled him. In the "Earthly Paradise," it was not Morris's intention to write purely classical poems. The book was a collection of Greek stories mediævalised. That "Jason" was a success, and a good poem of its kind, was proved by the fact that in the long narrative interest did not flag, and people actually read the whole book through. Another course of lectures to be given by Mr. Brooke in Kensington Town Hall is advertised this week.

THE Jowett Lectures at the Passmore Edwards' Settlement, Tavistock-place, W.C., are being given this year by the Rev. W. Addis, M.A., of Manchester College, Oxford, the subject being "The Hebrew Scriptures in the New Testament and in the Christian Church." The course of seven lectures is being given on Friday evening at 8.30, admission free. The first lecture on Jan. 24 was on "Philo as Interpreter of the Old Testament," the second on Jan. 31, on "Christ and the Old Testament." The course is to conclude on March 7 with a lecture on "The Old Testament in the Patristic and Mediæval Church; the Value of the Old Testament To-day." The following note is added to the announcement of the Lectures, which we regret not to have seen earlier, that we might have called attention to the Lectures before the course began :—

There is small need to dwell on the fact that Christianity cannot be understood apart from its relations to the Old Testament, from which, indeed, it claims to be in a great measure derived. It is the object of the above Lectures to exhibit that relation as apprehended at various epochs of the history of the Church. The first lecture will deal with Philo, who, though a Jew, is the great master of an evangelical method which was for many centuries accepted almost without question throughout Christendom. The second lecture is concerned with the attitude of Christ himself to the ancient religion of his people; the third, fourth and fifth with the views on this question held by the New Testament writers. The New Testament era was followed by a time in which the essential difference between Judaism and Christianity was felt so acutely that an attempt, vigorous but unsuccessful, was made to sever Christianity from any connection with the Law or Prophecy. This struggle, far-reaching in its effects, is the subject of the sixth lecture, and the course will conclude with a sketch of Old Testament study in the Patristic and Mediæval Church, and some thoughts on its value for Christians of the present day.

THE February number of the new series of the Rev. R. A. Armstrong's *Sermons for the Day* (Liverpool Booksellers' Company, 70, Lord-street, Liverpool, 1*d.*) consists of a sermon on "The Historic Jesus," preached in Hope-street Church, and an appendix on the article "Gospels" in the "Encyclopædia Biblica." The sermon, referring at the outset to an impression left on some hearers of a recent discussion of Schmiedel's article on the Gospels in the Encyclopædia that there was hardly any authentic history left, presented the subject from a different point of view, and asked what would be the result supposing the whole Gospel record were actually lost to us. And the answer began as follows :—

Availing ourselves of the secular histories which have come down to us and the general researches of scholars, we should find that some seventeen or eighteen hundred years ago there was a break-up of the old classic religions of Greece and Rome, that men had ceased to believe in the Homeric gods, that some were flinging themselves into wild and licentious forms of worship which came to them from the far East, while others were adopting agnostic and atheistic philosophies which had no message for the heart and little appeal for the conscience. And we should find a terrible upheaval of immorality, all classes given over to reckless dissipation in the ruin and destruction of religion. And then, looking a little more closely, we should see appearing above the evil in the midst of this weltering chaos, a religion of quite a new fashion, a religion of meekness and humility and service and love, a religion with a profoundly earnest worship pure as the driven snow, a religion that slowly propagated itself, in spite of scorn and persecution, and slowly pushed up from among slaves and Jews and outcasts to women of noble households, men of weight and substance, even to some in the Cæsar's court; a religion which seemed to change the very souls of men, filling them with unselfishness and love such as none of the nations knew; working its miracles of grace even there in the hot and crimsoned atmosphere of strife and lust and hate, and spreading the name of one, Jesus, from lip to lip and from heart to heart, till it set going the greatest spiritual revolution and reconstruction which the world has ever known.

And then, glancing down the centuries that followed, we should see this religion absorbing all that was progressive in the community of man, setting its seal on all the most civilised nations, becoming interwoven with all human hope and advance and progress; till the very name of it came to stand on the lips and in the hearts of men for all that is good and holy.

And if it is asked, What was the origin of this great movement of new life, the testimony of Paul comes in with overwhelming force, to show that it was in

the life of one man, even of Christ. To this, other writers in the New Testament bear witness, and Mr. Armstrong insists that even if we had no Gospel record there would still be for us "a very real and living Jesus, the source and fountain of the brightest and purest spiritual influence that has ever flowed forth in the human race."

His figure would stand forth dominating history, and though we might not be able to trace the detail of his features or to catch his words of life and light as they fell from his lips, we should know him as a mighty Master of men inspired and informed by the very Spirit of God.

At the same time, the Gospels are there, with their priceless treasures, and Mr. Armstrong maintains that they preserve for us far more of the teaching of Jesus, which we may confidently hold to be authentic, that Schmiedel is inclined to admit; and this is the more surely ours, because a reasonable criticism has separated it from much else in the record which cannot be accepted as historical by any sane and reverent understanding.

THE February number of the *Mill Hill Pulpit* contains a sermon by the Rev. Charles Hargrove, entitled "A Hundred Years Ago. A Lesson of Caution and of Good Cheer," in which we find a good deal more of caution than of good cheer. The caution is a picturesque and very interesting elaboration of the lesson contained in the following record:—

Read this brief summary of events, full of a bitter irony which long histories are apt to conceal.

1792. Assurance from the highest authority of permanent peace.
1793. Outbreak of nine years' war.
1802. Enthusiastic rejoicings for the restoration of peace, both in England and France.
1803. The great war of twelve years commences.

The good cheer begins with a quotation from Ecclesiastes: "In the day of prosperity be of good cheer, and in the day of adversity bethink thee that God has made the one side by side with the other";—and, it is added, that the way is dark only by reason of our defective sight. And the sermon concludes:—

This our only rational assurance—not that this or that will be as we would have it to be, but that all will be as God hath made it; that we too and our tiny lives are parts of the Divine plan, and that that plan is good and for the good of all.

See above us, as we crawl our few days on earth, less by far than the mites on a great cheese, making much ado about nothing and fancying that the clamour of our sighs and shouts resounds afar—see above us the starry heavens, silent, unchanged, looking down on generation after generation, witness unmoved of their sins and sufferings, undisturbed by their theories and prayers. Do they not "declare the glory of God" infinitely exalted above our thoughts? As in heaven so on earth, as with stars so with men does He execute His purpose, in us and by us, and whether we will or no, and the Eternal Law never fails by reason of the infinite failings of men. We plan and purpose and prophecy; and our forecast and contrivances come to nought. His Will is and was and shall be, and all that befalls us is of His ordering. He will not have us know what shall be, lest we be proud or be desperate. He would have us trust that what shall be is His Will: and in the higher order, to the illuminated mind, all is and was and will be well, for that "God is all and in all."

Copies of the monthly issue of the *Mill Hill Pulpit* are to be had (1d. monthly, or annual subscription 1s. 6d.), from Mr. C. Stainer, 82, Ravenswood-terrace, Hyde Park, Leeds.

A LETTER FROM TRANSYLVANIA.

SIR,—I have just received the accompanying letter from five young Transylvanian Unitarians who met our party at the village of Brev, on our way to Toroczkó last September, and acted as our mounted escort for the remainder of the journey, which lay through most romantic scenery. They were dressed in their beautiful national costumes, and looked the very personification of courage, dignity, and goodness. We all felt that our Transylvanian brethren were much to be congratulated upon having among them young men of such fine spirit and rare promise.

The translator of the letter is Dr. Boros, of whom the members of the party will ever retain grateful reminiscences for his innumerable kindnesses to us during our most delightful tour,—Yours faithfully,

E. CEREDIG JONES.

Bradford, Jan. 22, 1902.

TO THE REV. E. CEREDIG JONES, AND THROUGH HIM TO THE ENGLISH VISITORS OF TOROCZKO.

Kolozsvar, Jan. 12, 1902.

Dearly beloved English Friends,—

The memory of a festive day lives young and fresh in our heart. It was not so long ago, nay, we think it was but yesterday, when the holy pilgrims of a distant land, men and women, zealous for Christian love and charity, came to us as visitors, and left us as beloved friends.

It was but a short moment, and became a long lasting holy day, born of love and blessed by love.

We knew of your Christian charity, because we learnt it early as little children in the arms of our mothers, when as fugitives from the destructive flames of our own homes we had to be taken out under the shelter of the mighty rock of Toroczkó, which history names *Székely-kö*.

Then homeless and desolate, hardly any bread to eat, we first felt the blessings of your love. Your name lived in our hearts as the name of the figures of a sacred myth, but on that day this love realised tied us to you as if for ever. This day we felt as if we were children of the same mother, bound together with you all.

An inspiration, resistless, moved the daughters of Toroczkó to throw flowers on your way, because thus they could express in the most intelligible manner the inner feeling of the heart which you call Love, and we call *Szeretet*.

Thanks for the smiles with which you acknowledged your appreciation. Thanks for the silent prayer with which you joined us in our own sacred Temple, for the words which your ministers, man and woman, uttered there. Thanks for the footprints you have left behind in the holy of holies of our hidden small place.

Oh, we pray ye, pardon the frailty of these letters. We fear that instead of the fragrance of flowers and the beauty of the fields, you will find thorns and thistles between them,

Oh, if we could but paint you would see here reproduced a second Palm Sunday, for, indeed, that day for Toroczkó was nothing less than the entrance of the Lord into Jerusalem.*

Thanks for your several greetings; thanks for the "glad affection" of which you kindly assure us, and let us repeat the noble utterance of your poet and servant of God:—

In divers lands we all join hands—
Dear friends are friends for ever.

Let us remain and live in the blessed hope that memory will keep the past in the present, and friendship will urge us to constant work for progress and for good deeds, and thus our friendship, made in the quiet valley of Toroczkó, will join us together wherever we go.

God's blessing be upon you all now and ever.—Yours affectionately,

ALEXIS BUZOGANY,
ANDOR HERCZE,
STEPHEN CZUPOR,
JULE SIMON,
NICOLAS CZUPOR.

LONDON AND S.E. COUNTIES PROVINCIAL ASSEMBLY.

SIR,—Will you allow me to make an urgent and earnest appeal on behalf of the church at Stratford. Those who are acquainted with its history know how vigorously and successfully the friends have maintained the various organisations of the church without a settled minister during the last ten years, relying entirely upon their own resources to carry on the work of the Sunday-school and other institutions. Through removals and losses over which they had no control they have been deprived of several of their best workers. The most serious loss is that of the Sunday-school Superintendent, and there is no one to fill the vacant position. The school has about 100 children and is in good order, but, unless help can be obtained at once, I fear the consequences will be disastrous. If some gentleman would volunteer to take the superintendency on Sunday afternoon the difficulty would be overcome. This is an urgent case, which, when known, I feel sure will call forth a quick response.

T. E. M. EDWARDS.

22, Knollys-road, Streatham,
Feb. 4.

A CONCERT is to be given in Little Portland-street Chapel next Thursday evening by the Penrhyn Choir. Sympathisers with the Penrhyn quarrymen and their suffering wives and children should help to secure a good audience and a good collection. Admission is free, but seats are to be had at prices ranging from 6d. to. 2s. The concert begins at eight. Little Portland-street Chapel, we may say for those who do not know, is three minutes' walk from Oxford-circus Station on the Electric Railway, and eight minutes from the Metropolitan Portland-road Station.

THE registered letter, which we reported last week as lost, was brought back to the office at the end of the week with the whole of its contents.

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* The writers here refer to the touching welcome accorded us on our arrival at Toroczkó by the Rev. Mr. Nehmet, whose first words were: "Blessed is he that cometh in the name of the Lord."—E. C. J.

A MYSTIC SAYING.

BY THE REV. E. L. H. THOMAS, B.A.

"But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."—John xiv. 26.

BISHOP BUTLER somewhere remarks that "Religion is nothing if it is not true." Such a statement commends itself, I suppose, to every mind as just and right. But how, one naturally asks, are we to know that it is true? I believe everyone instinctively would be inclined to answer that only by immediate relationship with the divine in the world, the divine truth and love, can we know the truth of religion. However necessary religion at all times has seemed to men, yet so long as it seemed a traditional thing, it never could have a vital reality for them. The thought of God as a cause was necessary as an explanation of the world, and of God as a Father was necessary as an explanation of our existence and providence for it—but somehow God never or rarely became a near, vital presence. He was always strangely a distant Being. Through Christ that sense of distance was greatly lessened, and then, strangely enough, men could only grasp the idea of nearness by supposing that God was incarnate in Christ. But again He became a distant Being even so, though brought a little nearer in the strangely tender humanity of Christ. Christ himself seemed to have a premonition that men would experience a difficulty in realising the presence of the Holy Spirit of God in their very hearts, waiting for them to discover Him, and spoke those great words that he must needs go that the true Comforter might come, that they might have real, immediate knowledge of the Holy Spirit, which would guide them into all truth—much as if a master should say at last to a pupil, "Relying on me you cannot grow to full strength, you will not draw from the same unfailing Fount." But the doctrine of the Incarnation intervened, and the sense of the eternal nearness of the Holy Spirit of God was again largely lost. It seemed as if men could not dispense with supports and props and intermediaries and mediators. It was only here and there amongst people called mystics, that a vivid sense of the truth was felt. Now, it was no doubt while reflecting on what constitutes the essence of true religion that Mr. Richard Legalienne, in his interesting book "The Religion of a Literary Man," was led to write as follows: "Soon may be, we shall need no churches and no service-books; not in Jerusalem, nor in this mountain, shall we worship the Father, but *uncere-moniously* in spirit and in truth. 'The kingdom of the Father has passed,' said an old mystic (Joachim de Lyra), 'the kingdom of the Son is passing, the kingdom of the Spirit is to come.' As we look around us and see side by side a growing disregard of the old externals of religion with an increasingly passionate care for its informing essence, may we not hope that the era of the spirit is at hand?"

The thought and the mystic saying seem worth pondering over. The very audacity of its expression seems quite warranted by the language of Jesus himself. If he could but lead men to the immediate sense of the presence of God as a Father, his mission, his object was accomplished. They would never be saved, they would never be truly strengthened and comforted, till they stood free of all props, substitutes, mediatorships, and realising the relationship of spiritual children to a Holy Spirit, no longer offer ceremony as the means of access and communion with that Spirit: as true children they would no longer—if we may use the expression reverently—*stand on ceremony*. When these words are genuinely uttered, does it not mean that we are to feel ourselves *at home?* Think, then, how long ceremony has stood in the way of our feeling at home, how it has in some sense brought us, it is true, to God as our Dwelling Place in all generations, our *House* so to speak, but not to God as our *Home*.

Mutual love and truth, the assured sense of mutual sincerity, is the true ceremony of home. Where there is spiritual worth, moral grace, even with little intellectual power and ability, there needs not overmuch ceremony and etiquette. Worship, it is true, traditionally, seems naturally to imply almost that some kind of ceremony is needed before you can let your sense of some one's worth be expressed. And so long as God was thought of as King and Judge worship tended to be a magnified and magnificent copy of human ceremony as performed in the presence of kings and judges. But as the thought of God as a Father absorbed all else in the mind of Christ, so, too, all former type of worship as gorgeous ceremony was absorbed in that true worship manifested in a closer fellowship in spirit and in truth, in that heartfelt reverence and love that makes of the human *soul* a resplendent *temple*, in aspiration lofty, in conscience clear as crystal, radiant with the light of all filial graces, as of spiritual jewels and gems. Stand no longer on ceremony, the Father seems to be saying to the children, and at once the kinship in spirit and in truth is revealed as the true worship involving that reality of service which forms a sweet, new kind of ever-living ceremony; no longer is it so much a matter of set times and set forms, it is not a matter of in this mountain nor yet in Jerusalem, no, it is now a momentary thoughtfulness and momentary desire to do service that springs from love and love alone, that ceremony therefore that is begotten of a sense of divine *nearness* as the older kind was begotten of a sense of divine *distance* as became, so to speak, those who had to keep their distance.

Religion is nothing if it is not true: and Religion is the soul's home life among divine things, scenes, thoughts, beings. Our mundane home is only sweet when it is true, so it is with Religion. Its truth is dependent on the closer and closer approach to that harmony which only reveals itself, reveals of what nature it is, when we have *reached it*, even as we only know the note on a stringed instrument as right and pure when we have reached it. There is something very like a parable of our immediate relation to the Holy Spirit in this process of tuning a stringed instrument. Even a poor string on a poor instrument may be raised to the right tone (rightly attuned), but who shall say how sweet and lovely that tone is in the nature of things when even the best of strings and best of wood is far from being a perfect medium to convey it to our ears. How strange is that inaudible note, that divine silent music of the spheres unto which we must attune our rude strings, that note which we only know when we have found it, after straining and trying for it. So is it with us in the spiritual life. "Horribly imperfect" as we are (as John Addington Symonds expresses it), we may yet raise the tone of our mind and heart to that still small voice, so curiously inaudible, and waiting till we are rightly tuned, and then rings out clear and mellow, and ever the clearer, sweeter, mellower as the instrument becomes more perfected to reveal it. Is there a single thing we can think of that jars and irritates or bewilders us that could have failed to have been set right if we had avoided the excess and defect, and waited and listened to catch the sweetness of the "still small voice," that would have thrilled us like a fine vibration through a violin, and thence have suffused the whole air and atmosphere about us with music? "Horribly imperfect" as we are, we are yet instruments sensitive enough, quickly run down, and feeling everything at times jarring and out of tune; and even after a season of pure joyfulness, like a violin that has played through some glorious movement, standing even then, when nearest to the right tone, in need of a delicate yet severe strain to keep us still in touch with the perfect note of harmony. If we would live free from jar and fret we must each moment keep our ear intent on that criterion of the Holy Spirit, on that music of the spheres, on that one (perfect) "*accent*," as Emerson calls it, of the Holy Ghost, which a heedless world is so apt to lose. Yet our very discords and harshnesses reveal at once the great truth that there *is* a Holy Spirit, a perfect spirit of concord and sweetness, and are themselves (these discords and harshnesses) our best guides to find the source of harmony; and when we have made ready the instrument, there flows through the soul the Holy Spirit like a fertilising stream.

That is a quaint story in the "Gesta Romanorum," attributed to Pliny, "which tells of a land in which neither dew nor rain falls. Consequently there is a general aridness; but in this country there is a single fountain, from which, when people would draw water, they are accustomed to approach with all kinds of musical instruments, and so march around it for a length of time. The melody which they thus produce causes the water to rise to the mouth of the spring, and makes it flow in great abundance, so that all men are able to obtain as much as they will." "My beloved," said the old monks, "the arid land is man; the fountain, God; the musical instruments, devotional exercises." It is surely a pretty true image of most of our lives. If we feel not the Holy Spirit as dew and rain, we are apt to go about saying, like those disciples mentioned in the Acts of the Apostles, that we did not so much as know that there is a Holy Spirit. But so soon as we tune—or life helps us through strain and struggle to tune—our minds, hearts and wills to the Divine music that is for ever present, then to the sound of that music flows forth the water of life, and our soul like a wilderness and solitary place is glad, and that desert rejoices, and blossoms as the rose.

So much, then, in regard to our indi-

vidual attitude and relationship to the ever-present Holy Spirit. What is our attitude as a church or a community to this coming era of the kingdom of the Spirit? If there is a growing disregard for the externals of religion, is there an increasingly passionate care for the informing essence of religion? How do we stand? Wherein are we different from other religious bodies? Have we not said that there is only one true standard of worship, in spirit and in truth, and that *each one* for himself must strive to come into real communion with the Holy Spirit, otherwise religion is not true? It is as if we had said, if we are to beat our music out, if we are to get to the heart of things, and know the depth of the riches both of the wisdom and the knowledge of God, we must learn how to tune our instruments ourselves, right from the beginning, we must endure all the discord and irritation of such a resolve and such a process, rather than have the instrument tuned by another hand, however willing and skilled. Nay, we have doubted whether the Great Master would ever commend such a substitution, such a vicarious service. By all means let us watch how the Great Master does it; let us be grateful and reverent, but let us take our own lives (as it were) in our own hands and learn to attune them. "Let us search and try our ways and turn again to the Lord" alone, "Let us lift up our heart with our hands unto God" alone "in the Heavens." Is this disrespect for the Master? There are people foolish enough to say so. On the other hand it is sometimes said, if our ideals were true we ought to be the leading Church in Christendom in numbers and in character. It is really a strange argument. If we are true to our principles, we are likely to find our progress very slow indeed. If we are really trying conscientiously the great experiment of having no mediator between God and man, if we are struggling to find the right note, and to hear for ourselves that one (perfect) "accent" of the Holy Ghost, we shall be like all people learning anything from the beginning, considerably tried, discouraged and irritated by our unavailing attempts to tune our instruments aright. There is such a thing as divine discontent caused by a keen perception of the distance between our achievement and the goal to be achieved. I think you will oftener hear amongst Unitarians than elsewhere the remark that it is impossible to love your enemies. Is it because they do not believe it spiritually possible, or because of its practical difficulty? Surely only because of its practical difficulty. It is not your schoolboy who despairs of being a Newton, but it is some one who has struggled severely after him in vain. He may say it is impossible to achieve what *he* achieved, and at the very time be very near him indeed. The nearer the second in a race is to the first the more hopeless does the goal seem. One thing we stand for, and it is this (and it indicates an approach to that one pure "accent" of the Holy Ghost) that you cannot be saved by words, by mediatorships, but only by deeds. The very harshness and dissonance (coldness as some call it) which people discover in our community, may separate us by a mere hair's breadth from the true harmony towards which as a community we are striving. It is the note nearest to the *true* note that jars the most, as it is the darkest hour before the dawn. It is said sometimes we stand for character, yet for all that, they say, we are not a religiously pleasant people. Yes, and a phrase once got about that we were a people who had no God (or one God) and no devil, but paid twenty shillings to the pound. Well, how can anyone be faithful even in money matters, if he has not strained his chords nearly up to the right pitch. Yet there is something jarring about that phrase, as if such a character lacked the mellowing touch. Just a little more, a turn a two more (and who shall say how near he is to it), and might he not find that he was in perfect tune at last with the music of the multitude of the Heavenly Host praising God, and saying, "Peace on earth, goodwill amongst men." And paying debts honestly—which, after all, means ethical clearness and exactness, if not religious depth—is a vast stride towards peace on earth and goodwill amongst men.

The truest word ever spoken, surely, was that which said that we must work out our own salvation with fear and trembling: which is exactly the kind of thing you do, the nearer you approach to any salvation worthy the name. You fear and you tremble, like Sir Isaac Newton when he saw the goal, and was too disturbed (partly with joy and partly with fear) to be able to do even a schoolboy's calculation. So much *depends* upon doing things *right* that for a long time one hesitates to do anything at all. For mistakes in religion grow more harmful with the ages. We, for example, as a community, have no organisation: no, we are biding our time, resolved that it is infinitely wiser to have none than to have any that shall repeat even in a thousandth part the mischief of Church organisations in the past. We are individually a little cold and reserved. Well, better a thousand times warm slowly into friendship and into love that holds and helps, than boil over in a revivalist fever in haste, only to repent at leisure, and acquire the character of vacillation and instability. No, religion is nothing if it is not true. Think, then, what a course that people and that Church has to steer, who, while for ever remembering that between children and father there can be no ceremony, but loving service, at the same time can never forget how arduous is the effort needed that must raise the finite mind ever more clearly and harmoniously into the mind of the Holy Spirit with its deeps upon deeps of Grace and Truth—think how difficult that course is to steer: to let religion, and not theology guide; to let the spirit of *brotherhood* and not the domination of power and ambition and riches rule in our midst, as in all organisations hitherto; to avoid the bigotry of a correct theology, and the self-righteousness of a ceremonious piety; to wait each moment of our lives upon the Holy Spirit to teach us all things—the nobler modes of life, with sweeter manners, purer laws; to avoid the faithlessness to the great principle of Christ that even *he* must not intervene between us and our real teacher, the Holy Spirit, and yet avoid the dread that when all props and go-betweens have gone, we may fail to be strong, and fail to go straight to the Fountain Head, or fail to learn worthily what we there shall hear. Yes, that is the difficult course the coming Church has to steer; that is the momentous Reformation that we have set our hands to. The Kingdom of the Father has passed, the Kingdom of the Son is passing, the Kingdom of the Spirit is to come. We are like fledglings that stretch and wave their wings in their true element, yet dread to launch away. Yet we shall only teach men to know the Father, and save Jesus from the misunderstandings of his avowed friends, by taking wing and living in the Kingdom of the Holy Spirit.

LITERATURE.

OWEN GLYNDWR.*

Such is the Welsh spelling of the name of the last and most celebrated of the soldier-patriots of Wales, whom as Glendower we know in Shakespeare. Glyndwr is the traditional hero of the majority of Welshmen, though somewhat of a mythical hero. Still enough is known of his great struggle with Henry IV. and the Earls of the Marches, to make him a very interesting character. There appears hitherto to have been no attempt to collect in a book form all that is known of this renowned Welshman and the constant conflicts in which he was engaged, and all who are interested in the Principality, its beautiful scenery, and its sturdy race, with its special characteristics so strongly marked, have reason to be greatly indebted to Mr. Bradley, already well known by his "Highways and Byways of North Wales," for undertaking a work which, strange to say, has been left to a Sassenach. A valuable Introductory Sketch of Welsh history, from the Saxon conquest of England, leads up to Glyndwr's rising, and a concluding chapter continues the sketch to the present time, so that in the absence of larger works this little book gives a tolerably complete outline of the history of the Principality.

The story is a very interesting one, and has many romantic and poetic features. One is inclined almost to wonder that Sir Walter Scott, whose reading was omnivorous, did not select this epoch for one of his romances, with Glyndwr for its hero, instead of the less striking Welsh theme of his "Betrothed." It is interesting to note that Owen Glyndwr was not a mere hero of the battlefield, or avenging patriot, but had many of the gifts of an accomplished statesman. "The educational zeal that does so much honour to modern Wales is fond of pointing to Glyndwr as the original mover in the matter of a Welsh national university which has so recently been brought to a successful issue." Glyndwr's real greatness was his attempt to create out of chaotic disorder a nation with settled institutions and high ideals. In English traditions the prejudices against him soon disappeared, and some of his best qualities as a ruler and national hero are described in Shakespeare's well-known lines in *Henry IV.*:—

> In faith he is a worthy gentleman,
> Exceedingly well read, and profited
> In strange concealments, valiant as a lion,
> And wondrous affable, and as bountiful
> As mines in India.

The story of Wales, as our author remarks, is one long tale of continuous

* "Owen Glyndwr." By A. G. Bradley. Putnam's Sons. 1901. Price 5s.

attempts by Norman barons on the territory of the Welsh princes, varied by the serious invasions of English kings, which were undertaken either directly or indirectly on behalf of their Norman-Welsh vassals. It is a popular error to regard the great Welsh chieftains as in any way inferior to their Norman and English opponents. Glyndwr, at least, was "the equal in breeding and knowledge of the world of the great barons around him—the Greys, Talbots and Charltons, and of sufficient estate to be himself a grand seigneur." We have seen that he desired to establish a national university, and there is no doubt about the esteem and admiration in which he was held by the Welsh, particularly by the Bards, the most cultivated men of their time. We cannot enter into details of the successive battles in which the Welsh hero so long maintained the national independence against all the resources of the valiant Henry V., but there are few readers who will not agree with the author that the failure of Glyndwr's heroic effort was for the advantage in the long run of the Welsh themselves. "The geographical absurdity of complete independence was frankly recognised by almost every Welsh patriot from earliest times. The notion of a suzerain or chief king in London was quite in harmony with the most passionate of Welsh demands."

One passage from this interesting and valuable book we must give in full for the gratification of Welsh, even more than English, readers of THE INQUIRER:—

> Few countries in the world contain within the same area more elements of prosperity and happiness than modern Wales, and fewer still are so fortunately situated for making the most of them. Coal, iron, slate, and other minerals in great abundance are vigorously exported, and give work and good wages to a large portion of the population. In the rural districts a thrifty peasantry are more widely distributed over the soil, to which they are peculiarly attached, than in almost any part of Britain, and occupied for the most part in the more hopeful and less toilsome of the two branches of agriculture—namely, that of stock-breeding. Surrounded on three sides by the sea, there are ready facilities for the trader, the sailer, or the fisherman. The romantic scenery of the country is another valuable asset to its people, and brings an annual and certain income that only one small corner of England can show any parallel to. Education is in an advanced state, while the humbler classes of society have resources due to their taste for music, and their sentiment for their native language, which have no equivalent in English village life.
>
> It may be added that the Cymri of to-day retain the finest characteristics of their warlike ancestors, under the modified conditions of modern civilisation, and those who have had the good fortune to hear Welsh choral societies with their strains, now weirdly pathetic and now exulting and passionate, can bear witness that the inspiration of the old Bards still lives in their less noted successors.
>
> It need only be added that the book is adorned with several illustrations of the scenery connected with the history of Glyndwr and of the old castles and manor-houses that abound in Wales from Carnarvon and Conway, Harlech and Ruthin in the north, to Carew and Pembroke, Manorbier and Caerphilly in the south, some of them taken from rare and interesting old prints. T. L. M.

THE GUILDS' UNION YEAR BOOK.*

THIS is the "Year Book" promised in Mr. Ellis's article on "The Guild Movement" in our New Year's number, and it should be in the hands of all who are interested in that Movement. It contains the constitution of the Guilds' Union, the object of which is to promote the formation of Guilds, which shall aim at uniting the Young People, together with the various workers of our congregations and schools, into a League of Fellowship to (*a*) Foster the Religious Life, and (*b*) Inspire Personal Service. And further, "to promote the efficiency of Guilds as factors in religious work and worship by means of a common manual, literature, meetings, conferences, and other methods which from time to time may be adopted." Then follows a list of twenty-three Guilds and Young People's Societies, which have joined the Union, with particulars as to officers, times of meeting, procedure, &c., and a further list of twelve Guilds and societies, which have not yet joined.

After this come short chapters on "The Guild Idea," "How to Form and Carry on a Guild"—this latter by the Rev. Joseph Wood, who is President of the Union—and "Topics for Guild Meetings," by the Rev. W. H. Drummond, which contains so many helpful suggestions for others beside Guild members, that we take the liberty of reprinting it at the end of this notice. A further list is added of "Topics and References for Devotional Meetings," as issued by the American Young People's Religious Union, and then the second half of the "Year Book" is devoted to thirty-one pages of Devotional Readings, one for each day of the month. There are a few short extracts on each page, chiefly prose, but some verse, and concluding with a Collect. These readings will be found helpful, but we trust that they will lead those who use them, not to a monthly repetition throughout the year, but to the use of Mrs. Tileston's "Daily Strength for Daily Needs," or some other "Daily Strength" book, which contains selections for each day in the year.

TOPICS FOR GUILD MEETINGS.

BY REV. W. H. DRUMMOND, B.A.

THE question is often asked, especially by those who have had little experience in Guild work, what subjects should be discussed at our meetings? The following short paper is meant to contain some hints and suggestions of a practical kind in answer to this question. It will leave one aspect of Guild work entirely out of account. It will say nothing of philanthropy and corporate Christian service. Those are of great importance, but they do not enter into the scope of this paper. The first step is to have a real belief in the mutual advantage of common Bible study, and the frank interchange of thought on religious subjects; the next is to decide that the aim of this common thought shall be always positive and constructive. This latter point is one of great importance. Religious sympathy is quickened among the members of a Guild not by the criticism of our neighbour's opinions or the smart repartee of theological controversy. The mind should be encouraged to come into fresh contact with the divine facts of history and life, and to express itself with frank sincerity in terms of its own experience.

I.

A very useful series of conversations on these lines may be held on the Lord's Prayer. It is a good subject to begin upon, because the ground is familiar. On the first evening the minister may give a short address on prayer and the scope of the Lord's Prayer. This would then be followed on successive evenings by short papers by different members dealing with the prayer clause by clause.

a. The Father in heaven: meaning of the New Testament teaching about the Fatherhood of God.
b. The hallowing of God's name: in thought and desire, in speech, and in action.
c. The coming of the kingdom and the doing of the Divine Will: these two petitions belong together. The personal and social duties involved in all sincere use of this prayer will suggest themselves for special treatment.
d. The prayer for daily bread: our dependence upon God for life and breath and all things.
e. The forgiveness of sins, and the special condition attached that we ourselves must have the forgiving temper.
f. Deliverance from evil: the natural cry of the human heart beset by weakness and temptation.

II.

Another series of topics of great interest may be found in the Church and its Worship.

a. The individual value of public worship.
b. The social value of public worship.
c. Some modern objections to public worship and reasons for its neglect.
d. What can we do to make our worship more hopeful and attractive? This will give opportunity for practical suggestions if there is any slovenliness of management, or want of hearty fellowship and co-operation in the church, or the congregational singing is poor, without volume and warmth. Emphasise the right use of the word *attractive*. The way to give attraction to a Christian church is not by advertisement and the copying of worldly methods; it must come through the depth and power of its worship and message. It is real life, and not its clever imitation, that draws.

If the interest is still maintained, this topic may be continued for a few evenings longer, in order to consider the special services of the Church.

a. The seasons of the Christian year, their meaning for us, and why we should observe them.
b. Baptism: dwell specially on what it may mean for us as the recognition and dedication of the newly-born, a symbolic incorporation into the spiritual fellowship of all Christian believers.

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* "The Guilds' Union Year Book. 1902." Edited by the Rev. John Ellis, Secretary of the National Conference Guilds' Union. Published for the Council of the Union by the Sunday School Association, Essex Hall, Essex street, Strand, W.C. Price 6d.

c. The Communion: here, too, the aim should be to bring out the richness of its meaning, not merely as a venerable Christian tradition, but as a living means of grace for all who in the fellowship of Jesus Christ wish to lead a "dedicated life." Among young people it is well to be careful not to surround the Communion Service with an over-strained solemnity. It is a Eucharist—an act of thanksgiving. It has as much meaning for those who look forward as for those who look backward. It is the symbol not merely of a great memory, but of the strength and life and joy which are ours in Christ to-day.

d. Confirmation: would such a service be helpful in our church life, and if so, what form should it take?

III.

Consecutive Bible study will be found interesting and helpful when Guild meetings are held fairly often. For the time being the Guild may regard itself as a Reading Circle. Some book should be adopted, a certain portion read carefully at home, and then at the meeting questions may be asked about difficulties, and an exposition given by one of the members of the spiritual thought and teaching of the passage. Let it, however, be reading of the Bible itself. There is a good deal of superficial acquaintance with critical theories at the present time, and considerable ignorance of the real text of the sacred writings. The Guild may help its members by cultivating habits of reverent study to recover the religious use of the Bible, which, in many of them, has been probably weakened, if not entirely lost. In this connection the attractive and well-equipped volumes of the Century Bible (price, 2s. each) will be found very useful. St. Matthew, or Dr. Horton's admirable volume on the Pastoral Epistles, may be cordially recommended. Probably every opinion expressed in those books may not win our assent, while some important questions are looked at from a point of view slightly different from that to which some who read this paper are accustomed; but, on the whole, it is a great advantage to have a book which challenges some of our opinions and forces us to think. Attention may be called to the volumes of the Temple Bible which Messrs. Dent have just begun to issue. They have some attractive pictures, and the introductions have been entrusted to competent scholars; but the absence of a commentary makes them less suitable for the purpose in view. The Biblical volumes published by the Sunday School Association must not be forgotten. Many Guild members will know them already in connection with Sunday-school teaching. The present writer is inclined, however, to recommend some volumes of the Century Bible as on the whole the best for the devotional study of Scripture without the undue intrusion of the critical element, which may form such a valuable element in developing the religious life of the Guild.

To CORRESPONDENTS. — Letters, &c., received from the following:—E. S. L. B.; H. B.; W. B.; W. A. B.; W. J. C. (Kiukiang); M. H. J.; E. C. L.; S. H. M.; T. H. M. (Sucre); O. M. R.; S. B. R.; P. L. S.; G. W.; W. W.

OBITUARY.

MISS MARY ELLEN MARTINEAU.

MANY friends will hear with sorrow of the death of Miss Mary Ellen Martineau, the eldest surviving daughter of the late Dr. James Martineau, which occurred at midnight on Jan. 31, of pneumonia. Miss Martineau, who with her sisters had been living at 5, Eldon-road, Hampstead, which became their home after Dr. Martineau's death, had been in her accustomed health until a few days ago. On Sunday week she was present as usual at the morning service at Unity Church, Islington, and in the afternoon took her class at the Bell-street Mission. On Monday she was out for a long time busy with some act of friendly helpfulness, but that evening it became evident she was suffering from a severe chill, and the fatal attack of pneumonia quickly supervened. Thus swiftly the summons came to her, as she would have wished, in the midst of her work, with no long disablement or failure of her powers. Her life of sixty-eight years had been faithfully lived, and it is not for her, but for her sisters and brother, and her many friends, that we must mourn.

As we think now of Miss Martineau, it brings back vivid memories of the closing years of her father's life, with the close companionship which was so beautiful to see, the tender care of the daughters for the aged life in that quiet evening time—and the faces of father and daughter appear to us together, so alike, and we remember how his strenuous spirit, his scrupulous fidelity to duty, lived again in her.

Mary Ellen Martineau was born in 1833, the year after her parents settled in Liverpool, her elder brother, Russell, and her sister, the late Mrs. Leyson Lewis, having been born in Dublin. Herbert, the boy who died when he was only eleven, and whose grave is in the burial-ground of the Ancient Chapel of Toxteth, was born in 1835. The children had lessons at home with their father, and Mary Ellen was ten when the first volume of the "Endeavours After the Christian Life" was published. Five years later came the great experience of the winter in Berlin, and in the following summer a delightful time at Dresden and among the Bavarian Alps. On their return to Liverpool in October, 1849, Hope-street Church was opened, and for eight years more Liverpool was their home. When in 1853 Mrs. Leyson Lewis was married, Miss Martineau became the eldest daughter in the house—that charming house, Park Nook, in Princes Park, which was the centre of so much happiness and of so much eager, strenuous life. Throughout those years Miss Martineau was a devoted teacher in the Hope-street Sunday-school, and afterwards in London it was the same. In the Portland Schools there was no more faithful teacher, and her activity was not confined to the Sunday-school, for in the day-school she conducted a singing-class for some years, and took other part in the work. Indeed, it may be said that teaching was the ruling interest of her life, and she had a strong desire to devote herself to it as a profession. Soon after the removal to London in 1857, when she was twenty-four, she spent about a year in France, at a school at Fontainebleau, to perfect her knowledge of the language, and then joined Miss Buob in her school in Belsize Park. When circumstances led, before many months were out, to the severance of that connection, it was a great disappointment to Miss Martineau; but, henceforth, living at home, she devoted herself to private teaching, and many old pupils, with whom she was always glad in after years to keep in touch, will have grateful memories of her assiduous care and her great kindness, which no strictness of discipline could long conceal.

For more than twenty years she was the head of her father's household, for it was in 1877 that Mrs. Martineau died; and in the summer home at Aviemore in Scotland, no less than in London, the memory of her kindly activities will long remain. To many of the humble folk in the neighbourhood of the Polchar the news of her death will have brought a genuine sorrow, for every summer it was her constant pleasure to visit in the cottages, and especially where there was any trouble or sickness. Of the library in the school-house at Inverdruie she was the founder, giving to its arrangement at the outset unstinted care, and to the last taking a warm interest in it and its readers. There also she had a singing-class.

Music was her constant delight, and this was an added bond to that close affection which from their early years united her to her brother Russell. His death in December, 1898, was a great blow to her, followed little more than a year later by her eldest sister's death; and then only a week after, their father passed away. With quiet faith and a brave and cheerful spirit she pursued her way, diligent in duty to the last; and now she also has been received into that world of light to which the others had gone before her. For those who still remain it is a happy thought, with many tender memories and steadfast hope.

The funeral was on Wednesday, when relatives and a few close friends gathered at 5, Eldon-road for the service, conducted by the Rev. G. Dawes Hicks, of Unity Church, and concluded at the grave in Highgate Cemetery.

MR. G. C. KINGDON.

WE regret to announce the death, on the 31st ult., of Mr. George Canning Kingdon, of Taddyforde, Exeter, in the 74th year of his age. Mr. Kingdon was the last survivor in his generation of an old and highly-respected Exeter family, which had been connected with Liberal Nonconformity for a century or more. Although Mr. Kingdon had ceased to be a member of George's Meeting for many years, he retained to the last strong faith in the essential principles of Liberal Christianity, and was an earnest advocate of Church reform and comprehension. Notwithstanding his delicacy of health, he took an active interest in the benevolent institutions of his native city; was Treasurer for some time of the Royal Devon and Exeter Hospital, and on the Board of Management of the West of England Eye Infirmary, West of England Institution for the Blind, the Deaf and Dumb Institution, Exeter Dispensary, Model Lodging Houses and other useful charities. In politics an hereditary Liberal, of late years he was identified with the Unionist party. A prominent and highly respected

citizen of Exeter, he was no less valued for his private worth and kindly disposition. The closing years of his life were cheered by acquiring and residing in the beautiful family place Taddyforde, so well known to a former generation as the hospitable resort of many of our ministers when visiting Exeter. The present writer has lost a life-long friend, always staunch and true. T. L. M.

DR. C. P. TIELE.

THE excellent article by Professor Carpenter in last week's INQUIRER dealt chiefly with Dr. Tiele as scholar. I should like to add a few lines on the man.

It struck me in those days of mourning how great a number of people felt affection and respect for Tiele. His death means to very many, besides the loss to science, the loss of a much valued friend of high and noble character, full of kindness and humanity. Everyone that met him felt the charm of his personality. He was a man of the highest culture, who made you listen to his words, unconsciously raising you to a higher level of thoughts. His refined taste was apparent in everything. His speech, his style, his handwriting, his rooms, all bore testimony to it. He did not care for trivial and ordinary thoughts and things.

He was averse to sharp controversies, and as a Remonstrant it was his happiness to be able to avoid religious strife. His lovely character always thought the best of others. He enjoyed humour, and was a fascinating narrator. At the age of 70 his heart was as youthful and fresh as ever, and younger men in converse with him hardly felt the difference in age. He was fond of children. His little friends always had access to him; even when he was absorbed in his studies they were allowed to interrupt him.

It is now a long time since he was a minister in Rotterdam, but still a great many members of the community remember him as the minister they were dearly attached to. He was a splendid orator and preacher, but in all the pastoral duties fulfilled by him people felt the influence of his high religious spirit.

His lectures at the University were eagerly attended. In all he said the master was heard. Perhaps it seems strange that he did not found a school. This is owing to the extensive literary knowledge that is demanded by the study of the history of religions. All that he gave in his lectures was work of the highest quality, and, I suppose, it was just this that made his students feel the impossibilty of following his steps. In the latter years his health compelled him to give up attending meetings, but to no one did he become a stranger, and his interest in the theological problems of his time was unabated to the end. He was great in science, but he was also great in love, goodwill, and religious feeling. We thank God for giving us this noble man.

B. D. EERDMANS.

Leiden, Feb. 4.

"I WILL not be brought under the power of any." What had Paul to help him that we have not? Only faith, courage, persistence; no unattainable qualities, no rare gifts of God, but things by culture, within your reach and my reach.—*J. F. W. Ware.*

THE CHILDREN'S COLUMN.

A WEEK or two ago, we told in our "column" that *everyone*, however young and small, has his own place in the world, and his own work to do, which no one else can do for him.

Have you thought about those words? I did the other day, and first of all I will tell you what I saw that brought them to my mind.

I went to a flower-show in one of the big halls in our town, but it was not like any other flower-show I had ever seen.

For generally there is a greaty variety of one sort of flower, or perhaps a few different kinds. In the summer it is chiefly roses, all shades and sizes, and in the autumn it is chrysanthemums.

But at this show there were numbers of different flowers—all the lovely spring flowers, violets, primroses, and snowdrops; there were buttercups and daises, poppies, cornflowers, lilies of the valley, roses, carnations, jessamine and endless varieties of chrysanthemums, and many others besides.

A goodly number, you will think; and I only wish you could all have seen that beautiful large hall, with all the stalls most daintily arranged with these lovely flowers—such a quantity of them, and all looking so bright and fresh.

But as I entered the hall and first saw all those beautiful flowers, I felt that there was something lacking. There was no sweet scent of flowers, such as one fully expected from such an array. And that was not wonderful, for, lovely as they were, after all they were not real flowers. And now that I have told you what I saw which brought those words to my mind, I must tell you *why*: Because all those flowers had been hand-made by poor little cripple girls, each one of whom might very well think she had no place in the world and there was no work she could do. And there in the centre of the hall, inside one of the stalls, sat six or seven of these cripple girls, all looking so bright and happy in their clean pinafores. They were working away, making roses and chrysanthemums, laughing and talking with each other, doing their work so cheerfully and as if they were really interested in it and loved it.

One child had such short arms that she could only just make her fingers meet across her chest, and another had no power in her thumbs, but could only use her fingers; and yet even these children seemed to work just as easily and deftly as the others.

There is a Home in London in connection with the Watercress and Flower Girls' Mission, where they take in little orphaned cripple girls for two years, and teach them the art of flower-making. At the end of this time they are boarded out in country homes and provided with materials for their work, and then any money that they make in the week over five shillings (which is the cost of their board) they keep for themselves.

This is also the case in the Home, so that the children feel at once that they may become workers and help themselves. Cripple children may also come to the Home each day to be taught; and when once they have learned the art of flower-making, cannot you imagine how happy the little girls must be, to feel that they can really help their parents instead of being a burden to them?

The six little girls that I saw had been brought from London to show how this work was done, and it was very pleasant to feel that these poor children, who are cut off from so much that adds enjoyment to life in the way of happy games and healthy exercise, are, by the generosity and kindness of friends, enabled to do this beautiful work.

For each child is taught the whole process, so that there is no monotony in the work, and they are able to see the lovely flowers growing in their hands, until they have the perfect whole; and thus they are able to find great pleasure in their work, and in doing it cheerfully forget their infirmities.

So you see they, like all the rest of us, have their work to do, and it is a great happiness to them. But, perhaps, you do not always find happiness in your work. God does not give all His children the same work to do, and it is not always what we most like doing. But if we make up our mind to do it cheerfully and patiently, because it is our duty, we soon come to take a real interest in it, and in time find that it is after all the happiest and best for us. That is how our heavenly Father's blessing comes to us in our duty and our work, and we are quite sure that His will for us is the best. ALISON HALL.

SOME further correspondence on the subject of Temperance Reform, in reply to the Rev. C. J. Street's letter of last week, reached us too late for insertion in our present issue.

MANY of the late Dr. Crosskey's friends and admirers were anxious that his portrait should find a place among the other Unitarian Leaders and Worthies at Essex Hall, and it is therefore pleasant to record that an excellent full-size crayon drawing, taken from a photograph, has been presented to the Committee of the British and Foreign Unitarian Association by Mr. J. Arthur Kenrick, of Berrow-court, Edgbaston. Visitors from the country, at future Whitsuntide meetings, will be interested in this addition to the Essex Hall Portrait Gallery.

THE interest aroused by the marriage of Miss E. M. Lawrence to the Rev. W. J. Davies, on Wednesday last, was seen in the large attendance of people at Essex Church, Kensington, who crowded to witness the ceremony. The Rev. F. K. Freeston performed the service, and the Rev. J. Estlin Carpenter delivered the address, in which reference was made to the helpful work done by Miss Lawrence in connection with several societies. The Central Postal Mission, the B. and F.U.A., and the Essex Church and Sunday-school will lose an earnest and devoted worker, but there will be a gain to the Unitarian cause in Belfast and the north of Ireland. The reception in the afternoon by Mrs. Alfred Lawrence was largely attended, so also was the evening reception given by Sir Edward and Lady Durning-Lawrence. Mr. and Mrs. Davies have gone to Italy for their honeymoon.

IT is only by fidelity in little things that a true and constant love to God can be distinguished from a passing fervour of spirit.—*Fénelon.*

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LONDON, FEBRUARY 8, 1902.

THE TRAINING OF MINISTERS.

AT the recent annual meeting of the Unitarian Home Missionary College, of which a report appears in our present issue, Mr. J. R. BEARD, who has been President for the past two years, gave an address in which he noted with just pride the more assured position of the College, and the higher standard of its scholarship, as compared with a former period in its history, but then went on to repel with much vigour what he took to be an attack upon the College, for which THE INQUIRER is responsible.

We quote the opening passage of this part of Mr. BEARD'S address, from what we take to be his own copy, as printed *verbatim* in the *Christian Life* :—

> Under these circumstances it was with surprise that I read in October last a suggestion made in a leading article in THE INQUIRER to the effect that the Unitarian Home Missionary College should abandon its position as an independent Theological College, and in consideration for handing over in full to Manchester College its invested funds, its subscription list, and its moral support, should be allowed to act as a recruiting sergeant to that institution, and administer some little preliminary drill to its students.

This is Mr. BEARD'S version of what he calls "an extraordinary proposition." It is not ours. What we actually wrote on this subject in THE INQUIRER of Oct. 19 last year we will here repeat, and in view of the dire threatenings of disruption and disaster, which found a place in Mr. BEARD'S address, would beg to assure him that, whatever he may have told "them" sixteen years ago, there is here no sinister attack, no "scheme" to "destroy" the Home Missionary College, and no shadow of ill-will towards its trusted managers. We hold no brief for Manchester College as against the Home Missionary College; any thought of rivalry or invidious comparison would be extremely distasteful to us. What we are concerned with is the welfare of our religious community as a whole, and the men who are to be trained for its ministry.

In the article in question we had referred to Mr. JACKS'S address at the opening of the new session at Manchester College, Oxford, and his dream of a great Preaching Order, which should appeal with new power to the people of this country and bring home to them the true significance of modern thought in a spiritual interpretation of life. And then we wrote :—

"The College, Mr. JACKS says, cannot give to its students all the training required to make them such preachers as the world needs. The training given at Oxford is indispensable, but there is an education not to be given in the class-room, but in direct contact with the world and the needs of men. Such training through actual experience and under friendly direction students already seek in great cities and among the churches during vacation, but this is work which needs to be more thoroughly organised and developed, and it may prove that the way would thereby open at the same time for the supply of other needs.

"And now we will make a suggestion, not by way of urging any immediate revolution, but to sow another seed of thought, which in time may germinate and lead to most salutary growth. To an outside observer it must appear one of those absurdities to which our extreme individualism is too prone, that our Body should continue to maintain two colleges, out of all proportion to the number of the men to be trained and the churches to be supplied with ministers; and there are, we believe, many members of our own community, among those most devoted to its welfare, who, considering the needs and opportunities of our churches and the resources available for the maintenance and development of our religious work, strongly share that feeling. Manchester College is now established and nobly equipped at Oxford, and could be yet further equipped, to furnish the best available education that a college can give. Better surely that the whole force of our learning and spiritual culture should be concentrated there, and not divided as at present.

"But something more is needed, for the oversight and training of men preparing for the ministry of religion; and our suggestion is that the Home Missionary College, reverting to its old title as a Board, might perform an inestimable service to our community, by devoting itself to the care of young men before they are ready for the Theological School at Oxford, and, further, using all available funds for bringing college students during vacation into direct contact with the people, in active service as missionaries among the poor or through participation in the work of some strong church. This, as we have said, is already done to some extent, but we believe could be more systematically and effectively done by a representative body devoted to such work. And that same Board might continue its direction of students for the first years after college, independent of any settled ministry, giving them such training, up to the measure of our present capacity, as in Mr. JACKS'S dream, the young preachers of the new Order would receive. And if one heaven-born leader should arise to take direction of the new forces of our Church Militant, so much the better. But meanwhile, let the thought of concentration, and the longing for more effective strength and service, grow."

It will thus be seen that our suggestion is in complete accord with the spirit of the eloquent close of Mr. BEARD'S address. We have not asked that a single guinea of the funds of the Home Missionary College should be transferred to any other institution, and the very point of our suggestion is that in our common endeavour to give to students for the ministry the most complete training possible, the Home Missionary College, reverting to its original title as a Board, should do even more effectively than hitherto the work of keeping students in close touch with the life of the people, with church work and the social needs of the day.

If such a readjustment of operations as we have in mind should in time be effected, there is no reason why, if it seems best, a group of undergraduates should not be gathered in Manchester, students in Manchester University, and at the same time under the direction of a responsible Head, who should superintend the other special studies of his men, including that of elocution, and their activity in Sunday-school, mission, and other social work; at the same time, there is something to be said for variety of training and experience, and it should be open to students to take their undergraduate course at the Birmingham University, in Liverpool or Glasgow, or even in London, and in each case under the direction and personal influence of trusted ministers and in close touch with the work of vigorous churches.

But the great need, as it appears to us, is of a Board, representative of the best life of our churches, and with ample means at its disposal, to which should be entrusted the oversight of young men destined for the ministry, to see that their training is rightly directed (even perhaps in their last school years), so that their years before graduation may be fruitful of the best possible results. Then if all graduate students for the ministry took their theological course in Manchester College, it would only be carrying a step further the practice which in the past has had such admirable results, by which Home Missionary men, as TATE scholars, have proceeded to Oxford.

That is the first stage of our ideal course of training for the ministry. But the functions of the Board should by no means end when the students nurtured under its care enter the Theological School. It should also have the

means of giving its men the best opportunities of religious and social work during the vacations, and as we should hope, for a year or two after the completion of the College course, for some added training in practical mission and social work, before entering on a settled ministry. Thus as the Hibbert Trust affords to students of exceptional ability opportunity for additional University training, our Board would secure to the young minister an added course of training in the great university of city life, in quarters where the stress of social need is the greatest. This, it will be remembered, Mr. WILLIAM RATHBONE has already done, out of his private generosity, in more instances than one, and it is an example which, as a Body, we should be wise systematically to follow.

We have not attempted here the elaboration of any complete scheme, but, as we have said, to sow some seeds of thought, in the interest of fuller and more effective religious life and work in our churches. We are quite aware of the strong forces of personal attachment, which make against any suggestion of change, even in the direction of salutary reform; but Mr. BEARD has himself warned us against making a fetish of any institution, and we ask again for the earnest and dispassionate consideration of the means by which our available forces can be put to the best possible use.

UNITY OF RELIGIOUS AND POLITICAL PRINCIPLES.

BY THE REV. HENRY GOW, B.A.*

OUR ancestors in the faith, whose memory we revere and whose robust faith and determined character we admire, had one bond of union which is too little felt to-day. Their watchword was "Civil and Religious Liberty." They desired to worship God in freedom, and they stood for freedom, not only in the Church, but in the world. They were united as members of this congregation quite as much because they held in common certain great political principles, as because they held Unitarian views. Gathering here, I imagine them not merely seeking to save their souls by worship of the sober, puritanic style they loved. They came together as men of the world, with a certain sense of the gravity and responsibility of civic and national life. They had a common work to do in the world as well as here. They had principles which united them on the platform as well as in the pew. Their distinctive form of religion was not merely an affair of the Sunday; it produced common action and effort during the week. They were conscious of being citizens and Englishmen as they met together here, lovers of their town and of their land, and they were united in their high purpose to increase the limits of freedom and to remove the bonds of the oppressed. I do not mean that so-called political sermons were more common then than now; perhaps they were less common. But I mean that there was a certain unity of religious, social, and political principle among the worshippers in our churches which is far less general to-day. It was not merely theological sympathy which united them. Their worship was touched with a sense of large national issues and great social responsibilities, even though these things were rarely mentioned here.

This unity of principle did not imply agreement on many important occasions. I do not suppose that this congregation was entirely of one mind during the Napoleonic wars. There were patriotic citizens like Dr. Priestley, who during the early years of the war with France at the end of the eighteenth century, were thoroughly opposed to that policy, and probably some representatives of that view were to be found in our chapel. Still earlier there were great differences of opinion as to the rights and wrongs of the war that resulted in the separation of the American colonies. I do not suppose that the congregation thought as one man upon that subject. Coming down to much later times, the question of Chartism, of the Crimean war, of the war between the Northern and Southern States of America, were the cause of much division of opinion, and no doubt that division of opinion was represented in our church. But I believe that throughout this period there was an underlying unity of political principle. This was a congregation of Liberals as well as of Unitarians; men and women were united here in much more than assent to theological doctrines. They agreed on more than a belief in the unity of God and the wisdom of open trusts for church buildings. They believed in the people, they believed in freedom, they believed in education, and they believed in righteousness as the guide of nations as of individuals.

There is, one may hope, more unity among us than we imagine, but it is often dormant and unrecognised. We who gather here now are inclined to think ourselves hopelessly divided from each other in everything except theological opinions and belief in an undogmatic foundation for our church membership. We agree in believing that character is more important than creed; we agree in worshipping together without asking our members to subscribe any articles of faith, because we believe in the free worship of unbound minds. We believe that the life and teaching of Jesus are far more important than theories about his person, and we believe in the personal responsibility and the direct relationship of every soul to God. No act of Jesus, no death upon the cross, no faith in him can be necessary in order that God should love us, forgive us, and lead us into larger, fuller life. These and other of our religious principles are most important, and we rightly hold them very dear, but if they have no counterpart in our social and political life, we miss a strength and unity which our ancestors possessed. The Church and State, the sacred and the secular, the divine and the human, are not rightly separated from each other. We, above all other churches, we who believe in a living God, we who believe in the consecration of common life, we who deny that God has revealed Himself to one people, and in one book, and through one church alone; we who believe in the guidance and immediate presence of the Divine Spirit in the world to-day—we, above all other churches, must feel unity not only in theological beliefs, but in principles of action and in ideals which pervade all life.

I note with dismay that there are some Unitarians who would like to exclude all reference to national affairs from our representative paper, THE INQUIRER. Apparently they wish a weekly paper concerning itself no more with the state of the nation than the Athenæum. Theology and tea meetings they seem to think are the appropriate subjects for the paper which represents our principles of religion and morality. Such a paper would be a new departure of a disastrous kind amongst us. Throughout our history we have felt that the principles we love are concerned not only with theological, but political thought, and that the morality we wish to promote is not only the morality of the individual, but of the nation. I am not pleading for my own particular views upon current politics. THE INQUIRER does not express the opinions which I hold upon the great and serious question which occupies so much of our thought to-day. None of us has the right to expect his own particular views on that question. The important thing is that the Editor of such a paper should tactfully and carefully deal with great national issues from a non-party point of view. Moral and religious principles must be brought to bear on national affairs, and the Editor must not be afraid to express himself at the risk of being called a party man. We should all prefer our own views, but the essential thing is that there should be *some* views, soberly expressed, without party bias and based on moral principles. No paper without political courage and without free speech can pretend to represent our traditions or our principles.

I have said that we are really more united than we imagine. On the wisdom or righteousness of this or that event, judgment in which depends on newspaper evidence, we may naturally differ, but by our traditions and religion we hold certain great principles in common. We believe in free thought and free speech, in urging every man to seek the truth for himself and to express what he seriously and earnestly believes to be the truth, even though it be distasteful to ourselves. That belief applies equally to politics as to religion, and it is our duty to defend it equally in the one sphere as the other. We do not believe in the control of creeds or churches. That means a trust in the human spirit, a reliance on the guidance of God, it is a real confidence in humanity which is of the essence of democracy. We believe in morality, public and private, as the greatest and most fundamental of imperial interests, and next to morality we believe in intelligence. We believe in educating all the children of the nation to the utmost of their capacity, making them strong and vivid in body, mind and spirit, lovers of truth and righteousness and honour. It was said a few days ago that as a nation we all believe in education to-day. We may hope that assertion is true, but with our principles and traditions we hold a view of education which is our own, and which we ought to press. We do not believe in capturing, or allowing the children of this nation to be captured by any one church or creed. It is humiliating to the churches and disastrous to the children that there

* From an address delivered to the congregation of the Great Meeting, Leicester.

should be all this jealousy among the sects. We believe in a child's soul, and in education as a setting free and calling forth of dormant energies. We want to make children see for themselves, think for themselves, act for themselves; not to fill their minds with old theological thoughts and dominate their wills by passing fashions of the day. To help children to grow up into thinking, earnest, independent men and women; to teach them that they have a will of their own, and that they are accountable to God and helped by Him, to teach them the duties of life, the duty of brotherhood, the duty of hard work, the duty of reverent free thought, to make them see the beauty of self-sacrifice and tenderness and courage, these and such as these are the ideals at which we aim. We, too, as our forefathers of old, should meet together on the Sunday with the consciousness of holding great principle in common which vitally affect our national and social life. We are not only united by our thought of God, our belief in His unity, our disbelief in orthodox creeds. We are united in our love for freedom, and our faith in man.

THE CONFERENCE AND THE CHURCHES.

THE following letter speaks for itself:—

NEWINGTON GREEN CHURCH, IN ANNUAL MEETING ASSEMBLED, TO THE OFFICERS OF THE NATIONAL CONFERENCE.

DEAR BRETHREN,—At the instance of our minister and committee, we have taken into earnest and careful consideration your circular letter of Nov. 9, 1901, wherein you urge the appointment of a staff of permanent officials for the transaction of the business of the National Conference.

We desire to express our sense of the high value of these Triennial Conferences held during the last twenty-one years. We would lay especial stress on the fact that they have brought together the representatives of sporadic communities, akin to us, but of—sometimes intentionally—diverse denomination; and we have every wish that such free, independent and friendly conference shall take place in the future as heretofore. We would also gladly recognise the self-sacrificing zeal of those brethren who, at much personal cost and labour, have so successfully carried them out. Nevertheless, we humbly venture to question the wisdom of the late proceedings, and more especially that of the proposals now before us.

The National Conference appears to have become a formal ecclesiastical association, which we view with dislike and no little distrust. We know of no instance of such an organisation which has not sooner or later seriously compromised the liberty of the constituent churches and ministers. Their almost inevitable tendency to encroachment and constriction has usually become more marked with the lapse of years. They become, *ipso facto*, a pressure upon the freedom, and increase the solitariness of remaining non-included communities; they narrow down the existing varieties of church life, and prove a hindrance to that spiritual spontaneity which might call new forms and therefore new forces into existence.

If there be at the bottom of this movement any hope or expectation that these diversely named free churches shall coalesce under some new and common name, we believe that such hope is not only doomed to failure, but that the object is not worth the necessary effort to attain it. The frank conference of diverse denominations, in our opinion, presents a nobler spectacle than that of nominal uniformity. Nor do we believe that any name can be invented which will at the same time satisfy existing churches and meet the demands of the few or many who, whilst they dissent from the principles and practices of the communities to which they belong, yet prefer to remain where they are. In our opinion, it is not so much our name that forms the barrier to their union with us, as the force of existing social ties, together with an ignorance of our principles, and our religious isolation. No mere change of name can alter these radical facts, or make us more commonly acceptable to the religious world.

And have we not already an organisation which, without essential modification, and without the dangers attendant on the new ecclesiasticism, could easily discharge all the proposed functions of the new Society? Why unnecessarily multiply organisations? The British and Foreign Unitarian Association has been in existence for over three-quarters of a century, has ably represented and aided the cause of liberal religion and has become almost venerable in the deepening esteem of free church life in our own and other lands. To its growing importance its Year Book bears most ample testimony. Already it administers considerable funds, an increasing part of which is supplied by annual church collections; it undertakes an unobtrusive but very effective missionary work both at home and abroad; the almost unique International Conference of last year is proof of its special capacity in this direction; and we would gladly have seen the Triennial Conferences conducted under its auspices. It seems to us that what the new Society claims to have done, might not only as well have been done by this now time-honoured agency, but the increase thereby to its importance and already world-wide reputation, would have been of the best service to progressive religious life.

In conclusion, Brethren, we are so convinced of the loss of power and service by this new departure and so distrustful of the spirit of ecclesiasticism embodied therein, that, with the most unfeigned regret at having to stand aloof, we must most respectfully decline to give this new movement any kind of countenance or support.

Signed on behalf of the Newington Green Church.

WILLIAM WOODING, Minister.
ARTHUR TITFORD, Hon. Secretary.

Another view of this matter is taken by the Rev. Joseph Wood, of the Old Meeting, Birmingham, and Editor of the *Seed Sower*, who writes as follows in the February number of his magazine:—

"We have already called attention to Dr. Parker's scheme for federating the Congregational Churches by reorganising them as 'the United Congregational Church.' Whether the scheme fails or succeeds, it cannot but be a most instructive object-lesson for our churches, which labour under exactly the same difficulties, and feel the same needs. The Committee of the Congregational Union have now issued a circular to the churches asking for their consideration of the scheme. They preface the request by a statement of what appears to them to be the line and the limit of federation. The autonomy of each church is to be untouched. The election of minister and officers, the admission of members, the conditions of membership, the financial arrangements, these and the like are still to remain within the province of the individual church. But such questions as the recognition by the denomination of each minister elected, the introduction into the ministry of suitable men, the arrangement and possible amalgamation of the colleges, the assistance given to smaller churches, the administration of Congregational funds, old-age pensions for ministers, the conduct of missions, &c., might, it is suggested, be under the control of the church as a whole, instead of resting in the hands of separate independent committees. At present there is no proposal for a common fund for the *support* of the ministry as in Presbyterian churches. It is evidently felt that the federation scheme cannot be carried all at once by a *coup de main*. (That was one of the rocks on which Dr. Martineau's scheme foundered.) Federation will have to be approached gradually and tentatively.

"We trust our own churches will not be afraid to look the problem in the face. We may readily admit that the question is not ripe for any revolutionary change, and that the time has not arrived for any attempt at federation without concluding that nothing can be now attempted. A first step has already been taken by the National Conference in the adoption of a constitution which makes it a thoroughly representative body—representative that is of the churches. The next step is to bring the Conference into frequent and personal touch with the churches by means of a permanent secretary who shall give his whole time to the work, devoting himself, not only or merely to secretarial duties, but to the mission and other efforts of the churches generally as a kind of "Pastor at Large." Immense benefit would be conferred on our churches by the visits, counsels, and stimulus of an able and trusted minister set apart for general service. He himself would be one of the first links in a more vital union between the churches. The hope of our churches for the future lies largely in strengthening the hands of the Conference."

FRIENDS OF ARMENIA.

THE miseries and shameless brutality of the Turkish rule in Armenia do not cease, nor do the patient labours of those who are attempting to bring some relief to a cruelly-wronged and down-trodden people. The following passage of a letter from Miss E. Cantlow, secretary of the "Friends of Armenia," gives an instance, and a very mild one, of what has to be endured:—

"Ever now and again as we pursue our work for the widows and orphans of Armenia the extreme caution of our correspondents, rendered necessary by their work and ours, is shaken by some tragic event, and, for a moment, the veil is lifted and we see what is passing in that unhappy land.

"This Christmas has been saddened by the imprisonment of the wife of one of the teachers of our orphans, a Christian girl who graduated at an American High School. Her only crime is that her maiden name was that of a well-known revolutionist, although she was no relative and knew nothing of him, for their native places were some four hundred miles apart. There was no case against her, yet twice she was imprisoned, though on both occasions acquitted. When, however, news of her second acquittal reached the Palace at Constantinople, the die was cast and there was no hope. For the unreasoning fear of the tyrant and fanatic had seized the shadow at Constantinople, and the Courts were quickly given to understand that whether guilty or innocent it was at their peril they acquitted any of that hated name.

"The Court was forced to declare that the first verdict was invalid. Again she was tried—a mock trial truly—and this time she was condemned to five years' imprisonment in a walled city. Yet her only 'seditious' papers consisted of a cutting from an old newspaper printed ten years before she was born and found amongst some of her pupils' papers, and a letter from her little sister of thirteen years about the death of their mother some time previous. While she lay in prison awaiting her trial she was confined with those condemned for the worst crimes."

Miss Cantlow then tells of worse horrors connected with the recent disturbances at Moush, which seem to have stopped short of a general massacre, only because a foreign vice-consul arrived in the district; but the principal buildings of the village, including the Protestant parsonage and church, were burnt, and many men were killed. Thus there are fresh orphans to be cared for, and meanwhile the girls' orphanage at Erzeroum has been almost shattered by the earthquake, and scarcity of the food supply in the neighbourhood of Marash and Urfa has added to the misery.

"But far worse than any suffering from cold or hunger is the insecurity of women's honour. Almost all depends on the character of the Vali, and in some districts women are comparatively safe, but it is the policy of the Turkish Government to put the worse men in power. A humane man rarely rises to the top, and if he does he does not stay there long. The rewards conferred, the favours shown, and the power given to the leaders in the great massacre is a proof of this."

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Funds in aid of Armenian widows and orphans can be forwarded through Hector Munro Ferguson, Esq., hon. treasurer, "Friends of Armenia," 47, Victoria-street, Westminster, London, S.W. Cheques to be crossed "London and Westminster Bank."

THE very gate of entrance to religion, the moment of new birth, is the discovery that your gleaming Ideal is the everlasting Real—no transient brush of a fancied angel's wing, but the abiding presence and persuasion of the Soul of souls.—*Martineau.*

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

UNITARIAN HOME MISSIONARY COLLEGE.

ANNUAL MEETING.

THE annual meeting of the Unitarian Home Missionary College was held on Wednesday, Jan. 29, in the Memorial Hall, Manchester. Mr. J. R. BEARD presided.

In the report presented it stated that there were fourteen students during the Session 1900-1901, and that the three students who retired from the College last June had all accepted appointments in the Manchester district, where they became well known during their years at College.

The Visitors' reports on the annual examinations were very satisfactory, and laid special stress upon the preaching ability of the students. The results obtained in the Owens College examinations were also highly creditable, Mr. H. McLachlan securing five first-classes, including three prizes. Lectures on "The Preacher," by the Rev. Joseph Wood, and lessons in Voice Production, by Mr. Acton, had given excellent results. Certain alterations had been made in the rules relating to the Tate Scholarship, which makes it in future tenable by a graduate only, and the effect of this change is to secure maintenance for the scholar during all his three sessions at Manchester College, Oxford. The trustees have for the present raised the value of the Scholarship from £60 to £70. The Treasurer's accounts show an income from all sources of £1,312, with an actual loss on the year's workings of £144. This is due to expenditure for lectures on Preaching and lessons in Voice Production, and also for the maintenance of an increase in the number of students. To maintain, therefore, the better equipment of the students, it will be necessary to take steps to obtain further financial support. A legacy of £450 has been received from the executors of the late Mrs. Sarah Wrigley, and has been added to the investments, which now amount to over £16,000, while the annual subscriptions for last year reached £630.

The CHAIRMAN, in moving the adoption of the report and financial statement, said the report did not present any very salient or remarkable features. At the same time there were points which might be noted with satisfaction. The report of the Visitors was especially gratifying, and even more gratifying still were the communications they made to himself privately. The result of the work done at Owens College was commendable, inasmuch as it included six firsts and thirteen seconds. He thought they would all agree that the changes made in relation to the Tate Scholarship regulations formed a decided improvement. He was glad that the holders would pass their arts course in Manchester, and that their theological course would be taken at Oxford, Having referred to the losses sustained by the College by the death of several of the supporters, including Rev. William Binns, a distinguished alumnus of the College, and Mr. J. Holme Nicholson, the Chairman said the financial statement was a little disappointing. At the close of last year the College had a small balance in hand, and he regretted that they had gone back slightly towards the old position of a deficit. A satisfactory feature about the matter was that the deficiency had been caused to some extent by the fact that they had more students than in previous years. Of the total expenditure, over £1,200 went in actual payments to tutors and students, while the cost of working the institution was under £200 a year.

Mr. J. H. BROOKS seconded the resolution. He expressed regret that there were no new students this session, and said they must endeavour to get young men from their congregations to enter and study for the ministry.

The resolution having been passed, thanks were accorded to the Visitors (the Rev. P. Moore and the Rev. J. Estlin Carpenter), the examiners, and the hon. medical officers.

The CHAIRMAN said all friends of the College would regret the retirement of the Rev. Dendy Agate from the office of honorary secretary after filling the position for fifteen years. He proposed a resolution acknowledging the great value of the services Mr. Agate had rendered to the institution, and tendered to him the warmest thanks.

Mr. R. C. LAW seconded, and the Rev. Principal GORDON supported, the resolution. A letter was read from the Rev. W. C. Hall, an old student, testifying to the esteem in which Mr. Agate was held by all who had passed through the College during his period of office.

The Rev. DENDY AGATE, responding, said that since he took office forty-three students has entered the College. Some were pursuing their studies there or elsewhere, and upwards of twenty had settled in the ministry.

Mr. F. MONKS, of Warrington, was elected President in place of Mr. J. R. Beard, who retired. The Rev. Dendy Agate and Mr. Beard were elected Vice-Presidents, and the Rev. E. L. H. Thomas, of Handforth, was appointed honorary secretary.

A vote of thanks to the Chairman brought the meeting to a close.

EVENING MEETING.

In the evening the annual *soirée* and public meeting took place in the hall. Mr. F. Monks presided, and in his opening remarks said that he was there as a lecturer and learner; but if during his term of office there were any duties he could discharge which would further the interests of that institution he would gladly engage in them.

Mr. J. R. BEARD, in the course of his address, said that great changes have taken place since 1885, when the funds of the College were at a very low ebb. A movement was initiated under Mr. Long's presidency, and since then the invested capital of the College had been raised from under £5,000 to over £16,000, while the number of subscribers had been increased from 472 to 626. They had not been unmindful of the spread of education, and the growing needs of the ministry. Their students had shown readiness and capacity for the opportunities afforded them. By means of scholarships some had proceeded to Oxford and have held distinguished places amongst their fellow-students. They had gained high honours at Victoria, and their influence upon the student life of Owens College has been acknowledged by more than one of its professors. But there had appeared in THE INQUIRER a suggestion that the Home Missionary College should abandon its position and hand over its invested funds and subscrip-

tions list, &c., to Manchester College, and henceforth act as a recruiting sergeant to that institution, administering a little preliminary drill to a certain backward class of candidates. Manchester College is a splendid institution: it has high aims—nothing less than being a free faculty of theology to Oxford University; whilst the capital over which it had control, in one way or another, was exceedingly large. The most beneficial agency in the world, however, may become a fetish. Can its supporters not realise that there are those to whom this college is as dear as Manchester College is to them? that an institution which has lived a vigorous life for forty-eight years, and has put forth fresh roots and branches which make it stronger and more useful than ever, has fully justified its existence? He told them sixteen years ago that if they succeeded in destroying the Home Missionary College it would only be to make room for another of a similar character, and he told them now that although the scheme to which he had referred was altogether outside the range of practical politics its success, if achieved, would shake Manchester College to its base, and would rend and maim their churches and the other institutions which had been conceived for their benefit. For his own part he was confident in the continued and increased prosperity of the Home Missionary College. There was a very large body of earnest Unitarians in this country, and they demanded a college where men should be trained with the special view of ministering to them in holy things. They asked for a ministry trained amongst the people, a ministry abreast of the social needs of the day, trained in Sunday-school work, and, above all, they asked for men in keen sympathy with that ringing note of human brotherhood which was heard rather in crowded cities than in academic groves, and the responsibility of which was learned rather in actual contact with humanity than through the teaching of the schools. He conjured all to stand fast in the support of the Missionary College, to maintain and strengthen it, so that it might continue to send out ministers to heal the nations, and to cry aloud "Hear, O Israel, the Lord your God is One Lord."

The Rev. J. E. MANNING, M.A., delivered an able address on the attitude towards the scientific spirit which students and ministers should maintain, in which he showed that both scientist and theologian were revealers and interpreters of the mind of God.

The Rev. DENDY AGATE spoke of his fifteen years' experience as Secretary of the College, and the Rev. E. L. H. THOMAS, B.A., the new Secretary, spoke as an old student of the college.

Thanks were accorded to the Chairman, and to the Longsight Choir for its musical items, and the proceedings were brought to a close.

HE who daily prays must live virtuously. I do not say he who daily utters the words and takes the posture of prayer, but he who *prays*. No man living in daily violation of what he believes to be the will of his heavenly Father can ask that Father's aid. Prayer, then, is our refuge in temptation.—*R. P. Stebbins.*

SOUTHERN UNITARIAN ASSOCIATION.

THE quarterly meeting of the executive of this Association was held at High-street Chapel, Portsmouth, on Thursday last, 30th ult. The business meeting was held in the library, and was presided over by Mr. J. COGAN CONWAY, the President of the Association.

At the close of the business a public tea was held in the schoolroom, followed by a meeting in the chapel, at which the chair was taken by the President, who was supported by the Revs. C. C. Coe (Bournemouth), E. C. Bennett (Southampton), Mr. G. Cosens Prior (Portsmouth), and others.

The CHAIRMAN, in opening the proceedings, expressed his pleasure at being present, and explained that the meeting was held in pursuance of a resolution of the Association that meetings of the executive should always be followed by a public meeting. The reports presented at the committee meeting that afternoon were all of an encouraging character, and showed that there was more life and spirit in the churches in the district now than ten years ago. There were two phrases given to the world by Mr. Gladstone, the spirit of which they, as Unitarians, might take to themselves. One was "The Impregnable Rock of Holy Scripture"—in all reverence they claimed that that rock was theirs—and the other was "You cannot fight against the future—time is on our side," and the forces of time were certainly on their side to-day.

The Rev. E. C. BENNETT addressed the meeting on "Spiritual Religion," and contended that the highest form of all religion was that in which the fullest expression was given to the secret things of the Spirit. Not the search for intellectual truth, or even the discovery of it, brought the highest joy, but rather the spiritual apprehension of God as the Father of His children, working through all the common experiences of every-day life, speaking through the Christ, and manifesting Himself most clearly as the Holy Spirit working in and through the heart of man.

The Rev. C. C. COE spoke on "Congregational Libraries," and, after referring to the good work done and the possibilities of usefulness in Free Public Libraries, urged that there was still a place and a use for congregational libraries, and suggested that in the getting together and management of such libraries more regard must be paid to the cataloguing of books, the aim being to make the catalogue as far as possible an intelligent and systematic guide to the contents of the Library. Having quoted Lowell's "Dickens in Camp," to show the refining influence of well-chosen fiction, the speaker proceeded to point out a way by which the educational facilities of chapel libraries could be still further developed. Short handbooks should be provided as introductory to various subjects, and then should lead on to larger manuals and text-books; and with regard to the Bible, without going too closely into the minutiæ of textual criticism, a careful selection of books should be provided which should give to the young people growing up among us a clear idea of the growth and development of the Old and New Testaments, and so ensure that the Bible should come before them as a living book, linking the life of to-day to the far-off centuries of the past.

Mr. W. T. BUSHROD, speaking on "Unitarianism as a Permanent Faith," pleaded that there was no need for the half-apologetic tone sometimes assured by Unitarians. Our faith was in harmony with Scripture and with reason, and the clearest testimony of science was on our side, and sooner or later the triumph of the principles that we professed was certain and assured.

After a few remarks from the Rev. E. J. WILKINS, the meeting was brought to a close, a hearty vote of thanks being accorded to the Chairman and speakers on the motion of Mr. G. COSENS PRIOR, seconded by Mr. WM. CARTER.

The CHAIRMAN expressed the thanks of the Association to Portsmouth friends for their hospitality, which elicited a few hearty words from Mr. H. BLESSLEY.

During the evening a choir of boys, under the direction of Mr. Towers, rendered a selection of vocal music in a most pleasing fashion, the items including "Hail Judea," "God is a Spirit," and "Angels ever bright and fair," and "The Convent Bells."

PROVINCIAL LETTER.

IRELAND.

OUR Irish Churches should acknowledge their obligation to Mr. Carpenter, not only for his own work on their behalf, but for setting them upon a task whose performance has done them good. Accompanied by Mr. Conway, Mr. Carpenter was on our side of the water in October last, and spoke on behalf of the Superannuation Fund at a meeting in Belfast. He went away after three or four days of downright hard work, leaving us pledged to do our best for the cause he pleaded for. We laid our plans and set to work; one of our strong laymen put his heart into it; and if we did not realise our full desire, still the £750 or so which "poor Ireland" sends in is not, all things considered, an unhandsome contribution to the Fund.

We met with discouragements, of course; but it was interesting and cheering to hear the comments of some of our keen business-men when the scheme was put before them. "This is a good thing," was the general verdict, one opinion adding, "This is the best bit of Church work our men yet have done." Perhaps a minister of nearly thirty years' standing may be allowed to add that he thinks so too. It is what we have long been in want of. No man should be able in future to take up the work of the ministry without being called upon to consider the question of joining the Fund, not only for his own sake and his belongings, but also for his congregation's sake. Dare I urge one point, however? Then I would say, Make the Life Insurance part of the scheme a little more prominent than it is. I have seen enough, as I have come along, to make me think our men would be none the worse for a little more knowledge of the ways of the world than they generally have to guide them; and if, added to our College staff, we could get a Professor of Worldly Wisdom, I know well that he would make *life insurance at the earliest possible moment* a matter of urgent obligation.

But, as I said, work for the Fund has done us good. It has brought us more into line; it has made us feel that, in spite of the "sundering flood," we are still in touch with the larger life of our English churches. And if there are congregations which still shut themselves up in a certain aloofness from the rest, and tell you how they "regret that they have no accumulated funds out of which to make a grant," perhaps they will think better of it when they find that they are nevertheless admitted, on equal terms with the rest, to the advantages of our well-planned, truly beneficent, and now triumphant Superannuation scheme.

Meanwhile, three of our churches have been busy with special efforts on behalf of their own work—Holywood and All Souls', and the Stanhope-street Domestic Mission, Belfast. Holywood has secured an excellent organ, and paid for it. The Mission Sale of Work was a small affair; but, small as it was, it was worth holding if only for this: that it was carried through chiefly by the goodwill and zeal of the Mission people themselves, and was an evidence of the honour and affection in which they hold their minister. It is a sincere pleasure to tell that, since the year began, the Mission Committee have been able to add £25 a year to their missionary's salary. All Souls' saw a profit of close upon £500 as the outcome of its small bazaar, and is encouraged to look hopefully forward to the time when the beautiful church in which the congregation worship shall be all their own.

The First Church, Belfast, also has been rebuilding a good portion of its Central Hall, adding to the value of the hall as a source of income and increasing its means of usefulness to the body. The hall is the headquarters of our Church work in the north of Ireland, and most of our local organisations have the free use of its accommodation. There are some of us who venture to hope that erelong it may offer its hospitality to neighbouring ministers and others, not alone for the common work that brings them up to town, but for purposes of social intercourse and leisure too. A central waiting-room and house of call would meet a need which many have felt.

None of our pulpits are "vacant," but, unhappily, two of our ministers are off duty because of serious illness: Mr. King, of Newtownards, is on a voyage to Australia, with six months' leave of absence, and Mr. Pinkerton, of Newry, is ordered into silence for three months. These brethren beloved have the sincere regard, the sympathy, and the goodwill of us all.

We are sadly in want of two new hymn-books, a book of hearty and happy songs of praise for use in our churches, and a book of *children's* hymns for our Sunday-schools. I do not want to say ungracious things of the books we now have in use, and I am not the advocate of any one book against the claims of others. But in church our psalms are generally anything but songs of joy; and in school, where we have children from four years old upward, we give them hymns to sing which are long years beyond them, and tunes to sing them to which are as deadly dull as, I daresay, they are musically correct. Our services would be none the less devout and none the less helpful if they were brighter and more full of cheer; and our scholars would be none the worse for what we tell them on the Sunday if, through the week, they might be heard humming and whistling our school tunes. O for some believer in the Gospel of Music who should take up the mission work among us, and set before us books of hymns and tunes so good that we shall not be happy till we get them!

Whatever comes out of the inquiry with which the Royal Commission on Irish University Education is charged, it is very earnestly to be hoped that there will be no narrowing of the broadly unsectarian character of the Queen's Colleges; and for my own part, I do not believe that any proposal to turn Queen's College, Belfast, into an Orthodox Presbyterian institution would have the least chance of success, or that any responsible body of men in the Presbyterian Church itself really wishes for such a change. Our own people keep silence upon the matter, having no word to say, it appears, in defence of the unsectarian spirit of the College at which our own young people get their training. If we may not be political partisans, we will be nothing. And so the tide swings by and leaves us stranded. The ablest and staunchest champion of unsectarianism in Collegiate Education hereabouts is Dr. Hamilton, the Principal of Queen's, an orthodox Presbyterian.

No one has spoken more earnestly on the question, and no one has committed himself more deeply to the better way. I was present at the College Visitation in 1896, when, in reply to Lord Dufferin's questions, Dr. Hamilton said: "On the staff of the College all the prevailing religious denominations are represented—Roman Catholic, Episcopalian, Presbyterian, Unitarian, Methodist—and to say that perfect harmony prevails among the professors is to understate the truth. The difference of creed makes no difference whatever in friendship or collaboration. Of the students I may make the same report. The diversity of creed makes no difference whatever. It is one great glory of this College that it stands on this broad foundation, opening its doors, its classes, its honours to all. Of that great glory I, for one, hope it will never be deprived." Dr. Hamilton repeated these words in his last year's Report to Parliament, and added, "My views on this point are unchanged"; and further, "If the attempt were made in any quarter to turn this College into a sectarian place of education in any form or degree, or to contract, by so much as a hair's breath, its present glorious width of constitution—I, for my part, should be the first to resist the attempt, and I believe I should be joined in that resistance with equal determination by every professor whose name stands upon our roll. Nothing, in fact, could be more repugnant to our feelings than any such change, and nothing would, in my opinion, be more inimical to the cause of education in Ulster." We are already discussing vague possibilities of University Reform in Ireland; we may shortly be considering definite suggestions of change. In the meantime there is one thing which our people might do and, as I venture to think, ought to do: it is to set our conviction well forward, that, whatever come or go, we must keep our Ulster College to its old lines of the broadest unsectarianism.

DOUGLAS WALMSLEY.

CENTRAL POSTAL MISSION.

SIR,—Would you give me space in your columns to state that Lady Wilson is now acting as Treasurer of the Central Postal Mission and Unitarian Workers' Union, owing to the much-regretted resignation of Miss E. M. Lawrence.

The subscriptions for 1902, now due, hould be sent to Lady Wilson, 86, Church-road, Richmond, Surrey.

FLORENCE HILL,
Hon. Secretary, Central Postal Mission and Unitarian Workers' Union, Feb. 4.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Accrington.—On Sunday evening, Feb. 2, a tablet to the memory of the late Edmund Mills was unveiled in the Oxford-street Chapel, in the presence of a large congregation, by the Rev. James Ruddle, of Chorlton-cum-Hardy. The Rev. W. H. Burgess conducted the service, and preached from 1 Peter ii. 12. At the close of the sermon Mr. Ruddle unveiled the tablet and read the inscription, the congregation rising and standing in silence. Mr. Ruddle then returned to the pulpit and gave a short address, describing Mr. Mills as one who had lived "a godly, righteous and sober life." He was one of the founders of the congregation, had been its President for upwards of thirty years, and Superintendent and teacher in the school for twenty years.

Bridgwater.—The annual Sunday-school party took place on Friday, Jan. 31. After tea in the schoolroom, the scholars and friends adjourned to the Friends' Meeting Room, generously loaned for the occasion, when a most enjoyable entertainment, consisting of a lantern exhibition of *Alice in Wonderland*, &c., was given. Miss Margaret Spiller very kindly distributed the prizes for attendance and good conduct, with a few words of hope and encouragement to all the young folks.

Cardiff.—On Wednesday, Jan. 29, a performance of an operetta, entitled *Cinderella*, was given by the teachers and scholars of the West Grove Sunday-school. It was rendered all the more interesting, inasmuch as the words were written by Mr. Shapcott Wensley, an old and esteemed member of the Unitarian congregation at Lewin's Mead, Bristol. There was a crowded attendance, and the performance was greatly enjoyed.

Denton.—The forthcoming bazaar of the Wilton-street congregation, particulars of which are advertised in our present issue, is warmly commended to the support of the churches by the Rev. H. Enfield Dowson, of Gee Cross, and will, we trust, meet with the warm response which such faithful workers well deserve.

Kingswood.—A course of special Sunday evening sermons has been given by the Rev. J. H. Matthews, to good congregations. A Guild for the young people of the school and congregation, above the age of twelve years, has been started with a good list of members. The Rev. H. W. Hawkes' *Cinderella* play was given in the school last week, under the direction of Mrs. George Titterton. The performers appeared in special costumes, and the representation was most excellent, and gave great delight to a large audience.

Leeds: Hunslet.—A high-class dramatic entertainment was given here on the 3rd inst., entitled *The Sleeping Beauty*, by friends from Mill-hill Chapel, for the benefit of the bazaar fund. It was a brilliant affair, both as regards costumes and execution, and was witnessed by a large and appreciative audience.

Leeds: Mill Hill Chapel.—The second dedication service took place on the first Sunday of the year. The number was smaller than on the first occasion, as was to be expected; for many joined in it then who would have come up in previous years, if such an opportunity had been offered them; but there were twenty-nine taking part. A book has been placed in the vestry for the registration of the names of those who, year by year, make in this way public profession that they take their stand with the Mill Hill congregation, on the side of religion and righteousness; and those doing so are asked to sign the following declaration, which has been drawn up in such terms that it should bind no one to more than such faith and conduct as is implied by becoming a member of any

Christian congregation:—"We, who have written our names below, joined in the Dedication Service held in Mill Hill Chapel on the dates prefixed, and in doing so declared our desire to unite ourselves with the congregation there meeting for worship, and our purpose to order our lives henceforth (so far as human frailty permits) in accordance with the law of God, declared to us by Jesus Christ."

Leicester: Free Christian Church.—The visit of Mr. F. Maddison, who in public life has never made a secret of his attachment to our liberal religion, was a great success. The occasion was the first of three Conferences for Men, on Sunday afternoon, Jan. 26, when Mr. Maddison gave an address on the question: "Is Religion an Obstacle to Progress?" The main points of the address were: (1) That the great and fundamental basis for the hope of human brotherhood is the Fatherhood of God. Without this, such brotherhood is apt to become an empty fancy, with nothing to give it consistency or reality. And Mr. Maddison held that such a belief, either recognised as such or not, was a universal fact in men's souls. Religion he defined as a movement in the soul of man toward God, and showing itself in good works. (2) He held, as a profound conviction, the belief in Immortality. This great belief seemed to be natural to reformers, and all who were impressed with the dignity and grandeur of humanity. Mazzini, one of the world's finest prophets and revolutionists, was an illustration of the strength of this conviction. But the doctrine of eternal punishment must be abandoned. (3) Materialism is one of the most dangerous foes to progress. Even to make the betterment of the material conditions of the workers (and Mr. Maddison is engaged constantly in such efforts) as to wages, hours, factory conditions, housing—the one thing necessary, is a terrible mistake. We want not less religion, but more of the real sort. Upon this powerful address there followed a keen and spirited discussion. The views put forward differed from one another considerably, and there were some criticisms from the Secularist side, but this gave Mr. Maddison the opportunity to bring his own advocacy of a simple and reasonable religion into clearer emphasis. Being asked to define religion more particularly, he refused to encumber it with orthodox creeds. On the subject of Immortality, he pointed out that its truth and vitality did not consist in rewards or punishments, but in the enlargement and glory which it attributed to man. Altogether it was a most interesting afternoon. Mr. Maddison also delivered an address in the evening.

Leicester: Great Meeting.—The annual congregational meeting was held on Wednesday, Jan. 21. The tea at 6.30 P.M. was not very largely attended, but there was a good attendance at the subsequent meeting. The Chairman of the Vestry, Mr. E. F. Cooper, presided over the meeting. The reports of the congregation, of the Sunday-schools, of the Social Union, and many other institutions were read, and showed a large amount of good work being done. Especially striking is the success of the Sunday-schools, which are now attended by 180 scholars over sixteen years of age. Mr. E. F. Cooper, as Chairman, gave an impressive address. He referred to the gratitude which the congregation felt for Mr. Clephan, who had been Chairman for many years; it was a matter of regret to him and others that Mr. Clephan through advancing age had felt he must give up the Chairmanship, but all would be glad to hear that Mr. Clephan was still serving in the vestry and caring for the interests of the congregation. Mr. Cooper also referred to the importance and use of Public Worship and to the need of moving with the times. It was an address marked by deep reverence for all that is best in our past traditions, united with a spirit of enterprise and boundless hopefulness for the future. Mr. Clephan moved the adoption of the reports, and Miss C. Gittins seconded them. The officers and vestry were re-appointed, and the usual vote of confidence in the minister was carried, having been proposed by Mr. J. Fielding Johnson, and seconded by Mr. Alfred Hopps. Mr. Gow, in his reply, referred to the question of public worship. In former days men and women were driven to public worship through fear. Now they must come through love. It is the minister's business to help to make people want to come to worship, and it is for all, minister and congregation, to contribute to the beauty and reality of worship by earnestness and sincere devotion. A vote of thanks to the Chairman brought the business to an end, after which some selections were given by the choir.

London: Islington.—The morning service at Unity Church last Sunday was overshadowed by the death of Miss Mary Ellen Martineau, which occurred on the previous Friday, after a few days' illness. Miss Martineau was a member of the church, and a constant worshipper when in town; she was in her usual place only on Sunday week. The Rev. Dr. Hicks referred touchingly to her life and death, and a wave of sympathy swept over the congregation for her sorrowing sisters in their bereavement. At the conclusion of the service, Mr. Brittan, the organist, played Mendelssohn's "Funeral March" with great expression, the congregation standing meanwhile.

London: Peckham.—The annual tea and prize distribution of the Avondale-road Sunday-school took place on Wednesday. Tea, games, songs and recitations by the scholars over, the prize-distribution meeting was held under the presidency of the Rev. G. Carter, who noted with pleasure the large gathering of former scholars who were now members of the church. In a short address, Mr. J. C. Griffin alluded to the gratifying regularity of attendance of the elder scholars, to five of whom Mr. W. R. Marshall, on behalf of the teachers, presented handsome stylographic pens. The prizes to other divisions of the school were presented by the Chairman, assisted by Mr. S. W. Davies, a former teacher. Short speeches were made by Miss Carter (in connection with the Scholars' Guild) and by Mr. J. Bredall.

London: Stepney.—The Monthly Postal Mission Conference was held on Sunday afternoon at College Chapel, Miss Florence Hill in the chair, when the Rev. George Critchley, B.A., late minister of the Congregational Church, Burnt Ash, Lee, who is at present taking the evening services at College Chapel, gave an address on "The Alleged Failure of Christianity and its Causes." This was the second of three addresses which Mr. Critchley is giving at these monthly conferences, the first in January having been on "The Meaning and Mission of Christ." The third address, which is announced for March 2, is to be on "The Nature of True Christian Discipleship." Speaking of the alleged failure of Christianity, as contrasted with the religious ideal of Jesus himself, Mr. Critchley drew a dark picture of the evil effects of ecclesiastical tyranny in the Church, of cruel persecutions, and the persistent opposition to all progress of thought, and attributed much of the evil to the perverse doctrines of the deity of Christ and the Atonement, hiding from the world the real helpfulness of Christ's example and the true nature of morality. Miss Hill and the Rev. V. D. Davis, who subsequently spoke, were ready to see more of what was good in the progress of Christian life in the Church, in spite of its tyranny and other evils, and Mr. Davis attributed much of the evil to the early substitution of the claims of orthodoxy for those of a genuine religious life. At the same time he pointed out that the book of the "Imitation of Christ" had come out of the heart of the Catholic Church. At the evening service Mr. Critchley preached an eloquent sermon on 'The Treasures of Darkness." Postal Mission correspondents and other friends may be reminded that after these Monthly Conferences tea is provided for all who wish to stay for evening service, and a pleasant opportunity is thus afforded for the meeting of friends and making new acquaintances. Indeed the "Calendar" states that the chapel is now open at six o'clock every Sunday evening, and tea is provided for any who desire it, so that those who are interested in Mr. Critchley's ministry, coming from a distance, will find the way made easy for them.

Manchester: Pendleton.—The schoolroom, lecture hall, and classrooms have been cleaned and painted, and present a very cheerful aspect. It is also the intention to purchase new hymn and chant books for the church, and to re-cushion the seats. Towards this purpose the sum of nearly £50 has been secured, but the Committee are anxious to raise another £50 in order to cover the whole cost, and balance the church accounts at the end of the financial year.

North Lancashire and Westmorland Unitarian Association.—The quarterly conference was held in the Masonic Hall, South Shore, Blackpool, on Saturday last. There was a good muster of delegates and friends from Kendal, Lancaster, Preston, Chorley, besides Blackpool friends from the Banks-street Chapel, and the congregation worshipping in the Masonic Hall. The object of the Association, in holding these Conferences throughout the district, is to strengthen the churches and make known the principles of Unitarianism in the neighbourhood. After tea, provided by the South Shore congregation, a public meeting was presided over by the Rev. Herbert V. Mills, of Kendal, President of the Association, who, in the course of an address, urged all to take an interest in the series of week evening lectures to be given in February and March, and see that the public had an opportunity of hearing them, as by that means those who knew little of the Gospel of Unitarianism might learn how thorough was their teaching, and how well founded, because based on scientific truth. He desired to point out that by reason of their freedom, they, as Unitarians, were better able to take up and advocate whatever outside their churches tended to the enlightenment and uplifting of humanity, and instanced the Humanitarian movement, under which they were brought to a clearer conception of the sacredness of life and a deeper sense of the brutality of war. The Rev. N. Anderton, B.A., of Preston, also gave an address on "The Religious Interests of our Young People." He said that the first thing to remember was that children and young people already had the elements of religion within them. The foundation was present on which they had to build, and in that fact was our great opportunity. Their task was to develop and educate the religious instincts of the young. The family was the best sphere for first training in religion; but Unitarian parents were perhaps more reticent than others in speaking of such matters with their children, and in the Sunday-school was their main effort to provide for the religious needs of the young. This being so, the instruction given there should be of a distinctly religious nature. All subjects were good if rightly treated. No subject was good which did not educate the religious impulses. The perennial difficulty as to the "missing link" between school and chapel was then dealt with. A monthly Children's Service in the chapel, to take the place of the Sunday-school, was recommended. It was also suggested that more might be made of the opening and closing services at the ordinary Sunschool meetings. Young People's Preparation Classes were excellent, but it was difficult to get young people to attend; there were so many competing interests during the week. With regard to Guilds, Mr. Anderton expressed himself unfavourably. He especially disliked the type which encouraged young people to compare their religious experiences and conduct separate services of their own. In conclusion, several suggestions were made, among which was a proposal for a simultaneous Children's Service on Collection Sunday at each of the churches of the Union, the service to be conducted and the address given by a visitor, lady layman, or minister. Discussion followed, Messrs. C. C. Grundy (Blackpool), Sutcliffe (Chorley), Mellor (Manchester), Newell (Preston), and others took part, and the usual votes of thanks brought to a close a very successful conference.

Walthamstow.—The annual meeting, preceded by tea, was held at Truro-road Chapel on Jan. 30. The Rev. T. E. M. Edwards represented the Provincial Assembly, and Mr. Elliot came from Highgate. About eighteen members were present. Reports of the work during the year were read by the secretary and treasurer, and adopted. It is felt that an effort should be made to keep the Rev. W. H. and Mrs. Rose for a further period, as there had been a decided improvement in connection with the chapel since they came in October. The congregation has sustained severe losses during the year through members leaving Walthamstow, but there is some prospect now of the numbers increasing. The Sunday-school is in a very flourishing condition as regards scholars, but at least two more teachers are badly wanted.

Whitchurch.—On Jan. 29 the annual congregational party and business meeting of the Church of the Saviour was held, but, owing to the severity of the weather the attendance was not so large as it otherwise would have been. The accounts were read and passed, officers elected. Votes of thanks were accorded Miss Dodd and Miss Lewis for their voluntary services during the year; also to the Rev. W. F. Turland for his untiring zeal and energy on behalf of the church and school. The following evening, Jan. 30, the children and teachers held their New Year's party in the schoolroom, which was much enjoyed.

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to Town Clerk.

THE "INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line.

OUR CALENDAR.

SUNDAY, February 9.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., "Jesus," Rev. A. FARQUHARSON.

Bermondsey, Fort-road, 7 P.M., Mr. P. R. PRATT.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., "Clean and Unclean," Rev. FREDERIC ALLEN. Monday, 8.15 P.M., Evening Concert under the direction of Mrs. J. J. BRIDGER and Miss M. SCOPE.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., "Joint Heirs with Christ," and 7 P.M., "The Building of Character," Rev. EDGAR DAPLYN. Collections for Mansford-street Mission.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Mr. ARMYTAGE BAKEWELL.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. T. E. M. EDWARDS.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. G. SKELT, and 6.30 P.M., Mr. C. GINEVER.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M. Rev H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. H. S. PERRIS, M.A.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church Manor-road 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth 11 A.M and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "What Modern Biblical Criticism says about Abraham."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M., Rev. F. H. JONES, B.A.

YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. CHARLES TRAVERS.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W. — Feb. 9th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Survival of the Fit—Many are Called but few are Chosen."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Feb. 9th, at 11.15 A.M., HERBERT BURROWS, "The Mystery of Pain."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

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DEATHS.

GIMBLETTE—On the 1st February, at Coolgardie, West Australia, William Gimblette, late of Pontypridd.

MARTINEAU—At midnight, on the 31st January, of pneumonia, at 5, Eldon-road, Hampstead, Mary Ellen, eldest surviving daughter of the late Rev. James Martineau, D.D., aged 68.

MARRIAGES.

DAVIES—LAWRENCE—On the 5th February, at Essex Church, The Mall, Kensington, by the Rev. Frank K. Freeston, assisted by the Rev. J. Estlin Carpenter, M.A., of Oxford, the Rev. William Jenkin Davies, of Mountpottinger, Belfast, to Ellen Mary, eldest daughter of the late Alfred Lawrence and Mrs. Lawrence, of 26, Kensington Palace Gardens, London.

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ENDOWMENT FUND.

It is a matter of common experience that the Ministry of our Chapels cannot be adequately supported, in purely working-class districts, by the unaided efforts of their congregations.

The members of the Wilton-street Chapel have been working for more than two years with the object of building six houses, of which the rentals will form a limited endowment for the Ministry, available in proportion to the efforts of the congregation.

The Committee believe that by creating an endowment of this kind all necessity for the grants now given by the British and Foreign Unitarian Association and the East Cheshire Christian Union will cease, and that the congregation will be permanently stimulated by the responsibilities of self-support.

To make full use of the land given, it has been found necessary to build houses of a more expensive character than was at first proposed, and contracts have been accepted to the total amount of £2,940.

The Committee has already in hand, from former efforts of the congregation, and from the proceeds of the Garden City Bazaar, which was so generously supported, a sum of £1,156.

The members of the congregation are working earnestly for the RE-OPENING of the BAZAAR upon MARCH 5th NEXT, and appeal to the generosity of their friends to help them to raise the £1,784 still required.

All Gifts, either in the form of Goods or Money, will be gratefully received and acknowledged by the Treasurer,

The Rev. LAWRENCE SCOTT,
Great Hucklow, Eyam, Sheffield ;

or by the Secretary,

The Rev. C. E. OLIVER,
Peel-street, Denton, Manchester.

Please send Goods to Denton. All donations in Money will be acknowledged in THE INQUIRER.

	£	s.	d.
Congregational efforts	284	10	5
Bazaar, March, 1901	555	4	3
Sir James Kitson, Bart., M.P.	50	0	0
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Sir John T. Brunner, Bart., M.P. ...	25	0	0
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Mrs. H. E. Dowson	20	0	0
Miss Scott	20	0	0
Dukinfield Ladies Sewing Meeting ...	14	0	0
Anonymous	12	0	0
Mr. Jesse Hind	10	10	0
Sir Edwin Durning-Lawrence, Bt., M.P.	10	0	0
Miss Durning Smith (the late)... ...	10	0	0
Anonymous	7	19	4
Alderman H. Rawson	5	0	0
Colonel Peacock	5	0	0
Anonymous	5	0	0
Anonymous	4	5	0
Anonymous	4	0	0
Mr. Frank Taylor	3	0	0
Mr. James Kerfoot	2	2	0
Anonymous	2	2	0
Mr. H. Epps	1	1	0
Rev. S. A. Steinthal	1	0	0
Mr. George Smith	1	0	0
Mr. R. Wilson	1	0	0
Mr. Herbert Turner	0	10	0
Mrs. Hind	0	10	0
Mr. James S. Blair	0	7	6
Rev. T. Lloyd Jones	0	5	0
Mrs. Wood	0	5	0
Mr. J. H. French...	0	5	0
Mr. John Thompson	0	5	0
Mr. Leech...	0	2	6
Mr. R. Beswick	0	2	6
Anonymous	0	2	6
Anonymous	0	1	0
Total	£1,156	10	0

The Parsonage, Gee Cross, Hyde,
Jan. 9th, 1902.

I have much pleasure in commending the appeal of the Wilton-street Congregation for help in providing a permanent endowment for the Chapel, and wish them all success in their New Bazaar.

Their earnest desire to see its future assured, must command the cordial sympathy and support of all friends of the cause for which they are so faithfully labouring.

H. ENFIELD DOWSON.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

The ANNUAL MEETING of Contributors and Friends to receive the Report, elect Officers, and transact other Business, will be held at 2 P.M., on WEDNESDAY, the 12th of February, 1902, at DR. WILLIAMS'S LIBRARY, GORDON-SQUARE, LONDON, W.C.

HARRY RAWSON,
A. W. WORTHINGTON, } Hon. Secs.

PROVINCIAL ASSEMBLY

of London and the South-Eastern Counties.

A UNITED DEVOTIONAL SERVICE will be held at EFFRA-ROAD CHAPEL, BRIXTON, on TUESDAY EVENING, February 18th, 1902, conducted by the following Ministers: — Revs. W. G. TARRANT, B.A. (Wandsworth)] W. W. CHYNOWETH POPE (Lewisham), R. H. GREAVES (Highgate), L. JENKINS JONES (Plumstead), F. W. STANLEY (Brixton), and FREDERIC ALLEN (Stamford-street). The Service will commence at 8 o'clock.

FREDERIC ALLEN, Hon. Secretary.

PROVINCIAL ASSEMBLY

of London and the South-Eastern Counties.

A UNITED DEVOTIONAL SERVICE will be held on WEDNESDAY EVENING, Feb. 19, at UNITY CHURCH, ISLINGTON. Revs. FRANK K. FREESTON, E. M. DAPLYN, Dr. HICKS, and others will take part. To commence at 8. Further particulars next week.

STOPFORD BROOKE LECTURESHIP FUND.

A COURSE OF FIVE LECTURES under the above Fund upon **"The Poetry of Rossetti and of William Morris,"** will be delivered by the Rev. STOPFORD A. BROOKE, M.A., LL D., at the KENSINGTON TOWN HALL, HIGH-STREET, KENSINGTON, on TUESDAYS, at 8.30 P.M., beginning Feb. 25th, 1902.

Tickets for the Course:—Reserved Seats, £1 1s. and 10s. 6d.; Unreserved, 5s.; to Teachers, 2s. 6d. For single Lectures: 2s. 6d. (Reserved), 1s. (Unreserved).

All applications for Tickets to be addressed to the Hon. Sec., STOPFORD BROOKE LECTURESHIP FUND, UNIVERSITY COLLEGE, LONDON.

A CONCERT will be given by the PENRHYN CHOIR at LITTLE PORTLAND-STREET CHAPEL, on THURSDAY, Feb. 13th, at 8 o'clock. Doors open 7.15.

All sympathisers cordially welcomed.

Admission Free. Seats, 6d., 1s., and 2s.

A Collection will be taken in aid of the suffering Women and Children.

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Contributions will be acknowledged by the Secretary, or by Mr. W. T. MALLESON, Hon. Treasurer.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3112. NEW SERIES, No. 216.] LONDON, SATURDAY, FEBRUARY 15, 1902. [ONE PENNY.

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NOTICE TO CORRESPONDENTS

THE offices of THE INQUIRER and *Christian Life* were formerly side by side in Essex Hall, but the *Christian Life* office is now removed to 5, Fetter-lane, E.C. Even under the old conditions, with the best of good will, it was often extremely awkward when correspondents sent a communication to one office and asked that copy or proof might be handed to the other. Now, it will be obvious to our correspondents, that if they wish a communication to appear in both papers, they must themselves duplicate the copy.

NOTES OF THE WEEK.

AKUREYRI RELIEF FUND.—The following donations have been received towards a Fund to be administered by the Rev. M. Jochumsson, in relief of the sufferers from the disastrous fire at Akureyri on Dec. 19 :—Amount acknowledged, £63 16s. ; F. Nettlefold, £5 ; Miss K. B. Thomas, £1 1s.; Miss H. M. Johnson, £1 1s.; Mrs. Gillson, £1 1s. ; Mrs. R. Keating, £1 ; W. Haslam, £1 ; Ion Pritchard, £1 ; Mrs. Bayle Bernard, 10s. ; W. W., 10s. ; Miss Jenner, 5s. ; A Friend, Sidmouth, 4s. Total, £76 8s. There is still time to make up the £100 we are anxious to send to Mr. Jochumsson, and we would beg for a further response during the coming week. The mail for Iceland leaves on March 4. Donations may be sent to THE INQUIRER Office, or to the Rev. V. D. Davis, 9, Nightingale-square, Balham, S.W.

THE Lord Chief Justice gave an elaborate judgment on Monday, in which two other learned judges concurred, in the case of the objections to the confirmation of Canon Gore as Bishop of Worcester. The judgment is that objections (although they were invited) cannot be heard, and that when the King has appointed a bishop the Dean and Chapter are bound to elect him (a pure matter of form) and the Archbishop to confirm the election. This confirmation is now proved also to be a matter of form, and cannot be made the occasion of an inquisition of heresy, such as the evangelical objectors would fain have instituted against Canon Gore. The *Guardian*, in an article on the judgment, admits that the question is fairly raised "whether the forms of congé d'élire and Confirmation, now in polite language authoritatively pronounced to be shams, ought not to be abolished altogether," and notes what was pointed out at the hearing, that Colonial bishops are already appointed in a much simpler manner. While the suggestion is obvious that the old forms, which have lost all real meaning, should be simply dropped, the *Guardian* yet pleads for their retention, in view of a possible time when the power of the Crown may again have given place to a genuine spiritual authority in the Church, and the election by Dean and Chapter may have ceased to be an empty form.

The Church may fall on evil days. The malice of her enemies, the encroachments of the civil power, or her own deliberate choice, may lead to a dissolution of the alliance between Church and State. These forms of election and Confirmation, which we are asked lightly to discard now, may, if the time should ever come for reconstructing the Church on an independent basis, prove of the highest value. They could be widened and revivified and used as a foundation for a system of free election and real Confirmation on true canonical principles. Even as things are, these dead forms serve to perpetuate a living principle. Lifeless as they are pronounced to be, mere skeletons of what in earlier days was flesh and blood, they stand there to shame the Crown out of an improper exercise of its legal powers, if such an unhappy contingency should ever arise. They stand there as witnesses for something older and higher and holier than Tudor tyranny and Whig Erastianism. Let us keep them in faith and hope for better days.

Whether the Church disestablished and entirely self-governed would be really happier than it is at present, is, in view of the sharp division of parties within the fold, an open question.

THE Rev. Canon Cremer, Vicar of Eccles, following a tradition of genuine liberality, which has long been connected with his name, is about to signalise the Lenten services in his church by a remarkable series of addresses to be given on Sunday evenings by prominent Nonconformists. Since the law forbids that a Nonconformist should preach from a Church of England pulpit, these are to be "after-addresses," to be spoken "from the lectern." The general subject is "The Church of England and her Daughters : the special contribution of each section of the Christian Church to the common life of the whole." To-morrow (Sunday) evening Dr. Mackennal, of Bowdon, is to give the first address on "The Congregational Movement." Feb. 23 is devoted to the Wesleyans, and on March 2 Principal Gordon is to speak on "The Unitarian Movement." March 9, Mr. J. W. Graham, of Dalton Hall, on "The Quaker Movement." Then follows a Baptist, and on March 23 Commissioner Pollard is to give the last address on "The Salvationist Movement."

WHAT the Rev. R. A. Armstrong has more than once done, naturally enough, with the pulpit of Hope-street Church, Liverpool, in full accord with the fundamental principle of his church, the Vicar of Eccles is now to do, so far as he is permitted, in his parish church, and it is an action that should meet with the warmest recognition. In an address to his parishioners, Canon Cremer writes :—

There is enough and to spare of mutual criticism and fault-finding between Christians, and especially between the National Church and her separated daughters. The true bond of union between Christians is willingness to do the will of God.

. . . . .

Let us listen to representative men while they try to tell us what they conscientiously believe to have been the gain, to the Christian Church as a whole and to the Church of England in particular, from each of the more prominent movements in the Church which have ended in separation.

The mere recognition of the fact that each section of the Christian Church has a strong point, which has been its characteristic message to the Church at large, the mere willingness to listen respectfully to a statement of that message, cannot fail to draw us nearer to one another and to our Master.

Some of us would confess to having a strong prejudice against "Dissenters" generally ; most of us would own to such a feeling in regard to this or that particular body of Christians. There is nothing like knowing a little more about people, if we wish to overcome dislike. Prejudice is often only another word for ignorance, and increased knowledge generally means increased sympathy.

Would that all vicars of the Anglican Church were of this spirit, and that it were similarly met by all Nonconformists!

LOVERS of Browning should by no means miss this month's *Cornhill*, which

opens with some delightful reminiscences by Mrs. Bronson, of "Browning in Venice," with a prefatory note by Mr. Henry James. Browning, Mrs. Bronson says, was amused, but never impatient, with the innumerable requests for autographs he received. When asked *viva voce* for one, he looked puzzled, and professed to be able to remember only one verse; and would write:

All that I know of a certain star, &c.

But on one occasion he wrote Mrs. Barbauld's lines:

Life! we've been long together, &c.

and after reading the lines aloud, added, "If she had never written aught but that one verse she would deserve to be forever remembered." Mrs. Bronson quotes the following note of a gifted friend concerning Browning:—

It was evident to me that he always strove to excuse the faults of others and overlook their weaknesses, gathering all with his large charity, into the great brotherhood of humanity. But his indignation at anything low, base, or untrue was like a flash of fire. His whole face would change and glow as he denounced those who used their talents to corrupt the world, as he thought some of the modern French novelists do. No word was too scathing, no scorn too intense, for that great sin consciously committed.

Of Browning's reading of his own poems there is this description:—

His reading of his own poems was a never-to-be-forgotten delight—simple, direct, and virile as was the nature of the man. The graver portions he read in a quiet, almost introspective way, as if he were thinking it all out again. I remember once that in finishing the grand profession of faith at the end of 'Saul' his voice failed him a very little, and when it was ended he turned his back to us who were gathered about him in reverent silence, and laying the book quietly on the table, stood so for a moment.

ANOTHER Browning study will be found in this month's *Good Words*, being a first paper by Mr. Stopford Brooke on "Browning's Treatment of Nature." This number of *Good Words* opens with an article on Ruskin's "Isola" by Mr. W. G. Collingwood, the frontispiece being a reproduction of Watts' chalk-drawing of Lady Mount Temple.

A MEMORIAL of John Ruskin, containing a medallion portrait in bronze, by the late Onslow Ford, R.A., has been placed on the south wall of the Poets' Corner in Westminster Abbey, and was unveiled last Saturday by Mrs. Arthur Severn, in the presence of the Dean and a large company. Saturday was the anniversary of Ruskin's birth, eighty-three years ago.

As soon as Mr. Stopford Brooke has completed his course at University College (with two Browning lectures), he is to repeat the five lectures on the "Poetry of Rossetti and of William Morris" in a Tuesday evening course in Kensington Town Hall, beginning on Feb. 25. Particulars as to the price of tickets, &c., we advertised last week.

A COURSE of six lectures has been arranged by the Committee on "Social Education" of the Charity Organisation Society, to take place at the Royal United Service Institution on Tuesdays at 4.30 P.M. On Feb. 11, 18, and 25 Mr. Reginald Bray, who wrote on the same subject in the "Heart of the Empire," will lecture on the "Town Child"; he will be followed by another contributor to the same book, Mr. F. W. Lawrence, who on March 4, 11, and 18 will deal with the "Housing Problem." Further particulars may be obtained from the Hon. Secretary, Mrs. G. F. Hill, 10, Kensington-mansions, S.W. Tickets admitting to the course are 5s. each; 1s. for admission to a single lecture may be paid at the door.

LAST year a petition signed by over 29,000 women textile workers of Lancashire, asking for the suffrage, was presented to Parliament, and a similar petition, signed by over 30,000 women textile workers of Yorkshire and Cheshire, is about to be presented. On Tuesday evening, Feb. 18, a public meeting is to be held in the Chelsea Town Hall, to receive the deputation of women who have come up with this petition. The chair is to be taken at 8.30 by Mr. Richard Bell, M.P.

IT will be seen from the advertisement in another column that the iron church which has been erected by the Liverpool District Missionary Association in a central position at Widnes (on the Lancashire side of Runcorn Bridge) is to be opened by the Rev. H. D. Roberts on Sunday week, and that on the following Thursday evening, the 27th inst., an inaugural public meeting is to be held. There seems good prospect of the establishment of a permanent congregation at Widnes. The Committee of the Association were led to secure an iron church of their own, because after services had been held for some time their tenancy of the only suitable premises in the town was abruptly terminated. The total estimated cost in connection with the iron church is £300, and is covered by special donations.

OF our monthlies the *Seed Sower*, now in its ninth year, is "a magazine for the Church, the School, and the Home," and has amply earned its title. The new *Unitarian World* is "a monthly magazine of Liberal Religious Thought and Work" contains this month another sermon by Dr. Crothers on "The Open Door." The *Christian Freeman and Sunday School Monthly* began with this year a new series, but has a record of forty-six volumes. Its pleasant stories and helpful lessons are well known. *Young Days* is the children's monthly, and has begun the year with a story by Miss Theodora Mills, as well as other good things. February shows us already snowdrops and crocuses out in one of Mr. T. Robinson's charming talks about "Mother Nature's Wondrous Ways." *Yr Ymofynydd* is the Welsh monthly, to which we all wish well, though unhappily few of us can read it. In the February number Mr. Gwilym Evans, of Chesterfield, writes on "Dr. Rowland Williams," and Mr. Thomas Thomas, J.P., on "The History of Unitarianism in Cardiganshire." Of this magazine the Swansea issue of the *Unitarian World* says:—

One of the most interesting features of the *Ymofynydd* is "The Crow's Nest"—a searching criticism of the traditional theology of Wales, and a clear exposition, month by month, how the leaders of orthodoxy are adopting more and more the Unitarian standpoint in Theology. No reader who understands the Welsh language should miss this magazine, and it would be worth while for others to learn Welsh in order to be able to understand it. Our Welsh Unitarian brethren—especially the Cardiganshire section—deserve our thanks for the great work they are doing.

A small fund is being raised, we understand, to place copies of *Yr Ymofynydd* in the Welsh colleges and libraries. These monthlies cost a penny each, all except the last, which costs 2d. If anyone has only a penny a month to spend on this literature, we will not undertake to say *which* monthly should be chosen, but we hope that very few of our friends are short of the second penny, because everyone, of course, must have *Young Days*.

MR. JOHN HARRISON, the President of the Provincial Assembly of London and South Eastern Counties, was on Feb. 6 entertained at a banquet at De Keyser's Hotel to celebrate his investiture with the Order of Leopold, of which he has been created a Knight by the King of the Belgians. This honour has been conferred "in recognition of important services rendered to the Belgian poor." The insignia of the Order was presented to Mr. Harrison by his Excellency Baron Whettnall, the Belgian Minister Plenipotentiary; and amongst those present were the Belgian Consul-General and Vice-Consul, Canon Pycke (Chaplain of the Belgian Benevolent Society), and the leading Belgian merchants in London. Many members of the Consular body in Antwerp and Ghent came over specially to attend. We heartily congratulate our friend on this recognition of his good work in this direction—one of many good works of his.

LORD DUFFERIN, who after a long illness passed away early on Wednesday morning, was one of the most distinguished diplomatists of his day, and a great servant of his country. Successively Governor-General of Canada and Viceroy of India, it was of him Tennyson wrote in a dedication of his poems,

Your rule has made the people love
Their ruler. Your Viceregal days
Have added fulness to the phrase
Of "Gauntlet in the velvet glove."

Born at Florence, June 21, 1826, Lord Dufferin was one of the many brilliant Irishmen to whom this country is so greatly indebted. A few days earlier, on the 7th inst., there died at Canterbury that venerable artist, of such astonishing vigour, Mr. T. Sidney Cooper, who was born Sept. 26, 1803, and seemed if he would go on painting for a hundred years. A lad of humble origin, he was apprenticed to a coach builder, and in painting panels learnt to mix his paints. Sheep became his speciality, and longer than the memory of most of us they have been a part of the Royal Academy exhibitions. He was painting them to within a few weeks of his death.

TEACH children first self-control; teach them, secondly, the doing of good deeds to others.—*Mozoomdar*.

THAT a man has a peaceful, restful life in God is good; that a man endures a painful life with patience is better; but that a man has his rest in the midst of a painful life is best.—*Eckhart*.

PROFESSOR ROBERT ADAMSON.

ENGLISH philosophy and English learning have suffered an irreparable loss by the premature death, at the age of fifty, of Professor Adamson, which occurred suddenly on the Wednesday of last week. Since 1895 he had occupied the Chair of Logic in the University of Glasgow, and was one of the leading members of the University Senate. With the single exception of Mr. Bradley, the author of "Appearance and Reality," there is no living thinker in our midst who can be compared with him in depth of metaphysical ability or in originality of speculative insight; and considering the rarity of these qualities, the present calamity is even greater than the early removal of Balfour and Clifford from the ranks of English science. All who knew him were awaiting and anticipating works from his pen that would have been permanent contributions to philosophical literature and have materially advanced philosophical research, and it is impossible to exaggerate the feeling of dismay which the sad intelligence of his death has occasioned in the minds of many. Let the following reminiscences of an old pupil, who owes to him more than he can ever express, serve to convey some idea, slight and inadequate though it be, of the man and his work.

For nearly twenty years Dr. Adamson was at Owens College, and it was during the latter part of his Professorship there that I came under his influence and studied under his guidance. A galaxy of great and distinguished men made the College at that time famous. Balfour, Stewart, Roscoe, Milnes Marshall, Boyd Dawkins, Williamson, Ward, were all teachers within its walls, and their classrooms were filled with students. Adamson represented a department of academic discipline far less capable than theirs of being turned to utilitarian account, and his lectures were much more thinly attended; but his election as Chairman of the Board of Studies of the Victoria University was a sufficient indication of the value his colleagues set upon his ripe judgment and well-balanced culture. To no one, not even to Dr. Ward himself, was the youthful University more indebted for the framing of its statutes and regulations and the organisation of its system of degrees. The Honours Course in Philosophy, for which probably he was solely responsible, is unique of its kind, and affords an opportunity for the genuine student such as would be difficult to find elsewhere. Dr. Adamson's interests, however, were wide and extensive and reached far beyond the subjects of his chair. He was constantly labouring for the expansion of University work. Like the late Professor Sidgwick, he was an active supporter of the movement for the higher education of women, and in the opening of Owens College to women students he took a leading and prominent part. "A melancholy fact in modern times," he once said, "is the growing tendency of the trained intellectual life to isolate itself from the practical work of the world," and against him, at least, that sin could not be charged. He was conscious, indeed, of the chills and discouragements to which such service is perpetually subject; he was familiar with the petty obstacles, the narrow prejudices, which even those who profess to revere a moral ideal are sure to throw in the way of its realisation; he knew how a man of intelligence might often break his heart at beholding the ruin of a cause by the blind stupidity of its would-be adherents; but he never allowed these experiences to deter him from exerting himself for the good of society nor to separate himself from the general interests of the community in which he lived. He was "liberal" in the best and truest sense of that word; a consistent friend and helper of democratic institutions and of progressive reforms; for him, as for Fichte, "to found an empire of mind and reason, to destroy the dominion of rude physical power as the ruler of the world" would appear the goal of wise political endeavour. Well do I remember the decisive, emphatic way in which, on one occasion, he insisted that the feeling of a people, when it is pure and spontaneous, is almost invariably right, in opposition to some of us who were venturing to question the infallibility of the *vox populi*.

But it is of Dr. Adamson as a philosophic thinker and teacher that I am mainly concerned to speak, and it is hard enough to do it with any degree of satisfaction. There was something so fascinating and inspiring in his treatment of a philosophical theme, something so peculiar to himself, that it is impossible to describe in words where the secret of the charm lay. Certainly it was not in any literary ornamentation, not in any daring figures of speech, such as used to delight the hearers of Wallace's lectures at Oxford. He never departed from the method of rigidly scientific exposition; he never attempted to throw even a semblance of simplicity over matters that were essentially difficult. The man who wanted his thinking done for him would have listened to Adamson in vain, and probably not a few of his students did so. He took you at once to the heart of a subject, and led you to it straight along the direct road, without any diversion on the way, or any pretty fluttering round it as it came in sight. But no one who made a real effort to follow him was ever disappointed; to get at his meaning was always worth the toil, and was almost certain to suggest a method of solving other problems than the one immediately in hand. It has been my good fortune to study under a number of distinguished philosophical teachers, both in England and on the Continent, but I never met with Adamson's equal in that respect. From first to last I must have heard at least 300 of his lectures, and each one was a striking exemplification of vigorous independent thinking and of laborious research. If he spoke about a philosophic system, you could rely upon hearing something fresh and original; if he dealt with psychological or ethical questions, he would be sure to throw an unsuspected light upon them, and to clear away a host of confusions. "A problem well put is, in philosophy, much more than half the solution of it" was one of his favorite dictums, and often he would take pains to show that a whole nest of self-made puzzles resulted from the neglect of this preliminary precaution. In the senior classes, when I attended them, he had but two, or sometimes three, students, but he gave us the very cream of his thinking, and many of the lectures were, I believe, delivered for the first time. With few notes, sometimes without any, he would lead us through the most complicated pieces of reasoning with a clearness and an ease that were surprising, never halting for want of the right expression, never interposing a superfluous sentence. In one of those courses, which occupied three hours a week from January to June, he laid before us a masterly exposition of the systems of Leibnitz, Kant and Lotze, criticising each with subtle penetration, and bringing out in every case the vital issues that were involved. His method of criticism was always fair, always judicial; he never attacked a philosophy from the outside; he placed himself within the province of ideas amongst which it moved, and simply inquired whether it was consistent with itself, whether it was capable of satisfying its own demands. A history of Philosophy, written on these lines, and with his profound knowledge, would have been an epoch-making work, an entirely new departure in the literature of the subject. Such a work he had planned as the *magnum opus* of his life, and he had been accumulating material for it, through the industry of years. That the world should be deprived of it and lose the fruit of his toil is one of the saddest of catastrophes in the annals of thought.

I cannot here attempt to sketch even in outline the characteristics of his own philosophical position; nothing, indeed, would have been more distasteful to him than a mere summary of his views, written, as he would have said, in a fever, and with the grounds on which they rested ignored. In sympathy, I suppose, he was nearest to the Critical Idealism of Kant, or what he took to be the essence of the Kantian system. *That* he found neither in the doctrine of "things in themselves," nor in the absurd caricature of the forms of space and time and the categories as "a kind of mould in our own minds into which we are obliged to pour our ideas of the universe and the objects and events therein," but in the fundamental contention that the only significance we can attach to reality is that of a system of facts so related as to enter into conscious experience and to be interpreted by rational intelligence. In reference to "things in themselves," he regarded the assumption of them as an excrescence upon the Kantian system, and as almost relinquished by Kant himself, in his more guarded moments; in reference to the forms of perception and of thought, he showed that they were never looked upon by Kant as subjective, in the sense of being faculties of the *finite* spirit. The life of the concrete individual spirit was just as much a part of the reality of things as the objects over against which it appeared to stand; both had to be interpreted, from the same point of view; both, that is to say, were parts of a world which is what it is on account of its relation to Mind or Self-consciousness. But Adamson utterly distrusted all short and easy cuts to idealism, and even the elaborate constructive attempts of T. H. Green and the Master of Balliol failed to satisfy him. This was one of the grounds, I take it, on which he insisted so strenuously that if we would understand, so far as it may be given to us, the significance of the universe in which we find ourselves, we must resume the problem as it came from the hands of Kant, and clear the way by a thorough-going analysis of reason itself. Without such analysis, it seemed to him,

"metaphysical speculation must remain an airy fabric without solidity or foundation, within which we may live if we so choose, but which can lay no claim to real existence or worth for thought." The conception of an infinite Self-consciousness reproducing itself in, or manifesting itself to or in, the realm of finite spirits and nature, he held to be full of difficulty, and he urged that the idealistic philosophy had still much to do before it could with any amount of assurance claim to have "named" the truth of things. Of this, however, he was convinced. If we represent the ultimate reality, which we describe as Mind or Spirit, after the fashion of an *object*, from which finite spirits are severed, as they are assumed to be severed from the finite objects of their experience, we shall find it impossible to accommodate our thought of such ultimate unity of existence with that independence which each finite spirit asserts for itself. But identity or unity in existence is not necessarily represented in adequate manner by mere pictures of conjunction or fashion, such as we use to help out our notion of unity or identity in things. It may be, so to speak, not a given fact, but a relation which the finite spirit gradually realises in the development of its own inner life, such unity, for example, as is exemplified in the identity of principle or spirit that binds together the members of a community. It may be a oneness in end or aim, not a oneness in actual being, and so regarded it need not in any way conflict with all independence that can be claimed for or that could be of practical significance to the individual finite soul.

As an instance of Professor Adamson's power of philosophical criticism, let me cite a very fine piece of analytical reasoning, which he once brought to bear against the attempt to apply the Category of Causation to the possible relation of the Infinite to finite intelligences, a mode of conception common alike to the metaphysics of Dr. Martineau and the empirical philosophy of Berkeley. Theology of this sort, he argued, "is simply a translation into the language of idealism of the popular view that the experience of the conscious subject is due to some action from without; and, if no further analysis be given, it is not of the slightest consequence, philosophically, whether we say that God is the cause of the varied character of conscious experience, or that things are the cause. In both cases, we have started with the conception of the finite, self-existent mind, and explained its experience as communicated to it from without. Such a mere fashion of speech makes clear neither what the significance of 'coming from without' can be for an intelligence possessing only subjective states, nor how the notion of 'without' can possibly arise in its consciousness, nor how it comes to regard itself as finite, and to refer for explanation to an Infinite Mind." He proceeds to point out, that, from Berkeley's point of view, the criterion of objectivity is "want of consciousness of productive power on the part of the finite subject"; the finite subject, that is to say, does not think of itself as producing its objects of perception in the same way as it thinks of itself as producing its ideas of imagination. But, insists Adamson, "in the absence of other grounds, objectivity of this sort might be accounted for by reference to unconscious acts of production on the part of the finite subject, as well as by action from without." Experience would thus be entirely a process of subjective evolution; inner and outer would imply only differences in the activity of the subject, the former being conscious and the latter unconscious; in other words, this passage to the being of God, breaks down utterly.

Dr. Adamson's published writings are not numerous; but they are of sterling worth. His treatise on "The Philosophy of Kant," small and compressed though it is, is in many respects the most thorough estimate that has been formed of the Kantian philosophy, and has been translated into German; his little monograph on "Fichte," in Blackwood's "Philosophical Classics," is a perfect masterpiece of concise exposition. His articles on Hume and Kant in the "Encyclopædia Britannica" are full of careful analysis and penetrating criticism, whilst that on "Logic," and the shorter ones on "Belief" and "Category" are known to all philosophical students. To *Mind* he contributed a number of papers and reviews, and his last appearance in print was in the form of an essay on "Moral Theory and Practice," which constitutes a chapter in the volume, "Ethical Democracy," issued by the Society of Ethical Propagandists. He once told me that it was his intention to publish the substance of his lectures when they had taken final shape and he had retired from the duty of lecturing; but now it is sincerely to be hoped that they may in some way see the light, and be preserved from the wreck of so much that would have been precious.

If it is hard to speak of his work as a thinker, it is harder still to speak of him as a man. To those of us who knew and respected him, he stood for the very ideal of the philosophic life; the embodiment of the spirit that reflection upon the deep problems of existence should engender; the example of that absolute fidelity to reason and splendid confidence in its exercise, which Plato or Aristotle would have approved. As students, we were ashamed to present him with a slovenly piece of thinking in a college essay, and in later years to win his commendation for any bit of work we had been able to do, was in itself a sufficient reward. We were always sure of his counsel and aid when we sought it, and to spend an hour in his company meant to gain a store of ideas that would claim attention for long afterwards. His death will leave us with a feeling of dreary blank, and his memory we shall never cease to cherish.

G. DAWES HICKS.

IT is to be noticed that these things so hardly won, these virtues for which we pay the price, form not only the marked features in our character, but in the trying and doubtful periods of life they are the most reliable. In the emergencies of life, it is only those things that are ours because we have paid for them that we can depend on.—*J. F. W. Ware.*

As the lights of earth are put out one by one, heaven makes plainer and plainer revelations; for, "though nothing is farther than earth from heaven, nothing is nearer than heaven to earth!" The heavens beckon us onward, not away from earthly things, but through them into spiritual realities.—*Lucy Larcom.*

ARTICLES IN THE REVIEWS.

IN the *Contemporary Review* of last November, we noted an interesting article by Mr. Richard Heath on "Protestantism in France," the burden of which was that while the spirit of Protestantism was more and more pervading the national life, and Protestants out of all proportion to their numbers were coming to the front in all matters of State, yet Protestant Churches in France were steadily declining in strength and were on the road towards extinction. On this M. Merle d'Aubigne has written a letter of strenuous denial, enforced by ample evidence from statistics, which appears in the current number of the Review. In the first place, M. d'Aubigne asks where Mr. Heath got the number 1,500,000 for the Protestants of France in 1835, and declares that it must be a mistake, since there never were so many throughout the last century; and as to the 650,000 of the present, that represents the Protestants known to their church authorities, while scattered over the country, not attached to any church, there must be many thousands more. The churches in the country and in small towns are admittedly declining, but that is not a symptom of Protestantism only, it is due to the general decline of the population, which is more than made up by a great increase in the large towns and industrial centres. Further definite evidence is adduced in the fact that whereas in 1835 Paris had not more than ten French Protestant Churches, it has now in city and suburbs 105 places of worship, while the number of pastors has steadily increased. In 1806 there were 120, in 1857 there were 738, and now they number more than 1,200. And further:—

In 1830 the "Société Centrale Protestante d'Evangélisation" did not exist; now it has 150 stations, and a yearly expenditure of £17,000. The "Société Evangélique de France" was not yet born, nor the "Société Evangélique de Genève," neither were the Synodal Reformed and the Free, the Methodist, and the Baptist Churches, or the MacCall Mission. Since 1835 these churches and societies have founded hundreds of congregations, and have an outlay of £132,000 a year.

The Protestants also support many valuable charitable institutions, and recently, in the space of three years, have doubled their contributions to Foreign Missions, giving now £40,000 a year for that purpose. Altogether it is calculated that French Protestants give £276,000 a year for the support of their religious and charitable organisations, while the number of known Protestants in the whole of France is less than the population of the city of Glasgow. Admirers of the Huguenots need not therefore fear, says M. d'Aubigne, for the future of their Church.

Mr. J. A. Hobson offers, in the *Contemporary*, a "Re-statement of Democracy," working out the thought of the State as an organism in a very interesting manner. The doctrine of "the general will," he says, finds its most masterly expression in Mr. Bosanquet's work, "The Philosophical Theory of the State," and he adds:—

I have approached the matter from the psychological rather than from the philosophical standpoint, and in applying the term organism I go beyond the judgment of some of these thinkers. But what I seek to establish is the admission that a political

society must be regarded as "organic" in the only sense which gives a really valid meaning to such terms as "the will of the people," "national duty," and "public conscience." The individual feeling, his will, his ends and interests, are not entirely merged in or sacrificed to the public feeling, will and ends, but over a certain area they are fused and identified, and the common social life thus formed has conscious interests and ends of its own, which are not merely instruments in forwarding the progress of the separate individual lives, but are directed primarily to secure the survival and psychological progress of the community regarded as a conscious whole.

How the doctrine of extreme individualism, and "one man, one vote" is viewed under this conception, our readers must see for themselves in Mr. Hobson's article. His conclusion is that "a developed organic Democracy will have evolved a specialised 'head,' an expert official class, which shall draft laws upon information that comes to them from innumerable sources through class and local representation, and shall administer the government, subject to protests similarly conveyed." "It is plain that when a rational Democracy is formed, laws, like hats, will be made by persons specially trained to make them." "A true Democracy is only possible when society, a true organism, becomes conscious in its intelligence and will, and thus is capable of that self-control which is the essence of Democracy, and which contains the only liberty and equality that are worth the names."

The *Nineteenth Century and After* opens with three South African articles, in which the Empire which has annexed the gold-mines of the Transvaal is warned against what will happen if it does not check the inrush of foreign immigrants; the advantage of Chinese labour for the Rand is cogently argued; and the Boer prisoners in Ceylon are picturesquely described. Dr. G. Johnstone Stoney, F.R.S., writes on "The Demand for a Catholic University," which, he argues, is essentially ultramontane in its origin, and contrasts the attitude of Irish Catholics before and after the Roman *coup* of 1849 at the Synod of Thurles.

In the *Monthly Review*, the Earl of Carlisle has an article on "Public House Trusts," examining the policy of the "Central Public House Trust Association," and the advocacy by which it is supported. A doubt is expressed whether its methods will really lessen the amount of drinking in this country. The illustrated article is on "The Story of a famous Botticelli," the picture of the "Adoration of the Magi," which was once in the Church of Santa Maria Novella, and is now in the Uffizi Gallery at Florence.

In the *National Review* will be found "A British Tribute to Hungary" by Sir Rowland Blennerhassett, Bart., marking the close sympathies in the love of liberty which unite the two countries. Hungary, it is pointed out, has shown great capacity, especially of late years, for absorbing people of other races, particularly Jews and Germans.

No nation in Europe has treated weak or subject races with anything like the forbearance or spirit of justice which has been shown by the Magyars. This is strikingly the case as regards the Jews, with the result that probably in no country in Europe are the Jews more thoroughly nationalised than in Hungary. Ever since the arrangement of 1866, under which Hungary obtained her present position, the material resources of the country have been developed in a way which excites wonder and admiration. We have been accustomed to speak of the marvellous growth of cities and towns in the United States of America and in the King's dominions beyond the sea, but Hungary within the short space of forty years has created a thriving commerce, manufactures, a network of railways, a sound system of public education, and has produced great names in politics, literature, science and art. The voice of Hungary is becoming more and more supreme over the whole policy of the Dual monarchy. It is the qualities of the Hungarians that have ensured this consummation.

Whoever has thought of the late M. Jean de Bloch as an impractical dreamer should read the article in the *Fortnightly* on his character and work by Mr. R. E. C. Long. He was, Mr. Long points out, "one of those exceptional prophets who are honoured most in their own country." He is also the subject of an interesting "Character Sketch" by Mr. W. T. Stead in this month's *Review of Reviews*, where a good portrait will be found, and many biographical particulars. *Concord* also has an obituary notice, in which it is noted that Ivan Stanislavovitch Bloch, who was a Polish Jew, has left 50,000 roubles for the continuance of the peace propaganda in which he was engaged at the time of his death. *Concord* also has a first article beginning a thorough examination of Dr. Conan Doyle's plea in his "War in South Africa: Its Cause and Conduct."

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

The World before Abraham. By H. G. Mitchell. 5s. (Constable and Co.)

The Teachings of Dante. By C. A. Dinsmore. 5s. (Constable and Co.)

Esoteric Christianity, or The Lesser Mysteries. By Annie Besant. 5s. (Theosophical Publishing Society.)

Citizens' Atlas. Part 9. 6d. (George Newnes.)

Our Attitude towards English Roman Catholics and the Papal Court. By Arthur Galton. 2s. 6d. (Elliot Stock.)

Sermons on the Boer War. By the Rev. Bernard Snell. 1s. (J. Clarke and Co.)

Light from the East. By Edith Ward. 1s. (Bell.)

The Land of the Blue Gown. By Mrs. Archibald Little. 21s. (Fisher Unwin.)

The Heart of the Empire. (Popular edition.) 2s. 6d. (Fisher Unwin.)

Happy-go-lucky Land. By Max Schmidt. 2s. (Fisher Unwin.)

Leaders of Religious Thought in the Nineteenth Century. By S. H. Mellone. 6s. (Blackwood and Sons.)

I, Thou and the Other One. By Amelia E. Barr. 2s. 6d. (Fisher Unwin.)

The Devil and His Angels. Being extracts from Edward White's "Life of Christ." 6d. (Elliot Stock.)

Bacon and Shakespeare. By A. F. Calvert. (Dean and Son.)

Expositor, Strand, Wide World, Captain, Contemporary, Nineteenth Century, Connoisseur, The Idler, Review of Reviews.

EVERY sorrow has found its place in life, and we would have been a loser if we had been without it.—*F. W. Faber.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

GUILDS.

SIR,—In your condensed report of what seems to have been an admirable address, on "The Religious Interests of our Young People," by the Rev. N. Anderton, B.A., of Preston, two sentences surprise me. I read that "with regard to Guilds Mr. Anderton expressed himself unfavourably." Perhaps, on reflection, I ought not to be greatly surprised at this sentence, because I recollect that once upon a time I felt as Mr. Anderton evidently does. But I am bound to confess that my feeling about Guilds in those days arose more from prejudice than from knowledge, and also from hearsay in regard to a certain kind of Guild which, so far as I know, in our denomination, has now no existence, if it ever had! I rather surmise that my friend Mr. Anderton's mind, in regard to Guilds, is somewhat in the same condition that mine then was. I should like to ask him: Has he ever been a member of any Guild? Has he ever conducted a Guild in any way? I suspect not, though I may be wrong. But I know Mr. Anderton to be a fair-minded man, and I put it to him as to whether he is entitled to condemn, or speak unfavourably of the whole "Guild Idea," without some wide and intimate knowledge of Guilds as they actually are.

The other sentence which surprised me was this: "He especially disliked the type which encouraged young people to compare their religious experiences and conduct separate services of their own." Much depends, I suppose, on what Mr. Anderton exactly means by the two clauses in this sentence. Taking their most obvious meaning, I am led to ask: Does Mr. Anderton object to adults "comparing their religious experiences"—if they be so inclined? I cannot think he does. Then on what principle does he object to young people "comparing their religious experiences" if they be so inclined? It will not do to say because they have none, for if they have none they cannot compare. Nor will it do to suggest the possibility of priggishness and canting, because it is "religious experiences" Mr. Anderton is dealing with. It goes without saying that cant and hypocrisy are to be discouraged both in old and young, but surely the alternative is not—either cant and hypocrisy or no religious expression at all? If Mr. Anderton is under the impression that comparing of religious experiences may be helpful to adults but injurious to young people, I venture to say that, in my judgment, he is entirely wrong; and I can only imagine again that in this matter he has had no Guild experience. More than ten years of Guild work with young people has taught me a different lesson. Some of the very best religious results to individuals, as well as to Sunday-school and chapel and life generally, I have witnessed as the outcome of our Guild usages. As you will see, Sir, I am so far contending for a principle which Mr. Anderton appears to impugn—namely, the right of young people to

speak together concerning their religion, if they be so minded; and I can vouch for the benefit of it to young people themselves. Why may they not speak, under proper circumstances, of spiritual things? Is it because they are "young"? Then at what age may they speak? Is it assumed that young people have no spiritual life? If so, it is a strange assumption. And if they have a spiritual life—as, thank God, we know they have—is it not to be cultivated by a reverent self-expression of it in the company of others? Alas! is it not one of the things we greatly lack in our religion—this helpful habit of religious expression? Let me assure Mr. Anderton that, with us, it is never likely to be overdone. His fears about it are, I fancy, mainly in the abstract. As a matter of fact, instead of expression outrunning experience, in none of our Guilds, as in none of our congregations, does religious expression anything like reach up to the religious experiences at which many have evidently arrived. That our young people, as well as their elders, have a right to speak sincerely together about their religious life, if they so desire, and that they can benefit each other by so doing, I strongly maintain. Yea, I go further. In direct opposition to Mr. Anderton I hold that young people have a right, if they wish and can, to "conduct separate services of their own." As a matter of principle, why may they not?

The priest, I am aware, assumes that God and the people need him as a go-between, or something will go wrong; and is there not an unconscious assumption on our part when we think and act as though under no circumstances would it be safe for any group of our young people to worship God together, or to talk over the better life, with no adult present? Sir, I say, with all emphasis possible, that young people conducting and joining in a religious service of their own would, to my mind, be ideal; for the root of all religion is sincerity, and I have found no souls so unadulteratedly sincere as young people unspoiled by elders in matters of faith.

The every-day fact, however, is that, so far as I know, we simply haven't got this ideal thing—at which Mr. Anderton is girding—in any of our Guilds. For the sake of the spiritual life of our Unitarian body I only wish the day had arrived when young people could and would have "separate services of their own"—*i.e.*, services of, by, and for young people. Surely this is both good Christly Gospel and good common sense. Needless to say, it does not mean that young people are going to have less—they will rather seek more—of our religious guidance when they are more spontaneously and personally concerned in spiritual things.

Space will not now permit me to point out that Mr. Anderton has taken an astonishingly narrow view of the Guild idea. He has mistaken a gargoyle for a cathedral. He has seized upon one somewhat fancied point, and apparently not noticed all else. His address shows that he is as deeply anxious as anyone to give children and young people religious instruction; and he indicates various means. Among these he says that "Preparation classes are excellent." Well, does he not know that a "Preparation class" may be part of a Guild's work? It has been so in our case during the past season, with the result that nineteen young people became members of the congregation. The simple truth is that the Guild, in any place, is just what you like to make it, and may, as it ought to, include every organised effort of the young people, for their own good or others'—recreational, educational, philanthropic, and religious. Every institution, small or large, about a school or church, ought to feel the vitalising influence of the Guild. Ay, and the neighbourhood also. For example, some of our Guild workers, together with the singing class, are this month giving a lantern service at the Workhouse. May I urge Mr. Anderton, not only to read the "Year Book" of the Guilds' Union, in which a summary of what our various Guilds are actually doing is given, but, above all, to attend some active Guild meeting.

J. J. WRIGHT.

TEMPERANCE REFORM.

SIR,—Not as one who desires "License," or with any wish to "cavil and carp," did I protest against Mr. Street's suggestions, but from a firm conviction that the preservation of individual liberty and veracity is of vital importance. Temperance legislation is not under discussion, or I might convince Mr. Street that I am as anxious for the protection of the children as he is himself. Our concern is with suggested modes of action, notably the manufacture of "unwilling converts," about which he preserves a discreet silence in his reply to my letter.

My antipathy to priesthoods, medical and otherwise, led me to protest. I looked at the unwilling converts in the making, and I saw the priest at work with his old weapons in the old way. First the interdict, then the application "of a little firmness," but a sufficient quantity to induce in them "the faith they lack."

I have not denied the right of a man to discharge his doctor or his piper for incompetence or any other valid reason. What I have denied, and still deny is his right to extort more from either than he pays for.

I will cite three parallel cases in which the quality of the action is the same in each:—

Case 1.—The man who discharges his doctor or piper for non-compliance with his (the man's) teetotalism.

Case 2.—The farmer who discharges his labourer for voting opposite to his (the farmer's) wishes at an election.

Case 3.—The managers of a rate-supported school who decline the services of an able teacher because of his Unitarianism.

These latter folk have their defence to hand, fashioned after the manner of Mr. Street, thus:—"Numerous theological experts have decided that Unitarianism, even in small doses, is highly dangerous. We are within our right in declining this teacher, but we do him no harm, as others may employ him with all his heresies." Sir, some of us have been opposing these despotic things for years past, and the imputation of over-sensitiveness about people's liberties will sit lightly upon us, and not deter us in the future.

For the rest, Mr. Street approves a plan of campaign which is wholly obnoxious to me, and there the matter ends between us.

By all means let us foster an enlightened, organised public feeling, but let it come out into the open and have a healthy expression—from the pulpit, on the platform, through the Press, at the mass meeting. Reforms will stand a better chance by these means, than by the doubtful activity of an army of amateur detectives. GEORGE WICKS.

Feb. 5.

THE ICELANDERS.

SIR,—I am glad to see your Fund for Akureyri is growing, for the poverty of most of the Iceland folk must make it impossible for them to cope unaided with such a loss as that of the recent fire. I have had the pleasure of meeting Miss Olavia Johannsdottir several times in Liverpool and Edinburgh, and have been amazed to hear how much the very poor but brave women of Iceland manage to do for others. Miss Johannsdottir is their representative on the International Women's Temperance Union, as well as being President of their National Union, which includes over 300 members. The Reykjavik Women's Union, amongst other work, supplies poor sick people with flowers, linen, and as far as funds permit, with nourishing food. The women in Bilderdal have a fund of £55 to help the widows of drowned seamen. They are desirous of starting a much-needed Sailors' Home, and of having trained nurses to help the sick poor. Ten young women are now being sent to Scotland to learn nursing.

Miss Johannsdottir edits an illustrated fortnightly paper for children called *Oskan* ("The Youth"), and is joint editor with Miss Jinsdottir of a monthly women's paper called *Tramsikn*, which advocates Temperance, equal rights for women, and Christian enlightenment.

Miss Johannsdottir is full of plans for the good of her people, and though she has hardly any means by which to realise them, she keeps a high ideal and does her best. At the Edinburgh International Convention (of the W.W.C.T.U.), she said:—

I want to see the White Ribbon encircling all that is best and noblest in the nature of our women, calling forward the life in God which alone can enable us to meet the manifold needs of humanity.

Besides all her work in Iceland Miss Johannsdottir has more than once been on Temperance lecturing tours in Norway, and I hear from that country how much they long for her to meet them again and continue her work.

HARRIET M. JOHNSON.

IF we were seeking a single rule for a happy and progressive life, we could not find a better than this: Let your thought be not of what might have been, but of what may be.—*J. W. Carney.*

LET patience have her perfect work and bring forth her celestial fruits. Trust to God to weave your threads into the great web, though the pattern shows it not yet. —*George Macdonald.*

Do your simplest duty towards your nearest neighbour, if it be the humblest of your dumb relations, and somehow the bells of heaven will begin to ring in your soul.—*Jenkin Lloyd Jones.*

OBITUARY.

MR. HENRY TATE.

IT is our sorrowful duty to record the death of Mr. Henry Tate, the fifth son of the late Sir Henry Tate, Bart., which occurred on Wednesday morning at his residence in Ennismore-gardens, S.W., after only a few days' illness, of acute pneumonia. Mr. Tate, who was only forty-eight years of age, had spent most of his life in Liverpool, but quite recently had removed to London. In our issue of Feb. 1 we recorded his participation with Sir John Brunner in the opening of the new Church Hall of the Ullet-road Church, in Liverpool, their joint gift to the congregation, and a memorial to the donors' fathers. Speaking on that occasion, Mr. Tate referred to his father, the memory of whose life and work was still fresh, especially among Unitarians; and it had been our happiness to remember that there was a son, bearing the same name, in whose ready kindness and generosity we could recognise a like spirit to that which rendered the life of the late Sir Henry Tate so abundantly fruitful of good.

The funeral is to be at Brookwood Cemetery this (Saturday) afternoon at 2.30, a special train leaving Waterloo Station at 1.15 P.M.

MRS. S. CHARLESWORTH.

BY the death of Mrs. Samuel Charlesworth, on Jan. 30, already recorded in our columns, the Unitarian body loses one of those converts to our faith whose gratitude for the possession of it begets a devotedness which remains with them during the rest of their lives. Her earliest religious associations were with the Church of England, and she often spoke of the mental distress to which she was subjected by the doctrinal preaching of a narrow-minded Evangelical clergyman during the impressionable period of her opening womanhood. This was in Newcastle-on-Tyne, her native place where, happily for her, the Rev. George Harris was at that time minister of the Hanover-square Chapel. Some non-theological lectures, delivered by Mr. Harris in the town, first attracted her attention to our body. His noble sentiments and fine spirit of philanthropy convinced her that the faith which animated such a man must be of God, and for good to man. The result was that she became a member of his congregation and an intimate friend of his family, an intimacy which she always regarded as one of the happiest privileges of her life. It was a revelation to her of genuine goodness of character, springing from simple and beautiful religious faith. Her volunteer services in the choir were gladly accepted. She became a teacher in the Sunday-school, and took part in all the activities of the congregation with zeal and gladness. It was a source of moral satisfaction to her that her husband served as honorary secretary of the congregation for about five years. The congregations with which they were connected, after leaving Newcastle, were those of Upper Chapel, Sheffield, and of Hackney, London. The marked features of Mrs. Charlesworth's character were her strict conscientiousness, her deep sense of duty, and public spirit. She was an adherent of the woman suffrage movement from its very beginning. She strongly resented anything which tended to repress in the womanly nature the feeling of self-reverence, and considered that to make woman a political cipher did that. She was also a warm supporter of the temperance movement, a total abstainer for about sixty years. She had very nearly completed the eighty-second year of her age.

THE CHILDREN'S COLUMN.

The Skylark and the Mole.

A LARK that built its nest on the ground and soared into the sky to sing, made the acquaintance of a blind Mole that lived underground.

The Mole said to the Lark: "I wonder where you burrow to when you go away singing. It's very pleasant to listen to; but I can't think how you do it. I've tried to sing, but I can't make anything of it. And what puzzles me most is that you seem to crawl up instead of down, and so fast, and such a long way. It must be a wonderful hole you've got."

"You poor dear old thing," said the Lark, "I haven't any hole. And I don't crawl; I fly."

"No hole at all!" said the Mole. "That is dreadful. And what do you mean by flying?"

"Why," said the Lark, "when the air is fresh and the sun bright, I just flutter my wings and I am lifted up and up, soaring and singing. And the higher I fly, the farther I can see over this beautiful world. It's glorious."

"How strangely you do talk!" replied the Mole, "with your 'flying' and 'seeing,' and your 'beautiful world.' Whatever do you mean? It sounds like nonsense. But, perhaps, I don't hear you right; for my ears are covered over to keep the dirt out."

And the Lark laughed a pretty little laugh. And then he said pityingly: "I am so sorry for you. Not sing, and not even know the meaning of flying and seeing, and live in a dark hole in the ground! Why, it's worse than being in a cage! I'd rather die at once."

And the Mole at first was very angry with the Lark for mocking and insulting him and calling his hole "dark."

"It was a capital hole," he said, "with all its galleries and roads complete, and a very comfortable nest and a well down to the brook. And what did the Lark mean by saying it was 'dark'? Did he think there were not plenty of worms?"

He was a fierce little Mole, but his anger was soon over. And when the Lark had apologised for hurting his feelings, he listened patiently to his explanations of flying and seeing till he thought he understood. At last he said: "Well, perhaps the flying suits *you*; but I should think it must be very hard work, and very dangerous. I am glad I haven't got to do it. But how you can like to have a lot of things touching your eyes all at once I can't make out. But every one to his taste."

And then the Lark flew up a little way and sang of his delight until even the blind, burrowing Mole could understand something of his feeling. And when the Lark came down again, the Mole said: "I suppose there are things I don't understand, and perhaps they may be very fine; but it's very snug and safe underground."

And the Lark said: "Yes, you do miss a great deal, and I could not bear to live as you do. But, after all, I see that if your life isn't so full and bright as it might be, it is good as far as it goes; and, as you can't fly, it's as well to be content with burrowing. And you certainly are out of the way of cats."

And then a man came by thinking of his little crippled girl whom he had left at home singing to her doll. And the Lark and the Mole got out of his way, both of them saying that they were glad they weren't *men*.

There are several morals in this fable. The one I wanted to teach was this. There are lives, like that of a crippled child, or a blind man feeble, old and poor, which are deprived of many things that make the joy of life for the healthy and strong. We are very sorry for them, as the Lark was for the Mole. And sometimes we may feel that such a life cannot be worth having. Yet it is better, richer and fuller than the life of a Mole, and even that is good as far as it goes. The human life, though shut out from many good things, may be rich with love and trust and submission. We all want something we have not got. But we all have a great deal that is very wonderful for which we may be thankful. We have what we have, whatever we may lack. And even those for whom we are very sorry may find it good to be alive.

C. D. BADLAND.

WE KNOW.

"JESUS Christ is a man," they say—
Say it to you and to me;
"Never wrought on the land,
Never walked on the sea.

"Son of a human mother,
Human father as well,
Did not ascend into heaven,
Did not descend into hell.

"Nor raise the dead from their sleep,
Nor heal the sick of their pain,
Nor give to the dumb their speech,
And eyes to the blind again.

"Only a poor, sad man,
Helpless for weal or for woe;
Living, as all of us can,
And dying, as all of us know."

Sun of our radiant days,
Star of our loneliest nights,
Guide of our dreariest ways,
Friend of our dearest delights!

We who have walked on the sea,
Turbulent billows of fear,
Not fearing because of thee,
Not sinking because thou wert near;

We who have felt our dead souls
Glow as a coal at thy breath,
We know thy lordship of life—
We know thy lordship of death.

Where thou dost dwell is our heaven,
What thou hast been we would be.
Leaven us, Lord, with thy leaven,
Help us to toil after thee.

HARRIET BOYER.

In the Christian Register.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

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LONDON, FEBRUARY 15, 1902.

NATIONAL EDUCATION.

THE annual meeting of the National Education Association was held on Tuesday afternoon at the Westminster Palace Hotel, the President, Lord BATTERSEA, in the chair. In addition to the regular business of the annual meeting, the following resolution was unanimously adopted :—

That this meeting calls upon Parliament to promote a system of National Education which shall be efficient, progressive, unsectarian, and under popular control; and to oppose all legislative and administrative proposals having a contrary tendency.

The passing of this and other business resolutions gave opportunity for a declaration of principle in the matter of education and for a full consideration of the present position of affairs.

The friends of education, Lord BATTERSEA said, had reason to mourn the conduct of the Government in the past, and while they did not yet know what the new Education Bill was to be, in the light of past experience they could not but look with anxiety to the future. They were now in the seventh year of what must be called a national education crisis, and no Government in his experience had ever promised so much and done so little for education. The forces of reaction had prevailed, and the interests of popular education had suffered. Their Association had no sectarian or partisan interest to uphold, their one aim was to serve the cause of the education of the people, and they would willingly support any Minister, to whatever party he belonged, who made it his object to provide national education worthy of the name.

The PRESIDENT's contention that the education policy of the present Government was dominated by sectarian interests was strongly enforced by several speakers. Mr. LYULPH STANLEY declared that there was no true educational force behind the Government, but two forces of a very different character, represented in the first place by the demand for clerical control, enforced by a band of clerically-minded laymen, with all the narrowness, but none of the responsibility of the clergy; and in the second place the dislike of a genuine progressive education for the people. Against these great social and ecclesiastical forces they could only set the power of direct popular control, and that must be maintained at all cost. So also that veteran educationist, the Rev. E. F. M. MACCARTHY, of Birmingham, insisted. They might endure, he said, to see the School Boards abolished, provided something better was put in their place, but they must die in the last ditch rather than suffer the new authority to be less popularly elected than the present Boards; they must stand for popular as against clerical control.

There was a general concensus of opinion that the education authority, whatever it might be, ought to be elected *ad hoc*, and directly by the people. Mr. R. CAMERON, M.P., urged that the County Council would not be the best authority, and this was also Dr. CLIFFORD'S view, because so few of the councillors really cared for education, and the influence of the squire and the parson would too largely prevail; whereas the interests of education were so great that no body charged with a multiplicity of other duties could give due attention to them. On the other hand it was pointed out that the administrative area must not be too small, for, as Mr. NORTH BUXTON said, the work of the small country Boards had often been as bad as that of the Voluntary schools. The county, he added, might be the rating authority, so as to ensure the equalisation of rates. What must be aimed at in rural districts, Mr. LYULPH STANLEY said, was an area for each authority sufficiently large to secure a good representation, but at the same time small enough to make it possible not merely for the gentry, but for capable working-men, who had made their way up from the popular schools themselves, to take an active part in the administration.

The subject of evening continuation schools was not forgotten. The PRESIDENT, with whom this has long been a subject of special interest, dwelt upon its extreme importance, and pointed out how Germany, Norway and Sweden, and particularly Switzerland, are far ahead of us in this matter, and Mr. STEWART HEADLAM reminded the members of Parliament present of the urgency of the question, since the Act of last session would expire on the last day of July, and something must be done immediately if next winter's work in the continuation schools is to be properly matured and successfully carried out; nothing but fresh legislation would suffice, and it would not do to wait for the Government's large education measure.

On the general outlook, in spite of some natural foreboding, signs of encouragement were noted. Mrs. MAITLAND, who urged that the devolution of education to the borough and district councils should be resisted, because that would mean the shutting out of women from their rightful share in the administration, said that her experience up and down the country convinced her that there was a great awakening of interest in the subject of education among the people themselves, those whose children were in the schools, and many who were young enough to have been themselves brought up in the schools; and at the same time the great trade and co-operative societies were showing that they were more fully alive than ever to the gravity of the situation. Thus she hoped that a force of public opinion would be generated sufficient to deter the Government from any too retrograde measures. And Sir JOHN BRUNNER also spoke words of hearty encouragement. The Prince of WALES's pointed saying that "the old country must wake up" had been of immense influence, and there had been a great change in public opinion during the last few months. In the North of England he noted that a number of Conservative leaders had been speaking on the subject of education on lines almost as broad as their own, and it was very widely recognised that they must be rid of sectarian strife as a hindrance to education. After all it was only a small body of men who put forward obscurantist views, and at heart the country was not clerical.

The work of the National Education Association, of which Mr. A. J. MUNDELLA is the active secretary, has been invaluable, especially in its efforts towards the formation of a sound public opinion. Of its publications the annual report gives the following account :—

The demand for leaflets, pamphlets, and similar matter has grown during the past year with the growth of public interest in the Education question. Much of the work done by the Committee in this department has not been published, being in the form of memoranda on intricate points, and other matter for use in Parliament and the Press. For the short fight on the Education Bills and the Codes a number of leaflets were produced and published, and withdrawn when the points at issue were settled. The Committee have also published or assisted in the publication of various pamphlets and other papers which, whilst helping in the formation of public opinion, were not exactly in accord with the principles of the Association, and were, therefore, not included officially amongst its recognised publications.

The "Education Crisis," first published in 1896, has been revised and to a large extent re-written; a new pamphlet dealing solely with the present position, entitled "The Education of the People," has been prepared. These will be published at an early date.

"The Committee," it is further stated in the Report, "is working in friendly alliance with the various Education Leagues in different parts of

the country. It especially welcomes the Labour Education League, which has been formed by leaders of the Trade Unions, and notes with pleasure that the Free Church Council and many political organisations are giving increased attention to the Education question."

In view of the present crisis the Association is prepared for strenuous exertions, and has opened a "special campaign fund." Its operations must naturally depend on the amount of financial support accorded by the friends of education throughout the country. The Hon. E. LYULPH STANLEY is the treasurer, and the central offices of the Association are at Surrey House, Victoria Embankment, W.C.

A TRUE MINISTRY.

BY THE REV. W. G. TARRANT, B A.*

IT is very easy for us all to miss the full significance of things, through their familiarity. Scenes of Nature, of the city, and of the home, which are full of interest to the alert mind, are passed by heedlessly because we see their like frequently. Dear faces which if we could see them once, and then no more, would stir our heart of hearts, voices which would appeal to the best that is in us, come and go about us daily and find us too little sensible of their value. So it is very often with the services of the church. But quietly consider: one hour of prayer together with our fellow-creatures in the presence of the Creator and Father of us all, who knows and loves us all; one season of peaceful delight as we adore God's glory and goodness; one earnest time of search for life's deepest truths and of communion, spirit with spirit—who shall reckon the value of these things for human hearts! Now and again—would it were oftener—the full glory of such occasions bursts upon the mind; the mist of custom and commonplace is lifted, and we know ourselves there in the light of the presence Divine. How easy, how simple and inevitable it is *then* for us, weak and erring as we are, to *trust*, to *hope*, and to *will*—how foolish become our fears, how ignoble our sins! Let any of us, whatever our station in life, come into such a presence-chamber of God, the mature man of business, the lad just taken on in the office or workshop, the mothers and girls who may each do so much to make home and the world sweet and beautiful—let any child of man be thus led to feel himself a child of God—then, how the whole field of conduct is flooded with light, how the mind leaps toward things "lovely and of good report," and life, in spite of all its troubles and shadows, is felt and known to be a blessing!

It is to help us *so* that the church exists. It is to set our feet on the ladder that reaches to heaven, and if we cannot wholly mount it yet ourselves, to put us where the angels of God come down to cheer us and gladden our hearts.

Do you think that it is easy for a church to fulfil such a function? Can any *one man*, however gifted, however earnest, at all times command himself and his powers, so that he needs no help as he takes the lead in promoting such a service to humanity? Who—who is sufficient for these things? May God forgive the man who does not know his need of all the help that can be brought to him in his ministry! May God pity the poor church that does not know that finest part of its blessed privilege—the power it has to help its helper, to minister grace and cheerfulness and strength to that one heart which is there to minister these things to all!

Be trustful to this man; if there is need, be patient. But, above all, be helpful. You expect much from your minister. Good: never do him the wrong of expecting little. Never do him the worse wrong of leaving him alone to do it. Remember that, be he equipped by nature and education as well as he may, there is nothing so little self-dependent as the mind of the preacher. Other men, such *e.g.* as students absorbed in purely intellectual labours, may in the pride of conscious power resent your interference—though the world's wisest men of science have usually accepted willingly the merest grains of truth that lowly helpers might bring them. But the preacher is engaged in more than intellectual problems. He is not an artist bent on solitary achievements in his studio. The preacher has not only to discover but to impart; and besides teaching men to know he has to help them to become. In order to affect the lives of men as he desires he must in some way get to their hearts, win their respect and their confidence, and if possible their love. Only if he has these things can he speak the Word of God with living power.

Now, much of the minister's work may be done, and ought to be done, in private intercourse; but his characteristic duty is to *speak in public*; and here the need of the church's help is obvious. What can more finely express the intimate and vital connection between the public speaker and those whom he addresses, than Mr. Gladstone's saying that the orator "receives as vapour from the audience what he pours back as a flood!" We all feel the truth of this statement—at least all who have had any share in such work. If a preacher knows, or believes, or only but half suspects, that they who hear him are out of touch with him, if some are evidently indifferent—I will not suggest a harsher temper—it is hard for him, if not, indeed, impossible under such conditions, to speak to any great effect the words of help and healing. We read that in one place Jesus himself could do no mighty work "because of their unbelief." How should such as we, then, succeed in such a case!

But when things are not so, but far otherwise, when the minister knows from his life with the people through the week that their hearts are with him; when Sunday by Sunday he looks around and sees them all *there*—from the dear grey heads bowed with years and solemnly reverend, down to the bright-eyed little ones—each in his well-known place, with looks attentive and eloquently expectant; when the voices of the great wide family blend as one in the song of praise, and the hush of common prayer is felt throughout the place—then it is that the soul that passionately wishes to serve of his best and longs to be indeed a "Minister of the Word" is set free in heart and mind, in thought and love, for a full and effective ministry. Men may say, after such a glorious hour is over, that he "preached well"; but the glory is not his, the secret is the Lord's. Minister and people have but prepared the way of the Lord, and what was but a wilderness has blossomed like the rose. It is at such times that the Church is one whole embodied sacrament, a means of divine grace to weak, suffering, toiling humanity. Then it is that young hearts, like some of these here to-day, see brightest visions of their life in years to come and vow their secret vows to the Searcher of all hearts. Then the worn and troubled and sinful are visited by new gleams of the Light behind all shadows and the Love that saves to the uttermost. Then the strong and vigorous, who were, nevertheless, growing a little weary, perhaps, in well-doing, renew their strength and form fresh plans for good works of all kinds, for God's poor and sick and ignorant and feeble children, their brethren. And then, even the aged begin to sing, if it were but the song of Simeon, "Lord, now lettest thou thy servant depart in peace—for mine eyes have seen thy salvation."

Are those the hours you desire to experience as often as you and your minister shall come together here to seek the blessing of the Father on all your work wherever it may take you? Is this the atmosphere that you would have so diffused through this place that, while you all, old and young, to whom it is a spiritual home shall delight in it more and more, even the casual stranger from the streets shall at once begin to feel himself drawn towards a closer fellowship with you?

If this is truly your heart's desire then, I charge you, remember this day! Remember its prayerful hopes and secret resolves! Remember the days gone by, and let tender thoughts of them sweeten your whole life; and if any of you are conscious of wasted opportunities, let the time past suffice for them, and hereafter walk in newness of life. Remember, I beseech you all, remember the splendid possibilities, the glorious heritage that may be yours as a Christian Church, as a fountain of health and gladness, light and life, in this great city of ours. If the work grows toilsome, if at times it seems at best but very humble work, remember the words of him who said, "Inasmuch as ye did it unto one of these, my brethren, ye did it unto me." And not only here, not only on one day in the week, but in your homes, in your daily life, in your secret prayers, remember him who gives himself now to labour among you and "to watch for your souls, as one that shall give account—that he may do this with joy, and not with grief."

* The latter part of a charge to the congregation delivered at the Induction of the Rev. R. H. Greaves as minister of the Highgate Unitarian Church, on Saturday, Jan. 25.

I DO not know of any one thing which on the whole conduces more to individual comfort, on the journey through the rough ways of this troubled life, than a hopeful temper, which to the poor is a mine of riches, and to the afflicted the sun that scatters the clouds of night. We owe it to our fellows to show such hope as is in us. Courage many men are capable of who are not capable of hope. "Hope evermore, O man; for e'en as thy thought is, so are the things that thou seest."—*Atlantic Monthly.*

THE CONFERENCE AND THE CHURCHES.

HAVING received for publication last week the letter of the Newington Green Church to the officers of the National Conference, we asked a member of the Conference Committee (not the President) to put another view of the matter before our readers. The following is his response :—

As the Committee of the National Conference, in response to requests from many churches for further information on the appeal for a regular income, have announced, by an interim circular, their intention of issuing a further and more detailed statement of the case, it seems a little previous to be sending criticisms to the Press before the Committee's promised statement has been received. But as the Newington Church could not wait any longer to unburden its soul, and as its criticism is at once so courteous in its tone and so misleading in its assumptions, it seems to call for an instant reply. Of course, no one can speak for the Committee itself except the President; but as one who has attended all its deliberations, I am familiar with the mind and intention of those who have urged the desirability of securing from the churches themselves an income sufficient for the proper discharge of the duties imposed on the Conference.

In the first place, it is an entirely ungrounded assumption that at the bottom of this movement there is a question of a new name for our churches. No mention has ever been made in or by the Committee of names old or new. Many of us who support the Committee's proposal are heartily sick of the controversy about names, and would willingly offer to hang, draw and quarter any one who mentioned the subject for the next twenty years! "'Tis *life* whereof our nerves are scant," and no name will bring upon us the four winds of heaven. The Committee of the Conference are not so childish as to suppose that salvation for our churches lies in a name, or that prejudice against us can be broken down by the adoption of a brand-new designation. Our Newington friends tell us, as if it were a great discovery, "No mere change of name can alter radical facts, or make us more commonly acceptable to the religious world." Who ever said or thought it could?

A second ungrounded assumption is that some kind of ecclesiastical tyranny must of necessity follow from any closer fellowship of our churches in voluntary union. There is a previous assumption which calls for remark, — that the National Conference has become a formal ecclesiastical association; and innocent readers will at once conjure up visions of Church Courts trying heretics, Councils formulating creeds, Synods deposing ministers, Assemblies exercising discipline, and all the rest of the ancient paraphernalia. "Ecclesiastical Association" sounds terrifying, but perhaps an ordinary man may be allowed to discriminate. The National Conference is only an ecclesiastical association in exactly the same sense, and not indeed to the same extent, as our District Associations. They, in fact, have many more and much greater possibilities of ecclesiastical tyranny over the churches than the Conference has or is ever likely to have. Yet did ever any one hear of their "seriously compromising the liberty of the constituuent churches and ministers"? The idea is absurd, but not a tithe so absurd as the assumption that the Conference has become an ecclesiastical association which can exercise ecclesiastical tyranny. Really we are not to be frightened by that bogey of a word "ecclesiastical. If three churches unite together to promote a mission, or to provide a joint pastorate, or to take common action of any sort, that is an ecclesiastical association, and there can be no restriction on the perfect liberty of each so long as each is free to come in or go out of the arrangement. Nor is it the case, as is erroneously assumed, that the organisation of Free Churches in voluntary union has always or generally "seriously compromised the liberty," &c. History does not confirm that statement. The Baptists, the Society of Friends, and the Congregationalists, have each voluntarily come into a much closer union for common purposes than is known by us. Seventy years ago, when the Congregational Union was formed, exactly the same dark prophecies of the tyranny that would follow from such an attempt to organise the churches for mutual help were sent to the Press. The Society of Friends furnish a yet more striking instance of a well-organised union in which the individual churches yet retain full liberty of action. Nor is it true that such an organisation "must needs narrow down the existing varieties of church life, and prove a hindrance to that spiritual spontaneity which might call new forms, and, therefore, new forces into existence." (I will not pause to ask how "forms" can call "forces" into existence!) As a matter of fact there is as wide a variety of opinion and of church life among Congregationalists as among ourselves; an impartial observer might not be wrong in concluding that they were far less conservative in habit than ourselves, and readier to try new experiments, and launch out in new directions of service. Closely organised as is the Society of Friends, opinions range among them all the way from Unitarianism to the narrowest Evangelicalism, and in their early morning schools they give us a splendid instance of the church adapting itself to new conditions as a result of its spiritual spontaneity.

Closer fellowship in voluntary union for mutual help and common action is all that the most ecclesiastical among us are after, and that is quite compatible with the rocky Individualism of our Free Churches. Of course, union and cohesion and the agglutinous instinct may be carried to the point of self-loss, and yet we do not so flourish under a rocky Individualism as to encourage us to believe that the last word has been said on Church life.

The last assumption I have time to notice is that the British and Foreign Unitarian Association could easily discharge all the functions of such a union of the churches as we have in the Conference. But what is to save us from ecclesiastical tyranny under the B. and F. any more than under the Conference? Much as I honour the B. and F., if it came to a question touching the freedom of a church or a minister I would rather trust the matter to the properly-appointed delegates of the churches than to any society of private subscribers, which anybody on earth is free to join. But it is not because of any fear that it would seek to exercise ecclesiastical tyranny that I do not wish the B. and F. to exercise the functions of the Conference. For the matter of that, whether in the Conference or the B. and F., our ministers and laymen are the same broad-minded, genial, magnanimous, liberty-loving men, and we may dismiss, as the most childish of all fears, the idea that anybody is going to trample on our freedom.

But it remains that the B. and F. is an association of individual subscribers and not of churches, and that fact alone is sufficient to indicate that there is a line of work for the Conference which cannot be undertaken by the B. and F. There is not, there need not be, the least antagonism between the two. Each has its own functions and sphere, each may supplement the work of the other, each may be to the other a source of strength and encouragement.

CONFERENCE AND UNITARIAN ASSOCIATION.

IT is evident that there are questions with regard to the position and work of the National Conference, and its relation to the churches and other Associations, which need to be clearly thought out, that we may be brought, if possible, to one mind as to the true ideal of our religious community, and the channels into which its whole strength of active service may be most effectively thrown.

As a contribution to this discussion we are glad to reproduce here the greater part of the leading article in the February number of the Nottingham *High Pavement and Peas Hill Chronicle*. The article opens with a reference to our recent article on Mr. Gannett's plea for "Reconciliation," and the response of Dr. Washington Gladden and Dr. Whitou from the side of Liberal Orthodoxy. From this point the article proceeds :—

"While we rejoice to observe this temper in our orthodox friends, it is important for us to consider what is to be our own attitude when confronted with these broadening tendencies. There are, it seems to us, two dangers to avoid. (1) It were all too easy, in a generous mood of universal kindliness, to belittle strong convictions, and weaken by amiable compromise the firm fibre of our theology. It were a cheap policy and a cheaper principle to eliminate real differences of thought, and by seeking the greatest common measure of identical ideas end in a sprawling, mawkish unsectarianism, without intellectual power or spiritual reality. (2) It were still easier, perhaps, to work for victory instead of life, and meet this broadening orthodoxy with a harsh demand for unconditional surrender. It has been alleged that there are not wanting disturbing signs that some extremists have so far forgotten our principles and ideals that they resent every approach on the part of liberal orthodoxy, and every welcome on the part of the freer faith. They say, in effect, 'let these advanced men call themselves "Unitarian"; let them lay down their terminology and unconditionally surrender. Once our doctrinal victory is acknowledged we will negotiate with them; but until then don't let us fidget about reconciliation.' That is the tone of a denominational bully. The Evangelical Free Church Council has

given us the cold shoulder. The creeds and articles of the Anglican Church and the confessions and trust deeds of orthodox Nonconformity excommunicate us; but that is one of the strongest reasons why we should not in turn retaliate with the same essentially unchristian conduct. Let us rather include, wherever possible, those who exclude us. To insist that a church or an individual should adopt our label is the complete inversion and betrayal of our non-credal and non-subscribing principle. It makes a doctrine or a doctrinal name once more the condition of spiritual union. Having protested with magnificent heroism for over two hundred years against the orthodox notion that certain dogmas are necessary to salvation, and that doctrinal unanimity is necessary to religious union, are we now asked to make the repetition of a theological watch-word a condition of entrance into the Chief Shepherd's fold or into any portion of that fold? We have a better opinion of both the Christian instincts and the common sense of Unitarians. Whilst striving to see clearly and speak veraciously, to think truly and act honestly, they will not foolishly abandon the splendid position they occupy for any sectarian isolation or temporary denominational triumph. Recognising now, as always, that the only abiding union is to be found in spiritual life and moral conduct, they will seek, as God's missionaries, to spread abroad that principle of comprehension, so that all who profess and call themselves Christians—and those who do not—may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

"How can we best work towards this end? One way is to encourage such sympathetic intercommunion of diverse minds as we saw realised in London last May, in the International Conference, when great leaders of various ecclesiastical connections all the world over met as brethren of the Liberal Faith. There was no intellectual weakness or doctrinal compromise there: there was mutual respect for divergent habits of thought and phraseology, and there was a true and fundamental spiritual unity which those who experienced it can never forget as long as they live. It is that spirit which finds expression in Manchester College, Oxford, in our Churches, and in our National Conference. Our Conference is in no sense a rival of the British and Foreign Unitarian Association. It is differently constituted; it is more spacious in scope; it has a wider sweep and different functions, because it is not restricted to the diffusion of Unitarian Christianity, but includes Unitarian and non-Unitarian. Moreover, in the words of the Essex Hall Year Book, 'the Conference is intended to be the representative of the churches: the British and Foreign Unitarian Association is governed by a committee appointed by its individual subscribers.' Both organisations are needed, and both have necessary and legitimate spheres of work. To be loyal to the one is not to be disloyal to the other. There is every reason why the British and Foreign Unitarian Association should continue its doctrinal propaganda; but there is an equally urgent reason why the National Conference should express nationally the same Catholic spirit that the International Conference expressed internationally. It can thus prove the basis of union for kindred churches and spirits of varying degrees of orthodoxy and heterodoxy. Very heartily, therefore, do we commend the National Conference to the fullest confidence of our readers, and very heartily too do we rejoice that at a full council meeting of the High Pavement Chapel it was decided, not only to continue the annual collection for the British and Foreign Unitarian Association, but also to grant annual collections to our National Conference. This is a fine testimony to our council's breadth of outlook, and affords an example of generosity which we venture to hope our churches throughout the country will be swift to follow."

IRISH UNIVERSITY EDUCATION.

SIR,—Your North of Ireland correspondent seems well convinced it should be a matter of great importance to our churches to keep Belfast Queen's College free in every way from doctrinal influence. So it has been from the first, so it is, so it is likely to remain.

Belfast Queen's College, however, is but a part, and the smaller part, of that political controversy which, since the Synod of Thurles, has been troubling the waters of Irish feeling, and the brains of Great Britain's statesmen.

In consequence of that Synod, John Henry Newman was at work in Dublin for some years. And now it is the Society of Jesus, which by its University College is the Roman Catholic hierarchical organ to prevent the poison of unsectarian learning corrupting the Hibernian conscience.

This University College having an indirect subsidy of State money—half of the Fellows of the Royal University who hold examinerships, &c, must belong to this Roman Catholic seminary, and their £400 a year in the case of each such Fellow helps the College, Stephen's Green—causes in the Royal University and its Senate, and in the mind, I believe, of President Hamilton, himself one of that Senate, a very divergent effect.

They who are Denominationalists want a Roman Catholic University directly State-subsidised, and provided duly in history, philosophy, &c., with that special "atmosphere" of which Mr. Balfour some while ago spoke, whereas the Non-Sectarians in this small assembly of the Royal University Senate hope that a teaching university on the lines of the late Queen's University may be started, if nowhere else, at least in Ulster.

Why what should be in Belfast should not be through Ireland it will be for Non-Subscribing believers in unsectarian education to explain. Education paid for by the State is to give knowledge of earth, air, sea, and sky as physically objective, and the same for all alike.

If religionists want religious teaching at the expense of the State, they are not content with the dictum of the Master, "To Cæsar, Cæsar's." They want the coins of the realm for their own pockets.

Belfast, Feb. 10. ROBT. J. ORR.

I BELIEVE that there is no away, that no love, no life, goes ever from us; it goes as He went, that it may come again, deeper and closer and surer, to be with us always even to the end of the world.—*George Macdonald.*

THE SUSTENTATION FUND.

ANNUAL MEETING.

THE nineteenth annual general meeting of the contributors was held at Dr. Williams's Library, Gordon-square, on Wednesday afternoon, the 12th inst., Mr. William Long, President, in the chair. There were present also the Revs. S. A. Steinthal and J. E. Carpenter, Sir J. T. Brunner, Bart., M.P., Messrs. David Martineau, P. J. Worsley, Charles Harding, and A. W. Worthington, hon. sec., who reported apologies for non-attendance from Mr. Edgar Chatfeild Clarke, the treasurer, who was absent through ill-health, Messrs. Harry Rawson, E. Clephan, Julian Winser, and Frank Preston.

Mr. Worthington read the annual report as follows:—

REPORT.

The object of this Fund, which is to aid "Non-subscribing Congregations in the maintenance of faithful and efficient Ministers," entails, for various reasons, a responsible and anxious duty upon its managers.

In dealing with applications for help, the preliminary question arises whether the congregation seeking aid can rightly be classed as non-subscribing. It is further desirable to ascertain whether a congregation raises a sufficient portion of its minister's salary to guarantee its independent continuance. While a congregation relies mainly on the support of a district, or a general, Association, it does not clearly fall within the objects of the Sustentation Fund. Duly honouring every self-sacrificing and devoted effort to plant the Kingdom of God in fresh fields, the Board has yet to regard, as its own special duty, the aid of congregations which possess a recognised vitality and status sufficient to ensure at least their permanence, and also a hope of their ultimate independence.

Thus it is important to ascertain that the members of a congregation are themselves doing their utmost to provide an adequate stipend for their minister, and otherwise to support him in his labours. For it is incumbent on them to remember that the main object of the Fund is to assist and stimulate congregations to improve the stipends of their ministers, not to lessen or supersede their own contributions. Occasionally the managers have recognised that the minister of an aided congregation has laboured with an energy that deserves encouragement. In almost every such case, the conditional offer of an increased grant from this Fund has been cheerfully met by a corresponding addition to the congregational contribution for its minister's stipend.

Lastly, the inquiry as to the "faithfulness and efficiency" of the minister himself, touches necessarily upon delicate questions as to his character, ability, education and energy, and also upon the extent to which he concentrates his time and activities on his ministerial work.

The Board rejoices that the information obtained by inquiries on these various points, chiefly supplied by the congregations and ministers themselves, very rarely shows any reason for declining the application of a congregation for aid; while the uniformly grateful acknowledgment of their grants, both by congregations and ministers, proves the great advantages arising from this Fund, and induces the hope that its distribution is recognised as being made in a sympathetic spirit.

The funds at the disposal of the Board receive occasional additions from donations and bequests. On the other hand, the annual subscriptions tend to decrease through the loss of old friends of the Fund. Only by an occasional appeal can the subscription list be maintained at a regular amount. No large donations have been re-

ceived this year, and, as the Treasurer's statement shows, the expenditure has exceeded the income. It is much to be desired that the representatives of the subscribers whom we have lost would continue their contributions, and thus, in addition to helping the Fund, maintain the continuity of many honoured names upon the subscription list.

At the distribution of the funds last midsummer, the Board took into consideration its growing resources, and determined to make grants for the year to the full amount of the annual income. Indeed, in faith that such a policy would meet with support, the grants were increased, as will appear from the following list:—

CONGREGATION.	AMOUNT. £	s.	d
June 19, 1901. ENGLAND.			
Bedford	20	0	0
Billingshurst	30	0	0
Birkenhead	30	0	0
Boston	20	0	0
Brighton	30	0	0
Cheltenham (conditionally) ...	30	0	0
Chichester	25	0	0
Cirencester	20	0	0
Collumpton	30		0
Colyton (at the rate of)	30	0	0
Crewkerne	20	0	0
Deptford (conditionally)*	25	0	0
Devonport	20	0	0
Dover	25	0	0
Gloucester	30	0	0
Godalming	30	0	0
Great Yarmouth	25	0	0
Guildford	30	0	0
Hastings	30	0	0
Ilminster	30	0	0
Ipswich	25	0	0
Kingswood	25	0	0
London (Peckham)	25	0	0
,, (Wood Green)	30	0	0
Maidstone	25	0	0
Moreton Hampstead	20	0	0
Newbury	25	0	0
Newport	30	0	0
Poole	25	0	0
Richmond	30	0	0
Saffron Walden	20	0	0
Shepton Mallet	20	0	0
Sidmouth	20	0	0
Tavistock	25	0	0
Torquay	30	0	0
Trowbridge	25	0	0
Warwick	20	0	0
WALES.			
Aberdare (Old Meeting)	30	0	0
Brondeifi and Caeronnen	30	0	0
Capel-y-Bryn and Alltyplacca ...	30	0	0
Cefn Coed	25	0	0
Cribin and Capel-y-Groes	30	0	0
Cwmbach	25	0	0
Gellionen and Trebannos	30	0	0
Llandyssul and Pantdefaid (conditionally)*	30	0	0
Merthyr Tydfil	25	0	0
Rhydygwyn and Ciliau Aeron ...	30	0	0
IRELAND.			
Belfast (Mount Pottinger)	20	0	0
,, (York-street)	20	0	0
Crumlin	20	0	0
Killinchy	20	0	0
Moira...	20	0	0
Newry	20	0	0
Ravara	20	0	0
Total	£1,375	0	0

The Board could not make grants to all the congregations from whom it received appeals. One or two in the North of England have been referred to the Augmentation Fund, which deals with English congregations of a similar character in counties touched by, or north of, the River Trent. One or two congregations to whom the official forms of applications have been supplied have not returned them, and in three cases applications have been, for various reasons, unwillingly declined.

* In these cases the condition has been complied with, and the increased grant will be paid.

The Board have had much pleasure in securing the assistance of Mr. Edwin Tate as a coöpted manager in place of his late father, Sir Henry Tate, thus retaining an honoured name upon the roll; and it also rejoices to add to its number—in place of the *emeritus* veteran, Rev. T. L. Marshall—another minister, Rev. C. C. Coe, who toiled energetically for the establishment of this Fund, and whose prolonged experience and wide acquaintance with our congregations render him peculiarly fitted for the post.

It has been for some time the intention of the Board to appoint a deputation to canvass for contributions in Ireland, to which country considerable grants have been made year by year, although its wealth has not contributed to the Fund in the same proportion as that of England. But the inquiries made did not encourage such an effort, and the congregations seem more prepared to help the Fund by collections than by individual contributions.

It was thought even more desirable to postpone any effort of this kind, as the Rev. J. E. Carpenter, M.A., and Mr. Cogan Conway undertook a mission to Ireland on behalf of the Ministers' Superannuation Fund, which, we rejoice to learn, will be shortly established with a capital exceeding £20,000. Our contributors will heartily welcome into existence this younger child of the National Conference, from which the Sustentation Fund itself formerly sprang. The objects of the two Funds are entirely similar and mutually helpful—the one seeking to aid a minister, while health and strength render him "efficient"; the other encouraging his own efforts to provide an income for the time of increasing years and failing strength. The two Funds, with the same origin and similar objects, will jointly help in the important work of freeing the life of our ministers from the harass and anxieties of too scanty means.

It remains only to fulfil the mournful duty of recording, with respect and regret, the names of contributors of whose support the Fund has been deprived during the year that has now closed, many of them having reached, as will be seen, a venerable age. The list includes Mrs. Scholey, of London, who numbered 97 years; Mrs. Joseph Lupton, who had reached 83 years, and Mrs. T. Chatfeild Clarke; Mr. William Blake was 85, and Mr. J. Holme Nicholson 76 years of age. Of another departed veteran, Mr. John Every, we cannot record the age. J. L., another original subscriber, has also passed away. Younger members of some—we trust of all—these families, will perpetuate familiar names upon our list of contributors.

The statement of accounts for the year 1901, also presented by Mr. Worthington in the absence of the Treasurer, showed a balance in hand at the beginning of the year of £333 7s. 7d., receipts from donations £29 17s. 8d., annual subscriptions £392 12s., interest on investments £828 16s. 11d., income-tax returned £29 8s. 1d., making a total of £1,614 2s. 3d. The expenditure included grants amounting to £1,252 9s. 7d,, a figure differing from the total of grants in the annual report, because covering a period of two different half years. A balance of £316 12s. 2d. was carried down to 1902.

The PRESIDENT, in moving the adoption of the report and accounts, pointed out that the managers had again followed the course of spending the whole of their available income in grants. They had a strong feeling that they ought not to accumulate income as capital so long as there was any needy case to be met. They were well assured of the good done by the Fund.

Mr. DAVID MARTINEAU, in seconding, spoke a word of warning, for while he quite agreed that it was not desirable to amass any considerable sum, he thought they should keep a small balance to meet any emergency.

The resolution having been passed, and Messrs. David Ainsworth and Edgar Chatfeild Clarke, the retiring managers, having been re-elected, the cordial thanks of the meeting, on the motion of Sir JOHN BRUNNER, were given to Mr. Long for his services as President.

Mr. LONG, in acknowledging the vote, said that he had been President much longer than he had intended, but it had been a great pleasure to him to take that part in the work. He then moved that Mr. Harry Rawson be elected President for the ensuing year. Mr. Rawson had been with Mr. Worthington secretary of the Fund since its establishment, and up to the present had never missed one of the half-yearly meetings.

The Rev. S. A. STEINTHAL, in seconding the resolution, said that they owed the existence of the Fund to the paper Mr. Rawson read at the Conference in Liverpool in 1882. Nothing they could do could show the fulness of their gratitude to him for his many services.

Mr. Edgar Chatfeild Clarke was re-elected Treasurer, on the motion of Mr. WORTHINGTON, seconded by Mr. CARPENTER, with warm expressions of sympathy with him in his illness.

Thanks were accorded to the Hon. Secretaries, on the motion of Mr. WORSLEY, seconded by Mr. HARDING, Mr. Worthington being re-elected with Mr. Frank Preston in place of Mr. Rawson.

Further votes of thanks were passed to Mr. E. W. Marshall, the hon. auditor, to the trustees of Dr. Williams's Library, and to the President for his services in the chair, and the meeting was brought to a close.

KHASI HILLS UNITARIANS.

A REPORT from Mr. Hajom Kissor Singh of Unitarian work in the Khasi Hills district of Assam tells of the Nongtalang Unitarian Conference held Dec. 28, 29 and 30 last year. On the Saturday evening a devotional service and welcome meeting were held, when representatives from various places, including the churches in Jowai, Raliang, and Shillong, were present, and also a representative of the Shillong Brahmo Somaj.

On Sunday morning the first service was at 7 o'clock, and at 10 A.M. sermons were preached by Mar Singh on "The Abounding Grace of God," and by the Rev. D. Edwards on "Working out our Salvation." At 1.30 P.M. Babu R. Singh Berry, of the Brahmo Somaj, preached on "The Relation of the Creatures to their Creator," and Mr. Hajom Kissor Singh on "Our Duty to do the Work of God as Jesus did." In the afternoon several of the leaders joined in singing and preaching in the thoroughfares of the village.

On Monday the business meeting was held, and delegates reported on the work of their churches. The President of the Union, Mr. Kissor Singh, read the report of the Executive Committee, which expressed regret that the B. and F.U.A. was unable to send out a missionary to take charge of the work in the Khasi Hills, and recorded with sorrow the death of the Rev. S. Fletcher

Williams. It mentioned the issue of 400 copies of the chapter on "Sin and Salvation" from the Khasi Catechism of Liberal Religion, written by Mr. Kissor Singh, and the receipt of a sum of 75 rupees from the late Miss Durning Smith for the Church Building Fund, 65 rupees being given to Nongtalang and 15 rupees to Máwpat. Collections for the Union Funds were made, and individual subscribers contributed 48 rupees. The permanent Mission Fund amounted to 546 rupees. Mr. Kissor Singh reported a visit to the church at Raliang, July 28, 1901, where all the Unitarians, including the Rev. D. Edwards, their minister, are cultivators. There is a morning-school, and the Khasi Catechism on the "Religion of God" is used, as at Jowai. Oct. 20-26 Mr. Kissor Singh was at Shillong, and conducted services and preached in the meeting-houses at Mawkhar and Labau. At Máwpat he found the people hopeful and united, and preparing to build a church. The work at Shillong is in the charge of Mar Singh.

Resolutions of sorrow for the death of Mr. Fletcher Williams, and of greeting to the Rev. J. T. Sunderland were passed. Subsequently the account of the Mission Fund was read and passed.

PROVINCIAL LETTER.

NORTHUMBERLAND AND DURHAM.

ONE of the excellent offices rendered to our churches by the B. and F.U.A. is the commission it occasionally gives to some distinguished friend to visit an outlying province. The value of such deputations is found not only in the wise counsels given to our own people and the information reported to the parent society; their chief benefit, it seems to me, is found in the personal influence which our friends exert and the inspiration they leave behind. In an isolated district like ours the temperature, so to speak, of our churches is raised by the occasional presence of enthusiastic and sympathising friends. During this season we have welcomed amongst us Dr. Blake Odgers and Professor Estlin Carpenter, and both these gentlemen have quickened our courage and stimulated our zeal. Dr. Blake Odgers was with us at the anniversary meeting of our missionary association, and his breezy optimism swept away many dusty cobwebs, making us all feel fresher and brighter for our work. There was an excellent report in one of our local papers of his evening address, in which he enunciated with great plainness of speech some of the irrational elements of "Orthodox" theology. I know one good lady who cut this report out of the paper and carries it in her purse to be studied by herself and read to her friends. She says it is better than any Unitarian tract she ever met with, and that she never before so clearly understood what Unitarianism means. But, apart from his platform utterances, Dr. Odgers took infinite pains to secure information as to the condition and prospects of our congregations, and his report must have been most helpful to the Committee of the B. and F.U.A. Later on, we welcomed Professor Carpenter to Newcastle. The special purpose of his visit was to deliver the well-known course of lectures on the criticism of the New Testament. It was most encouraging, in this busy, commercial city, to find large audiences meeting, week after week, to listen with rapt attention to these scholarly discourses; and the enthusiasm with which the vote of thanks was accorded on the closing evening must have assured the lecturer that his time and labour had not been spent in vain. But, perhaps, the memory that lingers most pleasantly in our minds is that of what I may call a domestic visit to our Newcastle Church; this was primarily arranged to give the Professor an opportunity of laying before us the scheme for the superannuation of ministers; but, when the business was over, a little company met our friend in the school-room, and, over cups of tea, came into closer converse with him and realised the charm of his presence. I speak at some length of these two visits, because those who dwell in districts where Unitarianism is popular or even fashionable cannot understand what a time of refreshing is given to struggling and isolated churches by the rallying words and the personal influence of leaders in our ranks who are charged with these kindly commissions by our friends at Essex Hall. In our Newcastle district we are fortunate in having settled ministers at all our churches. The Rev. F. Wood, ministers to our old-established congregation at Sunderland, and Rev. Arthur Harvie has charge of the new church at Gateshead—and it is interesting to know that three of our pulpits are occupied by good and tried men out of the ranks of our own lay-preachers. The Rev. Arthur Harvie having resigned his post as missionary, Mr. Glover has succeeded him in the charge of the brave little company, that hold the fort at Choppington; Mr. Glendining is maintaining the welfare of the congregation that meets (in Apostolic fashion) in an upper room at Byker; while we hear excellent reports of the zealous ministry of Mr. Paxton at South Shields. In this way we grow our own pastors; while we are also proud to know that further afield there are churches who are acceptably served by men who were once lay-preachers in Northumberland and Durham. In consequence of these happy settlements, the rest of our preachers have very little work to do on Sundays; and last September it was decided at our Conference of Unitarian Workers to attempt some missionary enterprise during the week. I have had the pleasure of joining with our ministers and laymen in two courses of week-night meetings, the one consisting of devotional services with a short sermon, the other taking the form of theological lectures dealing with the affirmative aspects of our faith. I cannot decide which course has done more good; but certainly the devotional services drew the larger audiences, and it was refreshing to see so many working-people gathering, after a busy day's work, to spend an hour in prayer and praise. I am sorry I am not able to say much about our earnest fellow-workers at Tees-side. I was to have spent a week visiting amongst them last December, but, unfortunately, I took a chill, lost my voice, and, to my bitter disappointment, found myself unable to serve the good friends from whom I always receive a hearty welcome. Middlesbrough is fortunate in retaining the services of Mr. Lambelle, and I hear that Stockton has just invited a minister to settle amongst them. Darlington and Barnard Castle still remain pastorless; and to any man who is willing to face difficulties and work courageously, each of these places would, I believe, yield a harvest as the reward of patient toil. I have not mentioned Carlisle, because it belongs neither to Tyneside nor to Tees-side; but, in spite of his distance from us, we regard the Rev. C. Travers as one of our most faithful and self-sacrificing labourers; if he does not achieve success he certainly deserves it, and I commend to all my readers the notice he has issued of a bazaar to be held by his people next May for the support of their funds. We are trying to keep alive to the needs of Unitarian work in this vast population around us. Sometimes we get despondent and drowsy, and, feeling almost as though some miracle is needed to quicken our zeal, we cry: "Awake, awake, put on thy strength, O arm of the Lord." But, when we ponder the matter, we know that the only answer to that prayer is, "Awake, awake, put on thy strength, O Zion." So we learn the old lesson, *Laborare est orare;* and we become assured that the arm of the Lord will only be revealed when we put on all our strength, and became wide-awake to the solemn duties of our holy faith.

FRANK WALTERS.

Newcastle-on-Tyne, Feb. 10.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Burnley.—On Sunday last the thirty-second anniversary of the opening of the present building was held in Trafalgar-street Unitarian Church. The preacher was the Rev. E. W. Lummis, M.A., of Warrington, who preached three eloquent and inspiring discourses on topics admirably suited to the occasion. The attendances were good, considering the wintry weather prevailing.

Bury (Chesham).—On Tuesday, Feb. 11, Mr. John Harwood, of Manchester, gave a dramatic recital. In spite of the recent snowfall, there was a very fair audience. The recital, which included selections from Shakespeare, Dickens, Jerome K. Jerome, and Ben Brierley, admirably displayed Mr. Harwood's great powers, and the appreciation of the audience was expressed in a hearty vote of thanks.

Chatham.—On Wednesday week the members of the Unitarian Sunday-school, to the number of more than 150, were entertained to tea by Mrs. Wood and Miss Tribe, who also gave ninety-nine of the pupils prizes for good conduct and regular attendance. A prize was also given by the organist and choirmaster, to the leading chorister, for good conduct and singing. The secretary, Mr. W. Bailey, announced that the Sunday-school was increasing beyond its limits; and though they required excellent conduct in those admitted, they were face to face with the difficulty of accommodating their rapidly-increasing numbers. He said that he had sent a letter respecting their library to THE INQUIRER, with the result that Mr. David Martineau promised them books to the value of £2 10s., and that Mr. Stanton Preston offered to support a grant of five pounds' worth of books by Dr. Williams' Trust. A vote of thanks was given to Mrs. Wood and Miss Tribe for their kindness to the Sunday-school children.

Glossop.—A little over two years ago, in November, 1899, the congregation held a bazaar for the purpose of raising a sum of money to liquidate the debt on the minister's house. The result, after paying all expenses, was a sum of £405. A second bazaar has just been held, on Jan. 23 and 25, for the same object, and has proved equally successful. The gross receipts, including a generous donation of £50 from Captain E. Partington, J.P. who along with the late Mr. Elmund and other, M.P.'s has been one of the most munificent supporters of the Glossop congregation, amount to £440, of which about £40 will be required for ex-

penses. Since the opening of the new church in 1896, the congregation has raised, in round numbers, a sum of £1,000 towards the cost of its parsonage, almost exclusively from its own resources, and in addition to its heavy working expenses. As a result, it has the satisfaction of seeing itself in possession of the means of wiping out this debt, and can now turn its attention to that which, unfortunately, still remains on the church. For what it has achieved it is deeply indebted to the splendid generosity of two of its own members, Messrs. Herbert Partington and Isaac Jackson, who have unstintingly contributed to a work entailing much labour and sacrifice on the part of the poorer members.

Great Yarmouth (Resignation).—The Rev. C. D. Badland, M.A., has resigned the pulpit of the Old Meeting, the resignation to take effect at Lady Day.

Holywood.—A vigorous effort has been made by the congregation of the First (Non-Subscribing) Presbyterian Church to raise a fund for the purchase and erection of an organ in memory of the late W. H. Malcolm, who was for thirty-six years an honoured member, and whose constant desire it was that the congregational worship should be improved in this way. The object has now been achieved and an instrument erected in the church worthy of him whose name it bears. On the 2nd inst. special musical services were held for the opening of the organ. The preacher was the Rev. W. H. Drummond, B.A., of All Souls' Church, whose appropriate and impressive discourses were heard by very large congregations morning and evening. Special music was provided by an augmented choir. On Monday evening, the 3rd inst., an enjoyable social gathering was held in the schoolroom. After tea the chair was taken by Mr. Omar C. Nelson. The meeting was addressed by the Chairman; the Rev. S. H. Mellone, minister of the church; and Mr. Richard Patterson, J.P. Appropriate presentations were made to Miss Mary Greenfield in recognition of her energy and enthusiasm in starting the organ fund, and to Miss Malcolm in recognition of her valuable services at the harmonium. During part of the evening the members and friends adjourned to the church, where a short organ recital and sacred concert was given, in which the organist, Mr. T. Baird, Mrs. S. M'Crum and Mr. Coleman took part, and which was much enjoyed by all who heard it.

London: Essex Church.—On Sunday week, the 2nd inst., Miss E. M. Lawrence was presented with a silver cake basket and knife by the teachers and scholars of the Sunday school, on the occasion of her marriage. One of the teachers, longest in the school, made the presentation, with a few appropriate words, after which Miss Lawrence's own class asked her acceptance of a biscuit box as a memento of their happy Sundays. Miss Lawrence, who has taught for many years in the school, was also secretary for ten years, and will be much missed, for she devoted a great deal of her time to the work and different societies connected with the school. At the end a farewell hymn was sung, followed by many hearty wishes for her future happiness.

London: Rhyl-street.—The Rev. John Hunter, D.D., having kindly offered to help the Mission in any way in his power, Mr. Wilson arranged for a lecture at the Mission, which was given on Monday evening. Dr. Hunter's subject was Coleridge's "Rime of the Ancient Mariner," which he treated in his usual brilliant, suggestive, and exhaustive manner. Dr. Collins, L.C.C., took the chair, and in the course of his remarks paid a tribute to the late Mr. Corkran, so long a missionary of the Domestic Mission Society, and a social reformer in the East-end. The audience was large and highly appreciative, and the collection made for the Domestic Mission Society amounted to £4 16s.

London: Stamford-street.—A pleasant and successful Band of Hope and Mercy Anniversary Meeting was held on Friday week. The Rev. Frederic Allen presided and extended a hearty welcome to the members, parents, and friends present, numbering about 130. The Superintendent, Mr. A. W. Harris, presented a report, which recorded a varied and interesting year's work, and a steady increase in attendance, now averaging over 100, the only complaint being that too common one—want of adult helpers. The Rev. W. G. Tarrant (of Wandsworth) gave a delightful address, listened to with appreciative attention by everyone, and Mrs. Tarrant also addressed the meeting, and distributed thirty-seven medals and prizes earned by members during 1901, the latter all handsome volumes, the generous gift of Mr. A. H. Biggs. Music and recitations were given during the evening.

London: Wood Green.—On Saturday last the annual meeting of the congregation of Unity Church was held. Sir Edwin Durning-Lawrence, Bart., M.P., was in the chair, and gave a brilliant, wise, and helpful address. The year's report of the church and of its manifold activities was very satisfactory, and the finance in a healthy condition. The one difficulty growing out of the report was that £273 had to be got for the new Church Building Fund before March 25, in order to realise the promise of another £25 from the "good" London District Unitarian Society. Sir Edwin Durning-Lawrence generously gave £25 to help forward, and the congregation will do their best. Lady Lawrence was on the platform. Short speeches were made by the minister, secretary, treasurer, and other gentlemen. The meeting was genial and harmonious, perhaps helped by the old-fashioned "cup of tea."

Manchester: Chorlton-cum-Hardy.—The first anniversary services of the Wilbraham-road Unitarian Church were conducted on Sunday last by the Rev. J. Ruddle, whose subject in the morning was "Our Home," and in the evening "Worship." The choir sang Macfarren's "The Lord is my Shepherd" in the morning, and in the evening Clarke Whitfield's "Behold how good and joyful." Mr. F. H. Dale kindly presided at the organ, and Mme. Jessie Hulme sang a solo from "Jephthah" in the morning, and a sacred song by Gounod in the evening. The services were much enjoyed, and notwithstanding unfavourable weather the attendance and collections were satisfactory.

Moretonhampstead.—A Free Public Library, the gift of Mr. T. B. Bowring, to the town, to be known as "The Bowring Library," has just been opened. It stands in a central position near the quaint old Market House. The library was opened by Mrs. Bowring, in the presence of a large company, and a meeting was held in the reading-room. Mr. Bowring, in an interesting speech, referred to his early years spent in the town, and his subsequent experience of twenty years' in the United States, where he had been impressed by the fact that every town of any size had a free library, and he was glad to be able to make that gift to his native town. An address was subsequently given by Mr. C. Seale-Hayne, M.P.

Pudsey.—Very successful services were held in the Unitarian Church on Sunday, Feb. 2, the occasion being the opening of a new organ (built by Messrs. Abbott and Smith, of Leeds, and consisting of two manuals, thirteen stops). Appropriate sermons were preached morning and evening by the Rev. W. H. Davies, the choir rendering anthems at each service. In the afternoon the splendid choir (consisting of thirty-six voices) from Chapel-lane Chapel, Bradford, took part in the service, Mr. S. Ward demonstrating the powers of the new organ. The Rev. E. Ceredig Jones, M.A., gave a most suitable address. The church was completely filled, and in the evening there was again a very good congregation. The opening services were continued on the Sunday following, the choir (with the assistance of a few outside friends) rendering the sacred cantata *Palestine*.

Rotherham.—On Sunday week the Rev. W. Stephens, at the Church of Our Father, took for the subject of his morning sermon "The Crucifix," with reference to a local controversy, and the *Rotherham Advertiser*, of Feb. 8, devoted nearly a column to a report of the sermon, and in a leaderette referred to the preacher's admission that to him the crucifix was a symbol of trust and its contemplation a source of strength. The sermon concluded with a plea for Christian charity and a more single-hearted following of Christ. In connection with the Literary and Social Union, the Rev. J. E. Manning, M.A., of Sheffield, lectured on Wednesday evening, Feb. 5, on Shakespeare's "Merchant of Venice."

Sheffield: Upperthorpe.—The annual meeting of the congregation was held on Monday evening, Feb. 10, Mr. J. B. Wostinholm in the chair. There was a large attendance, and the heartiest spirit pervaded the meeting. The finances were shown to be in a satisfactory condition, and the report recorded a large amount of active work. Very great regret was expressed at the coming termination of the Rev. J. Ellis's ministry of nearly nine years. A special grant of £20 was voted to him, in token of the congregation's warm appreciation of his services.

Stockton-on-Tees.—Mr. Henry Cross, of Yarmouth, who has accepted an invitation to occupy the pulpit of the Wellington-street Church for six months, is giving a course of Sunday evening addresses, extending from Jan. 5 to March 30, under the general heading "Truth 'Up to Date.'" On Feb. 5 an entertainment was given to the children of the Band of Hope, and on the following evening the monthly Social was held, and also the first meeting of the Young People's Christian Guild, conducted by the minister.

Swansea.—A tea and entertainment in celebration of the third anniversary of the ministry of the Rev. Tudor Jones] was held in the school-room on the 30th ult. There was a very large attendance at the entertainment, while over 150 persons previously partook of tea. Mr. C. H. Perkins presided, and in the course of a few remarks spoke of the progress made by the church through the zealous labours of the minister and Mrs. Jones. The entertainment, besides music, songs, and recitations, included a dramatic piece, entitled the *Original*, which was admirably produced by Mr. W. W. Holmes and those who acted with him.

Torquay.—On Jan. 26 the Rev. A. E. O'Connor gave the first of a series of four Sunday evening discourses in Unity Hall, explanatory of the principles of Unitarian Christianity, the subjects being "The Bible," "Jesus of Nazareth," "Our Thought of God," and "The Way of Salvation." On Jan. 23 a lecture on "Modern Explosives," with experiments by Mr. C. W. Priestley, began the spring session meetings, and on Monday, Feb. 3, a concert was given, in which some high-class music was rendered by a good orchestra and pianoforte. On both occasions the attendances were very satisfactory.

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

A MINISTER and his wife (who is a Trained Nurse), in a healthy part of Sussex, desire to BOARD and EDUCATE one or two children as companions to their own. Highest references.—Letters addressed E. B. G., care of INQUIRER Office, Essex-street, Strand.

BOURNEMOUTH. — BOARD-RESIDENCE. High position. South aspect. Close to sea. Among pines, and good garden.—D., Cliffhome, 1, Westminster-road, Branksome Park.

BOURNEMOUTH. — Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

SITUATION required as UNDER NURSE or CHILDREN'S MAID. Highest ref.—Address, Beech House, Albert-road, Tamworth, Staff.

GOOD quiet HOME in a lady's house at Malvern; two pounds a week.—CEYLON, INQUIRER Office, 3, Essex-street, W.C.

DEATHS.

FRECKELTON—On the 8th February, Emmeline Freckelton, the wife of the Rev. T. W. Freckelton, of Northampton, aged 75 years.

VALLANCE—On the 8th February, at Fieldhead, Mansfield, Gertrude Daisy, the dearly loved wife of Arthur Clayton Vallance, and second daughter of the late Percy Woolley, of Manchester, in her 31st year.

OUR CALENDAR.

SUNDAY, February 16.

☞ **It is requested that notice of any alteration in the calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. F. W. STANLEY, "The Bible."
Bermondsey, Fort-road, 7 P.M.
Blackfriars Mission and Stamford-street Chapel, Rev. FREDERIC ALLEN, 11 A.M. and 7 P.M., Lantern Service, "Palestinian Scenes." Monday, Feb. 17, 8.15 P.M., Lantern Pictures, "Rome," by Rev. F. W. STANLEY.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. F. W. STANLEY, and 7 P.M., Rev. T. E. M. EDWARDS.
Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
ssex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. EDGAR DAPLYN, "Thomas A'Kempis."
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Mr. G. A. FERGUSON, of Manchester College, Oxford.
Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, "The Use of Low-Lying Lights," and 7 P.M., Mr. ARMYTAGE BAKEWELL.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, Rev. H. S. PERRIS, M.A., 11.15 A.M., "Out of Weakness made Strong," and 7 P.M., "What we Owe to the Sects—II. The Anglicans."
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY (Evening only).
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Rev. W. H. ROSE.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CERRDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. R. MACDONALD.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church Manor-road 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Crisis in Education and its Relation to Religious Questions."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M, Rev. E. P. BARROW, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. G. B. RICHMOND.
YORK, St. Saviourgate Chapel, 11 A.M, Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Feb. 16th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Fate of the Reactionary—Remember Lot's Wife."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Feb. 61th, at 11.15 A.M., HERBERT BURROWS, "Hall Caine's Novel, 'The Eternal City.'"

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

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ENDOWMENT FUND.

It is a matter of common experience that the Ministry of our Chapels cannot be adequately supported, in purely working-class districts, by the unaided efforts of their congregations.

The members of the Wilton-street Chapel have been working for more than two years with the object of building six houses, of which the rentals will form a limited endowment for the Ministry, available in proportion to the efforts of the congregation.

The Committee believe that by creating an endowment of this kind all necessity for the grants now given by the British and Foreign Unitarian Association and the East Cheshire Christian Union will cease, and that the congregation will be permanently stimulated by the responsibilities of self-support.

To make full use of the land given, it has been found necessary to build houses of a more expensive character than was at first proposed, and contracts have been accepted to the total amount of £2,940.

The Committee has already in hand, from former efforts of the congregation, and from the proceeds of the Garden City Bazaar, which was so generously supported, a sum of £1,156.

The members of the congregation are working earnestly for the RE-OPENING of the BAZAAR upon MARCH 5th NEXT, and appeal to the generosity of their friends to help them to raise the £1,784 still required.

All Gifts, either in the form of Goods or Money, will be gratefully received and acknowledged by the Treasurer,

The Rev. LAWRENCE SCOTT,
Great Hucklow, Eyam, Sheffield ;

or by the Secretary,

The Rev. C. E. OLIVER,
Peel-street, Denton, Manchester.

Please send Goods to Denton. All donations in Money will be acknowledged in THE INQUIRER.

	£	s.	d.
Congregational efforts	284	10	5
Bazaar, March, 1901	555	4	3
Sir James Kitson, Bart., M.P.	50	0	0
Mr. Frederick Nettlefold	50	0	0
Sir John T. Brunner, Bart., M.P. ...	25	0	0
Miss C. Scott	25	0	0
Mr. C. P. Scott, M.P.	25	0	0
Mrs. H. E. Dowson	20	0	0
Miss Scott	20	0	0
Dukinfield Ladies Sewing Meeting ...	14	0	0
Anonymous	12	0	0
Mr. Jesse Hind	10	10	0
Sir Edwin Durning-Lawrence, Bt., M.P.	10	0	0
Miss Durning Smith (the late)... ...	10	0	0
Anonymous	7	19	4
Alderman H. Rawson	5	0	0
Colonel Peacock	5	0	0
Anonymous	5	0	0
Anonymous	4	5	0
Anonymous	4	0	0
Mr. Frank Taylor	3	0	0
Mr. James Kerfoot	2	2	0
Anonymous	2	2	0
Mr. H. Epps	1	1	0
Rev. S. A. Steinthal	1	0	0
Mr. George Smith	1	0	0
Mr. R. Wilson	1	0	0
Mr. Herbert Turner	0	10	0
Mrs. Hind	0	10	0
Mr. James S. Blair	0	7	6
Rev. T. Lloyd Jones	0	5	0
Mrs. Wood	0	5	0
Mr. J. H. French	0	5	0
Mr. John Thompson	0	5	0
Mr. Leech...	0	2	6
Mr. R. Beswick	0	2	6
Anonymous	0	2	6
Anonymous	0	1	0
Total	£1,156	10	0

The Parsonage, Gee Cross, Hyde,
Jan. 9th, 1902.

I have much pleasure in commending the appeal of the Wilton-street Congregation for help in providing a permanent endowment for the Chapel, and wish them all success in their New Bazaar.

Their earnest desire to see its future assured, must command the cordial sympathy and support of all friends of the cause for which they are so faithfully labouring.

H. ENFIELD DOWSON.

PROVINCIAL ASSEMBLY

Of London and the South-Eastern Counties.

A UNITED DEVOTIONAL SERVICE will be held at EFFRA-ROAD CHAPEL, BRIXTON, on TUESDAY EVENING, February 18th, 1902, conducted by the following Ministers :—Revs. W. G. TARRANT, B.A. (Wandsworth), W. W. CHYNOWETH POPE (Lewisham), R. H. GREAVES (Highgate), L. JENKINS JONES (Plumstead), F. W. STANLEY (Brixton), and FREDERIC ALLEN (Stamford-street).

The Service will commence at 8 P.M.

FREDERIC ALLEN, Hon. Secretary.

PROVINCIAL ASSEMBLY

Of London and the South-Eastern Counties.

A UNITED DEVOTIONAL SERVICE will be held at UNITY CHURCH, UPPER-STREET, ISLINGTON, on WEDNESDAY EVENING, February 19th, 1902, conducted by the following Ministers :—Revs. FRANK K. FREESTON (Essex Church), R. H. U. BLOOR, B.A. (Hackney), WILLIAM WOODING, B.A. (Stoke Newington), WILLIAM WILSON (Rhyl-street), and G. DAWES HICKS, M.A., Ph.D. (Islington). The Service will commence at 8.

Coffee in the School-room at 7. The Islington congregation invite friends to a little social gathering in the Schoolroom before the Service.

Liverpool District Missionary Association.

The New Iron Church, Victoria-square, Widnes, is now completed. On SUNDAY, FEBRUARY 23, the FIRST SERVICE will be held therein at half-past six, conducted by the Rev. H. D. ROBERTS.

An INAUGURAL PUBLIC MEETING will be held on the following THURSDAY, 27TH INST., at 8 P.M.

Trains : — L. and N.W.R.. 6.55 Lime-street, return 10 4 P.M. ; Cheshire Lines, 7.5 Central, return, 10 P.M.

LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL MEETING will be held at ESSEX HALL on SATURDAY, March 1st.

A. BARNES, Hon. Sec.

Ministers' Superannuation Fund.

The FIRST MEETING of the Donors and Subscribers to the Ministers' Superannuation Fund will be held at ESSEX HALL, LONDON, on WEDNESDAY, February 26th, 1902, at 3 P.M.

The business before the meeting will be :—To consider and, if approved, to adopt, the Constitution and By-Laws prepared by the Committee.

To elect the first Managers. Re-elect a Chairman, Treasurer, Honorary Secretary, Trustees, and Auditors.

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Feb. 27	...	*Macbeth.*
March 6	...	*King John.*
March 20	...	*Much Ado about Nothing.*

At 8.30.

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Contributions will be acknowledged by the Secretary, or by Mr. W. T. MALLESON, Hon. Treasurer.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3113. NEW SERIES, No. 217.] *LONDON, SATURDAY, FEBRUARY 22, 1902.* [ONE PENNY.

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NOTICE TO CORRESPONDENTS

THE offices of THE INQUIRER and *Christian Life* were formerly side by side in Essex Hall, but the *Christian Life* office is now removed to 5, Fetter-lane, E.C. Even under the old conditions, with the best of good will, it was often extremely awkward when correspondents sent a communication to one office and asked that copy or proof might be handed to the other. Now, it will be obvious to our correspondents, that if they wish a communication to appear in both papers, they must themselves duplicate the copy.

NOTES OF THE WEEK.

AKUREYRI RELIEF FUND.—The following donations have been received towards a Fund to be administered by the Rev. M. Jochumsson, in relief of the sufferers from the disastrous fire at Akureyri on Dec. 19 :—Amount already acknowledged, £76 8s. ; Sir E. Durning Lawrence, Bart, M.P., £5 ; Lady Durning Lawrence, £5 ; Mrs. George Holt, £5 ; Miss Holt, £5 ; Anon, £5 ; Anon, £3 3s. ; the Misses Lambert, £2 ; G. B. Dalby, £1 1s. ; B. West, £1 1s. ; T. Harwood, £1 1s. ; A. G. Warren, £1 1s. ; A. M. R., £1 1s. ; Miss Thompson, £1 ; Mrs. Russell Martineau, £1 ; Mrs. Crompton, £1 ; Rev. C. A. Greaves, 10s. (second donation, making £1) ; Mrs. Philip Roscoe, 10s. ; Miss Smith, 10s. ; Two Sisters, 10s. ; J. Briggs, 5s. Total, £117 1s. It will thus be seen that, thanks to the generous response of many friends, our hope of receiving at least £100 for this purpose has been more than realised, and it will be our happiness to transmit to Mr. Jochumsson the whole of the above amount, with any further gifts that may still come in. The mail for Iceland leaves on March 4.

THE *Indian Messenger* of Jan. 19 notes an influential public meeting organised by the authorities of the Calcutta University Institute, to do honour to the memory of the late Rev. S. Fletcher Williams. The meet was held in the hall of the institute on Tuesday, Jan. 14, the Hon. Mr. Justice Gooroo Dass Banerjee presiding. The following are the resolutions passed :—

I.—Proposed by the Rev. P. Mozoomdar, seconded by Babu Bipin Chandra Pal, and supported by Rai Bahadur Chuni Lal Bose—

That this meeting desires to place on record its profound sorrow at the death of the Rev. S. Fletcher Williams, and its high appreciation of his valuable services during his short sojourn in India.

II.—Proposed by Babu Hirendra Nath Dutt, seconded by Babu Mohit Chandra Sen, and supported by Mr. Abul Kasem—

That subscriptions be raised to commemorate in some suitable form the memory of the late Rev. S. Fletcher Williams, and that a committee consisting of the following gentlemen be formed to give effect to this resolution :—The Hon. Mr. Justice Gooroo Dass Banerjee, Dr. Mahendra Lal Sarkar, C.I.E., Raja Peary Mohan Mookerjee, C.S.I., the Rev. P. C. Mozoomdar, Satyendra Nath Tagore, Esq., Babu Kali Charan Banurji, R. D. Mehta, Esq., C.I.E., the Hon. Mr. A. M. Bose, A. F. M. Abdur Rahman, Esq., H. R. James, Esq., Babu Nalin Bihari Sarkar, R. N. Mookerjee, Esq., Dr. P. K. Ray, Babu Rabindra Nath Tagore, Dr. Nilratan Sarkar, Rai Bahadur Chuni Lal Bose, Babu Sasi Bhusan Dutt, Babu Bipin Chandra Pal, J. N. Das-Gupta, Esq., Babu Hirendra Nath Dutt, Babu Benoyendra Nath Sen, Babu Mohit Chandra Sen, Abul Kasem, Esq.

III.—Proposed by Mr. Satyendra Nath Tagore, and seconded by Dr. P. K. Ray—

That a copy of these resolutions, signed by the Chairman of this meeting, be forwarded to the Secretary of the British and Foreign Unitarian Association, and also through him to the bereaved family of the late Rev. S. Fletcher Williams.

WE publish this week the greater part of a sermon preached in Calcutta by Mr. Protab Chunder Mozoomdar to a large congregation in the Hall of the City College, on the occasion of the meeting of the Theistic Conference on Dec. 27, last year. The service was held in the early morning, beginning at 7.30, and in the evening of the same day the Conference was opened, under the presidency of the Hon. Justice N. G. Chandavarkar of Bombay. After the President's address resolutions were passed of sorrow at the death of the Queen Empress Victoria, and of the Rev. S. Fletcher Williams. The latter resolution, moved by Mr. Mozoomdar, spoke in warm terms of the devoted services rendered by Mr. Williams, which had greatly helped and strengthened the cause of Theism in India, and recalled his presence at the Theistic Conference at Madras in 1898. Later in the evening a paper on the Position and Prospects of Theism in India was read by Mr. Benoyandra Nath Sen. On the following morning a paper on Theistic Mission Work was read by Dr. V. Ray, Munsiff of Jessore, from which we note one point. It will be seen that Mr. Mozoomdar in his sermon spoke of Theism as "wider than the Brahmo Samaj" and the "New Dispensation," and as "the bed-rock on which all systems and all religious philosophies are founded." Dr. Ray, on the other hand, pleaded that Brahmoism was the name of widest significance :—

None can be larger than it, none wider in its scope. The word Brahmo is an adjective derived or coming from Brahman, the Infinite God. Brahmoism thus means religion coming from God or God-made religion. And what religion can there possibly be which is wider and larger than that which flows from the fountain of Godhead and is perennially supplied from that source? Brahmoism is a Dispensation and the perfection of all previous dispensations. It will not change or alter, but it will grow and advance without ceasing. We accepted under Divine guidance three primal mottoes and one of them is *Truth alone triumph*. We have pledged ourselves to follow truth and truth only, or God and God only. We as individual members may be disloyal to new lights and fresh truths ; but then we shall cease to be Brahmos, but Brahmoism will not cease to be the largest, and, I shall add, the only religion for man. My creed and yours may require to be rebuilt if we did not build it on the sure and solid foundations of revelations which the Lord has vouchsafed to grant to us ; but Brahmoism stands for now and eternity the largest and the only religion for man. There may be a sense in which Theism is larger than Brahmoism. It is the sense in which things in general are larger than things good, larger than things beautiful. I have no quarrel with him who would in that sense say that Theism is larger than Brahmoism.

Mr. Mozoomdar would probably agree that the difference here noted between Dr. Ray and himself is one of expression only, and that they would be entirely at one in their apprehension of the fundamental spiritual truths of religion. Certainly Mr. Mozoomdar would give his whole-hearted adhesion to this later passage in Dr. Ray's address :—

Brahmoism teaches the Fatherhood of God and the brotherhood of man not as a separate and divisible truth, but it teaches the Fatherhood of God, and the brotherhood of man because of such Fatherhood. And as soon as the light of that truth breaks into his soul a Brahmo is constrained by the love of the Father to do his utmost to bring all men he knows to the feet of that Father for rest and peace and joy and life immortal. He ceases to be a Brahmo who ceases to labour to bring men to his Father's feet. It has therefore been rightly said that every Brahmo is a missionary. Woe unto us if we call ourselves Brahmos and preach not by our life and words the faith which we profess to follow.

DR. NEWMAN HALL, who died at Hampstead on Tuesday morning at the age of 86, was one of the most widely known Nonconformist ministers of this generation, an Evangelical of the straighter sort, but, apart from his creed, a man of broad sympathies and great popular power. Born at Maidstone, in 1816, the son of a printer and newspaper proprietor, belonging to the Congregational body, he was a graduate of London University, where later in life he also took a law degree. His first ministerial charge was at Hull, from 1842 to 1854. While there he published in 1848 a pamphlet, "Come to Jesus," typical of the old Evangelical appeal, which has had an enormous circulation in many languages. In 1854 Newman Hall removed to London as minister of the Surrey Chapel, in Blackfriars-road, and entered there on a widely influential ministry. He had the secret of gaining hold on the people of the working classes among whom he laboured. In his address as chairman of the Congregational Union in 1866 he spoke of this, and in the following passage referred to the character of the preaching required:—

As we aim to instruct the people at large, we must use the language of the community, and not of a school; of common life, and not of theological cant. Why should we make lessons in a religious vocabulary a necessary preliminary to Christian instruction? Why cannot we express truth in terms already known? As with words so with style. However elegant or forcible, it must be clear. If you wish to instruct, you must be understood. Sound thinking never yet necessitated obscure talking. It is only the plea of indolence to say that the truth alone, apart from style of utterance, ought to secure the homage of the hearer.

NEWMAN HALL was also a successful platform speaker, and rendered good service after the American Civil War by a lecturing tour in the States, in allaying the irritation which had been caused by the attitude of the majority of this country during that struggle. He himself had been a strenuous champion of the North. He used the same occasion to obtain contributions for his new chapel in Westminster Bridge-road, which cost £63,000, of which the American contributions helped to build the prominent "Lincoln Tower." In 1892 he resigned his charge and was succeeded by the Rev. F. B. Meyer. It is interesting to note that Newman Hall and Spurgeon began their ministry in London in the same year, and were close friends. The same year also saw the close of both ministries, for it was in 1892 that Spurgeon died. At the end of some notes on Newman Hall by "P. W. W." in the *Daily News*, the following sonnet of his is quoted, telling the secret of his life:—

How deep, how pure, how tranquil is the lake!
Lowly beneath the great hills it doth lie,
Yet looketh day and night unto the sky,
Whose tints and glorious radiance it doth take.
The sun and stars a matchless mirror make
In its calm bosom, bending from on high;
Yet none the less, earth's objects that are nigh
Are seen reflected there—the ferny brake,
The bending birch tree and the steadfast pine,
The daisied meadows where the cattle feed,
The tiny pebbles on the beach that shine,
Each tuft of moss and every trembling reed.
Lord! to my soul be such pure calmness given
Reflecting all things fair in earth and Heaven.

THE chief meeting in this country in connection with the annual simultaneous Peace Day meetings, organised by the International Peace and Arbitration Associations, is to be held this (Saturday) afternoon, at Essex Hall, Essex-street, Strand, W.C. The chair is to be taken at 3 P.M., by Mr. F. A. Channing, M.P. The resolution to be proposed at this meeting will also be submitted on the same day and in identical terms to similar meetings convened for the purpose at other centres in Europe and America.

TEMPERANCE REFORM.

SIR,—Only a word in final reply to Mr. Wicks, who misunderstands or confuses the issue between us. What was my suggestion? That the family physician should be changed if, in face of established physiological facts and the teaching of the most eminent medical experts, "he still insists that alcohol is a food or even a necessary medicine." This is not dismissing a doctor because of his non-compliance with the patient's teetotalism—the patient himself might not be a teetotaler—but because of his invincible ignorance. To call this despotism and tyranny is absurd; for a patient who engages has the right to dismiss his medical adviser for good reason. And to compare such action with that of the farmer who discharges a labourer because of his vote, or the Board-school manager who bars out a teacher on account of his Unitarianism, seems to me to betray a lack of judgment.

C. J. STREET.

Bolton, Feb. 19.

WITH reference to the correspondence on "Temperance Reform," our attention has been drawn to the following passages in a sermon preached by the Rev. R. A. Armstrong some little time ago:—

"If you do not approve of total abstinence, spend no time or energy in girding at the teetotallers, but make up your mind how the individual can best bring his influence to bear; and then bring yours. If you do not approve of this or that proposal for legislation, spend no time or energy in inveighing against those who do approve, but think out a better way yourself, and work at that. We teetotallers and direct vetoists are constantly being told, 'Oh! that is not what you ought to do; you ought to do this other.' No, good critic, it is not we, but you, who ought to do that other. We are doing what we believe in to the best of our poor judgment, and we can do naught else. It is for us to do what we believe in—for you to do what you believe in. If you have a better cure for this stupendous evil, which is gnawing the vitals of the nation, for God's sake do not sit by the way-side scolding us, but get to work yourselves, and bear a hand against the common foe.

"I often wonder how this great battle will look to our children's children in the true and faithful perspective of history. We see now with such supreme astonishment the moral blindness, the indifference, the biassed judgment, the obliquity, with which our forefathers viewed the monstrous evils of their time. How could it be, for instance, that in all Liverpool, when it was thriving on the sale of the flesh of Africans, only four men—two Quakers and two Unitarians—could be found to declare against the negro slave trade? They were not all monsters, the men of those days. The great Liverpool families, who built up vast fortunes by this traffic, were largely men of character and honour. But they had not that gift of imagination by which men realise the cruelty, the iniquity, the horror, of customs rife and approved in their very midst. But now we think that if we had been of that day, surely we should have sided with the lone voices of the wilderness."

THE LATE MARQUIS OF DUFFERIN AND AVA.

A REMINISCENCE OF CLANDEBOYE.

A HAMILTON, the Viscount Claneboye,
A great part in the great plantation played
Of Ulster, some three centuries agone—
Eager to see his effigy, and read
In the limned face some traces of the power
And intellectual subtlety that rais'd
A courtier and a noble from the manse*
I craved permission. Swift the answer came,
Permission more than courteous, so I gazed
Into the countenance beruffed, severe,
Shrewd, secret of that old diplomatist,
And so methought could better read his time,
And know his perilous place in that grim world,
And think of him as living though long dead.
But more than this I learned, for he was there
Whom men now mourn, our great Pro-consul, he
Whose fame, Canadian snows, and Indian plains,
And sands of Egypt, and dim Polar seas
Had traversed. He was there with welcome warm,
With tactful easy kindness. Such methought
The magic that could draw Canadian hearts:
The mastery that swart Indian Rajahs loved:
That kindness, to a stranger student shown,
Had made the bonds of Empire firmer yet.

C. E. P.

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* Sir James Hamilton, afterwards created Viscount Claneboye, was the son of the Rev. Hans Hamilton, minister of Dunlop in Ayrshire.

A CATHOLIC DISSENT.

NONCONFORMITY as described by George Eliot was a thing hardly to be mentioned in polite society. What we see to-day is a religious force and a national power of the most impressive significance.

But many of our fraternity have not yet learned to regard it as such, much less to rejoice and glory in it as their own peculiar inheritance. This may be to our credit, being in part due to a real catholicity of spirit and a genuine desire for comprehension. Often, however, these larger ideals are but plausible pretexts for a dubious practice. Converts who have come over from the Church are not a little amused to observe how those born of a hopelessly dissenting—and, therefore, of course, plebeian!—ancestry consider it a distinction to coquet with the Establishment, and a mark of indubitable breeding to repeat Matthew Arnold's tag about the dissidence of dissent and the Protestantism of the Protestant religion. Was it not Mrs. Barbauld who once said that there is no record of any family having kept its dissent and a carriage for three generations? Mr. John Morley, in his noble essay on Compromise, is equally severe. "Are we to suppose," he asks, "that it is firm persuasion of the greater scripturalness of episcopacy that turns the second generation of dissenting manufacturers in our busy Lancashire into Churchmen?"

Many and diverse, indeed, are the "persuasions" that, in absence of living convictions, prevail upon Nonconformists to transfer their allegiance. Social and political considerations of a subtle and insinuating kind, a dignified and historic architecture, the prestige of national traditions, a rich and beautiful service, congenial companionship, fewer and less persistent calls for self-sacrifice in leisure and money, less exacting taskmasters—all these and other considerations tend to seduce the modern Dissenter, especially when he happens to be, as he often is in our own Liberal Churches, an unwilling and reluctant Dissenter. If a change of allegiance were accompanied—or, rather, preceded—by a corresponding change of theological opinion, there would, perchance, arise no cause of complaint. Our very love of freedom and our admiration of independent thought would prompt us to wish every *bona fide* pervert joy of his new surroundings.

But the people who are affected by the considerations we have indicated remain intellectually where they were. They have retained their theological convictions, but they have transferred their affections, and so broken the rational connection between their thinking and their feeling. Their intellect, with however much loss of urgency, still gives testimony to certain aims and ideals which their action nevertheless contradicts and betrays. The head and the heart are in antagonism, and, as usually happens when a man is too weak to discover a true reconciliation, the heart carries the day. They sunder thought and will from emotion, and so destroy the unity of their life and the value of its witness. They ignore, or do not approve, the narrower and more exclusive political, social and ecclesiastical aims of the Established Church, and yet they suffer themselves to support it in purse and person. Perhaps they never quite cease to feel the fascination of an ideal church—international and cosmopolitan in scope, free in thought, and catholic in spirit; but they give up working for its realisation, and aid instead the creed-bound institutions of orthodoxy.

It may indeed happen that some of these people whom we have in mind never "go over to the Church." Instead, they begin to lose interest in their religious home, and end in a dreary indifference. And so we have in all our congregations a wide luxurious fringe of loosely attached individuals whose private life may be very genial and very good, whose culture may be unexceptionable, but whose church life is the merest vanity because their faith in the faith has lost all enthusiasm and earnestness. We do not wish to part with them, for Liberal Religion can ill afford the loss of even these half-hearted ones. But how shall we retain them? More important still, how shall we restore them to vigorous and abounding activity? By presenting to their hearts a Church-Idea more to be desired and in every respect more love-worthy than any rival that now woos and wins their affections. We must shatter the illusion that to have leanings towards the Establishment is a sure sign of maturity and breadth. We must make Channing's ideal vision a real presence to their souls. "There is a grander Church than all particular ones, however extensive—the Church Catholic or Universal, spread over all lands, and one with the Church in heaven. . . . No man can be excommunicated from it but by himself, by the death of goodness in his own breast."

In the light of this idea, Church-of-Englandism and all orthodoxies shrivel into comparative littleness and insignificance. But can we fairly claim that we are more true to that Universal Church-Idea than any other particular body? Most certainly we can. Without any mock humility or arrogant boasting, we can affirm that our dissent, in so far as it is free from dogma and obedient to the Spirit, is immeasureably more catholic and fulfils far more faithfully the great and glorious maxim *Quod semper, quod ubique, quod ab omnibus,* than any merely historic or national Church. The truth is we do not take ourselves and our movement half seriously enough. There has been entrusted into our hands an idea of omnipotent power, and it is ours to accept it as God's pledge of victory. Those who have been captivated by the spirit (no less than by the science) of Comparative Religion will not need to be reminded that the charter of the Church of Christ bears the everlasting emblazonry "Whosoever shall do the will of God, the same is my brother, and sister, and mother" (Mark iii. 35). Adopting this comprehensive motto, we shall be able to show that we are dissenters, proud of our dissent and descent, not because our religious outlook is sectarian and provincial, but precisely because it is altogether too catholic and universal to be restricted to the narrow territory of the Established Church. In a word, we shall learn to discern the dissidence of Greek, Latin, and Anglican denominationalisms, and recognise the catholicity of a true dissent.

J. M. LLOYD THOMAS.

"I WILL be what I will to be," can be said, and should be said, by every human soul.—*R. W. Trine.*

IN ECCLES PARISH CHURCH.

WE noted last week the announcement of a series of addresses arranged by Canon Cremer to be given during Lent by representative Nonconformists in Eccles Parish Church. The six addresses, which are given from the lectern at the close of the evening service, under the general title of "The Church of England and her Daughters," are to tell of "the special contribution of each section of the Christian Church to the common life of the whole," a Congregationalist, a Wesleyan, a Unitarian, a Friend, a Baptist, and a Salvationist being the invited speakers. Only reasons of health, we are told, prevented Dr. John Watson from appearing in the series as representative of the Presbyterian Church of England.

The first address of the series was given last Sunday evening by the Rev. Alexander Mackennal, D.D., of Bowdon, whose subject was "The Congregational Movement." Speaking at the outset of the part played by Congregationalists in the democratic movement in England, including the extension of the franchise, and of municipal government, Dr. Mackennal said that their men, trained in the Congregational church meeting, had brought with them into public life, where they took so high a place, the habit of conference one with another, and the virtues of mutual consideration and mutual concession. Those things were of the utmost value in the new public life to which England was called.

For the following summary of the rest of the address we are indebted to the *Manchester Guardian*:—

"Dr. Mackennal pointed to the political changes through which the country passed in the nineteenth century, and, proceeding, said no Catholic had a more confident conviction of Christ's real presence in the sacrament of the Lord's Supper than the true Congregationalist had in the presence of Jesus Christ in the church meeting. No Catholic bowed with greater reverence at that, to him, solemn moment when the Incarnate One was supposed to come down and rest upon the altar than the true Congregationalist when he contemplated Christ's great promise that where two or three were gathered together in His name, He would secure them by his presence from fatal error. Congregationalists did not believe that the church meeting was infallible, but they did believe that it might be inspired. They did not believe that they were guarded certainly against all the mistakes which were incident to human imperfection, but they did believe in the presence of Christ to guide their deliberations and, even if they erred, to turn their error into experience and their experience into larger wisdom. Congregationalists believed that when Christ said He would be with His Church to guide and govern it, he had in view congregations of faithful men who were taught by Him and who submitted themselves to His authority. They believed that a society, a permanent fellowship of persons who had come together as a church of Jesus Christ, might claim and might receive that great blessing of guidance and illumination which He had promised, as recorded in the 17th and 18th chapters of St. Matthew's Gospel.

"The attitude of the Congregational churches for 300 years towards the creeds had been very various and by no means

uniform. There never had been a single time when all those different communities had maintained the same attitude towards the creeds of the Church in two successive generations. There had been periods when the creeds were reverenced by them, and there had been periods when they had been valued only in order to study and to criticise. There had been times when they had been apprehended as admirable and venerable historic documents, and when they had been valued for a further reason, the study of history as the best method of studying truth. But in all those different periods, in all those diversities of judgment with respect to specific creeds, there had been one constant assertion which was made by the earliest Separatists, as it was made by the Congregationalists to-day. They bound themselves to the acceptance of not only that which God had revealed to them in the Holy Word, but of that which He should yet reveal. Their attitude towards the creeds had always been determined by this, that, whatever value they might have in the exposition and definition of a church, no creed was a final statement of the truth, because no creed as yet fully came up to the measure of that Christian experience which Christ intended to discipline and to guide.

"Any church existing within a settled political community must be either established or tolerated. Dr. Mackennal at some length discussed the question of toleration from the point of view from which he spoke, and said Congregationalists held to their conception of church fellowship because to them at least it appeared the attitude of a large catholicity. He thought the catholicity of the future would recognise the essential truths for which the different communities were standing, and would recognise that they existed on the basis of brotherhood simply. That was the direction which the catholicity of the future would take. It would recognise that there was truth in all the different church conceptions that had entered into the heart of man, and that the work of the catholic of the future was not to strive to abolish those distinctions, but to recognise the honest endeavour of the different churches, each one to be true to its own ideal, and to rejoice in everything that brought them together in one great living fellowship."

The second address in the series is to be given to-morrow (Sunday) evening by Professor Slater, of Didsbury College, on "The Wesleyan Movement."

With the concluding sentences of Dr. Mackennal's address, it will be interesting to read the following passage from the last lecture in his recently published "Sketches in the Evolution of English Congregationalism" (the Carew Lecture, delivered in the Hartford Theological Seminary, Connecticut. 1901. Nisbet and Co. 5s.). In that lecture, dealing finally with the subject of Toleration and Catholicity, Dr. Mackennal said:—

"The eighteenth century worshipped the very word 'toleration,' *i.e.*, what Milton claimed as 'the liberty of unlicensed printing'—the right of men to utter all that God has allowed them to think. In the nineteenth century there was a double reaction against the word. Coleridge, who for a short period was a Unitarian preacher, discovered that toleration was not a religion, was not even a force, was only a void that force might fill; and he quoted, approvingly, Jacobi's words—that the only true tolerance was the bearing of the intolerance of others. The Nonconformists, under Edward Miall, grew to resent legal toleration; it seemed to imply a right in some thinkers to extend permission of thought to others; to tolerate a man who has equal rights with yourself is to insult him. But time has brought a more equable mood. Legal toleration has begotten the tolerant habit in men; patience with those from whom we differ; the love of understanding them; the sense of appreciation; the search after truth by the co-ordination of varieties. Phillips Brooks has done good service by his little book on this subject. Tolerance, as a grace of character, will abide when toleration has become an archaism.

"The Catholicity of to-day recognises that 'no prophecy of Scripture is of private interpretation'; but that any and every 'private interpretation' contributes to full understanding. The National Council of the Evangelical Free Churches is perfectly frank in its welcome of diversities of judgment in Church polity and the government of Churches. There is no sinister afterthought among us, no complacent dream that we shall bring our brethren over to our way if only they will let us talk to them. We are like Chaucer's schoolmaster—

> Gladly would we learn, and gladly also teach—

and we are equally at home in speaking and in listening. Our experience that it is possible and eminently edifying for men of different denominations to talk to one another with no thought of proselytising, to work together without reckoning up what Churches are most increasing their numbers by the co-operation, encourages us to believe that we have found the way to unity and Catholicity by federation."

LIFE WITH GOD.

BY PROTAB CHUNDER MOZOOMDAR.*

How I remember about forty years ago the eagerness with which we read Theodore Parker's "Discourse of Matters pertaining to Religion," or F. W. Newman's "Theism, Doctrinal and Practical," or Miss Frances Cobbe's "Intuitive Morals," or the stray articles and essays that used to appear in English magazines and American journals. At that time Theism was to us, as to others, a great speculative venture. But to-day, behold how in all matters of religious life men's ideas have gone far and further, till our views coincide with the profoundest ideals of the most advanced thinkers in all lands. Nor is Theism a matter of speculation only. Planting our feet on the grand spiritual literature of our ancestors, we have embraced all that is noblest and highest in the religious inheritance of the other nations wherever and by whomsoever presented. Deeper than speculation is devotion. The life of love that rises from aspiration of man's soul to God falls as inspiration from the heart of God to man. In those days our worship was the chanting of a few hymns from our ancient devotional literature. And now, behold and watch the height and depth of the language of worship in Theistic bodies.

. . . . . .

When I speak of the swelling devotion of Theism, I mean all the prayer and adoration and the unspoken meditation. In our society we often notice with wondering hearts a grand revelation of the Spirit of God, and if we do not notice it always it is only because our souls are inert and our hearts are benumbed, but we do at times see how the *descent* of God has meant the *ascent* of the soul. When touched by the great Eternal Spirit all that is deep within man has unfolded, and all that is tender in him has blossomed into the beauty of heavenly life. How our resolutions have been reinformed amidst innumerable difficulties and how our workers have been encouraged to spread the good tidings all over India and even elsewhere, how from three or four isolated workers they have expanded into a clan, into a society, a vast community that has forgotten creed, colour, and constitution in the common bond of fraternity in God.

If this is not the life of God in man I do not know what else the life of God has ever meant. But all this growth in opinion and the growth of God in man and the growth of man in God is evidenced by what is called insight, for, my friends, as man groweth in God, God also groweth in man. What was but faintly understood at first becomes clearer and brighter. His face seen obscurely as through the darkened glass becomes clearer and brighter as man's eyesight grows clear, and this reciprocal growth is evidenced by the growth of the devotee's insight. Believe me, sight is much lesser than insight; there is an Eye behind the eye which seeth things which no eye hath ever seen, and there is an Ear behind the ear which heareth when skies are voiceless and when men are stricken dumb. And this insight is the organ, if there be an organ, the sixth sense of man's perception of things spiritual. Granted all that science and art have discovered and done, they will not discover the depths of reality which the heart of the devotee discovers within. Those sounds will never be heard, which the inspired conscience and inflamed soul and rapt faith and prayer hear when God speaks in silence.

. . . . . .

What is Insight?—Insight into Nature. Scientists have measured and weighed and tabulated matter and motion in their various aspects, which is satisfactory to them. To me science is the revelation of God. Science is also God's daughter as religion is. But I deplore that science, so often materialistic, agnostic, God-forgetting, soul-forgetting, discounting things eternal, and throwing overboard the profound aspirations of human nature, should pose as the sole teacher of the day. If profound insight is needed to discover the truths in light and sound, it will be needed to supplement a perfect knowledge of matter by the perfect knowledge of spirit, until the "starry heavens" above beat in perfect harmony with "the moral law within."

How is it that in spite of all the great Western books and the Hebrew books which we love and revere we have an inalienable love and reverence for the great sacred books of India? It is not a foolish patriotism. Rationality is indeed higher

* Passages from a sermon preached in Calcutta at the Theistic Conference, Dec. 27, 1901.

than nationality; and when the two conflict nationality must go to the wall and rationality prevail. But here rationality and nationality strike up the same tune. We are perfectly reasonable, perfectly logical, when we extol the spiritual insight of our ancient sages which not only we shall develop and maintain, but the whole world shall have to accept. The spiritual genius of India, the deep seeing of the Hindus, shall not die. It is the wisdom which the East once taught the West and will teach once again. Oh, Sons of Rishis! followers of the revered ancestors, your souls rapt up in traditional bonds have lost altogether the genius and inspiration which are your legitimate inheritance. Nature is steady, creation is the same living divine thing, but our ears are dull, our understandings dead. Possess once more the wisdom of your fathers, read between the verses of the tenth *mandal* of the "Rigveda," and your Theism, call it by what name you will, will be your salvation.

But if God is in the body of Nature He is still more truly revealed by the souls of men which are sparks of the eternal conflagration that burn from beginning to end and from the everlasting to the everlasting. The Divine is in you, and if the divine in me recognises the divine in you, therein springs up the imperishable union of souls. No brotherhood is possible in the world until the holiest in each man beholds its kindred in all men. When that is done, and the face of God is revealed in each one of us, we will agree even if we differ in many things. There will be a unity in difference which alone is the true unity of believers. Doctrines grow and decline, but the Spirit of God never declineth, and the spirit of man if it abides in God is never in the wane. There is a deeper, higher, purer in man than will seem at first. Be pure yourself and you will see purity in the most impure, sublimity in the meanest object. Be devout, be loving, and your love will unlock secrets of all men's souls.

Yet, my brothers, progress is good, insight is good, but there is another thing which must grow with both, and that is holy activity. Oh the torpor! the death-like languor of our nation! If our hands were half as active as our tongues, if our conduct were half as excellent as our opinions, our practical life half as noble as our theoretic boast, the Brahmo Somaj would be the most glorious body in India. If all confess what they believe, if they have the courage to speak out what they know to be true, the majority, if not all, assembled in the National Congress pandal would subscribe to the faith of Theism. But their tongues are tied, their souls are dead, their practical life does not correspond to what is within them; they have become the unfaithful children of God. Life does not mean the bustling untiring activity of the Bazaar; but life means thought-life, heart-life, life of the conscience vitalising the products of the moral nature. Sometimes when I mark the absence of thought-life in our fellow-believers, who have learnt a few parrot lessons and repeat them in season and out of season, I feel inclined to mourn. Teach men the finest dogmas, teach them to sing the sublimest hymns, but if they have not gone down to the profundity of their hearts, directly death overtakes them, directly calamity overtakes them, they wail and weep like the most abject unbeliever. The actualities of life make the real test of religion. By thought-life I do not mean constant speculation, but sympathy with the thoughts and aspirations of all nations and countries, swelling sympathy with the downtrodden and with the fallen in every walk of life. Too much speaking defeats itself, it dissipates the energy of the soul that should come out in practical life.

These are some of the features of the great truth of Theism. The best of the Hindus are rising to this unsectarian universal faith, the best of the Christians are beginning to recognise the dealings of God in all ages and countries; even amongst the Mahomedans the tide tends in the same direction.

Oh God of Nations! Oh Eternal Father! descend unto us to-day, speak Thou the word of comfort and assurance; lead us to Thy sanctuary, where all differences melt away, where there is repose for the weary, consolation for the stricken. Bless Thou Thy Brahmo Somaj; bless Thou Thy people who under other names are working for Thy kingdom; let our union with Thee be the bond of our great union into one common brotherhood.

OBITUARY.

FIELD-MARSHAL SIR NEVILLE CHAMBERLAIN.

By the death of Field-Marshal Sir Neville Chamberlain, at the age of eighty-two, England loses one of her most distinguished soldiers, as well as one of the kindest and most chivalrous of English gentlemen. The daily papers have given particulars of his service in India, but we hope a fuller account will some day be forthcoming. The many times he was severely wounded indicate an almost reckless bravery. The most serious case was at Delhi, where he was second in command, at the time of the Mutiny, and should have been more careful of himself. But he leaped his horse over a wall into the midst of the enemy, and all but lost his life. Much of his most valuable work was done on the Afghan frontier, where his profound sympathy with the border tribes won for him a splendid influence. I remember his telling this story. A kind of couch grass grows on the hills which is absolutely ineradicable, because it sends its roots down six feet into the ground. One of the tribesmen was telling Sir Neville that they knew something of past history, and of the succession of invaders who had come and conquered India. "You English," he said, "are the last, but we are the couch grass. You will go when the time comes, but we shall remain." And Sir Neville added, with a quiet emphasis I have not forgotten, "The man was perfectly right." It was owing to this personal influence that he was chosen to conduct a mission to Afghanistan previous to the last great war. The effort was unsuccessful, but it is noteworthy that he was believed to be the one man who had a chance of preserving peace. His last command in India was of the Madras Army, and in 1881 he returned home. It was in 1900 that he became Field-Marshal.

After his retirement from active service, Sir Neville lived at Lordswood, a beautiful place on the high ground near Southampton. He joined our Church of the Saviour, and became a liberal subscriber to its funds, though during the life-time of his wife, who was a Churchwoman, he generally attended service at a neighbouring church with her. After her death he felt at liberty to come regularly to our Unitarian worship, and he was generous in his donations to the Southern Association, and to the Southampton congregation. Quite recently he gave £1,000 to the British and Foreign Unitarian Association. His simple-hearted modesty and intense dislike of anything in the nature of parade prevented his ever coming forward as a personal leader of our cause, but the support which he felt he could give he gave ungrudgingly. In politics he was a sincere Liberal, and spoke at a public meeting in 1885 in support of the Liberal candidate. But he was strongly opposed to Home Rule, and left the party after the introduction of Mr. Gladstone's Bill.

One scene rises to memory while I write. We were at Lordswood. Depredations had been committed in the poultry-yard. The offender, a magnificent hawk, had been caught, and was brought up for judgment, confined in a cage. Lady Chamberlain was certainly willing that its neck should be wrung, for the protection of her chickens. But Sir Neville was too chivalrous to exact the supreme penalty from a captured foe. He thought the bird had received a warning and would not come again, and the hawk was allowed to go scot-free. My latest recollection is no longer ago than last summer, when we visited him in his beautiful home and admired a Wellingtonia which is one of the largest in England, and bids fair to rival the giants of California. He himself seemed so hale and vigorous, that it is hard to believe the end was so soon to come. He spoke among other things of the war in South Africa, and expressed the opinion that we had not been altogether free from blame in the matter. But he spoke with careful reserve, as one who knew how difficult the question is to judge. We may, indeed, be proud of having had such a man in our household of faith.

H. S. S.

It will be remembered that Sir Neville Chamberlain was one of those who publicly protested against the policy of farm-burning and devastation in South Africa. An old comrade, who served with him in the Punjab before the Mutiny, wrote of him in *The Times*:—

"It is the soul and character of the man that few can do justice to who did not know him as I did. I do not suppose that there is even a photograph to remind the present generation of his magnificent physique and fine head and face. His reserve and almost morbid modesty shut out any approach to advertisement of his past, either by himself or his friends and his admirers. He had the courage of his opinions, and thought Lord Lawrence a wiser man than Lord Lytton on questions of Afghan policy and a scientific frontier for India. . . . He no more followed the fashion, either in thinking or in dressing, than John Lawrence did—indeed, both of them rather preferred to breast the tide than to swim with it, and they were neither of them, consequently, popular heroes in their own generation or in society, whatever they may be in history. Neville Chamberlain commanded the

Punjab Frontier Force when he was little more than thirty-two years of age. . . . Though a mighty man of war, in my opinion he was at heart a lover of peace."

MR. P. W. CLAYDEN.

A STRENUOUS life was brought to a very peaceful close by the death on Wednesday morning of Mr. P. W. Clayden, at his residence, 1, Upper Woburn-place, Tavistock-square, W.C. From the very serious attack of bronchitis from which he suffered a year ago Mr. Clayden had so far recovered that with care he was able to continue some part of his journalistic and social activity, though he was forbidden to go out at night, and at Christmas had the happiness of seeing a large gathering of children and grandchildren and other relatives about him; but a few days after he was again attacked by bronchitis, and though he went out again once or twice into the square, his strength failed and the end has come.

For more than forty years Mr. Clayden has been known and honoured among us, as a Unitarian minister and as a distinguished journalist.

Born at Wallingford, in Oxfordshire, Oct. 20, 1827, the son of Mr. Peter Clayden, he was brought up in the Congregational connection, and was privately educated for a business career; but, as a young man, he came under the influence of James Martineau, and became a convinced and earnest Unitarian. In 1855 he settled as Unitarian minister at the Spain-lane Chapel, in Boston, where, at the re-opening of the old chapel recently, he again officiated. For four years he laboured at Boston, and was, at the same time, connected with the *Boston Guardian*, thus from the first associating journalism with his ministerial activity. In 1859 he removed to Rochdale, as minister and as leader writer for the *Rochdale Observer*; but after a few months (the *Daily News* in error says "eight years") Mr. Clayden became, in 1860, minister of the High Pavement Chapel, Nottingham, where his ministry in the old chapel was long held in affectionate remembrance by those who had grown up in the schools, and those who had been kindled by his ardent preaching. Mr. Clayden's eight years at Nottingham were a time of great activity, not only in the church work of the district, marked by the establishment of the second congregation at Christ Church in Nottingham itself, but in the field of journalism and politics. At the time of the American civil war Mr. Clayden was passionately on the side of the North, and it was his championship of that cause which first brought him into connection with the *Daily News*. Through the introduction of Miss Harriet Martineau, who was relinquishing her active connection with the paper, Mr. Clayden, in 1866, became a leader writer, and two years later resigned his pulpit and removed to London, that he might be able to devote himself more fully to what, perhaps, more than anything else he felt to be his life work. His connection with the *Daily News* ceased only with his death.

But before he left Nottingham he fought one more great fight, standing for Parliament at the election of 1868 in the Liberal interest. He and his followers fought with great enthusiasm, but he was unsuccessful at the poll; and at two subsequent elections, contesting the Norwood Division of Lambeth in 1885, and North Islington in 1886, Mr. Clayden again suffered defeat, so that he never entered Parliament; but none the less, he was a potent influence on the Liberal side in politics, not only through his newspaper work, but in active organising efforts, as through his service as hon. secretary of the "Liberal Forwards," and through such books as his "England under Lord Beaconsfield," published in 1880.

When Mr. Clayden settled in London in 1868 it was as assistant editor of the *Daily News*, a post which he held until 1887, in which year he became night editor, retiring from that arduous post in 1896, though still continuing his active connection with the paper. It might have seemed that this was enough work even for a man of Mr. Clayden's surprising energy and readiness of faculty, but from 1871 to 1884 he was also minister of the Free Christian Church in Clarence-road, Kentish Town, and he found time to write several books. While still at Nottingham he had published a work on "The Religious Value of the Doctrine of Continuity," and in 1874 appeared his "Scientific Men and Religious Teachers," but, apart from his political writings, his most valuable works were biographical studies. Thus in 1883 he published a life of "Samuel Sharpe, Egyptologist," and in 1887 the "Early Life of Samuel Rogers," followed two years later by "Rogers and His Contemporaries." His last book, "England under the Coalition," appeared in 1892.

As a journalist Mr. Clayden was held in very high esteem. For the year 1893-4 he served as President of the Institute of Journalists, and in 1894 presided over the International Congress of the Press at Antwerp. As to the sincerity of his own journalistic work, the *Daily News* quotes the following sentences in which Mr. Clayden once spoke to an interviewer:—

> I cannot imagine a man being a good and successful Liberal journalist who is not a Liberal at heart. I know that there is an impression in some quarters that a man can write a leader as a barrister makes a speech. So far as my experience goes that is not so. I have had thirty-five years of leader-writing, and I have never been asked to write, and I have never dreamed of writing, anything that I did not believe—at any rate at the moment I was writing. I have had a good deal of editorial experience, and I have never asked a man to write what he did not believe. I have sometimes modified his leader when he has written it. But that had nothing to do with him; he was not responsible. If a man writes a leader to order, that leader becomes the property of the person for whom he wrote it.

Mr. Clayden was a member of the Council of the B. and F.U.A., and a faithful attendant at these and other denominational meetings; and in the sixties had been associated with Dr. Martineau and Mr. Tayler in the attempt to establish the Free Christian Union. Very recently he bore witness in these columns to his loyalty to the Unitarian name. He was a trustee of Dr. Williams's Library, and when St. Pancras became a Metropolitan Borough he was made an Alderman of the Council.

Mr. Clayden was twice married, in 1853 to the daughter of the late Mr. Charles Fowle, of Dorchester, who died in 1870, and in 1887 to Ellen, daughter of the late Mr. Henry Sharpe, of Hampstead, who died in 1897.

A great worker, a generous and warm-hearted friend, a man of high principle, devout religiousness, and noble enthusiasm, Mr. Clayden will be sadly missed in our counsels and by the wide circle of his friends; but our farewell must be with the thankful sense of a life rich in honourable labour happily completed.

The funeral is to be on Monday at Highgate Cemetery.

MRS. ANDREWS, OF COMBER.

IN the early hours of Thursday, the 13th inst., this highly esteemed lady passed from earth, at the advanced age of nearly ninety-five years. Her grandfather, the Rev. Thomas Drennan, minister of the First House, Belfast, was born in 1696. He is described by Dr. Bruce as "an elegant scholar, a man of fine taste, overflowing benevolence and delicate sensibility." He was an intimate friend and correspondent of Dr. Francis Hutcheson, the eminent philosopher and professor of the College of Glasgow, in the early part of the eighteenth century. His son, Dr. William Drennan, born in 1754, was educated as a physician; practised successfully in Newry; afterwards moved to Dublin, and returned to Belfast in 1807. He made a name for himself in politics and literature, and was a leader "in all that was patriotic, benevolent, educational in the town." He was the author of poems of no mean order of merit, and the well-known phrase, "the Emerald Isle," first issued from his pen. Some of his hymns, found in our hymn-books, are familiar, such as that beginning:—

The heaven of heavens cannot contain,

and,

Why does the will of heaven ordain,

and also,

O sweeter than the fragrant flower.

Dr. Drennan married Miss Swanwick, a descendant of Philip Henry, and through her the family is linked with the bearers of many well-known and revered names in our household of faith. Dr. Drennan died in 1820. His widow moved to Comber, where she lived with her daughter until her 100th year.

Miss Sarah Drennan, the daughter, was born in 1807. She was married in 1826 to Mr. John Andrews, J.P., of Comber, and from that time her home has been in this town, in which the Andrews family has for generations held an honourable position. Mrs. Andrews was the oldest member of our congregation in Comber, and the last survivor of those who witnessed and shared in the travail of its birth. She was always a zealous sympathiser in its work, a ready helper and a genial friend. The regularity of her attendance at its public services was remarkable, until the burden of age sapped her strength. Her interest and helpfulness continued to the end, as did likewise her benevolence to the poor of the town. The congregation will long cherish the memory of her gentle spirit, and will think of her when, in future, they sing those words of her father's hymn:—

'Tis he who scatters blessings round
Adores his Maker best;
His walk through life is mercy-crowned
His bed of death is blest.

On Saturday morning her remains were reverently borne through the snow-covered street by sorrowing grandsons to the

family vault, in the presence of a large number of sympathising friends of Comber, Belfast, and the neighbourhood. Her surviving sons, the Right Honourable Justice Andrews, P.C., Mr. John Andrews, J.P., and Mr. Thomas Andrews, Vice-Chairman of the Down County Council, and President of the Non-Subscribing Association were chief among the mourners. The services in the home and at the grave were conducted by the Rev. T. Dunkerley.

MR. HENRY EATON.

THE congregation of Effra-road Church, Brixton, has suffered a great loss in the death of Mr. Henry Eaton, of Tulse Hill, who died on Feb. 13, in his seventy-third year. Mr. Eaton was an old and attached member of the church, and during a long period held the office of secretary, which he only relinquished about two years ago.

For many years he acted as superintending engineer to the Postal Telegraph Department in the London district. He had always taken a deep interest in good work, not only connected with his own church, but in other directions, notably on the Committee of the Charity Organisation Society, and as its local hon. sec. His kindness, integrity, and quiet helpfulness made him beloved wherever he was known. Happily he was spared lingering pain—passing peacefully away after an hour's illness.

The *Times* of Tuesday in a memorial notice spoke of Mr. Eaton as "one of the pioneers of the Electric Telegraphs," and having recorded his death, proceeded as follows:—"He was born on June 27, 1829, and began his career in the service of the Electric and International Telegraph Company when seventeen years of age. In 1867 the Colonial Government made application for an experienced engineer to go to Mauritius, and Mr. Eaton was selected by Mr. Cromwell Varley for the post. After three years' absence he returned to England and was at once re-engaged by his old company. He took charge of the wires of the various companies purchased by the Government, and concentrated them at the central station of the Electric and International Telegraph Company in Telegraph-street. After the completion of the transfer he was appointed superintending engineer of the metropolitan district of the Post Office Telegraphs, and continued in that position until he attained the retiring age of sixty-five. During the whole of his service his one aim was the improvement of the telegraph and pneumatic tube systems."

A memorial service was conducted in Effra-road Church on Sunday morning by the Rev. F. W. Stanley. In the sermon allusion was made to the sad loss sustained by the church, and to the value not only of helpers in the religious work continually attempted, but also of the silent sympathy and influence exercised by those whose presence becomes, by lapse of time, one of the associations of the house of God to fellow-worshippers.

The anthem, "Blest are the departed," was sung by the choir, and at the conclusion of the service the "Dead March" in *Saul* was played by Mr. John Harrison.

At a meeting of the Reading and Discussion Society on Friday evening, Feb. 14, a resolution was passed in silence, expressing the deep sympathy of members with Miss Eaton, his only daughter, in her great bereavement. The funeral took place at Norwood Cemetery on Tuesday morning. Among those present were the wardens of Effra-road Church, Mr. H. Carter and Mr. E. G. Warren, and the Rev. Dr. Springett, vicar of St. Matthew's Church, Brixton.

THE CHILDREN'S COLUMN.

DID you ever hear a really good band or orchestra play one of those grand symphonies by Beethoven or one of the other great musicians? Such a symphony cannot be well produced without a great deal of trouble being taken by many people, and a great deal of time being spent in preparation for such a performance. First, the musician has to compose the symphony, to plan out the different parts for each instrument, so as to obtain the best result in the finished whole. He must have a knowledge of the powers and capabilities and effect of all the instruments that are to be used, so that each instrument shall play what is best suited to it, and one instrument not over-power another, but each help to make the playing of the others effective.

But the composing of the symphony is not the only thing that has to be done in preparation for our beautiful concert The instruments have to be made, and made very perfectly, or they would play out of tune, or harshly, or badly in some other way, and so spoil the effect. And the performers—those of you who have taken lessons on the piano, or violin, know how slowly you seem to get on, and how much you have to practice before you can play even simple tunes—think of the hours and hours in all the weeks and months and years that those musicians have been practising before they were able to play so well; but when all this trouble has been taken, and all the necessary work has been done, the *result* is well worth it all.

You have seen how the conductor stands before the performers and beats time with his bâton. But beating time is only *one* of the duties of a conductor. Have you noticed how quickly he turns over the pages of his music, as if there were only a few bars of music on each page? That is exactly the case; the conductor has before him what is called a "full score," which means *all* the parts that have to be taken by the different instruments written out, one under another, all down the page, so that he can see at a glance where each instrument comes in, and what it has to play. Each instrument, or set of instruments, has a line to itself, so that there are only as many bars on each page as one line will hold.

Sometimes the conductor is also the composer of the symphony, and think what a pleasure it must be to him to hear his own beautiful music well played and giving such enjoyment to all the people at the concert. He knows when and what each man has to play, and he helps the performers by looking at them and making a sign just before they have to begin a fresh passage, and so, by keeping everything under his control, he is able to get the beautiful effect that gives such pleasure to the hearers.

Now life in this world ought to be very like such a performance, George Eliot speaks of the "choir invisible, whose music is the gladness of the world," and if we were all to do our best to add to that "gladness of the world" by doing right, and by loving and helping other people—instead of taking away from it, by neglect of duties, by selfishness, or any other fault—the world would be a brighter and happier place to many than it is now.

God has planned out the beautiful music of good, true, and strong characters, and loving helpful lives, but God's music can never be performed as He means it to be performed, unless each instrument does its best, and keeps in tune with all the rest. We are *all* both players and instruments in God's band, and not one of us is unimportant in God's sight; in a full orchestra, there are two very small instruments, called a triangle and piccolo; if you were to see all the instruments laid down on a table you might feel inclined to say of those two, "Oh! *they* can't be very important, they are so small"; and yet the effect of just those two small instruments is to add *very* much to the brightness of the whole symphony, and they fill a place in the performance which can be filled by no other instruments. So none of us must feel that our part is too small to be worth doing well, and as we are *practising* as well as performing, in the symphony, all our lives, it is never too late to try to play our music better than we have done before, and so help to make the whole more like what our Father means it to be.

Let us try to live that other people may be happier, and feel more of the "gladness of the world," by the music of our lives.

O. M. RAWLINS.

MINISTERS' SUPERANNUATION FUND.

SIR,—I have to-day received a copy of the constitution and by-laws which are to be submitted to the first meeting of the donors and subscribers to the above fund on Wednesday next. I regret to notice that it is proposed to practically hand over the management of the Fund, after the year 1906, to the members of the National Conference, who will be able, at the general meetings, to entirely outvote the subscribers to the Fund.

This arrangement seems to me to be most unfair and injudicious. The members of the Conference are principally delegates from congregations, temporarily appointed for each separate conference, and they need not necessarily have contributed a penny to the Fund which they are to be empowered to manage.

I trust that the donors and subscribers to the Fund at their meeting next week will decline to sanction the above proposal.

THOS. GROSVENOR LEE,
Clent House, nr. Stourbridge, Feb. 19.

WE need deepening in sympathy. Shut up in self, we are blind to the woe that is the average lot. There is no limit to what we may aim to do for others' relief. The one best fitted to make home happy—the first step toward making the world better—is he who has a thorough, hearty, and joyful confidence in the providence of God, who really believes and knows how joyously to declare the fact of an infinite loving-kindness and tender mercy.—*Elizabeth P. Channing.*

The Inquirer.

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LONDON, FEBRUARY 22, 1902.

AN APPEAL FROM INDIA.

THE Fifth Annual Report of the Indian Committee of the British and Foreign Unitarian Association has now been issued, and a large edition has been printed for wide distribution. The Report is of special interest and value, in that it contains not only the Committee's record of work during the past year, but the last Report of the late Rev. S. FLETCHER WILLIAMS, in which he summed up in so able and instructive a manner the experiences of his two-and-a-half years' residence in India, and the conclusions he had come to in regard to the religious condition of the people of that country, and the prospects and opportunities of Brahmoism. This Report, when it was presented to the Association last autumn, was published in full in these columns, and we feel sure that many of our readers will be glad to have it in the handier form in which it is now issued, together with the Indian Committee's Report. Those of our readers who have not received a copy, and are interested in the progress of religious thought and life in India, should apply at once to the Book-room at Essex Hall. The Report is published for free distribution.

From this and from the notes we have published from time to time (as in our present issue) since last autumn, it will be seen how deep was the impression made by Mr. FLETCHER WILLIAMS on our Indian brethren, and how quick is their response to any expressions of sincere sympathy and any genuine effort to enter into their religious aspirations.

The progress of Brahmoism seems to have reached a point at which it is eminently desirable that the work should be concentrated. The *Indian Messenger* in a recent article urged the need for such concentration in practical work. The people are now familiar with the message of the Brahmo Samaj ; the missionary's fervid appeal finds ready listeners ; but the enthusiasm thus created must be guided into channels where it may bear practical fruit. "The mere teachings of the Brahmo Samaj," it is said, "are no longer any novelty to many of our cities and towns. Now they want to see Brahmoism at work." This, indeed, has been from the first the aim of the society, as it was of its first great leader, RAMMOHUN ROY, whose efforts of social reform went hand in hand with his teaching of a purer spiritual faith ; but the need is felt for greater activity in this direction, that works of practical beneficence may demonstrate to the world more surely than eloquent words, the uplifting and inspiring strength of the Brahmo faith. This was one of the appeals which Mr. FLETCHER WILLIAMS made with great earnestness to his friends in India. He spoke with pain of the divisions among the Brahmos themselves, which has had so disastrous an effect upon their hopes of wider influence ; and he begged them as far as possible to unite in good works, in which they could forget their differences, and through which a new spirit of devout enthusiasm might be breathed into their common life, such as would heal the differences and make them again one people in very truth. This word he spoke to them while in their midst ; it must now speak to them with new and searching power, pleading through the pathos of his death, that he may not have given himself to their cause in vain.

But it was not only for the sake of that ardent hope that Mr. WILLIAMS pleaded for such beneficent activities. He felt them to be an essential part of the life of every religious society, bringing it into vital touch with the needs of the world. Every wise effort of social amelioration would have had his earnest support, and we can well understand how warmly he would have endorsed the appeal, which will be found at the end of this article.

The religious education of the young is rightly felt by the leaders of the Brahmo Samaj to be a matter of the utmost urgency, and their endeavour to provide adequately in Calcutta for the education of girls is deserving of the most generous support. The attempt to establish a school for boys, under Brahmo influence, unhappily failed through want of funds, but the girls' school, as will be seen from the following statement, has been carried on for eleven years with growing success, and has received cordial recognition from Government. At the annual prize-giving, on Jan. 17, the Lieutenant-Governor of Bengal, Sir JOHN WOODBURN, presided, and expressed his own and Lady WOODBURN's great satisfaction with the work of the school, and his hope that the funds required for the erection of adequate school-buildings would be forthcoming. The managers, it will be seen, have decided that they would not be justified in carrying on the school, unless they can provide proper accommodation, and in considering their appeal for help, it must be remembered that the Brahmo community is not wealthy like ours, but with very limited resources has long carried on a faithful and self-denying work.

Mr. PRITCHARD's letter explains that the Committee of the B. and F.U.A. do not feel that the funds of the Association can be devoted to this purpose, which, nevertheless, has their complete sympathy ; and it must be evident that the successful maintenance of such a school, established in worthy buildings of its own, must be a source of strength to the Brahmo cause.

In offering to receive contributions in answer to this appeal, it is a happy thought of Mr. PRITCHARD's, to propose that they should be sent as a FLETCHER WILLIAMS memorial gift. English donations so given will have an added worth for our Indian brethren, and it will, we feel sure, be grateful to the feeling of many of our friends in this country to have such an opportunity of testifying to their warm appreciation of the work done by Mr. WILLIAMS in India, while at the same time they are themselves helping to sustain a good work, in which he would have taken the keenest interest.

We would point out to our readers that it is a large sum which is required, and that this appeal is one which may well be brought to the notice of all friends of the higher education of women who have any sympathy with India, even if the more intimate appeal above referred to would not specially touch them. Friends may do good service by giving a wide publicity to the statement of the Brahmo Committee, and at the same time they might well take the opportunity of distributing, in quarters where it would be appreciated, the Report of our own Indian Committee, in which, as we have said, is incorporated the last Report of Mr. FLETCHER WILLIAMS.

THE BRAHMO SAMAJ SCHOOL AND COLLEGE FOR GIRLS.

THE British and Foreign Unitarian Association have received an application, signed by prominent members of the Brahmo Samaj, asking financial assistance to help establish on a firm basis a school and college for girls more immediately connected with their Theistic community, and which during its eleven years of existence has already been recognised by Government as doing excellent work.

The appeal which is set forth farther on has the sympathy of the Association Committee, but it is felt to be outside their sphere and the object for which their funds have been subscribed.

They have asked me therefore to independently bring the matter before friends interested in India and in educational work there and to receive and forward to Calcutta donations in aid of the school, which may be sent to me.

Many friends of India, and more especially those who have followed the excellent work done by the late Rev. S. Fletcher Williams, in association with many of the gentlemen who have signed

the appeal, will sympathise with the efforts of a poor community to establish a liberal moral and religious educational institution.

To many of us the donation will be looked upon as our "In Memoriam" gift to mark our interest and appreciation of the work of our late friend. Readers of the Indian report, just issued, must have been struck by the many touching resolutions of sorrow and of recognition of the valuable services rendered by Mr. Williams, and will feel that no more fitting way could be found for perpetuating his affectionate memory among the members of the Brahmo Samaj than by helping them in a task in which he would have been in heartiest sympathy.

Donations may be sent to me at Essex Hall, and shall be duly acknowledged in THE INQUIRER. ION PRITCHARD.

THE INDIAN APPEAL.

211, Cornwallis-Street, Calcutta,
Dated the 1st November, 1901.

DEAR SIR,—We, the undersigned members of the Brahmo Samaj in this country, venture to approach you with the following statement and request.

It must be known to you that a Theistic Church has sprung up in India through the exertions of our distinguished countryman, Raja Ram Mohan Roy, aided by the subsequent efforts of Maharshi Devendra Nath Tagore and Mr. Keshub Chunder Sen. This Church has been in existence for 73 years now, and counts its adherents in all parts of India, though their total number is very limited as yet. The Theists of India call themselves *Brahmos*, and the Church is known as the *Brahmo Samaj*.

. . . . .

If the Theistic community is to thrive in India, in the midst of the dense mass of idolatry and superstition around, schools imparting moral and religious education from *our* point of view are indispensable for our children. We have opened a Girls' School on the above plan, and it has been in existence for eleven years now, but it is suffering severely from inadequacy of funds. It is known as the *Brahmo* Girls' School, and founded under the auspices of the *Sadharan Brahmo Samaj*—a Branch of the *Brahmo Samaj*, which has taken the most prominent part in all matters of social reform and educational progress—is located in Calcutta, and consists mainly of *Brahmo* children. It is affiliated to the Calcutta University; teaches up to the Matriculation Standard of the University; and includes, besides, a Class for the training of teachers. It is under a Committee of Management, and receives a grant of money from the Government. The distinctive aim of the School is, as implied above, to combine secular with sound moral and religious instruction on theistic principles, while effort is also made to train the students in those arts which are usually considered to be a necessary part of female education—namely, drawing, music, domestic management and cookery. Attached to the School is a Boarding Department, opened especially to meet the case of those pupils whose parents live away from Calcutta. The Department is under the immediate care and supervision of the Resident lady-teachers of the school, headed by a *Brahmo* Lady graduate of the University, and supplies a distinct want. The boarders are at the present moment nearly fifty in number, being as many as the present premises can possibly accommodate.

Tested by educational results, as shown in connection with the examinations held by the Calcutta University and other examinations, our school ranks second to none in the whole province.

The school is suffering from want of funds. Its utility and high character have been recognised by the Government, which makes it an annual grant of nearly £300. But in spite of this the management find that, after defraying the necessary current expenses, very little is left in hand to enable the management to supply those educational appliances which do not at present belong to the school, but which are essential to all sound education. Further, the school is at present held in rented premises. While they are the best that our finances enable us to engage, they are not sufficiently good and healthy, from a sanitary point of view, nor are they situated in a sufficiently healthy district of the city. They do not afford space for playground for the children and the young ladies; and, more than all, they do not provide sufficient accommodation to meet the present demand, and the Committee have to refuse for want of room many applications for admission. Besides, the rent of the premises constitutes a heavy drain on the income, and renders the existence of the school always precarious.

If the institution is to be placed on a secure foundation; if it is to be carried on as it should be, with due regard to the health and culture of the students, it should have a proper house of its own—well situated and sufficiently commodious; and unless this can be secured, it will—the Committee are compelled to own with regret—no longer be desirable to carry on the Institution. The management feel—as they have never felt before—that, unless they can carry it on on proper lines, they should give up carrying it on at all; for the task of the due care and education, physical, intellectual, moral, and religious, of the daughters of our community, is an onerous and anxious burden, carrying with it heavy responsibilities.

Under these circumstances, the Committee of Management have issued an appeal, in the name of the most distinguished members of our community in Bengal, to the Brahmos and the eminent people of the province, for subscriptions for the purpose of constructing a suitable building for the school. Sir John Woodburn, the Lieutenant-Governor of Bengal, has been pleased, as a mark of his appreciation of the work done by the school, to grant the fund his patronage, and has himself subscribed to it. A sum amounting to about £1,200 has been raised. But an additional sum of £2,500 is wanted. The management have tried their utmost exertions for further subscriptions, and they regretfully come to the conclusion that there is little likelihood of their being able to raise this latter sum in this country. Our own community is small; we have tried to raise from it as much as we possibly can. Outside our own community, it is difficult to raise much money for *female education;* for although the liberal education of their daughters may have been considered by the Hindus of yore as essential as that of their sons, our orthodox countrymen of the present day look with but scant favour upon female education.

Under these circumstances, may we venture to appeal to you for your sympathy and help? We feel that it is almost too much for us to request such help. But we do it in despair of other sources of assistance. Should you and other friends of female education enable the Managing Committee to raise a suitable building for the education of the theistic girls of a foreign and far-off land, service of the highest importance and value will have been rendered to a not insignificant section of the human race, and our community will be laid under deep and lasting obligations to their benefactors.—Yours truly,

B. L. Gupta, Judge of the Calcutta High Court.

A. M. Bose, Barrister-at-Law; Member of the Bengal Council.

K. G. Gupta, Commissioner of Orissa Division.

P. L. Roy, Barrister-at-Law.

S. P. Sinha, Barrister-at-Law.

U. C. Dutta, Principal, City College, Calcutta.

H. C. Maitra, late Editor, *Indian Messenger;* Professor, Jagannath College, Dacca.

P. C. Ray, D.Sc, Professor, Presidency College, Calcutta.

P. N. Sen, Professor, Bethune College for Ladies.

G. C. Mahalanabis, President, Sadharan Brahmo Samaj.

P. K. Ray, D.Sc., Professor, Presidency College; Secretary, Calcutta Congregation, Sadharan Brahmo Samaj.

R. B. Sanyal, Superintendent, Zoological Gardens (Alipur).

Sivanath Sastri, Missionary, Calcutta, Sadharan Brahmo Samaj.

Kali Narayan Roy, Manager, Paikparah Raj Estate; Secretary to the School and the Building Committee.

LITERATURE.

THE CENTURY BIBLE.*

DISPENSERS aver that a pharmacopœia is antiquated in two years. We have no such precise information upon the period when a theological work of reference goes "out of date." Yet those who are engaged in the business of doling out doctrinal remedies for a system of "Faith" that is all sicklied o'er with the pale cast of thought are rudely reminded now and again that too many of their medicines have "ceased to cure," and put to the alternative of retiring from business or making themselves familiar with later formulæ. Where therapeutics are in question the occasion generally points to its own solution; but in the great field of what, to preserve the analogy, one may call "theological prophylactics"—in the indoctrination of the young, of the uncultured, of the unspeculative—the old world recipes remain for the most part in application.

It would be—to put the matter at the lowest valuation—a wise economy of time to reduce to a minimum the necessity for the unlearnings of maturer experience, and to teach in the home-circle, the Sun-

* "Century Bible Series: The Acts of the Apostles." Edited, with notes, &c., by Professor Vernon Bartlet, M.A. T. C. and E. C. Jack, Edinburgh. 2s. net.

day-school and the Bible-class outlines which, however elementary, are yet, at least, not inconsistent with the necessary deductions of further acquisitions. To bring such elementary instruction up to date needs the services of the "Populariser"—of the man, that is, equally versed in the languages of scholarly research and untechnical exposition, who may act as interpreter to the street of the voices within the walls. It is such an interpreter that we have here, and one who is more than an interpreter of others, being also a man with somewhat worth the hearing to impart in his own right.

We heartily welcome the "Century Bible," and therein very warmly Professor Bartlet's edition of "Acts." In respect of the form, the best that can be said is that it is very cheap. For popular purposes that the fruit of thet Tree of Knowledge may be plucked is of more importance to be known than that it is pleasant to the eyes and a thing to be desired to make one wise. To this we may add that it is a small 8vo., clearly printed on thin but serviceable paper, and arranged upon the principles of a "commentary." It consists of (1) an "Introduction" reviewing the character and contents of the Book of the Acts in all the light that the writer can command from the sources familiar to him. Were criticism our business, it were easy to indicate a certain want of adequacy in the realisation of the influence upon one's use of light of the direction of attention. But here it suffices to say that so far as this introduction goes, it is a piece of work that may be commended in good conscience as a genuine and strong lead in the right direction.

(2) The Text of the Authorised Version is reproduced in full with marginal analysis. This one regrets as involving an expenditure of money and space that might have been better utilised to the advantage of purchasers, none of whom, it is safe to assume, will be without ready access to some copy of this version. It has, at least, the advantage of making the work self-contained; with the defect which belongs to this quality of rather encouraging than otherwise the tendency of students to do *per alium* what were better done *per se*.

(3) The main body of the work; which is the Revised Version with annotations.

No reference to this, however brief, would be sufficient without mention of Professor Ramsay's influence, which our author admirably reflects without any obscuration of his own individuality as a factor in the work of elucidation.

There follows an appendix of more elaborate notes, and that invaluable commonplace—the Index, while an exceptionally well-delineated map occupies two pages as a frontispiece. To those who have more than a dilettante interest in the relation of knowledge to education—and there are some who realise that "mental gymnastic" is not the be-all of learning—and who want a sound, up-to-date, intelligible, instructive manual upon the Book of the Acts of the Apostles, we can cordially commend this little commentary.

H. A. R. J.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*

THE EDUCATIONAL MENACE.

SIR,—As one among many may I thank you for your timely leader of the 15th inst. This is a day of reaction, stealthy footsteps throng the outposts of progress, and it becomes necessary to challenge every tendency that approaches legislation, and rigidly to bar the way if the password does not ring out clear and unmistakeable.

The present educational reaction aims indirectly at the repeal of the Cowper-Temple Clause by insinuating into the public mind a desire for administrative reform, and here, under the thin disguise of specious proposals, the old foe, clerical interest, is once more visible.

The reaction throws an instructive light upon the compromise on which our present educational system is based. In 1870 it was resolved to effect a compromise between the alternatives of purely denominational, and purely secular education. Apart from voluntary schools, at liberty to give instruction in their own tenets, in schools wholly maintained by public funds, it was decided that scriptural and moral instruction, exclusive of denominational tenets, might be given. This arrangement was thought to be more suited to the national character and needs than either of the alternative courses. Could anything be fairer? Not only have the denominations their option, but—a fact overlooked by the reactionaries—the Board-schools have maintained a highly efficient system of moral instruction. Those who remember Professor Huxley's splendid plea in 1870 for the use of the Bible in these schools (*vide* "Critiques and Addresses," p. 51) may profitably place side by side with it the following quotation from Sir Joshua Fitch's article in last month's *Nineteenth Century and After*:—

> During thirty years we have seen several generations of English school children made familiar with the Bible story, with the language of apostles and prophets, with the psalms and parables, and with the ennobling poetry and literature of the Old and New Testaments.

But the compromise, in this and other respects so effective, has failed, as every compromise sooner or later must; failed, because of those to whom "the poetry and literature of the Old and New Testaments" are subsidiary to their own narrow and archaic interpretation of them, and who will be satisfied with nothing less than the ecclesiastical control of education.

The several objections to such an exploitation are too well known to need citing here, but the weightiest is not so clearly before us as it might be—namely, that the persons whom Clause 14 most nearly concerns, the parents, are perfectly content with it.

Who are they who would set it aside? Solely those who are interested in enlarging and strengthening the "Established" Church, who desire to avert disestablishment, or want the State to aid them in propagating Anglican Romanism. No other religious body asks leave to send its ministers into Board-schools with a view to teaching the children of its communion its particular tenets. Romanists, Wesleyan, and the Evangelical Nonconformists generally are quite content to confine their denominational influence to their own schools; only the clergy of the Established sect and, perhaps even more, the "clerically minded laymen" wish us to be rid of that inconvenient Clause 14.

And why? They raise the plea—plausible enough at first sight—that every child ought to be brought up in the faith of his parents, and therefore every parent has a right to demand in the public day school instruction in his own creed. Had it not been for the compromise which underlies our system, such a plea would not even possess superficial cogency; but apart from that it stands condemned by every educational analogy. No such right is recognised in our public or intermediate schools, nor by any national system of public elementary education; and as Sir J. Fitch points out (*vide supra*) it is rendered impracticable in England by the difficulty of denominationally classifying the population.

The plea falls to the ground, but the policy underlying it will be strenuously pursued. What then? Our only course, if the Cowper-Temple Clause is threatened, is to follow the example of the United States—the nation most nearly resembling our own in the mixed religious character of its population—and make our education entirely secular. If the compromise is to be abolished it must be in the interest, not of the clerical faction, but of Liberty and Progress.

Further, in order to achieve their end, the clerical party aim at lowering the efficiency of educational administration. In this they are augmented by a considerable class who regard education as a public nuisance. Here priestcraft and influential ignorance join forces as of old.

One result of this alliance is already seen in a diminution during last year of upwards of 20,000 in the number of evening scholars. If these things be done in the green tree, what is likely to happen when (1) the whole local conduct of educational affairs is transferred to existing county councils, when (2) new authorities are constituted for secondary and technical education, and (3) when Clause 14 is superseded and denominational education is paid for out of the public funds?

Could anything be more reactionary than such proposals? The objections to them lie on the surface. All the splendid efficiency of the School Board, its enterprising spirit, its buildings, equipment, and organisation, its rational and effective methods are to be set aside, and functions as highly specialised as any that exist are to be deputed to bodies of persons potentially and in many cases actually inferior to the present administration; and the results of thirty years' hard work degraded into a means of increasing the power of sectarian religion.

No, Sir, in the face of such menace we need to direct our policy more and more by measures calculated to further the scope and efficiency of the existing Boards; to invest them with responsibility of the primary and secondary education of their districts; and to see to it that their members are, if not educational experts, at any rate men and women keenly alive to educational interests, and intimately acquainted with local resources and needs.

There never was a time when we stood in greater need of alertness than now. But none of the lessons we have learned during the last few years will equal in disaster the adoption of some of the educational measures at present being brought before the public notice.

THOMAS J. HARDY.

THE CONFERENCE AND THE CHURCHES.

SIR,—Will you, of your courtesy, allow me a brief rejoinder to your notice of Newington Green letter? As this was a reply, three months after date, to the circular of the National Conference Committee, we can hardly be said to have been in a hurry to unburden our soul. Moreover, as the second circular, assuming our acceptance of the scheme of the former, only promised information for which we had not asked, and which had no bearing on the contention of our letter, it could not claim to arrest our judgment, nor could our action, therefore, be fitly characterised as previous.

I would further direct the attention of your aide-de-camp to the extract which you so kindly supplied from the *Seed Sower*, and which, as representing the other side of the question raised, you so impartially set side by side with our letter. That extract contains what is called an object-lesson, drawn from the new unionism of the Congregational and Baptist Churches. After speaking of the liberties to be left to the individual churches, it proceeds:—"Such questions as the recognition by the denomination of each minister elected, the introduction into the ministry of suitable men . . . the assistance given to smaller churches, the administration of congregational funds, old age pensions for ministers, the conduct of missions, &c., might, it is suggested, be under the control of the church as a whole, instead of resting in the hands of separate independent committees." I need not say that this object-lesson, which, notwithstanding its presently-expected failure, we are called upon to admire and imitate, coupled with the instances of coercive discipline which the history of three separate unions records, is a very complete answer to your friend, and most amply justifies our distrust.

Heretofore we have gladly joined in a national conference; henceforth we are required to acquiesce in something more, less, and other. These conferences sprang from the initiative of the British and Foreign Unitarian Association, and if they did not quite reach to the dignity of national importance they were really open and intentionally Catholic. They have long ceased to be this, and to call them national is preposterous. Their ecclesiastical aim—apparently looking towards Presbyterianism—is openly confessed, and there needs no prophetic inspiration to foresee that when this National Conference shall have become endowed with powers of patronage and discipline all that lies within the scope of the *Seed Sower's* object-lesson will be in a fair way of becoming realised.

WILLIAM WOODING.

NON-SUBSCRIPTION.

SIR,—The following passage in Benjamin Franklin's "Autobiography," referring to matters that took place in America, apparently soon after 1742, may interest those of your readers who care for the principle of non-subscription in religion, as it did me greatly the other day when I came upon it.

Those embarrassments that the Quakers suffered from having established and published it as one of their principles that no kind of war was lawful, and which (*sic*) being once published they could not afterwards, however they might change their minds, easily get rid of, reminds me of what I think a more prudent conduct in another sect among us—that of the Dunkers. I was acquainted with one of its founders, Michael Weffare, soon after it appeared. He complained to me that they were grievously calumniated by the zealots of other persuasions, and charged with abominable principles and practices to which they were utter strangers. I told him this had always been the case with new sects, and that to put a stop to such abuse I imagined it might be well to publish the articles of their belief and the rules of their discipline. He said that it had been proposed among them, but not agreed to for this reason: "When we were first drawn together as a Society," said he, "it had pleased God to enlighten our minds so far as to see that some doctrines which were esteemed truths were errors, and that others which we had esteemed errors were real truths. From time to time He has been pleased to afford us further light, and our principles have been improving and our errors diminishing. Now we are not sure that we are arrived at the end of this progression and at the perfection of spiritual or theological knowledge, and we fear that if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement; and our successors still more so, as conceiving what their elders and founders had done to be something sacred—never to be departed from." This modesty in a sect is, perhaps, a single instance in the history of mankind, every other sect supposing itself in possession of all truth, and that those who differ are so far in the wrong: like a man travelling in foggy weather, those at some distance before him on the road he sees wrapped up in the fog as well as those behind him, and also the people in the fields on each side; but near him all appears clear, though, in truth, he is as much in the fog as any of them.

To suggest that those among us who are doing their best to fasten their Unitarianism upon our Free Churches are wrapt in any *fog* will, no doubt, be considered in me heretical and eccentric; but, with respect, I think they might take an idea or two from the Dunkers. Franklin was not aware that in this country, at any rate, were a number of churches based on this identical principle. Can any of your readers tell us what became of this kindred movement across the Atlantic?

EDGAR I. FRIPP.

Mansfield, Feb. 7.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

SIR,—Circumstances for which the Rev. R. S. Redfern has been in no way responsible having compelled the Liverpool District Missionary Association to adopt certain steps affecting the Free Christian Church at Crewe, and having also led to Mr. Redfern relinquishing his ministry there, the officers of the Association desire to make known their earnest regard and esteem for Mr. Redfern, and heartily to commend him to our churches as a minister of high character, while placing on record the excellent work done by him in connection with the Liverpool District Missionary Association.

B. P. BURROUGHS, Hon. Sec.

Liverpool, Feb. 18.

EAST CHESHIRE CHRISTIAN UNION.

ANNUAL MEETING.

ON Saturday last the annual meeting of the above Union was held at Ashton-under-Lyne. At the business meeting a change was very reluctantly made in the presidency of the Union, for the first time within the last quarter of a century, the Rev. H. E. Dowson, B.A., of Gee Cross, declining to be re-elected, on the ground that he considered it would be to the interest of the Union to have a change of president. Consequently, Mr. R. T. Heys, of Stockport, a member of the Executive Committee, was elected to that office in his place. The Rev. H. E. Dowson, Messrs. J. R. Beard, H. P. Greg, and E. W. Smith, were elected vice-presidents; Mr. W. Hudson was re-elected treasurer, Rev. B. C. Constable, hon. secretary, Mr. J. Wells, assistant secretary, and Mr. M. C. Rogers, hon. auditor.

The annual report showed that of the assisted congregations Ashton and Denton were full of life and activity; that Macclesfield was hoping great things from the settlement of the Rev. W. G. Cadman in March; and that Mottram and Congleton were continuing about as before. It referred to a bazaar at Denton, which resulted in a clear gain of £1,110; to one at Glossop, which cleared over £440; to the re-opening services at Stockport, after extensive repairs and decorations; to the settlement of the Rev. A. R. Andreae, B.A., as assistant minister to the Rev. H. E. Dowson; and to a "Forward Movement," which had been carried on in connection with nine of the churches.

The balance-sheet showed a deficit of over £100, partly owing to an alteration in the financial year, whereby the expenditure was for fifteen months, and partly owing to a slightly decreased income and slightly increased expenditure.

A constitution of the Union, as drafted by the Executive Committee, was unanimously adopted.

An important decision was arrived at to hold a grand East Cheshire Bazaar in 1903 or 1904 to raise £5,000 for the purpose of investing one-half of it to produce an annual income for the benefit of the Union's funds, and of using the other half to assist congregations in building churches, or paying off building debts, or otherwise, as the Union may direct.

In the afternoon a religious service was held in the chapel, the sermon being preached by the Rev. W. Copeland Bowie, the Secretary of the Association which has so generously assisted the churches in the Union. It was a thoughtful, practical sermon, based on the text, "They were astonished at his teaching."

The collection amounted to £5 5s. 9d.

In the evening a public meeting was held, presided over by the minister of the Ashton Church, the Rev. W. C. HALL, M.A.

Addresses were delivered by the Chairman, the Revs. H. E. Dowson, E. L. H. Thomas, B.A., B. C. Constable, and Mr. H. P. Greg.

MR. H. P. GREG'S ADDRESS.

Over the gate-way to Manchester College we have an intimation that those

who study there shall be guided by the principles of Truth, Liberty, and Religion. Well indeed is it that Truth is put first, for Liberty without Truth is license, and Religion without Truth is superstition. But though we recognise the importance of truth over the portal of Manchester College, do we recognise it in our daily life? Do we to-day speak the truth, think the truth, act the truth? I fear we all recognise that our practice often falls short of our pretensions. Do we speak the truth? I fear often not. I do not mean we intentionally tell lies to deceive, but maybe we think the issue immaterial, and if we do not tell the exact truth we think we may save somebody's feelings. Let me say that truth requires no adjectives; unless we tell the truth, the whole truth, and nothing but the truth, we are not telling the truth. It may be something near it, but it is not the truth. Am I overstating the case? We all know among the so-called upper classes if the lady of the house does not wish to see a visitor she tells her servant to say she is not at home. So universal is this that it is defended on the ground that it deceives no one. Granted. But a lie is no less a lie because it deceives no one. True it may have no evil effect on the person spoken to, but to the speaker, perhaps, insensibly the lie dulls the edge of conscience. To children, I fear, we often do not speak the truth. Indeed, our whole conception of truth in connection with child-life is wrong. We are told of the importance of teaching a child to tell the truth. A child requires no such teaching. A child naturally tells the truth. We ought constantly to bear in mind the importance of not teaching a child to tell lies. How constantly is a child told lies by parent and nurse. A child cries and is told unless the cry is stopped the Prince Rupert will come. But far more innocent lies are told. A child runs to a fond father and says, Do you know what mother has given me? and the fond father knowing full well what the gift is, but not wishing to deprive the child of the pleasure of telling, answers no. Need I multiply instances. Each one of you watch closely and see how often parents, relatives, and nurses think that the child does not understand, and, therefore, it does not matter what is said to it. Do not think I am condemning all the wonderful child fancies which constitute the charm of child-life. But let all that come under the "pretend to be," and openly be stated as such. A child has a far higher conception of truth than many parents, as the latter have often found out to their cost.

But if thus in speaking the truth there is room for a higher standard, what are we to say about thinking the truth? For in speaking there is always a chance of being found out, and an immense amount of truth is spoken where the fear of detection rather than the love of God is the actuating power.

This indifference to thinking the truth leads to every form of self-deception, from the schoolboy who imagines the pain in his big toe is sufficient to justify a day of happy idleness at home to the Bishop who thinks that the day has not yet come to inform the ignorant masses that the infallibility of the Bible has been shattered by modern criticism, from the servant who manages to scamp work just so as not to incur the wrath of the master to the politician who imagines he adds to the glory of his country by denouncing as traitors those who happen to differ from him, from the casuist who urges that all is fair in love and war to the canon who preaches that bloodstained battlefields are fruitful soil for Christian virtues to breed in. Many instances of not thinking the truth will probably occur, if suddenly we analyse our thought on a particular subject at a particular moment—that is to say, if we particularise our sentiment, not generalise our sentiments. Are our thoughts running on the noblest, purest, truest lines? Then a word about acting the truth. Sometimes so much stress is put on speaking the truth that a child thinks, provided that is done, nothing more is required. It knows it may not go to the store cupboard and take a lump of sugar without leave, but when no one is looking the deed is done, and if inquiry is made the truth is told, but if no inquiry is made solace is obtained by the reflection that no lie has been told. How often a lie is acted is proved in endless cases in the police courts, but how many never obtain such notoriety? Are we not almost forced to ask, Is it possible to speak the truth, think the truth, act the truth? Well, it wants a deal of practice, but practice makes perfect.

You know something about cotton spinning in Ashton. Have you ever watched a young piecer learning to piece up on a mule? How clumsy he is at first. Maybe the mule makes four or five draws before he gets the thread in exactly that place where it will join up to the sliver, and he takes such trouble over it and looks so carefully to see that he is doing it right. But watch that same lad six months later. He pieces up four or five ends in one draw. He does it so easily, he seems hardly to look, his fingers go deftly and unerringly from the spindle point to the front roller, we say he does it mechanically. What has happened? The communication between eye and brain and brain and finger was very slow at first, but practice has made it so quick that the action is performed without the lad being aware of the communication, but the communication is just the same. So with regard to truth, the novice finds it difficult. He has got to submit every word, every thought, every action to the brain, and to ask whether that word, thought, and action is governed by the highest principles of which his nature is cognisant, and in every human being is implanted—what we call conscience, which tells unerringly the yes or no to such questioning. The communication of thought to brain, of brain to conscience, is at first slow and troublesome, and requires care to make sure that the communication is made, but with practice it is done swiftly, unerringly, we may almost say mechanically.

But why do I thus address the East Cheshire Christian Union? Do I think we are specially deficient in the perception of Truth? No, on the contrary I consider that we have a higher perception of Truth, because, on account of our isolated position, we are obliged to use our thinking and reasoning powers to a greater extent than other Churches. But I sometimes wonder whether we Unitarians realise the importance of Truth as keenly as our forefathers, or whether a dulled perception of its importance will cause our body in the coming generation to produce not so many or such strenuous champions of Truth as it did in the generations that are passed. Other Churches may give Truth a secondary place, may regard faith, hope, love, discipline, humility, gratitude, self-sacrifice, as the saving graces, but to us Unitarians the seeking after truth is the breath of life; if we give up the search we are no longer a living Church. And we have a special responsibility in this matter, for we alone of the recognised Christian Churches are free to follow it. We are not bound to ecclesiastical standards of truth as recognised 300 years ago. We do not expect people to repeat a belief in the resurrection of the body, which nine out of ten can only reconcile with their standard of truth by a process unknown to me; we do not violate our notions of the mercy of God by teaching that should a baby die before some water is sprinkled on its head by human hands, that baby dies in sin, knowing that if all the bishops, deans, and canons commit no more sins after baptism than they do before, they need have no great fear of the day of judgment. Being thus free, the responsibility with us is great to live up to the highest standard of which our minds are cognisant. And I feel, perhaps, sometimes in a charitable frame of mind, in a desire to live at peace with our neighbours, we may unintentionally fall short of the highest standards. We praise the tolerance and broadmindedness of many in the Church, when perhaps we ought to deplore a want of honesty in their still remaining members of, and receiving benefits from, an organisation whose shortcomings their vision is clear enough to perceive. I plead for truth in every place, at home, abroad, in the cottage, in the palace, in the pulpit, on the platform, in the city, in the nation; in everybody, in the parent, in the child, in the politician, in the diplomatist, in the orator, in the auditor, in the preacher, in the teacher, in the man of business, in the man of leisure, in the man who works for a weekly wage, in the man who amasses millions, in the educationalist, in the philanthropist; at every time, in trouble, in prosperity, in sickness, in health, in doubt and anxiety, in happiness and exultation, in peace and in war.

I plead for Truth not judged by political, social, ecclesiastical standards, but judged by the spirit in which Christ said "I am the way, the life, the truth." To gain this spirit the individual must, above all, to his own self be true.

> Thou must be true thyself,
> If thou the Truth wouldst teach;
> Thy soul must overflow,
> If thou another soul wouldst reach;
> It needs the overflowing heart
> To give the lips full speech.
> Think truly, and thy thought
> Shall the world's famine feed;
> Speak truly, and thy word
> Shall be a fruitful seed;
> Live truly, and thy life shall be
> A great and noble creed.

The new Jerusalem Church showed a fraternal spirit by granting the use of its building for the public tea. The meetings were fairly well attended, considering the severity of the weather, and were generally considered hopeful and successful.

ALL life is a school, a preparation, a purpose.—*Tennyson.*

PROVINCIAL LETTER.

NORTH AND EAST LANCASHIRE.

To say that in the churches of this district "all things continue as they were" would not be true, except in so far as there is no striking change to record. More than half the winter has gone, in the usual activities of chapel and Sunday-school, which strengthen and build up congregations, and furnish but slight material for history.

Some changes there have been of the kind which must take place in the space of a year in a busy district—changes amongst the workers. The pulpit at Burnley is again vacant, the Rev. E. A. Voysey leaving the town at the end of the present month. His stay has not been a long one, but there are many who will regret his departure, and will hope that he may soon find some more congenial field of work. His ability and earnestness will be missed, and his comradeship, in a district where our churches are at rather long distances from each other. It is to be hoped that the pulpit at Burnley will not long remain vacant. There is a fine opportunity there for the right sort of man, and a great need of such a man.

It is no long journey from Burnley to Colne, and a former minister at Burnley, Rev. T. Leyland, under whose leadership the congregation there became self-supporting in 1886, has for several years worked hard at Colne. Mr. Leyland has been compelled, by failing health and impaired eyesight, to lay down his work for a while. In the hope that a long rest may restore his health, it has been arranged by his brother ministers and others to supply his place in the pulpit at Colne for six months. And the readiness with which the suggestion was taken up, when first made, is a proof of the warm regard felt towards Mr. Leyland by those amongst whom he has long been a fellow-worker and brother-in-arms.

While still surveying the northern part of the district, I may mention that a North Lancashire and Westmoreland Unitarian Association has recently been formed, which will include the congregations of Preston and Lancaster, and perhaps some others. This seems a good move; for those congregations are too far distant to derive much sense of fellowship and support from their connection with the North and East Lancashire Mission. It is to be hoped, however—at all events by the officers of the Mission—that those congregations will not find it necessary to withdraw from its membership and thereby deprive it of their sympathy and support in its work.

The mention of Preston recalls the name of its late minister, the Rev. Joseph Harrison. Of his recent death, at a comparatively early age, most of your readers will be aware. At Accrington and at Preston he did good work, and left a deep impression of quiet earnestness. On the Committee of the N. and E. Lancashire Mission his legal knowledge and business ability enabled him to render very important services; and if the work of that institution is now conducted on sound principles, the credit of its re-organisation is due chiefly to him and to the late Mr. Hope, of Atherton. The long illness, which ended only with his death, rendered it impossible for Mr. Harrison to make adequate provision for his wife and children. An appeal on their behalf has been issued, supported by the names of many well-known men. I mention it here for the sake of reaching those of your readers who may not have seen the appeal. The case is one most deserving of help, and as a former colleague and friend of Mr. Harrison I commend it to public sympathy. The Rev. C. J. Street, of Bolton, is the treasurer of the fund, and will gladly receive any donations, however small.

Coming down southwards, I pause to say a word about Rawtenstall, as the position there is somewhat peculiar, and needs explanation. In the "Year Book" the pulpit is marked "vacant," and it has been vacant for more than two years. During most of that time the services have been conducted by Mr. F. W. Emms, not however as the minister duly appointed and recognised as such by the Mission Committee (Rawtenstall being one of their assisted congregations), but as a supply engaged by the congregation on their own responsibility. Into the reasons for this arrangement I cannot now enter. The Rawtenstall congregation, like the other six dependent ones in the Mission district, have been, and still are, making efforts to raise a fund, called an independence fund, with a view to becoming self-supporting. In this object they have the support and approval of the committee of the Mission. But in the methods they have adopted to carry out that object, they have not sought the advice or obtained the sanction of the committee, and, while acting in all good faith, have not gone quite the right way to effect their purpose. I think this explanation is due to those who have been somewhat surprised at receiving an appeal from Rawtenstall; but I would ask them not to think harshly of the Rawtenstall folk, especially as the chief cause of the mistake is no longer operative. It is due to Mr. Emms to say that his work at Rawtenstall was generally appreciated by those amongst whom and for whom it was done. There is now an opportunity for a fresh start at Rawtenstall, and it will be a pity if a wise use is not made of that opportunity.

I have little else to record. The congregations formed in recent years at Chesham (Bury), Horwich, and Leigh, seem to be making steady progress, as shown by the returns of membership, average attendance, and the like. Much that cannot be tabulated is known to those who know the faithful work that has been and is being done in those places. In Bolton, the movement at Halliwell-road, the third congregation in the town, only founded within the last two years, appears to be thriving under the energetic leadership of the two ministers of Bank-street Chapel. For the rest, we are busy in our chapels and schools, on the lines of the text (which I offer to all who have got to preach collection sermons on Mission Sunday), "Let our people also learn to maintain good works, for necessary uses, that they be not unfruitful." As they are familiar with their Bibles, they will not need to be told where that text occurs.

R. TRAVERS HERFORD.

IT is the love and kindness of human hearts through which the divine reality comes home to men, whether they name it or not.—*Merriam.*

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Belfast: York-street.—The congregational soirée was held on Feb. 10, in the Lecture Hall, the Rev. Alexander Ashworth presiding. It was well attended in spite of a severe snowstorm. There was a very interesting programme of music and recitation. Songs, speeches, and instrumental music as well were reproduced on Edison's Grand Concert Phonograph. The entertainment, which lasted until a late hour, was much enjoyed by those present.

Billingshurst.—Thirty children connected with the Wisboro' Green Mission were entertained to tea on Tuesday. After tea the room was well filled by parents and friends at a miscellaneous entertainment, given by Mr. Charman, of Horsham. A social meeting of the congregation was held on Wednesday, when a number of friends came over from Horsham, and helped to make the evening most enjoyable.

Birmingham: Hurst-street Mission.—The sixty-second annual meeting of the subscribers and friends of this mission was held on Monday last, the 17th inst. The chapel was filled with a large and enthusiastic gathering of the mission friends and workers, the proceedings from first to last being of a very enthusiastic character. We copy the following extracts from the *Birmingham Daily Post* and the *Birmingham Gazette*:—Appreciative allusion was made to the services rendered by Mr. W. J. Clarke (missionary-in-charge), and to the work of Miss Newman, his assistant. In a voluminous report, Mr. Clarke gave particulars of the work accomplished by the religious services, Sunday-schools, classes for science, dressmaking, vocal and instrumental music, and scriptural study; the recreation room, cricket club, social gatherings, minstrel troupe, sewing guild, Band of Hope, magazine circulation, flower distribution, mothers' meeting, daily visits to and from the poor, guild of sympathy, special winter and summer treats for the poor, poor children's summer evening parties, sick and savings clubs, provident society, benevolent fund, and other agencies with which the mission is connected. During the year 16,532 visits had been paid to and received from the poor, and 2,848 medical notes, 1,816 garments, and a large number of parcels and books, magazines, and bunches of flowers had been distributed. These, together with the alms, weekly pensions, and gifts in clothing, food, fuel, and nourishments, involved an outlay of upwards of £1,250. Mention was also made of the Police-aided Association for Clothing Destitute Children, the Military Veterans Association, and the Court and Alley Concerts Association, on the ground that, though they were independent associations, Mr. W. J. Clarke acted as hon. secretary of each, and that the administrative work of all of them is mainly done by the mission staff. Reference was also made to the assistance rendered by the mission workers to the Travellers' Aid Society, the General Hospital Samaritan Fund, the Walliker Society, and the *Daily Mail* Reservists' Fund (Central Division). Alderman Cook, who expressed regret that illness prevented the Lord Mayor from presiding, proposed the adoption of the report and balance-sheet, and an expression of undiminished sympathy and appreciation of the continued and faithful labours of the missionary, Mr. W. J. Clarke, and congratulating him upon the completion of another year of thoroughly successful work. It was impossible to listen to the report without being struck with the vast amount of work of which that mission was the centre; the number and variety of its agencies were, to him, surprising. They covered a very wide area, and they were all alike in that they aimed at helping the poor and distressed. Birmingham was fortunate in possessing citizens who, in many ways, devoted time and thought in assisting those who were less fortunately placed than themselves. In the city, too, there were many centres of good work—more than many were aware of—but few with such a good record as that mission in Hurst-street. It deserved better financial support than it received, and he felt it would get it if people generally had a higher conception of their responsibilities. The sixty-second annual report of the committee was presented. It stated that in nearly all the numerous benevolent and other agencies of the mission there had been an increase of activity and work. The financial deficiency for the year amounted to more than was anticipated in the last report, being £172 18s. 6d. for the year. After the successful effort last year to pay off the accumulated deficiency, it was disheartening to find the adverse balance beginning to mount up so

rapidly. The loss of subscribers during the year, by death and other causes, had been heavy ; an increase in the number of subscribers was the only remedy for the financial stress from which the mission suffered. The committee, therefore, appealed to friends to use their best efforts to secure new and increased subscriptions. In conclusion, the committee expressed their great appreciation of the valuable services rendered by Mr. W. J. Clarke, which have raised the mission to the high position which it now occupies, and of his beneficent labours on behalf of the poor and the suffering, which have made his name a household word in the city. The hearty singing of a hymn, followed by the benediction, brought a most successful and inspiring meeting to a close.

Bristol.—On Feb. 11, Mr. J. H. Leigh, M.A.. the distinguished Shakespearean reciter, gave a reading of *The Merchant of Venice*, in aid of the Lewins Mead Domestic Mission, at the Victoria Rooms, before a good audience. From first to last Mr. Leigh held his hearers spellbound by his skilful rendering of Shakespeare's great creation, his fine, carrying voice permitting no word to be lost. Not only has Mr. Leigh the art of individualising every one of the characters he is portraying, but he possesses the even rarer power of doing this without ever for a moment overstepping the invisible line which separates the reciter's from the actor's function—a distinction one sees constantly forgotten by reciters of lesser calibre. To his other gifts Mr. Leigh adds that of bringing out the essential poetry of the lines he is delivering, heightening the effect by the occasional introduction of appropriate music. From the opening to the closing scene the audience followed the reader with a depth of interest and a warmth of appreciation that were equally unmistakable. The heartiest thanks of all friends of the Mission are due to Mr. Leigh for his most welcome visit to Bristol, which resulted financially in the sum of £9 being handed to the Treasurer.

Burton-on-Trent.—The annual meeting of the Free Christian Church was held on Thursday week, and was fairly well attended. The report of the secretary, as slightly amended, was passed, and also the balance-sheet. Neither of them were very bright, there having been important changes in the year as well as many difficulties to contend with. There was a net loss of members, and the deficit at the end of the year had increased considerably. The latter, however, had been nearly wiped out by the profit on the successful New Year tea-party in January. The officers, generally, were re-elected, Mr. J. W. Belfield, however, taking the secretaryship, and Mr. Robinson, the late secretary, the treasurership. The Rev. Dr. Griffiths, minister-in-charge, was chairman, and the Rev. John Birks, of Derby, was also present. The spirit of the members was good, showing determination for more work and greater success in the coming year.

Chowbent.—On Sunday last the congregation had the pleasure of a visit from the Rev. W. Copeland Bowie, who conducted the morning service, and preached a most helpful sermon. On Ash Wednesday evening Mr. John Harwood, of Manchester, in the large schoolroom, gave two hours' varied recitals, grave and gay, from half-a-dozen authors, to a delighted audience.

Kilmarnock.—On Monday evening the induction of Mr. A. Irvine Innes, as minister of the Clerk's-lane Church, took place. There was a large congregation, presided over by the Rev. James Forrest, M.A., of St. Vincent-street Unitarian Church, Glasgow, who preached an impressive sermon, and gave the charge to the minister. The Rev. E. T. Russell, of Glasgow, also assisted and gave the charge to the congregation. In response to Mr. Forrest's charge, Mr. Innes spoke as follows:—Praying for the strength which is of God, and hoping to have the full sympathy and support of the congregation, I humbly undertake the ministry of this church. My ideals in regard to the performance of ministerial duties are so high that I cannot expect to realise them ; but I will steadily walk with my face towards them, and my heart will be in the work I have to do. I preach the highest that I know of pure, earnest, and rational religion ; a religion of love and truth, founded in, and radiating from the Fatherhood of God and the brotherhood of man ; a religion that shall stand the test of the reason which God has given us, yet not be in itself what is called the "cold light of reason," but have in it all the warmth of the heart and all the aspiration of the soul. The religion which enlists my willing service is not a thing of belief or profession, not a saying "Lord, Lord," but a life to be lived, ever higher and higher, nearer and nearer to the Father who "loved us into life." My soul's desire is that we may find communion with Him in prayer, and His salvation in the doing of His will. Living the love in truth, as well as "speaking the truth in love," walking as worthy children of God and enlightened disciples of Jesus, may we be able, in accord with the exhortation of the Master, to "let our light so shine before men that they, seeing our good works, may glorify our Father who is in Heaven."

Leigh : Lancashire.—On Sunday last the Rev. W. Copeland Bowie took the evening service, and preached a helpful missionary sermon on "Our Unitarian Message." A social party was held on Tuesday, when Mr. J. Battersby (one of the members of the congregation) presented the school with a large framed photograph of the pastor, the Rev. A. H. Dolphin, in the pulpit at the harvest festival.

Liverpool : Ullet-road.—On Sunday morning a service, in memory of the late Mr. Henry Tate, was held, conducted by the Rev. Dr. de Beaumont Klein, who had also conducted the funeral service in London on the previous Friday.

London and South-Eastern Provincial Assembly.—On Tuesday and Wednesday evenings united devotional services were held at Effra-road, Brixton, and Unity Church, Islington, respectively, for members of the churches in the South and North of London. In the service at Effra-road, the Revs. R. H. Greaves, F. W. Stanley, L. Jenkins Jones, W. G. Tarrant, W. W. Chynoweth Pope, and F. Allen took part ; at Unity Church, the Revs. F. K. Freeston, R. H. U. Bloor, W. Wooding, G. D. Hicks, and W. Wilson.

London : Stepney Green, E.—The Rev. George Critchley, B.A., late minister of Burnt Ash Congregational Church, Lee, has undertaken the pastorate of College Chapel for a time. It is a source of great encouragement to the small group of workers and worshippers there to have secured a minister again, and it is their earnest hope that during his stay something really effective may be done to build up this struggling congregation. Mr. Critchley will at first take the evening service only.

Manchester : Pendleton.—On Monday week the Rev. P. M. Higginson, M.A., gave a most interesting and instructive account of his recent trip up the Nile, before the members of the Literary and Debating Society. The lantern illustrations were much appreciated, and on the proposition of the President, the Rev. J. Thomas, a most hearty vote of thanks was accorded to Mr. Higginson. Mr. Wigley manipulated the lantern. A "Guild of Workers," and as an auxiliary a "Girls' Society," have been instituted in connection with the church and school.

Mottram.—On Monday evening, Feb. 3, Mr. and Mrs. Noble, who are leaving Mottram, gave a party in the schoolroom of the Christian Church, to about 130 members of the choir, officials, and the Misses Noble's Sunday-school class. After tea the Rev. N. Green took the chair, and a musical programme was rendered. Occasion was taken to present to Mrs. Noble a beautiful silver salver on behalf of the S S. sewing class.

Parkstone.—On Feb. 16 Mr. W. T. Bushrod, of Southampton, gave the first of a series of Sunday evening services in "Emerson" Hall, Constitution-hill, the subject of discourse being "The Army of Martyrs." Mr. Bushrod, who is an earnest religious and temperance worker, and a very effective speaker, was listened to with close attention and interest by a congregation of between forty and fifty in number.

Rotherham.—On Tuesday, Feb. 11, a large audience witnessed, and great success attended, the performance in the Church of Our Father Sunday-school of the operetta, *Merryton Market*. The performance, in which some fifty young people took part, was in aid of the Sunday-school Restoration Fund.

Shrewsbury.—On Sunday last the annual meeting of the High-street congregation was held, when the Committee's report and statement of accounts for year ending Dec. 31, 1901, was read by the secretary (Mr. R. Mansell). The report referred at some length to the valuable services rendered by the minister (the Rev. J. C. Street), and congratulated him on attaining his seventieth birthday. They rejoiced to find that, notwithstanding his many years of ministerial life, he was still full of vigour, and the hope of the meeting was, that he would still be spared many years to carry on his good and useful work. On the occasion of Mr. Street's birthday, the evening service was conducted by Mr. Street's two sons—the Rev. C. J. Street, M.A., LL.B., Bolton, and the Rev. S. H. Street, B.A., Great Hucklow, Mr. Street himself preaching the sermon to a large congregation.

South Shields.—A most successful Bazaar and Sale of Work was held at Unity Church on Wednesday, Feb. 12. The proceedings (in the unavoidable absence of Mr. S. A. Smith) were opened by the Rev. F. Wood, of Sunderland. During the afternoon and evening entertainments were given by some children of the Sunday-school, by a gramophone, kindly lent by Mr. Smith, and by a magic lantern.

Stourbridge (Appointment).—Mr. A. Hermann Thomas, B.A., at present a student of Manchester College, Oxford, has accepted the unanimous invitation of the congregation of the Presbyterian Chapel to be their minister. Mr. Thomas will take up the duties of his appointment about July next, and in the meantime the Rev. George St. Clair, F.G.S., has kindly consented to act as supply.

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BIRTHS.

PERRY—On the 18th February, to Mr. and Mrs. Herbert E. Perry, Whitecliff, Tettenhall, Wolverhampton, a daughter.

MARRIAGES.

LAMBELLE—WARD—On the 17th February, at the Unitarian Church, Middlesbrough, by the Rev. W. H. Lambelle, father of the bridegroom, Lieut. Frederic W. Lambelle, R.A.M.C., to Lottie, second daughter of Thomas F. Ward.

DEATHS.

CLARK—On the 10th February, at Cirencester Sarah, widow of the late W. Clark, and mother of the wife of the Rev. W. S. Smith, Antrim, aged 78 years.

OUR CALENDAR.

SUNDAY, February 23.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. H. S. PERRIS, M.A., "The Future Life."

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, Rev. FREDERIC ALLEN, 11 A.M. and 7 P.M., "Fashion's Cruelties." Monday, Feb. 24, 8 P.M., Social Institute Evening Concert, under the direction of Messrs. F. Marshall, W. H. Lindsay, and F. Edwin Allen. Admission free.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., "Paul's Glorying in Weakness," and 7 P.M., "The Law of Self-Denial," Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A., "The Treasures of Darkness," and 7 P.M., Mr. T. ELLIOT (Highgate), "Overcoming the World."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., "Fellow Citizens with the Saints," Rev. H. S. PERRIS, M.A., and 7 P.M., "Charity," Rev. F. H. JONES.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. T. E. M. EDWARDS.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. E. CAPLETON.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. E. B. BETHAM.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church Manor-road 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M and 6.30 P.M., Rev. E. W. LUMMIS, M.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. L. P. JACKS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M., Mr. LAWSON DODD, and 6.30 P.M., Rev. P. H. WICKSTEED, M.A.

YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Feb. 23rd, at 11.15, Dr. WASHINGTON SULLIVAN, "Karma and Heredity: 'Be sure your sin will find you out.'"

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Feb. 23rd, at 11.15 A.M., JOHN M. ROBERTSON, "Stevenson and his Opinions."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

FOR OCCASIONAL SUPPLY, or INTERIM PASTORAL DUTIES. — Rev. GEO. ST. CLAIR, Sefton, Ryde Vale-road, Balham, London.

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THE LONDON DOMESTIC MISSION SOCIETY'S APPEAL.

SECOND LIST.

The Committee and Treasurer of the above-named Society beg to acknowledge, with many thanks, the following increases of Subscriptions, New Subscriptions, and Donations. At the same time they would remind the public that the total increase of yearly income, hitherto subscribed in response to their appeal, is about half of what is required to place the Society on a proper and permanent financial basis. Promises of further Subscriptions and Donations may be sent to the Treasurer, PHILIP ROSCOE, Esq., 28, Denning road, Hampstead, N.W.

INCREASES OF EXISTING SUBSCRIPTIONS.

N.B.—The figures set opposite to each Subscriber's name show the amount by which the Subscription has been increased.

	£	s.	d.
Amount previously advertised	131	0	6
Brooksbank, Mrs.	0	9	6
Hytch, F. J., Esq.	0	9	0
Jevons, Miss M. C.	1	1	0
Lister, Miss E. L.	1	1	0
Nettlefold, F. J., Esq.	0	11	0

NEW SUBSCRIPTIONS.

Amount previously advertised	54	4	0
Bartram, Mrs.	1	1	0
Bruce, Mrs. W. W.	1	1	0
Clarke, Mr. and Mrs. Leslie Chatfeild...	1	1	0
Field, Mrs. Ellen	1	0	0
Finch, E. I, Esq.	0	10	0
Fordham, Mrs. Henry	2	2	0
Hollins, Miss Dorothea	5	0	0
Jevons, Miss Winefrid	1	1	0
Jones, Ronald E., Esq.	2	2	0
Lawrence, Sir E. Durning	2	2	0
Lawrence, F. W., Esq.	1	1	0
Lemmon, Miss Kate	0	5	0
Odgers, Miss A. M.	1	1	0
Odgers, F. W., Esq.	1	1	0
Odgers, Walter B., Esq....	1	1	0
Orwin, F. J., Esq.	3	3	0
Pearsall, Mrs. E. B.	2	0	0
Punnell, Miss M....	1	1	0
Rowland, Miss M.	1	1	0
Saint, Miss Ruby	0	10	0
Stone, Miss Ellen G.	0	10	0
Tate, Henry, Esq.	5	5	0
Vallon, Mrs. G. du	1	0	0
Withall, Miss Helen	1	1	0
Wood, Miss Harriet	1	1	0
Total increase of annual income	£226	17	0

DONATIONS.

Amount previously advertised	99	12	0
Anonymous	0	5	0
Brown, G. R. (not previously advertised)	9	10	0
Cook, Mrs. J.	2	2	0
Lister, Miss E. L.	10	10	0
P., Mr. and Mrs....	2	2	0
Shannon, E. W., Esq.	1	1	0
Smith, E. Wilkes	0	2	6
Voysey, Rev. Charles	0	10	0
Warren, E. S. G., Esq.	0	10	6
Wood, Miss H.	1	1	0
	£127	6	0

LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL MEETING will be held at ESSEX HALL on SATURDAY, March 1st. Chairman, HOWARD YOUNG, Esq., LL.B.

Tea at 6 P.M. Meeting at 6.45 P.M.

At 8 P.M., after the usual business has been disposed of, three short Papers on the subject of "Methods of Class Teaching" will be read, and Discussion invited.

Friends will be cordially invited.

A. BARNES, Hon. Sec.

MANSFORD-STREET CHURCH and MISSION.

The ANNUAL MEETING of Subscribers and Friends will be held at MANSFORD-STREET, BETHNAL GREEN, on THURSDAY, March 6th, when the Rev. JOSEPH WOOD, of Birmingham, will take the chair at 8 o'clock.

Tea and Coffee 7 to 8.

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THURSDAY, „ 6th,
SATURDAY, „ 8th,
MONDAY, „ 10th.

All Gifts, either in the form of Goods or Money, will be gratefully received and acknowledged by the Treasurer,

The Rev. LAWRENCE SCOTT,
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or by the Secretary,

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FIRST SERVICE, 23rd FEBRUARY, and every Sunday at 6.30 P.M.

INAUGURAL PUBLIC MEETING, Thursday, 27th February, at 8 P.M.

The ANNUAL MEETING of this Association will be held on WEDNESDAY, 5th March, 1902, at ULLET-ROAD CHURCH HALL, at 8 P.M. Reports from Crewe, Bootle, Liscard; and the Missionary's Report of work at Garston, St. Helens, Widnes, and Runcorn, will be presented.

SIMULTANEOUS COLLECTIONS in support of the work of this Association will be held on SUNDAY, 9th MARCH, at the following places of worship:—

Liverpool	...	Ullet-road Church.
„	...	Hope-street Church.
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Southport	...	Portland-street Church.
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Chester	...	Matthew Henry Chapel.

Collections at Warrington and Gateacre will be held later in the year.

L. DE B. KLEIN, President.
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Ministers' Superannuation Fund.

The FIRST MEETING of the Donors and Subscribers to the Ministers' Superannuation Fund will be held at ESSEX HALL, LONDON, on WEDNESDAY, February 26th, 1902, at 3 P.M.

The business before the meeting will be:—To consider and, if approved, to adopt, the Constitution and By-Laws prepared by the Committee.

To elect the first Managers. To elect a Chairman, Treasurer, Honorary Secretary, Trustees, and Auditors.

J. ESTLIN CARPENTER,
Chairman of Committee.
H. CHATFEILD CLARKE,
Acting Treasurer.
J. COGAN CONWAY, Secretary.

STEINWAY HALL.

MR. J. H. LEIGH'S
DRAMATIC READINGS

NINTH ANNUAL SERIES, THURSDAY EVENINGS.

Feb. 27	...	*Macbeth.*
March 6	...	*King John.*
March 20	...	*Much Ado about Nothing.*

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SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING of Contributors, held in DR. WILLIAMS'S LIBRARY, LONDON, on Wednesday, 12th February, 1902, WILLIAM LONG, Esq., President, in the Chair.

The Annual Report and Balance Sheet were presented, and the following Resolutions passed:—

That the Report and Accounts, as now read, be adopted and printed for circulation among the Contributors and Friends of the Fund.

That the retiring Managers, Messrs. David Ainsworth and Edgar Chatfeild Clarke, whose term of office has expired, having been nominated, and the requisite number of voting papers having been produced, be and are hereby re-elected as Managers of the Fund.

That the sincere thanks of the Contributors be tendered to William Long, Esq., for his services as President during the past year.

That Mr. Harry Rawson be elected President for the year 1902.

That the cordial thanks of the Contributors be given to Mr. Edgar Chatfeild Clarke for his services as Honorary Treasurer during the past year, and that he be re-appointed Treasurer for the coming year.

That Mr. Harry Rawson and Mr. A. W. Worthington be sincerely thanked for their services as Honorary Secretaries for the past year.

That Mr. A. W. Worthington and Mr. Frank Preston be elected Honorary Secretary for the year 1902.

That the services of Mr. Edwin W. Marshall, as Honorary Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1902.

That the Contributors heartily thank the Trustees of Dr. Williams's Library, who have generously granted the use of rooms for the Meetings of the Fund during the past year.

That the thanks of the Meeting be given to the President for his services in the Chair.

Board and Residence.

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NEXT ENTRANCE EXAMINATION, April 3.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

AKUREYRI RELIEF FUND.—In addition to the amount of £117 1s., acknowledged last week, the following additional contributions have been received :—W. R. Stevenson, £1 1s.; M. S., £1 1s.; Mrs. and Miss Spencer, £1; I. A. C. (Edinburgh), £1; S. T. W. £1; A Friend, per Rev. John Moore, 10s.; H. Blessley, 5s.; and E. D. G., 5s. This makes a total of £123 3s., which will be at once forwarded to Mr. Jochumsson at Akureyri. The Fund is now closed.

MR. AUBERON HERBERT published in Thursday's *Daily News* a form of petition of which he will send copies, as far as he can, to those wishing to address to Lord Salisbury a plea for the life of Commandant Kritzinger, a Burgher of the Orange Free State, who was captured, while making a fearless attempt to rescue a wounded comrade. Kritzinger was to be tried by court-martial, and news comes through so slowly, that possibly he has already, like Scheepers, been condemned and shot. But in the hope that it may not be too late, a strong plea is being made that even should he have been condemned by the court-martial, such a "judicial murder," as it is characterised, of a brave foe, should be stayed, for the honour of England, and in the interest of future peace in South Africa. One of the weightiest expressions of this view is the following letter of Mr. George Meredith's :—

SIR,—One who is neither for the Boer nor against him, and who thinks that the case of each party in the South African conflict has not yet been fully stated, claims a short space in your columns to join his voice with those now crying for the discarded "quality of mercy." It is England's good name that interests me. I remember the days before the now well-beloved Emperor Franz Josef was taught by sharp experience the virtue residing in benevolent acts, when Austria was denounced by our country from end to end for the ruthless hangings and shootings of rebels. Italians and Hungarians, free of their yoke, remember our sympathy of that clouded time. They are amazed to see this England guilty of the fruitless butcheries which dealt their recoil blow upon Imperial Austria. Such insensate inhumanity must be stopped, or Englishmen will have to learn that apathy in the season of evil deeds is not only a crime, but perceptibly written by history as the cause of national disaster.—Yours, &c. GEORGE MEREDITH.

Box Hill, Dorking, Feb. 24.

THE Rev. Charles Gore, D.D., late Canon of Westminster, was consecrated Bishop of Worcester last Sunday, in Lambeth Palace Chapel, and on the following Wednesday was enthroned in Worcester Cathedral. At the consecration an impressive sermon was preached by Dr. Moberly, Canon of Christ Church, Oxford, in the course of which he insisted that for bishops they must have their best and wisest, their most spiritual, their true leaders and teachers.

"It is the true fatherly chief pastorate of souls, it is Episcopal wisdom in council, the best—because the most spiritual—guidance of the body of the Church, which the Church always needs, and cannot dispense with in her Bishops. She needs that which she cannot have, unless the wisest, the greatest, the most influential, the holiest of her sons are within, not without, the council and the responsibility of the Bishops. She needs them, and she needs them *there*."

Speaking towards the close of his sermon of the consecration, for which they were preparing, Dr. Moberly said :—

A scene of consecration? Yes; and we too, all of us, are to take our part in it. The effort of our spirits—responding in earnest, fervent desire to the Spirit of God within us—is to form part of the spiritual atmosphere—part of the Divine quiet and the Divine strength—which are to be, from this day forth and for ever, elements in the consecration of him whose consecration specially it is. Think, if you will, what the preparation must be, what the reflecting and ordering of heart, of one who comes to receive consecration as Bishop. Think—not that we may intrude—but that we may realise what it is with which we have to correspond, what it is to which we have to contribute our spiritual part. Think also of what we can conceive a Bishop, with his consecration upon him, as representing, wherever he goes, in his diocese. Think of the atmosphere of prayer, the realisation of peace, the gentleness of sympathy, the patience of love; think of him as a fountain to all the diocese, and to its thirsty places, of spiritual hope, and spiritual life; so that, wherever he goes, something is felt, in him, of the manifestation of the character of God. By his thoughts and his ways; by his aims and his method of working towards his aims; by his patience and fortitude; by his radiant cheeriness and kindliness, his inherent gladness of heart; by his wisdom and tact, his self-denial and self-devotion, men and women are to see glimpses—such glimpses as the heart can discern and thrill to—of the Spirit which is his life; and are to recognise and own that he has been with, that he has come from—nay, that he carries with him, in what they feel that he *is*—the very spirit of Jesus. For a consecration is upon him, a consecration abiding and effectual.

After his enthronement at Worcester the Bishop addressed both the clergy and laity. To the latter, he said, as reported in the *Guardian*, that the Church had great traditions of maintaining the message of God. That work was the vocation of them all, and not of the clergy only. They were all consecrated to it. It did not do to leave it to the clergy to run the business of religion. They were all responsible. They were all entrusted with the care of His Church. To all God gave His charge. If God was to fulfil among them in any adequate measure the greatness of His love and largeness of His purposes, it could not be through the energy and wisdom of one or a few officers of the body. It must be because the whole body co-operated, each contributing that which his position enabled him to do to the common work. If that spirit inspired them truly the energy and capacity of every one was multiplied tenfold by the sense of community in effort. The denial and restraint which they imposed for the sake of unity upon their own proclivities was rewarded ten times over by the greater largeness and richness of the result. Let them pray for the unity of the body; let them lay more and more aside the meannesses, pettinesses, smallnesses, and suspicions which belonged to cliques and views and parties, and labour with largeness of spirit for the common end.

ON Thursday week Mr. Stopford Brooke concluded the second series of his University College lectures on Poetry for the present session. In the last two lectures Mr. Brooke, having dealt with William Morris, reverted to the later poems of Robert Browning. One lecture was devoted to "The Ring and the Book," which occupies a central place in Browning's works. It was in June, 1862, just a year after his wife's death, when he himself was in his fiftieth year, that Browning picked up this old book in Florence, which gave him the subject for his masterpiece, in which he tells the same tragic story twelve times over, but without any monotony or repetition save of the facts. The poem was originally published in four

volumes, beginning November, 1868, at intervals of a month, each volume containing three books, and to allow the poem to have its due effect Mr. Brooke advised that it should be read at such intervals as Browning had chosen in giving it to the world, taking four months, and reading each book at an interval of ten days. "The Ring and the Book" was described as a mixed book, the central arena of the struggle in Browning between prose and poetry. There are sections of the poem, notably the central books in which the story is told by Caponsacchi and Pompilia, where Browning's poetry is at its height; in others he is writing entirely from the intellect, and wit has quite extruded imagination. Where the lawyers take up the story poetry trembles on the verge of extinction. The one imaginative power which never failed in Browning was that of creating men and women into distinct individualities, a power in which Carlyle was nearly as remarkable as he, and which is not specially the mark of a poet.

In his concluding lecture Mr. Brooke dealt with the later poems of Browning, which followed "The Ring and the Book." In "Prince Hohenstiel-Schwangau," "Fifine at the Fair," "The Inn Album," and "Red Cotton Nightcap Country," he said, there is pleasure to be found only for the curious intellect, for these books are the work of wit sitting at the desk of poetry. He writes in verse, but poetry has left the room and taken high imagination away with her. Yet in "Fifine" there are gleams of poetry breaking through again. Those poems are intellectual, not imaginative. They must not be classed even with the work of Pope or Dryden; they are in a class apart, formless and discursive, not clear and concise like Pope and Dryden. The natural man is in them. Browning is in them wholly, indulging in himself. He amuses himself with himself, and makes the poems eminently human, but does not make them poetical. When he had finished those books, which dealt with side issues in human nature and left the questions where they were before, the poet in him began to revive. But though henceforth intellectual and imaginative elements were both present in his work, they were not perfectly blended as formerly in his finest poems, and he remained a divided man. In "La Saisiaz," Browning had recovered his noble way of treating a subject. He is no longer outside but in his subject, and it is steeped throughout with vital feeling. In "Asolando," his last book, there were poems written after Browning was eighty, showing that wonderful power in which his brother Tennyson had shared. The heroic temper of a good soldier for God and man, with faith in the divine conclusion of our life, never failed in Browning. The epilogue to "Asolando" delares it, and with those verses Mr. Brooke brought his lecture to a close.

Why make we moan
For loss that doth enrich us yet
With upward yearnings of regret?
As thrills of long-hushed tone
Live in the viol, so our souls grow fine
With keen vibrations from the touch divine
Of noble natures gone.

—*J. R. Lowell.*

NON-SUBSCRIPTION AND UNITARIANISM.

Sir,—May I suggest, with reference to Mr. Fripp's letter in your issue of the 22nd inst., that the moral of Benjamin Franklin's parable of the fog appears to be *not* that every man must confess himself in a fog with the rest, but that every man should acknowledge that he and all others have "light enough to walk by"—if they will only make use of it.

Mr. Fripp would suggest—if it did not appear "heretical and eccentric"—that "those among us who are doing their best to fasten their Unitarianism upon our Free Churches" (terms on which I trust you will allow me a word of comment presently) "might take an idea or two from the Dunkers," and, according to Franklin's analogy, confess themselves in a fog with the rest.

Now, Sir, I know nothing of the Dunkers, except that, after some inquiry, their confession of obscurity seems to have been prophetic, and to such an extent that it would seem ill-advised for any earnest religious body to take an idea from them in their unprofitable recognition of universal fog.

On the contrary, rather let all, except those in the grossest "London particular" of Agnosticism—and even they have a certain wistful light in the region of West Kensington—take the other moral of Franklin's parable, and acknowledge that immediately around them, blurred as the distant view may be, there *is* light blessed and certain, and sufficient to guide them in the inevitable next step onward.

And is it not the recognition of this fact that Unitarianism claims and stands for? Is not its cardinal principle that every man *has* "light enough" for the conduct of life—yes, and more, for the interpretation of those "august anticipations, symbols, types," not only "of a dim splendour ever on before," but of the innate and precious mystery of Eternal Being that attends us at every step?

This, I take it—though I speak under correction as an inquirer in a new school of faith—is the positive and best significance of Unitarianism. The Unitarian, I imagine, feeling that ruling convictions are dependent, at least for expression, on the facts of knowledge, and must therefore undergo change, submits, not grudgingly but trustfully and gladly, to the modification which progress is constantly making in his convictions and their expression. He further recognises that conviction is an intensely individual matter, and does not expect that, except in its broadest and most self-evident aspect, conviction can find collective expression. Both these facts prevent his subscribing a creed. Both are inferences drawn from the very nature of Man, and he is therefore justified in maintaining an uncompromising attitude towards the votaries of "creed," especially as he finds that history proves by a kind of *reductio ad absurdum* the demonstration made directly from nature.

In this way he is differentiated from the Churches—Roman, Anglican, and Evangelical—recognised in this country. But there is a vast number of people also differentiated from those Churches—agnostics, ethicists, and a still larger number whose connection with the recognised Churches is scarcely even nominal, and who are indifferent to any outside influences; and from these again he (the Unitarian) is differentiated by a desire for spiritual communion and fellowship for collective worship, and by affinity of conviction and aim. His very objection to subscription prevents him formulating this conviction and aim, but that does not interfere with his knowing, and, as need arises, expressing very clearly what Unitarianism stands for, and checking any tendency he may detect within it to that limp comprehensiveness the ultimate goal of which is: *Does it matter?*

In an age of transition such as this, must not this phase of religious aspiration and effort commend itself, both on the side of its non-subscription and on the side of its uncompromising attitude, to every soul at once seeking emancipation from creed, and earnest for all the best that creed typified?

The prospects of Unitarianism are great, and as a positive, progressive, and—let it be added—*hard-working* faith it pierces with direct Divine beam the chilly dimness of transition. In this sense its significance is probably far greater than anything in the visions of Lindsey, Priestley, and Belsham. In a day when few persons take the Trinity seriously, its doctrinal emphasis is towards far vaster conclusions than bare anti-Trinitarianism, but does it not—I mean the word itself—more fully and accurately express its present significance than it did its meaning in the days of Priestley? Surely there is no better word for expressing faith in the fundamental unity of God and Man, and in the uniformity of God's laws, and in the universality of His revelation, and in the brotherhood of the race, and in that ultimate participation in the Divine Love which is the inspiration of our lives! Let alone the fact that names are begotten rather than chosen, that they survive long after their original significance is popularly forgotten, and that nothing is more difficult than to change a name once familiar to the public ear, could the utmost ingenuity of philology devise a term that better befits the Unitarians than the term Unitarian? I am led to ask this because something in Mr. Fripp's letter seems to indicate that he girds at this term "Unitarian." Why? Is it misunderstanded of the people? All the better opportunity of explaining its real significance. Does it carry with it a certain obloquy? I cannot think that to Mr. Fripp or any other earnest man this would weigh for a moment. What would he substitute? The term "Free Church" is already annexed, and though those who have annexed it use it almost as anomalously as churchpeople when they speak of the "National" Church, it sticks conveniently to the Evangelical Churches, and is proportionately misleading as applied to Unitarians. I open my "Aids to Reflection," and there find Coleridge suggesting that the "simple and inoffensive" designation for Unitarianism would be Psilanthropism! Surely we are to be congratulated that this shared the fate of so many productions of that unwieldy mind from Pantisocracy onwards. No, Sir; let us, after all, take an idea from the Dunkers in their pathetic obscurity and keep the old name, and see that we have the real thing behind it.

Thomas J. Hardy,

LITERATURE.

THE STORY OF WALES.*

"Welsh land is abhorrent to me, and South Welsh land most of all. As to Welsh history I used to dabble in Celtic things long ago, but now one sees what far more interesting things there are, especially in Italy. I don't feel disposed to bother myself about those lying and unbreeched barbarians."

So wrote J. R. Green, the famous historian, in a letter to his friend Professor Freeman. Elsewhere he expresses his dislike of the Welsh in language which he would hardly have used but for his uncongenial surroundings as an undergraduate at Jesus College, Oxford, then, even more than now, almost exclusively resorted to by students from the Principality. But Welsh history was little known to English scholars in Green's early days; and the heroes of its long warfare for independence were but mere names, or as legendary as the Glendower of Shakespeare's *Henry IV*. The ordinary "Sassenach" duly admires the delightful scenery as he hurriedly passes through it, but knows little of the real life of its people. The upper classes have become Anglicised, the industrial districts are invaded by hosts of strangers who have no interest in the national history and poetic traditions; and until recent years Welshmen themselves had to go beyond the boundaries of their own land for their higher education.

If that picturesque country is not as much as Scotland and Ireland a land of poetry and romance, it is *quia caret vate sacro*—at least in language generally understood by English-speaking people. Mr. Bradley's "Life of Glyndwr," recently reviewed in these columns, showed that there were ample materials in the adventurous and mysterious career of that national hero for a romance rivalling the best of the Waverley series. And tourists of all nationalities have long ago discovered that the majestic mountains of North Wales, and the softer scenery of South Wales, have attractions that may be equalled but can hardly be surpassed in any other part of the United Kingdom.

The author of the "Story of Wales," Mr. Owen Edwards, of Lincoln College, Oxford, whose name sufficiently indicates his nationality, in proposing what he styles a first attempt at writing a continuous history of Wales, expresses his fear that a mass of details tends to obscure the outlines of the story of a very simple and definite development. Through a considerable portion of the earlier period he has had to depend upon legendary rather than historical material. And here he acknowledges the invaluable guidance he has had in the transcripts and catalogues of our friend Mr. Gwenogfryn Evans, D.Lit., a former student of Carmarthen College, the oldest institution of the kind in Wales. Out of a somewhat tangled skein he has managed to weave a clear, concise, and, in most of the periods, very interesting history. In the first half we have the rise and fall of the princely caste, of which the Llywelyns and Glyndwr were the heroes; and in the second half the rise of the self-educated and self-governed peasantry, which has, perhaps, higher claims to be called the finest in Europe than the "pisantry" to which that phrase is usually applied. The courtly tales of the Mabinogion and the exquisite artistic odes of Davydd ap Gwilym—the Welsh Chaucer—and his contemporaries were the literature of the Princes, the former now accessible to English scholars, the latter still enwrapped in the obscurity of a tongue known to but few outside the charmed circle.

Of Davydd ap Gwilym, it may be remarked in passing, a striking account is given in the *Quarterly Review* for October last, concluding with the expression of regret that no adequate edition of his poems has yet been produced.

The mountains of Wales explain its isolation, and its love of independence. Of their influence the author well remarks:—

> The mountains of Wales make political union difficult, they gave the inhabitants the same characteristics, and gave them community of ideas and of aims centuries before combined action became possible. The wild and rugged outlines of the mountains are mirrored as intense but broken purposes in the Welshman's character, always forming great ideals, but lacking in the steady perseverance of the people of the plain. The silent and energetic solitude of the mountains has sunk into the Welshman's character as the fatalism which is the basis of his life and thought. . . . His imagination makes him exceedingly impressionable—he has always loved poetry and theology; but this very imagination, while enabling him to see great ideals, makes him incapable of realising them: he is too impatient to be capable of organisation. . . . But we can trace a continuity of character from the warlike and rebellious Welshmen of the dawn of our history—the brood of the eagle and the wolf—to the peaceful Welshman of the present day, the best of subjects and the ideal colonist.

A land of mountains is almost everywhere the early home of patriotism and legend, so that the ancient history of Wales is perhaps even more legendary and poetic than that of its greater neighbour. Space fails us to follow the course of the narrative through a long succession of periods, but admiration is due to the author for the evident mastery of his materials, and the skill and lucidity with which he takes the reader through the tangled history of wars and rebellions; the raids of jealous neighbours on each other, and plots and internal dissensions without number. The period of the great Llewelyn is full of interest, as also that of the less heroic but more accomplished and sagacious Glyndwr. It is clear from the whole narrative that the Welsh lost the independence they so gallantly maintained on account of their own internal jealousies and dissensions, wars between kindred and rival princes, which made national unity and prosperity almost impossible until the rule of the stronger was finally established.

It is curious to note that the Welsh, who are now for the most part "the Protestants of the Protestant religion, and the Dissidents of Dissent," were strongly opposed to the Reformation, which was foreign to all their ancient traditions and imaginative sensibilities. It was forced upon them by Thomas Cromwell, who was represented in Wales by men who had all their master's energy, but "whose unscrupulous methods and grasping avarice could not open the eyes of an unwilling people to the moral grandeur of a great religious reformation." But when a religious revival came as a reaction from the deadness of the early part of the eighteenth century it awakened all the latent enthusiasm of the emotional Welsh character. Howel Harris preached to the conscience with a trumpet voice. He travelled from one end of Wales to the other, and his powerful eloquence and mystic visions "aroused a semi-superstitious people into a frenzied attempt at solving in a religious form the deepest problem in human life."

There are many points of this valuable work on which it would be interesting to dwell, but we can only add that the book is enriched by several illustrations of the picturesque castles, abbeys, and churches of Wales, with glimpses of majestic Snowdon and Cader Idris, and seven maps, rather too small for average eyes, to aid the reader in following the development of the history.

Will the "gentle reader"—to adopt the old-fashioned phrase which, of course, is peculiarly applicable to readers of THE INQUIRER—pardon in conclusion a personal reference? The present writer feels that he is under special obligation to Wales. During an almost uninterrupted succession of visits for more than forty years as secretary of the governing body of the Presbyterian College, Carmarthen, he became warmly attached to the Welsh character, with its deep religious fervour, combined with great vigour of intellectual life and an ardent poetic imagination. In an address presented to him at the close of his career by representatives of the four prominent Nonconformist denominations he values most of all the words "he loveth our nation," and is glad to take this opportunity of acknowledging the ever-increasing delight of visiting scenes full of both legendary and historical lore, and forming friendships with leading representatives of the sturdy Nonconformist stock, which have in no degree been affected by some differences of theological opinion. If Wales is still the land of poetry and romance, it is no less in these latter days the land of material progress and increasing prosperity, and, what is still better, the land of deep-rooted attachment to religious and political freedom.

T. L. M.

* "Wales." By Owen M. Edwards. "Story of the Nations" Series. Fisher Unwin. 1901. Price 5s.

LUKE DELMEGE.*

THE Roman Catholic priest, Father Sheehan, is author of novels which belong, actually as well as nominally, to true literature. In the region of fiction he had already done good service before the production of "Luke Delmege,"—a story which now, a few weeks after publication, is entering its second edition. Father Sheehan's "Triumph of Failure" deserved the character of a successful book, if not of an eminently artistic novel. And in "My New Curate," the author entertained us with his humour, touched us with his pathos, and, from cover to cover, delighted us, with many indications of a richly furnished, thoughtful, and poetic mind. Above all, he taught us to know and love the central figure of the story, Father Dan, a large-hearted, generous, by no means faultless priest, certain "leaves" from

* "Luke Delmage." By Father Sheehan. Longmans, Green and Co. Price 6s.

whose "diary" introduced us to the "New Curate" and his typically Irish flock.

In "Luke Delmege" we have a more ambitious story. The criticism which Father Sheehan's book arouses has, in some quarters, taken the form of hearty praise, in others of considerable censure; nowhere could the story be passed over in slighting silence. The *Spectator* regards the work as highly interesting, entertaining, and stimulating on every page. The *Tablet*, on the contrary, loftily disposes of it as an unsuccessful venture, consisting of vulgar and conventional scenes, linked together by no thread of essential connection. "Luke Delmege" is not dramatic—and perhaps it may be remarked, in passing, that its author is by no means so skilful in the weaving of a plot as in the sketching of character—but it deals powerfully and very systematically with phases in the life and character of a Roman Catholic priest.

Luke Delmege gained high honours at Maynooth; he emerged from college, buoyant, enthusiastic, a trifle too self-confident, ardently religious—a red-hot Irish patriot. It was with no small regret that he left the Fatherland behind him, when an Episcopal behest despatched him to a mission in London. In Babylon of the Nineteenth Century, modern philosophical thought, with which he came in contact, naturally affected his young, impressionable mind, which, however, remained true to its old allegiance, and unhesitatingly accepted the dogmas of an authoritative teaching Church. A brilliant speaker and preacher, endued with genuine Irish wit, Delmege devoted his best powers to the refutation of anti-Catholic arguments. He strenuously met Philosophy with Philosophy. The central policy of his campaign was to force an entrance into the arsenal of his enemies, and to use their own weapons against themselves. And the consequence of Delmege's chosen mode of warfare was that his own people failed to understand him; he did not escape suspicions of heresy. Misunderstandings sobered and saddened the enthusiastic young priest, and his greatest triumphs seemed, even to himself, to evolve no permanent results. "Converts," won by his eloquence, fell away, lapsing into schism, or, worse still, into sheer Agnosticism. Delmege lost touch with his own associates; he shrank into himself, a clever, and even a brilliant, but, at the same time, a reserved, disappointed, and somewhat unsociable, man. England and English freedom of thought had for awhile charmed and stimulated him, but in the end he willingly returned to Ireland, to end his life, in solitary fashion, among simple-minded peasants, to whom doubts and questionings concerning the infallibility of their Church were absolutely unknown. Spite of his peaceful surroundings, where intellectual progress was at a discount, his mind remained restless. "Poor Luke," exclaims his biographer, "he could never leave these turbulent questions alone. Why, and why, and why? As if there was any key to the mighty riddle, except that which is hidden away somewhere in the folds of God's garments, and which He never shows, until after He has unlocked the secrets of the grave."

Luke Delmege's life-story is well told, without exaggeration, with true insight, and without a trace of cant. The interest of the book is a genuinely human interest, and throughout the story it is well sustained. Most of the minor characters are ably sketched, but the "non-Catholic" reader, whatever his attempt to dismiss unworthy bias and prejudice, will hardly be deeply interested in the heroine of the book, an Irish girl—niece of the Canon, who presides over the village, which is Luke's native place—who, in her absorbing anxiety for the salvation of the soul of her ne'er-do-weel brother, believes herself divinely commanded to enter—as a vicarious act of reparation—a religious order, not of nuns, pure and simple, but of fallen "penitents." Her religion, pure, deep and sincere though it is, has not led her to a recognition of the sublime truth that the heart of the All Father goes out, in His infinite tenderness to His erring children, and that He asks no sacrifice to win them over to the side of those who, by reason of their sins and grievous failures, stand most sorely in need of His all-achieving, all-subduing Love.

The *Tablet's* broad hint that Father Sheehan is somewhat lacking in the dramatic force which is required for the production of an ingenious plot is not, as has already been indicated, quite devoid of foundation in fact. But the author's defect, if defect it be, is shared by one of the greatest masters of fiction, Charles Dickens. And it would be strange, and even difficult, to read his record of Luke Delmege's experiences without grateful realisation of his broad sense of humanity, his insight into character, and his artistic and poetic skill in word-painting and word-portraiture.

With our author's dogmatic religion we are often out of accord, but that circumstance does not, of course, detract from the merit of a novel, which is adapted mainly for Roman Catholics. "The loneliness of God in His London tabernacles," writes Father Sheehan (and the words apply, as we know, to the sacramental presence in the Host) "invariably led Luke to the cognate reflection of the loneliness of God, and His hiddenness in His universe." "Lord, Lord, how lonely and silent, how hidden and neglected Thou art. Of all the millions in this hideous city, how many, how few are aware of Thy awful presence." Another book than Father Sheehan's—an ancient book—a storehouse of Immortal Literature—contains the words: "The Most High *dwelleth not* in temples made with hands." And Thought, which is none the less reverent because it is "modern" and free, has more and more tended to the conviction of the Immanence of God in all His universe. And it must surely be a sublime reflection that just as *words* are expressions of human thought, so humanity is an expression of the thought of the vast creative force, manifested in phenomena. Of one supreme expression of the Thought of the Infinite, we read "The *Word*" (the Utterance) "was made flesh." To those who hold this glorious creed of the immanence of the Divine in all the works of His hand, such a phrase as "the loneliness of God in His London tabernacles" seems almost meaningless, or, at best, inadequate and misleading.

But we do not read "Delmege" to study theology, but rather to enjoy fiction. Reading with this purpose, our satisfaction is secure. Annette Calthorp.

THE LABYRINTH OF THE WORLD.*

This book is now translated into English for the first time. Some of the educational works of Komensky (Comenius) have been translated many times, and have made his name honourably familiar at least among teachers. But here we have a book of another order. Its subject is more general and popular. It is said by the translator to be a great favourite with the Moravian people. He also describes it as the author's masterpiece.

One is, therefore, disappointed to find oneself closing it with the feeling that it has an historical rather than a living interest. In its general idea, the journey through the "Labyrinth of the World" has some resemblance to the "Pilgrim's Progress." But instead of Bunyan's plentiful variety of symbolic illustration, crisp dialogue, and dramatic incident, we have in the story of Komensky little but a panoramic show with a running comment of unrelieved lament and denunciation. When he wrote this book (1623) there was for Komensky no such thing as natural goodness or happiness in the world. He became afterwards a most successful instructor of youth, but in the "Labyrinth" he speaks as though even from children he could receive no joy. "Thus, then, did I understand that to have and not to have offspring is misery" (p. 94). He reviews all the callings and conditions of men, and the prospect is everywhere one of ugliness and gloom.

Only in the "Paradise of the Heart" can he find any solace and hope. It is in the closing chapters that he speaks of this, and very true and eloquent are many of his words. One is often reminded of the "Imitation" and of the "Thoughts of Marcus Aurelius." And nothing could give a better idea of the spirit of the Moravian Brethren—so like to that of the Quakers. But we find that strain of extravagance which is characteristic of the extremist mysticism, and which is only saved from being fatal in its consequences if it is taken in connection with contradictory passages.

He who desired to enter there had to forsake all his goods, his eyes and ears, his mind and heart; for it was said that he who would be wise before God must become simple of mind; he who wished to know God must forget everything else; he who wished to possess God must desert everything else.—(297).

Many such passages stand in dangerous isolation. Now and then a corrective is supplied, as on p. 300.

Although those who enter must put away and renounce their reason, yet the Holy Ghost returns it to them, purified and refined, so that they are, as it were, full of eyes, wherever they go in the world, whatever they see, hear, smell, taste, above them, under them, around them, everywhere they see the footsteps of God, and they know how to turn everything to piety.

But if that is true, why should the question be asked—"Hast thou seen how the leeches contrive divers remedies to defend and prolong life? But for what purpose shouldst thou trouble about the length of thy life?"—(286). And why should it be said—"Companionship is but

* "The Labyrinth of the World and the Paradise of the Heart." By J. A. Komensky. Translated by Count Lützow. Sonnenschein. 6s.

an aid to sin, or to senseless fooling, or waste of time"?—(289). In reading such passages, it is not easy to realise that their author became a powerful advocate of natural methods in the teaching of children.

The "Labyrinth of the World" was an early work. The Thirty Years' War was raging and had driven Komensky from home and country. This may partly account for his pessimistic tone. But the severely pietistic type of his inherited religion also moulded his language about "the world." One cannot help wondering whether he thought as well of his "Labyrinth" as his followers continued to do, when, on the one hand, he had become Bishop of the Unity (1648), and, on the other hand, had adopted the Baconian aim to make knowledge a mirror of the universe.

H. Rawlings.

The centenary of the birth of Victor Hugo was celebrated in France on Wednesday as a national occasion, the President of the Republic taking part in the observances at the Pantheon in Paris. M. Georges Leygues, Minister of Education, delivered an eloquent oration, in which he spoke of Hugo as one who "clothed the French language with an incomparable splendour, and as a citizen who had given one of the loftiest examples of civic virtue that history had known." "A great poet, his life had been a long struggle for liberty and right." "He gave voice to the enthusiasms, the revolts, and the hopes of the fatherland." M. Hanotaux, Director of the French Academy, also added a eulogy, and some eloquent passages from Hugo were afterwards recited.

At the beginning of the year we acknowledged the kindness of a number of friends in subscribing for copies of The Inquirer, which are sent to Free Public Libraries in different parts of the country. The subscriptions so received for the present year do not, however, by any means yet cover the cost of the library copies at present sent out, there being still twenty-one copies unprovided for, and another appeal has recently come in, on behalf of a new Branch Library in Bermondsey, which we should find it very hard to refuse. There are also six copies, which have hitherto been sent to representative Theological Colleges, through the generosity of a friend whose loss we have recently had to mourn. We should be thankful if there were friends willing, of their kindness, to meet these needs.

The annual meeting of subscribers and friends of the Mansford-street Church and Mission is to be held in the church on Thursday evening next, when the Rev. Joseph Wood, of the Old Meeting, Birmingham, has kindly promised to take the chair. This will be the last annual meeting at which the Rev. W. G. Cadman will be present as missionary, prior to his removal to Macclesfield, and the committee trust that there will be a large attendance to mark the general and high appreciation of the untiring efforts of Mr. Cadman and his family on behalf of the Church and Mission. The report to be presented will give an account of work not unworthy of the traditions of the Old Spicer-street Mission and the late Rev. C. L. Corkran.

OBITUARY.

MISS C. A. MARTINEAU.

Miss Caroline A. Martineau was the second daughter of Mr. Richard Martineau, a first cousin of Dr. James Martineau. She was born in London in 1843, and when only ten years old had her only experience of foreign travel—in Switzerland and North Italy. She went to school at Nottingham, where Miss Werz and Miss Buob were carrying on the school founded by Mrs. Turner.

She was about seventeen when her taste for scientific study began to develop itself, especially under the influence of Faraday and Tyndall, whose lectures at the Royal Institution she used to attend; and science remained her chief intellectual interest to the end of her life. But it was also more than this. It was a great part of the poetry and no small part of the devotion, as well as a constant support and solace of her life. For the idea of a conflict between religion and science was very remote from her mind and alien to her experience. It was a grief to her to think that anyone could regard Darwinianism, of which she was an ardent disciple, as antagonistic to religion, and she gave earnest thought to the task of presenting to children and others the religious aspects of the doctrine of evolution in their simplest form. This, for instance, was the object of some papers that she contributed to the "Teachers' Notes," edited by Mr. Millson and others. In these and in her other writings there were none of the vices of apologetics, no straining of a point for argumentative purposes, but the secure and loving exposition of a harmony that was a matter of experience to herself. Her popular books, "Letters on Water and Air," "Chapters on Sound," "Earth, Air, and Water," &c., are well known amongst us. Of the new edition of her "Voices of Nature" we published a review only last December.

But deep and abiding as her love of science was, all special study was ultimately thrown into the background by other interests. When in 1854 her father bought a house in Suffolk, and the family began to spend the summer regularly in the country, Miss Caroline Martineau began to take a deep personal interest in her poorer neighbours. The human side of all the ordinary relationships of life is more easily grasped, and human beings are more easily individualised and realised in the conditions of country than of town life; but the keen interests and deep affections wakened in the country could not sleep in the town, and though she never lost her devoted interest in the welfare of her Suffolk friends, Miss Martineau became known to a wider circle for her untiring devotion to the beneficent work in London associated especially with the names of Miss Octavia Hill and Miss Cons. Her first connection with this work was established in 1872, when she became one of Miss Hill's rent-collectors. Her gentle and even timid nature, her shrinking from everything sordid, her difficulty in realising or believing in things evil, her total lack of the more strikingly aggressive and commanding powers of enterprise which we usually associate with practical success, made her appear singularly unsuited for the task she had undertaken; and, indeed, it was up-hill work, and at first sorely disheartening. Month after month she felt her unfitness and her utter lack of success or of usefulness. But she persevered and triumphed. At last she came to be regarded by her fellow workers as the one to be appealed to in special crises; and her younger friends never knew what had gone to the making of the unbroken serenity and the quiet effectiveness which they admired. She had the persistence of absolute singleness of purpose, the strength of gentleness and complete self-devotion, and presently something of that wonderful shrewdness—unattainable by the man of the world—that waits upon perfect innocence and enables it to walk securely and judge soundly where Mr. Wordly-Wiseman is at fault.

In 1881 Miss Martineau formed a friendship with Miss Cons, fruitful in work for the public good and a deep and unfailing source of strength to the two friends themselves. Henceforth the "Vic" was the centre of Miss Martineau's public work, though nothing seems to have been dropped for it. At the "Vic," or, as we ought to call it, "The Royal Victoria Hall," in the Waterloo-road, Miss Martineau's duties were varied in the extreme. Those to whom she appeared as a silent and prim seventeenth-century Puritan or Quakeress who had strayed into a wrong century would have opened their eyes if they had seen her behind the scenes of the Victoria Music Hall stage, quietly sitting in judgment on the variety entertainment of a popular clown, or legislating firmly, but not too severely, on the costume of a *danseuse*; but it will be readily believed that though she performed such functions with a perfect good grace and humanity, her chosen field was on the educational side of the enterprise. She instituted weekly science lectures; and, with the help of Dr. W. L. Carpenter, supplemented them by science classes held at first in the back rooms of the hall; and this led ultimately to the foundation of the Morley Memorial College, of which Miss Martineau became principal. After her mother's death in 1887, Miss Caroline Martineau and her elder sister devoted themselves entirely to works of public and private beneficence, and their two houses in London and in Suffolk were known and blessed for their unostentatious and seemingly unlimited hospitalities by friends of every rank and every character.

Miss Caroline Martineau's last illness, though tedious and distressing, was not acutely painful. She made no secret of her deep relief and thankfulness for this comparative immunity from pain; for she gave herself no credit for a heroic temperament, though all her friends knew that she had that strength which is made perfect in weakness.

Two stories we should like to tell in conclusion. As has been hinted, Miss Martineau's strength had latterly been given so completely to her public work that she had little energy left for study of any kind. She never lost touch with scientific thought, but the philanthropic work which had enabled her so marvellously to transcend the apparent limitations of her character in so many directions threatened to impose limitations in others; and the thought of the sacrifices she was making sometimes exercised the minds of her friends. One of them, who was of an

Aristotelian turn of mind and thought that "virtue lies in the mean," was trying once to expound to her the doctrine that though most people are not self-sacrificing enough, some few are too self-sacrificing. He spoke in general terms, though he may have intended to convince Miss Martineau that she was herself in a "parlous state." If so, he failed; for she answered in a quite detached and quiet way, but with that air of finality which often made her friends abstain from pursuing a topic to which she was not responsive, "No! I don't see how anyone can be too unselfish." It was a characteristic remark; and what follows is a characteristic experience. A young woman living in the waste of London was deeply concerned for the future of a friend. The way to what promised to be a happy and innocent future seemed blocked for want of a helping hand. The way to misery and shame was open, and the one human being who should have barred it was urging the sorely tried girl to take it. Her friend was in an omnibus and casually heard two of her fellow-passengers, perfect strangers to her, talking of a certain Miss Martineau and her goodness. This was a ray of hope. There was a lady in the world who was good, and who helped people in trouble. The young woman sought her out and found her; got from her the sympathy, the advice, and the help that was needed. She saved her friend from her temptation and set her on the right path; and Miss Martineau lived to receive proofs of the good faith and the gratitude of all concerned.

As a fitting conclusion to this memorial notice we are glad to be allowed to add the following concluding passages from the last paper written by Miss Martineau on "Shapes and Sounds: An Account of Compound Pendulum Drawings and Musical Intervals":—

"Beauty and simplicity of sound, corresponding with beauty and simplicity of form, and both caused by simplicity of numerical relation! It is a connection of ideas which takes a strange hold on one. When first I made the acquaintance of the compound pendulum apparatus, I felt a sort of breathless excitement, and I have often watched it till my eyes were moist, I should have been puzzled to explain why. But I am not the only one who has found the production of these curves a strangely *touching* sight. One friend, quietly watching the pen at work, said 'I feel as if there were something religious in this.' Another said 'This instrument alone would go far to make one believe Atheists mistaken.' It is not easy at first sight to tell what it is that excites thought of this sort in very different people. I believe it is no mere coincidence but a half-conscious perception of the fact that *Law and Order*, when they have free play, *result in Beauty*. To most minds few things seem more dry than the relations of numbers to one another. Yet here we see that motions which are accurately governed by these relations produce beauty of form and the still more impalpable beauty of harmonious sound. In these diversities of operations we dimly perceive the same spirit. We have on the one hand simple beauty of form, which appeals to the eye, simple harmony of sound which is perceived by the ear, and the simple relations between numbers which the thinking brain can grasp and understand. On the other hand we have confused curves, discordant sounds, and arithmetical relations too complicated for the mind to follow.

"Does not this hint at another fact, that beauty is not a mere conventional idea invented by man? Of course I do not mean to deny that our ideas of beauty are apt to be led astray by fashion and other causes, so that we often for a time think of something as beautiful which we do not care for permanently. But surely the facts we have been considering seem to show that there is a true and lasting idea of beauty outside of us, besides the ideal within our own minds, which may go astray for a time but comes back in the long run to recognise the truly beautiful. It seems to me that what makes us take a delight in these curves is some dim, unrecognised perception, which is, perhaps, more emotional than intellectual. Here we have Order making for Beauty and Harmony in the physical world. Is not that a step towards perceiving that truth and duty tend to harmony in our own lives? We are very well aware of disorder and want of harmony and ugliness in our own lives and the lives we see around us. Do not these curves say to us, 'Go on struggling for the triumph of Law and Order till they reign over human life as they reign in the physical world. See what beauty and harmony they bring with them!'"

It was on Feb. 20 that release came to Miss Martineau after her long illness. On Sunday morning a Memorial Service was conducted at Clifton-place by the Rev. P. H. Wicksteed, prior to cremation at Woking on the following day, when the Rev. J. Estlin Carpenter officiated. At Little Portland-street Chapel a Memorial Service was conducted on Sunday morning by the Rev. H. S. Perris, when Miss Cons and a number of men and women from the Morley Memorial College were among the congregation.

MR. P. W. CLAYDEN.

The funeral of Mr. P. W. Clayden took place on Monday, the service being held at the Free Christian Church, Kentish Town, where he had been minister from 1869 to 1883 The service, which was partly choral and included a rendering of "Oh, rest in the Lord," was conducted by the Revs. Edgar Daplyn and W. G. Tarrant, the latter of whom gave a brief address, which recalled the cheering, manly voice so often heard in that church, in comfort and inspiration, declaring his firm faith in God and the eternal life, and proceeded to speak of the characteristics of his life and work, so rich in activity, and fruitful in the fields of religion, journalism, literature, politics, and social reform. Yet best of all was the gift of the man himself. "It was the genuine gold of a true heart, a sincere as well as a gifted mind, that our friend cast into this treasury." The interment subsequently took place at Highgate Cemetery.

The service was very largely attended by representatives of public bodies and institutions with which Mr. Clayden had been connected, as well as by relatives and personal friends. Among those present were the Mayor, Aldermen, and several of the Councillors of the Borough of St. Pancras, wearing their robes of office; Sir John R. Robinson, the Rev. Dr. Clifford, Mr. and Mrs. E. T. Cook, Mr. David Edwards, Mr. W. Moy Thomas, Mr. Herbert Paul, and Mr. Alexander Paul. Owing to unavoidable circumstances, Mr. Richard Whiteing and several old colleagues on the *Daily News* were prevented from attending. Mr. Clayden's old congregation of the High Pavement Chapel, Nottingham, was represented by the Rev. James Harwood, also a former minister, and a wreath was sent by old members of the congregation. There were also wreaths from the Mayor and Corporation of St. Pancras, the Institute of Journalists, the Institute Orphan Fund, the new Reform Club, the Executive of the National Liberal Federation, the Committee of the Women's Local Government Society, and old colleagues of the *Daily News*. Dr. Williams' Trustees were represented by the Rev. F. H. Jones, the B. and F. U. A. by the Secretary.

In our memorial notice last week two errors in dates crept in. Mr. Clayden's ministry at Kentish Town began in 1869, as above stated, and not in 1871, as we said last week. The date of his second marriage was not 1887, but 1877.

IN ECCLES PARISH CHURCH.

The Lenten address given last Sunday after evening service, in the course arranged by Canon Cremer on "The Church of England and her daughters: the special contribution of each section of the Christian Church to the common life of the whole," was given by Professor Slater, of Didsbury College, on "The Wesleyan Movement." To the *Manchester Guardian* we are indebted for the following abstract of the address:—

"Professor Slater pointed out that the development of British Christianity which received the name of Methodism began at Oxford 160 years ago within a circle of loyal though rigid Churchmen. Wesley and his friends were at first called some hard names — Sacramentalists, Bible moths, and bigots—but the designation which undergraduate wit found for them —'Methodists'—had attached to their followers up to this day. Under this general term were now gathered a heterogeneous multitude of professing Christians, some with Episcopal, some with Congregational, and some with Presbyterian government. Most of them had adopted the Arminian teaching of Wesley and Fletcher, but a few still maintained the Calvinism of Whitfield. Professor Slater described the events which led the followers of Wesley after his death to place themselves outside the Anglican communion, and also briefly referred to the various bodies who have separated themselves from the Wesleyan Methodists. It would be strange, he continued, if the Established Church had not been affected by the zealous example of the Nonconformist Christians during the past century. In the latter half of the century the Church had advanced considerably—in the multiplication of churches and schools, of ministers and workers, in the increased order and reverence and attractiveness of its public services, in the extension of home and foreign missions, and in the institution of innumerable organisations for the social and religious improvement of the people. Churchmen now preached the Gospel in streets and slums; they had missions and revivals; they employed district visitors and Sunday-

school teachers. But early in the last century many of those, even within the Church, who used such instrumentalities were called Methodists. It was not pretended that the enormous awakening of religious efforts within the Church had been produced by the rivalry of Nonconformists. Still, none could doubt that the Church had benefited by the stimulus, the incitement to effort, furnished by the existence of these independent agencies. Another feature of the present condition of Church life was that a large proportion of Church work was now assigned to the laity; and this was one of the advantages which Methodism and similar bodies had furnished to the general society. It might interest Churchmen to be reminded that the Methodist churches had usually avoided the complications of political affairs or party controversy, and had steadily adhered to their religious work. One happy effect of this had been that the Methodists had always been loyal to the national interest. Wherever they had had influence, loyalty to the Throne and the Constitution had been impressed on the popular mind and heart. A yet more important matter, from the Christian standpoint, was the adherence of Methodists everywhere to the orthodox creed of the Catholic Church. Surely it was interesting to all who valued the historic faith of Christianity that this modern development of religious activity had been used successfully in maintaining theological conformity with the standard creeds of Christendom. Methodism was divided into many sects, each having the utmost freedom in ecclesiastical arrangement, yet all abiding without constraint or authority, by instinct as it were, by the fundamental and vital teaching of the apostolic faith. After dwelling upon the prominence which has been given by Methodism to the idea of personal religion, Professor Slater spoke of the desire of Methodists to support the National Church in its conservation of the treasures of the Reformation. 'We think,' he said, 'that we have a share in these inestimable possessions. It is no secret that there are some who disparage and depreciate this great inheritance of your Church. They are ready to say, "Let the Nonconformists have it. We do not care much about it." Well, we Methodists shall stand by it—we stand or fall by it.' Nonconformists, he added, did not desire that they should have a monopoly of Protestantism in the twentieth century. They hoped that the Church would use her wealth and learning, her educational power and social influence, in defence of religious freedom. The open Bible, liberty of conscience, emancipation from the tyranny of superstitions which had sapped the faith of Continental nations in the realities of Christianity—these were matters about which they had a strong desire that the National Church should take the first place in the days that were coming."

The address to-morrow (Sunday) evening was to have been given by the Rev. Alexander Gordon, Principal of the Unitarian Home Missionary College, on "The Unitarian Movement," but the Vicar announced last Sunday that Mr. Gordon had asked to be relieved of the duty, and had expressed a desire that he should himself give the address. Finding that this coincided with the wish of his Bishop, Canon Cremer decided to follow this course.

The *Times* stated that this change was owing to strong criticism in various quarters of the inclusion of a Unitarian in the course, which led Mr. Gordon to make his request, "lest the Vicar's action in inviting him should be misconstrued by those whose position he is bound to respect." Our own conviction is that neither Canon Cremer nor Mr. Gordon would be turned by any popular clamour from the course on which they had agreed, but that possibly deference to the Bishop led to the change.

Many friends will have heard with heartfelt sympathy of the death of Mr. Gordon's wife, daughter of the late Swinton Boult, of Liverpool, which took place at Cheadle last Sunday.

THE CHILDREN'S COLUMN.

Habits and Ideals.

SOME poor old horses that had served in a troop of cavalry during a long campaign on the Continent, were, at last, turned into a meadow to rest for the remainder of their lives. They had earned their holiday well. They were tired out with long service, and it is easy to guess how welcome their new surroundings were to them. One day they were grazing contentedly when a sudden storm arose. Thunder pealed and lightning flashed. What do you think happened? The good old horses fell at once into the habits to which they had been trained for battle. They gathered together, and formed into order almost as perfect as if their old masters were on their backs.

Here is another true story of a similar kind. After a terrible battle near ———, when the bodies of officers and men still lay unburied on the field, twilight closed in, and the usual evening call was sounded by the 1st Regiment of Dragoons of the Guard. To the astonishment of the beholders, 602 riderless horses, whose masters lay dead, answered the summons, some of them cruelly maimed, bleeding from the sword and gun wounds they had received; but true to the discipline and habits in which they had been trained.

What a lesson these horses teach us! Are we human beings as faithful to the good habits we have learned? And let us remember this: animals have to be trained; but we, even boys and girls, can do so much in training ourselves in good habits. Do you bear in mind how quickly habits, both good and bad, grow upon us and make our characters worthy or unworthy?

You have no doubt sometimes noticed the cart-ruts in country roads. Each time wheels pass down into those ruts the ruts are deepened, and the passage of the next wheels that come along the road is made easier in those tracks. So with our habits: repetition, whether of good or bad deeds, good or bad thoughts, makes it easier for us to think and act in similar ways.

I have read a story of a traveller who lay down to rest in a strange country inhabited by pigmies. As he lay there sleeping—a strong man—the tiny people came round him silently and spread little threads across him, fastening them to the ground. Tiny people and tiny threads! But the threads were so numerous and had been passed across him so often that even he, with all his strength, could not break them; and there he lay a helpless prisoner. So the little bad habits, often repeated, take possession of us and make us prisoners at last, and in their power. Think how easy it is to "get into the way" of saying cross words, of being idle, and of not being quite true; and, on the contrary, think how, as in the cases of the good horses we have been reading about, habits of faithfulness to duty can be formed in us, which, in time, it becomes far easier to keep than to break. It is by forming good habits and keeping firmly to them that we can make our every-day lives more like what they ought to be. We learn to be faithful in little things, and so ready for greater service when the call comes.

So much about habits. Now for something further. Pilgrims, who went to worship in old times in Jerusalem, used to see from afar, as they travelled towards the Holy City, the temple, which was the goal of their prilgrimage, shining white and golden in the sunshine on the hill, and they fixed their longing eyes upon it till they entered into its gates. So we who are pilgrims through life, whether children or grown-up travellers, need to keep some great aim in view, some ideal to live for, some noble character to grow like. There are many kinds of ideals, perhaps we none of us have quite the same; but if they lead us on and help us to strive towards what is right, they are all of them good. Do you know this simple little rhyme?—

If I were a cobbler I'd make it my pride
The best of all cobblers to be;
If I were a tinker, no tinker beside
Should mend an old kettle like me.

Here is a true story about the wife of one who was afterwards a famous President of the United States. While she was still quite poor she wrote to her absent husband thus:—"This is the way I've been able to climb up higher. It came to me one morning when I was making bread. I said to myself 'Here I am compelled to make our bread this summer. Why not consider it a pleasant occupation, and make it so by trying to see what perfect bread I can make?' It seemed like an inspiration, and the whole of life grew higher. The very sunshine seemed flowing down through my spirit into the white loaves; and now I believe my table is furnished with better bread than ever before." See what a help it is to each of us to keep before us the aim of doing the work God sends to us to do, whatever it may be, as well as we possibly can. If we have pans to mend, to mend them well; if we have lessons to learn, to learn them thoroughly; if we have work in the house to do, to do it with all our hearts, to "sweep under the mats" and have a pride in keeping everything clean and bright. If we are true to such an ideal as this we shall not form bad habits, but good ones will take possession of us and grow quite natural to us in time.

Then there is one aim which is the same for all of us, and this is the end of this column. That aim is to grow more Christlike, more loving, more brave, and true and helpful; to try, in all we say and do and think, to carry His spirit into our daily lives. FRANCES E. COOKE.

THERE is a vast deal of vital air in loving words.—*Landor.*

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LONDON, MARCH 1, 1902.

THE MINISTERS' PENSION AND INSURANCE FUND.

Such is the title adopted for the new Fund at the first meeting of Donors and Subscribers to the "Ministers' Superannuation Fund" held at Essex Hall on Wednesday afternoon, to adopt a constitution and elect managers. Of the thousand and more donors and subscribers to the Fund not quite fifty attended this first meeting, but north and south, east and west, were represented, though it was, perhaps, inevitable that residents in London should be in a large majority. Yet though the meeting was small, it will be seen to have been thoroughly representative of the wide-spread generosity and devoted ability by which the movement for the establishment of such a Fund has been carried to a successful issue, while ministers, for whose benefit, in the first instance, the Fund is founded, were also represented. The small attendance may, perhaps, be taken as a mark of the absolute confidence reposed by the donors in that Committee of the National Conference, under the leadership of its President, the Rev. J. Estlin Carpenter, by whom this great work has been so far accomplished.

Those who were present at the meeting, however, showed themselves by no means ready simply to adopt the constitution drafted by the Committee, and one change, in particular, of the greatest significance was made in adopting its principal clauses. The President, who on the motion of Mr. Clephan was called to the chair, stated that after the issue of their draft, with the notice of that meeting, the Committee had received strong expressions of opinion of very divers character. It had been urged upon them that as the effort to establish that Fund had its origin in a vote of the National Conference at Leicester, and that it was a special Committee of the Conference which had appealed to the churches and had secured the establishment of the Fund, it ought to be not the donors, but the National Conference itself, as representing the churches, to which the draft constitution should be submitted, and by which the momentous step of its adoption should be taken.

While not accepting that view, but recognising that the original donors and subscribers to the Fund must have the determining voice in framing a constitution, the Committee yet strongly felt that the members of the National Conference, as representing the churches for whose benefit the Fund was established, ought to have a share in the management, and provision was therefore made in the rules, as drafted, that "all members of the National Conference, so long as it exists," should be among those entitled to vote at a general meeting. An opposite view was taken by a considerable number of those present at the meeting, whose desire, apparently, it was that the Conference should not be recognised as in any way directly concerned with the Fund. Ultimately, what may be regarded as a compromise was adopted, and it was decided that only those members of the Conference should have a vote who represented churches subscribing at least £1 annually to the Fund.

The meeting on Wednesday was unable to complete its consideration of the whole constitution and by-laws, and was obliged to adjourn; but the first seven clauses of the constitution were thoroughly discussed and, with amendments, adopted. Clause 7, which determines membership, including the points above alluded to, is as follows :—

> The following persons shall be entitled to vote at a general meeting :—
>
> (*a*) All donors of £5 or upwards to the Fund.
>
> (*b*) All annual subscribers of not less than 10s. to the Fund who became subscribers not less than six months before the date of the meeting.
>
> (*c*) The Managers, Trustees, and (if unpaid) Auditors for the time being of the Fund.
>
> (*d*) All members of the National Conference, so long as it exists, representing churches that subscribe to the Fund not less than £1 annually.
>
> (*e*) All persons receiving assistance from the Fund.

The other most important clause is the second. The first simply announces the name of the Fund as the "Ministers' Pension and Insurance Fund," which was unanimously adopted, the President explaining that the term "Superannuation" had been abandoned, as it was found liable to misunderstanding, having been supposed in some quarters to imply the compulsory retirement of ministers at a given age, for which the Committee had no thought of making themselves responsible.

The second clause, defining who shall be eligible for the benefits of the Fund, was adopted in the following form :—

> The object of the Fund shall be to assist the ministers hereinafter mentioned to make provision for their old age and for their families after their death. The following ministers shall be entitled to make application for such assistance :—
>
> (*a*) Any minister for the time being of any church, society, or mission, on the roll of the National Conference (or should the National Conference cease to have a roll, of any Unitarian, Liberal Christian, Free Christian, Presbyterian, or other non-subscribing or kindred congregation in the British Isles), that regularly assembles for the public worship of God.
>
> (*b*) The minister-at-large, missionary, or ministerial secretary or agent, of any Association, Mission, Society, or Assembly mentioned in the rules of the National Conference adopted at Leicester in April, 1900.
>
> (*c*) Any Professor of the Presbyterian College, Carmarthen, Manchester College, Oxford, or the Unitarian Home Missionary College, Manchester, who has at any time been minister of one of the congregations mentioned in (*a*), and who still occasionally preaches.
>
> (*d*) Any minister who has been the minister of any of the congregations mentioned in (*a*), and who is now the minister of any similar congregation in any colony or dependency of the United Kingdom.
>
> Provided that no person shall be entitled to apply to the Managers for such assistance until he has been such minister or held such a post or professorship for at least one year. The manner in which and the conditions on which such assistance shall be rendered shall be defined from time to time by the by-laws.

The other clauses adopted provide for a Board of Twelve Managers, to be periodically elected, the whole of the first Board to hold office until the general meeting to be held during the Triennial Conference in or next after the year 1906, when they shall all retire, but be re-eligible. After that date it is provided that four of the managers shall retire at the end of each triennial period, when the general meetings are to be held, all retiring managers to be eligible for re-election.

The rest of the constitution, with the necessary by-laws, remains to be considered at the adjourned meeting, which is to be held at Essex Hall on Wednesday afternoon, March 19, when the first Board of Managers and the officers are also to be elected; but so far as the essential points of the constitution are concerned, it will be seen that they are now settled, and that the Fund is definitely established. We have not attempted any report of the discussion on crucial points, the course of which will be sufficiently clear to those of our readers who are interested in the matter, by the result above recorded.

At the opening of the meeting, Mr. Cogan Conway, who has acted as secretary to the Special Committee, made a statement as to the progress of the movement, the possibility and desirability of which he had first mooted in a letter to The Inquirer towards the close of 1887, and to which his paper at the Leicester Conference had given

definite form. Mr. H. Chatfeild Clarke, as Treasurer, announced that £21,800 had been promised to the Fund by nearly a thousand donors, of which £15,000 had been already received, while about a hundred annual subscribers promised an income of £317 16s. Of the total donations, ministers themselves had contributed practically £300. The President, in his opening address, pointed out that ministers and ex-ministers had really contributed three times that amount, the other donations not appearing in the separate list. He dwelt on the very wide-spread response which had been made to their appeal, and said that he attached special value to the congregational donations, and trusted that many churches would become regular subscribers to the Fund. The subsequent vote of the meeting as to membership will furnish a strong motive for such congregational subscriptions.

In urging the recognition of the Conference in the management of the Fund, Mr. Carpenter pointed out that the original donors must be a steadily diminishing body, and the time might come when annual subscriptions would be no longer needed, so that it was essential to have some recognised body in whose hands the responsibility of management would be secure. The National Conference, representative of the churches for whose benefit the Fund was established, was in his view clearly the body to hold that position of ultimate authority. How the meeting dealt with that contention, we have already recorded.

Clause 7 having been adopted in the form stated above, and presumably, therefore, being already operative, the question is suggested, whether it will govern the adjourned meeting on March 19. Who will have the right to vote at that meeting—all who were originally summoned to the first meeting, including donors of humble guineas, or only those defined by the new rule?

There were present at the meeting on Wednesday:—The Rev. J. Estlin Carpenter, in the chair; Mr. T. Cogan Conway, secretary of the Superannuation Committee; Mr. H. Chatfeild Clarke, acting treasurer; Mrs. Alfred Lawrence, Miss Preston, Miss Tagart, Miss Busk, Mrs. Bartram, the Misses E. J. and L. K. Garrett, Messrs. W. Colfox, F. Nettlefold, W. Blake Odgers, K.C., David Martineau, Edwin Clephan, J. T. Preston, John Harrison, F. Monks, Russell Scott, G. Carslake Thompson, Ion Pritchard, T. Grosvenor Lee, Alfred Clarke, H. Bakewell, C. Fenton, G. J. Notcutt, Harold Wade, A. Wilson, Bryan Johnson, T. P. Young, Howard Young, and A. T. Young, the Revs. F. Allen, D. Amos, H. R. U. Bloar, W. C. Bowie, W. G. Cadman, V. D. Davis, F. K. Freeston, H. Gow, C. A. Greaves, G. D. Hicks, H. S. Perris, W. Chynoweth Pope, W. H. Rose, J. E. Stronge, and W. G. Tarrant.

Who voted for what, we must leave to the confession of those who are anxious to confess.

THE IDEAL OF LIBERAL RELIGION.*

BY THE REV. DR. G. DAWES HICKS.

I propose to say a few words upon the ideal of liberal religion in general, and the object that should animate the individual in striving to live the undogmatic religious life. And I think I can best bring out the features of that ideal by speaking first of the conditions in the midst of which it has now to be realised, and of the forces against which it has now to contend.

It is reported of the late Henry Sidgwick, of Cambridge, that at the close of his long term of faithful service he felt himself under the shadow of a dark and dismal cloud. Throughout his brave and beautiful life he had been labouring for educational and social changes that seemed to him of great and vital moment for the good of mankind, and of some he had witnessed the success and the realisation of his hopes. But, as the end drew near, the sky was overcast and the outlook was cheerless and dreary. All the special objects he had cherished were suddenly checked in their advance, a period of reaction had intervened after an era of beneficent reform, and he could not be indifferent to this retrogression, especially in the University he loved so well. Consequently, he recognised the inevitable, and quietly withdrew from the arena of conflict, not in any spirit of pique or resentment, but under the impression that his own work was done, and that the future belonged to a newer generation, inspired by ideals different from his. Surveying, too, the wider questions of the time, he observed a corresponding process of degeneration. In earlier years he had thrown himself with enthusiasm into that effort after religious liberty which had ennobled the latter half of the nineteenth century—"absorbed," as he puts it, "in struggling for freedom of thought in the trammels of an historical religion." And in some degree he had lived to see the triumph of the cause to which he had devoted such splendid gifts. But now a new age had dawned, and its characteristics were not those which he had desired or expected. "Freedom is won," he declares, "and what does Freedom bring us to? It brings us face to face with atheistic science; the faith in God and Immortality, which we have been struggling to clear from superstition, suddenly seems to be in the air; and, in seeking for a firm basis for the fight, we find ourselves in the midst of 'the fight with death.'" Not of him, then, could it be written, as it was once written of the poet Sophocles, *οὐδὲν ὑπομείνας κακόν*, that he lingered here to witness no evil going on, as he put out to sea.

Am I not right in saying that there are hundreds and thousands of men and women, less richly endowed than he, who could tell, in these days, of a similar experience? After a period of high achievement and of far-reaching hopes, we, who have been humble workers in the cause of rational religion, are engulfed in a stream of tendencies, such as we had never anticipated, which appear to make directly against every aim upon which we had set our hearts. Look round upon the world at the present time, and even the most optimistic of us would be compelled to admit that the Zeitgeist, the Spirit of the Age, is exactly contradictory of that which, a generation or two ago, many a sincere and ardent believer in the power of moral and spiritual principles to win their widening way would have predicted. We are suffering from the recoil of a multitude of disappointments. In the larger sphere, where our activities have been linked to those of our fellowmen who are not members of our household of faith, it is manifestly so. Education has disappointed us, industrialism has disappointed us, political liberty has disappointed us, social reform has disappointed us; and we have witnessed the passing away of a century of immense promise, feeling ourselves in stagnant waters, with aspirations languid and expectation well-nigh dead. Our literature has become ephemeral, or worse; our poetry is tuned to no ideal note; our art is lifeless; our religion, in too many cases, is evaporating into unreality. The world is almost destitute of great names, and men who once marched to the service of large, unselfish ideals, have left behind them sons who care not for these things, and leave them often to be trampled in the dust. Think, for example, of the sacrifices that were made, some forty years ago, to open out the means of culture to the children of the humblest homes! An entire generation has now grown up with advantages and opportunities no other has ever enjoyed. But can the most sanguine of us pretend that the thirst for knowledge, the pure love of truth for its own sake, the desire for the best that has been thought and said in the world, has been thereby increased? Pleasure, the elaboration of pleasure, amusement, the demand for amusement—these are everywhere, these have multiplied tenfold, and, somehow, even the hardest worked of manual toilers can find time enough for them. But plain living and high thinking—the means we were looking forward to and trusting in thirty years ago to transform and to elevate the rank and file of our nation—where are they? What we find, alas! instead, is the depraved taste that satisfies itself with the smart paragraphs of the newspaper, that sneers at every serious treatment of any serious theme as heavy and dull and uninteresting, and feeds on the morbid fiction that dignifies itself with the misused name of realism. And within the comparatively tiny circle of the religious communion, where we are engaged, like phenomena are, I think, noticeable. Consider the strenuous attempts our fathers made to purify religion from the taint of superstition and to bring it into harmony with the light of reason. Do their children, who have had opportunities absolutely denied to them of gathering the fruits of science and philosophy and of dedicating them to the service of God—do their children feel, or care to feel, that the universe of Herschel is a sublimer temple in which to worship than the cosmos of Genesis, or that creation according to Darwin is a grander expression of infinite wisdom than creation according to Hebrew cosmogony? Why, the majority of our younger people, intelligent, trained, educated, in a sense, though they be, are wholly indifferent to these things, and expend no thought and no reflection upon them. There is a

* Address delivered at the United Devotional Service of the Provincial Assembly of London and South-Eastern Counties, held at Unity Church, Islington, on Wednesday evening, Feb. 19, 1902.

fatal sterility in our Israel; an incredible blight of spiritual apathy has fallen over it, and real moral devotion to truth—without which spiritual progress is never made—is becoming a rare and disregarded virtue.

And, meanwhile, see what is happening outside our little borders, and in the face of which we have got, in some way or another, to hold our own if we can. On every side of us there are forces arrayed, which have, indeed, little else in common, but are, at least, united in their thoroughgoing opposition to the cardinal principle of liberal thought. At heart they are sceptical to the very core, and utterly distrust the power of reason to find its way to eternal verities. On the one hand are the great orthodox communities, persistent in their insistence that the faculties of the human mind are by their very structure disqualified to reach the divine reality, that those faculties lie under a fatal disability with regard to heavenly things, and that only the acceptance of a miraculous attestation can save us from the mire of dreary Negation. And thus you have the curious spectacle of the most ardent defenders of philosophic doubt becoming the most credulous of religious believers, and glorying in the fact that supernatural revelation can unveil precisely what natural intelligence hides. So far as the normal human intellect is concerned they acknowledge themselves to be but as inmates of an asylum for the blind, but they hang their chandeliers upon its ceilings, and are confident that, though the daylight be useless, the brilliancy at night will be sure to tell. On the other hand are those who, accepting this plea of the impotence of the human mind to get beyond the realm of the material and the limited, persist that the ancient secret is a secret still, that man knows nothing of the Infinite and can know nothing, and that, knowing nothing, he had better not be dogmatic about his ignorance. "Trust your reason, we have been told till we are tired of the phrase, and you will become Atheists or Agnostics," they exclaim. "Very good," is their reply; "we take you at your word, and Agnostics we become." "Surely," writes one of the ablest of our younger thinkers, "surely it is wiser to give up the search for a God, whose existence you admit is and must remain undemonstrable, and to divert the feelings which religious people wish to spend on Him towards those of our own kind, whose help and sympathy are much more certainly real. We might with advantage worship the real creature a little more, and his hypothetical Creator a good deal less."

Such, then, are the characteristics of the modern world, in the midst of which our ideal of liberal religion is either to be realised or to go under. Such are the agencies, strong, potent, influential, which are banded against it, and which are concentrating their fire upon our little citadel. And we—what are we doing to make good our position, and to maintain our footing in the realm of thought? Alas! the situation is, for the most part, pitiable in the extreme. Of what avail are our small wranglings over Trinity and Unity, over the metaphysical nature of Christ, over creeds and ritual and church government, confronted, as we are, with tendencies such as these? They are, as the greatest prophetic voice in our midst has warned us, "such stuff as dreams are made of," and we must "come out of them," if we are to be preserved from extinction. Why, the familiar notion of the Unity of the Godhead is, much more hopelessly at variance with the best scientific reflection than the conception of the Trinity, and the absolute separation of the Divine and human natures sets the profoundest philosophical speculation at open defiance. But, could we only rise to the height of our mission and calling, there lies before us a field of service indescribably great and noble. Ours it should be to proclaim, with no uncertain sound, that reason and conscience and imagination, in their pure and undefiled exercise, are as holy and sacred to us as church or priest or Bible have been to those who have rested their faith on their infallibility alone. Ours it should be to make manifest that the free unfettered intelligence of ordinary men is no godless instrument, that thought cannot truly think without arriving, along all its paths, at the divine foundation and rational source of all. Ours it should be to emphasise the truth that God is not unknowable, that He is not unthinkable, that He is not inconceivable, but that He is immanent in all matter and pervading all mind. Ours it should be to make clear that it is a mock humility to regard Him as beyond the apprehension of human consciousness, and to picture Him as too exalted to become incarnate in human flesh. For it is of the very essence of intelligence that to intelligence it can make itself known, that thought with thought can commune, and an unknowable God would imply incapacity on His part no less than blindness on ours, and render Him inferior to and not elevate Him above the friends with whom we can share ideas. Our ideal should lead us back to the original principles of Christianity and enable us to insist once more on the fundamental truth it won for the world. Let not us be guilty of making the spiritual world into a spectre, or of supposing that we can conjure up some mysterious consciousness of it, or men will soon cease to believe in our account of its existence. It is around us here on every side—here, in the ordinary, familiar, common ways of life, are we in the actual presence of that infinite life which enfolds and encircles these finite lives of ours. Oh, how poor seems our narrow, sectarian dogmatism in the presence of a conception such as this! The visible universe is the embodiment of God's thought; its growth and development tell the story of His purpose. Man in his onward progress is led by the hand Divine; in his thirst for knowledge, in his obedience to truth, in his aspiration after goodness, the Eternal Word is for ever becoming flesh.

A fire mist and a planet,
A crystal and a cell;
A jellyfish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod,—
Some call it Evolution
And others call it God.

Like the tide on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean
Whose rim no foot has trod,—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
The million who, humble and nameless,
The straight, hard pathway trod,—
Some call it Consecration,
And others call it God.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender*

THE CONFERENCES AND THE CHURCHES.

SIR,—My old friend Mr. Wooding, with whom I remember some pleasant arguments in London formerly, will, I hope, pardon me if I reply to his letter in last week's INQUIRER. What does he mean by suggesting that the later National Conferences themselves have been less "catholic" and less "national" than the former ones? I may be prejudiced as having had something to do with the Leicester Conference, but I am certainly astonished to learn that the Leicester or Sheffield Conferences were less catholic than the earlier meetings. "They have long ceased to be this," *i.e.* catholic, says Mr. Wooding. When did this disastrous change begin and in what does it consist? Mr. Wooding refers to an anonymous contributor as an "aide-de-camp" of your own, Mr. Editor. On what grounds does he do this? I suppose the columns of the INQUIRER are open to all sides. So far these columns have certainly presented as many arguments against Conference developments as for them, and I cannot see any truth in the implication that you are unduly favouring one side at the expense of the other.

When I ask myself what can be the reason of this undertone of irritation and suspicion, both in the letter from Stoke Newington and in Mr. Wooding's reply, I see, of course, that there must be very strong objections and fears in their minds with regard to the proposals of the Conference Committee. Considering their arguments, those objections may be classed under two heads:—(1) The Conference Committee is a representative committee chosen by delegates and ministers from all our churches, and *therefore* it is certain to be a despotic committee; (2) The Conference Committee is trying to do the work of the B. and F.U.A., and to drive that association out of the field.

The first proposition is an amazing one in churches which have always stood for liberty and popular government.

It implies that the only way to avoid a despotism is to allow your affairs to be managed by a non-representative body. It implies that directly you give any power to a representative body, they are bound to abuse it. A more astounding reversal of all liberal principles it would be difficult to imagine.

The argument appears to be, the B. and F.U.A. does not represent our churches, and therefore it may safely be allowed to look after their interests. The Conference Committee does represent our churches, and therefore it is at your peril that you allow them any power at all.

Now I gladly admit that the B. and F.U.A. Committee do not abuse their power; it is composed of men and women

trained in the best traditions of our churches, men and women of high character and large tolerance, and, of course, they don't abuse their power. We have confidence in them and are grateful to them for all their work.

But they might abuse their power. They might give grants only to churches and ministers whose particular shade of Unitarianism happened to be acceptable to them. If they did, those churches could do nothing to prevent it, our churches at large could do nothing except decline to subscribe. It is absurd to maintain that because the B. and F.U.A. is not a representative body therefore it cannot possibly abuse its power.

But it is still more absurd to maintain that the Conference Committee, chosen by delegates and ministers from all our churches, would certainly abuse its power. Its members will be chosen by the churches and the district associations, and will be absolutely dependent upon their will. If the Committee attempted to do things of which the churches did not approve, it could be turned out. The Conference Committee would be under the absolute control of the churches. What possible reason is there then for suggesting, even in the abstract, that such a Committee is going to infringe the rights and liberties of the churches? Theoretically speaking the unrepresentative B. and F.U.A. is far more able to interfere with the liberty of our churches than the representative Conference Committee.

Practically speaking, there is no fear about either of them. Both Committees have been and will be composed of trusted leaders and earnest workers in our churches. Such men, whether on the B. and F.U.A. or on the Conference, are not going to set up a despotism and break with all the traditions of our past. The B. and F.U.A. would rightly repudiate with indignation such a charge if it were made, and the Conference Committee has at least a right to an equal indignation against so unworthy a suspicion.

The second objection of those who oppose any action on the part of the Conference Committee is that it is trying to do the work of the B. and F.U.A., and to drive that association out of the field. If this means that the objectors imagine that those who wish the Conference Committee to do some work are plotting in an underhand way against the legitimate work of the B. and F.U.A., it can only be met by an absolute denial and by the claim to be believed as gentlemen speaking to gentlemen. In denying the suggestion I can, of course, only speak for myself, but I cannot imagine that any supporter of Conference action on the Committee would give a different answer. The only thing which might lead to conflict would be successful action on the part of the supporters of the B. and F.U.A., in its supposed interests, to prevent all work on the Conference Committee. Then, indeed, there might be conflict, but it would not be underhand.

The real meaning of the objection, however, probably is simply a belief that there is not enough work for two bodies, that the B. and F.U.A. is doing admirable work and that there is no more to be done. That is, I believe, the really strong objection which prevails in the minds of many of our respected laymen. They don't want a multiplication of agencies and they are quite satisfied with the B. and F.U.A.

This objection is based on the tremendous assumption that our churches are in a perfectly satisfactory condition, and that there is nothing more to be done. For my part, I think that there is not only room but need of another body, and a representative one, working amongst our churches to-day. There is more than enough to do without touching any of the good work of the B. and F.U.A. We need to feel that we belong to a church, not to a set of churches, we want a corporate interest and a sense of corporate responsibility, and to this work an active Conference Committee would address itself. We want much more done in connection with finding and encouraging the right men to enter our ministry on the lines suggested by Mr. A. H. Worthington at the Leicester Conference. We want more done in connection with arranging curacies for them when they leave college. I should like to see Mr. Jacks' most important scheme of a further preparation for our young ministers leaving college discussed by the Conference Committee. I should like to see a detailed proposal considered and drawn up by them, and, if approved, laid before the next Triennial Conference. Upon the training and character of our ministers depends more than on all else the future of our churches. It is not only the right but the duty of the representatives of our churches on the Conference Committee to consider such questions, and to do what they can to promote the efficiency and cohesion of our churches.

My letter is already far too long, and I must not dwell on other work which the Conference might do. It is sufficient to feel that there is endless work to be done, and that there is room and to spare for all our organisations; not least, surely, for that organisation which is the one body which truly represents all our churches in all parts of the United Kingdom.

HENRY GOW.

GUILDS.

SIR,—In your last week's issue my friend the Rev. J. J. Wright takes exception to two sentences appearing in a condensed report of an address of mine on "The Religious Interests of Young People." They are:—(1) "With regard to Guilds Mr. Anderton expressed himself unfavourably." (2) "He especially disliked the type which encouraged young people to compare their religious experiences and conduct separate services of their own."

Now I am open to confess without any reservation that Mr. Wright's suspicions regarding my practical experience of Guilds are fully warranted. I am, to use a political phrase of Mr. Balfour's, "a child in these things"! But I am surprised that Mr. Wright should have set me up as the arch-enemy of Guilds on the strength of the sentence quoted above. May I remind him that a "condensed report" is not absolutely reliable for accuracy of impression or expression. I am really not so hopeless as might be imagined. In fact, perhaps I am as favourably disposed towards the "Guild Idea" in the abstract as Mr. Wright himself.

My address was given to a new association of Churches and Sunday-schools, and was intended to arouse discussion. I spoke about Guilds to elicit information as well as opinion. Imagining that my audience would be favourable to Guilds I laid myself out to excite criticism, and said things which I thought would be likely to meet with opposition. Even so, I was careful to preface my remarks with the recognition that the question of Guilds was a large one, and that they were so various in nature that it would be dangerous to criticise them without qualification. I did not set up for an authority on the subject by any means, but stated that I myself knew practically nothing about Guilds from experience. I said, further, that the matter was largely one of local traditions. That I knew that in many places Guilds were a great success, and so on. Now I am quite sure there is nothing in all this that I was not justified in saying—seeing that I made no pretence to practical knowledge. I think Mr. Wright should feel indebted to me for having introduced the subject. I regret that it was not taken up at the meeting. The only speaker who referred to that part of my address, as far as I remember, did so to express agreement with what I had said about young people "comparing their religious experiences."

And here I come to what appears to be a real difference between Mr. Wright and myself. I definitely expressed a dislike for the type of Guild which encouraged young people to compare their religious experiences and conduct separate services of their own. No doubt Mr. Wright's position, as disclosed in his letter, represents very fairly the considerations to be adduced in favour of this type of Guild. There is, however, another side to the question.

Mr. Wright asks if I "object to adults comparing their religious experiences *if they be so inclined*" (the emphasis is mine). Most certainly I do not—if they be so inclined. Nothing but good will result from the act if it is spontaneous and natural. But it is a different matter, is it not, to *organise* the expression of religious experience? Deliberately to hold meetings for public self-examination in religious sentiment is not conducive to the best interests of religion. In this opinion I am supported by the accepted custom of our churches. How many congregations are there among us where it is the custom to hold experience meetings? If such meetings are good for young people they are good for their elders, on Mr. Wright's principle that there is no distinction to be made between the religious experiences of young people and of adults. I shall certainly not contend that young people have no religious experiences. It is, however, a begging of the question when Mr. Wright asserts that there can be no possibility of priggishness or cant in the public comparing of such experiences—because they are "religious." The cant and hypocrisy of the Pharisees was also "religious." I think that what young people need is not to be seeing continually what is going on inside them—in public. It is rather to have positive religious influences brought to bear on them. "Reverent self-expression" may very well be left to take care of itself. "In none of our Guilds," says Mr. Wright, "as in none of our congregations, does religious expression anything like reach up to the religious experience at which many have evidently arrived." Let us be deeply thankful that this is so. May

it never be otherwise! Intellectually young people need help in their difficulties. Spiritually they need fellowship, as we all do. I should be the last to deny young people the right to speak together concerning their religious experiences—*if they be so minded.* But I should shrink from bringing young people together on the initiative of their elders to express themselves about their inner religious state. Mr. Wright acknowledges that he was once prejudiced against Guilds. Could it be, I wonder, when he was a young man, at the very time when he ought to have felt the need for religious self-expression? If so, I can sympathise with him. When I was of Guild age, I should have found it impossible to express myself about my inner experiences. I should have shunned and avoided any society where I was expected to tell my experiences to others publicly.

Mr. Wright suggests that the point of my objection to the holding of separate religious services by young people is the old priestly idea that they must have a "'go-between' or something will go wrong." Nothing was further from my thought. But if young people at their religious services need no "go-between"—in the form of a minister, still less, one would think, do congregations. Yet we do not find them dispensing with "go-betweens." Perhaps in the golden future such a consummation may be arrived at. It is not yet. Meanwhile, does Mr. Wright deny to young people the right of having a trained religious leader to conduct their services? Is there anything inherently bad in the practice? Or anything wrong in principle?

I dislike the idea of separate religious services for young people, however, not from any deep feeling of principle involved. *If they are so minded* let our young people have separate religious services by all means. But I differ from Mr. Wright where he seems to think that the "unadulterated sincerity" of young people in religious matters is "spoiled" by association with their elders. Young people and adults equally have religious experiences. Let them unite in worship then. Why should they not?

I object to the "religious type" of Guild only, as above indicated. With the idea of young people's societies to unify and co-ordinate the various activities of the young people of our congregations I am fully in sympathy.

Neander Anderton.

Preston, Feb. 18.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

Sir,—Circumstances for which the Rev. R. S. Redfern has been in no way responsible having compelled the Liverpool District Missionary Association to adopt certain steps affecting the Free Christian Church at Crewe, and having also led to Mr. Redfern relinquishing his ministry there, the officers of the Association desire to make known their earnest regard and esteem for Mr. Redfern, and heartily to commend him to our churches as a minister of high character, while placing on record the excellent work done by him in connection with the Liverpool District Missionary Association.

L. de B. Klein, President.
R. A. Armstrong, Past Pres.
R. Robinson, Treasurer.
B. P. Burroughs, Hon. Sec.

THE EDUCATIONAL MENACE.

Sir,—Your correspondent who addresses you under this heading fails to explain in what way education is menaced. He appears to be more concerned with the religious and sectarian side of the question than with the purely educational. He assumes an educational reaction; and says that it aims indirectly at the repeal of the Cowper-Temple Clause by insinuating into the public mind a desire for administrative reform. This may or may not be true, but it is clear that the writer has mainly religious considerations in his mind, and that he fears that the public may ignore these, and be tempted by the bait of administrative reform.

That is not unlikely, because many feel that too much has been made of sectarian questions, and that any step that will have the effect of freeing education from the incubus of those whose main interest is religious and denominational, will be a distinct gain. The School Board System at the time it was established undoubtedly met a public want, and the Boards have given the country a school establishment, for which every one should be profoundly grateful; but it must be confessed that School Boards have been and still are the battle-ground of the sects; and that members have most frequently been selected from their connection with particular religious bodies rather than for their business ability and general knowledge of affairs.

At present we do not know what form the Government Education Bill will take; but it may be surmised that it will not extend the powers of School Boards to secondary education; it further seems probable that it may pave the way to an ultimate absorption of School Boards, by giving to County, City, and Town Councils some controlling voice in their affairs. If this should be done it is a serious matter, but it will be unwise to rush at once into hostility to such a measure without full and careful consideration.

There are many arguments in favour of such a step, and some of them will appeal strongly to those interested in municipal government, whatever may be their political views. Some of such arguments may be indicated. Decentralisation.—A clear gain. The wants of different districts vary, greatly depending on manufactures, commerce, and local considerations. What may be a wise expenditure in one district might be foolish and improvident in another. Sectarian bitterness.—This would be largely reduced if we could get rid of the present system of School Board elections. Economy.—There is little doubt about the costliness of the School Board system; much money has been improvidently spent. County, City, and Town Councils being in closer touch with the electors, and having the control of the purse of the district for all purposes, are likely to prove wiser stewards than isolated Boards feeling no general responsibility.

It is not to be denied that there are many arguments on the other side, and that the School Board system has strong supporters, but surely it is a mistake to suppose that the gradual abandonment of the School Board system necessarily involves a menace to education.

B. Dowson.

Nottingham, Feb. 23.

The noblest mind the best contentment has.—*Edmund Spenser.*

PROVINCIAL LETTER.

SOUTH EASTERN COUNTIES.

A short time since I received a very interesting letter from a lady who signed herself "An Outsider but a Well-wisher," into whose hands one of the Provincial reports had accidentally fallen, and on which she makes a few comments. "I notice that you say 'sowing much and reaping little is the record of the past,' and, judging from the Unitarian congregations I have seen in four large Provincial towns, averaging, I should think, about twenty members in each case, it would seem that Unitarianism is hopelessly dead; but so far from that being the case, I believe its doctrines never had so many adherents as at the present time—indeed, it may be questioned whether those who hold Unitarian doctrines do not outnumber any other sect. Whence then the paradox of miserably small congregations? Why does the Unitarian service fail to reach the people? I believe the reason is to be found in the fact that Unitarian ministers do not take sufficiently into account the complex and emotional nature of man. The services run too much in the old groove of past centuries—a time, perhaps, when people had more leisure for hard thinking, and more inclination for it, than have the overtaxed men of the present day. The charge of being 'cold' is often brought against Unitarians by the orthodox body, and not without some reason. The sermons are carefully prepared essays, intellectual treats to the few, but uninteresting to the many, and often lacking in practical teaching and fervour. There is something not to be despised in the old Puritan word 'unction.' Unitarianism needs a large leavening of the emotional element." She then enlarges upon the necessity of having hymn-books suited to present-day thought.

There are suggestions in this letter which we cannot afford to ignore. If there is any truth in them, we shall do well to amend our methods. In this age of business strain and anxiety men and women come to our services for inspiration and uplifting, and not to listen to essays on subjects which have no practical bearing whatever on their everyday life. Practical ethical teaching is very much needed nowadays, and will attract earnest-minded people. Our age has a peculiar reason for moral teaching, arising out of its own peculiar needs. Christianity is full of untouched ethical riches, its mines of moral teaching are almost unwrought. Let these be reached and applied to the questions that are evermore emerging, to conduct, to our class and caste hatred, to the questions between capital and labour; and Christianity as interpreted by Unitarians will become a greater power, by becoming a more practical and living teacher. This is what the Liberal orthodox teacher is doing, and is the secret of his success with the masses. He seldom or never touches on doctrines which are recognised as orthodox. He deals chiefly with the ethical side of religion, lays the whole stress on trying to make men better. He preaches for the world, seeking to build up society by endeavouring to make men honest, true, kind and helpful towards their fellows. He takes from the treasure-house of the Bible, not stories of miracles and dogmas, of Incarnation and substitution, but the great utterances of faith and

charity, the sublime spiritual lessons of holiness and self-sacrifice. The old belief that the Church had no business in this great groaning world of human beings, except to attend to what are regarded as spiritual needs, has been "cast to the moles and the bats," and the social side of Christianity is assuming greater prominence. Men have turned away from Christianity because they thought it was a small, limited thing, a scheme with no large human interests to commend it to the great social age. But there is not one burning question, or one great want, with which Christianity cannot deal successfully. Wherever the poor are downtrodden and inequalities prevail, wherever the evils of the sweating-shop and the drinkshop, the pawnshop and the gambling-shop, are to be found; there the Christian Church must expend its energies and resources to bring about a better condition of things. In dealing with these great life problems plenty of opportunities will arise when the great principles for which we stand may be distinctly enunciated.

There is no doubt that the broadness of teaching in many orthodox churches has an appreciable influence upon the numerical strength of our own churches. The orthodox minister nowadays is none the worse for the reputation of being a little free and liberal in his theology, having a little spice of heterodoxy to flavour his sentiments and make them piquant, while the man who moves along the old lines is regarded as an interesting specimen of a rapidly-vanishing race which by the laws of development and the survival of the fittest must retire to make way for a higher type of theological humanity. Because the old theology has to a large extent given place to the new many of the advanced thinkers are able to find what they require in the churches where they have been accustomed to worship from early childhood. This keeps many whose sympathies are with us from joining our organisations.

The churches of the South Eastern Province, separated widely from each other by geographical distance, are with unfaltering faith bearing their witness for truth and freedom. We cannot speak too highly of the work these isolated churches are doing amid many discouragements. Where would some of the churches in our larger towns and cities be without the men and women who have been trained in our smaller towns and villages? All honour to the faithful pastors who are willing at no small personal sacrifice to spend their strength in maintaining these outposts of Liberal Religion.

During the past nine months the Rev. J. Felstead has been conducting the services at Lewes, and has now received a very cordial and unanimous invitation to the pastorate. The deep religious spirit which he has already infused into the congregation is one of the most hopeful signs for the future of this church. Bessell's Green has also been fortunate in the choice of a minister, the Rev. F. T. Reed, who has lately resigned his charge at Colyton. In South Devon he rendered good service in connection with the gathering of a new congregation at Newton Abbott, and he will have in his new sphere an opportunity of attempting something at Sevenoaks, which may strengthen the church at Bessell's Green. Although Reading is still without a pastor, the church has not allowed its energies to slumber. The long-felt need of a church room will soon be met. The structure is nearly finished, and will be formally opened in the course of two or three weeks. The friends are to be congratulated upon this achievement; and if generous hearts will enable them to open it free of debt, their joy will be full. Mr. O. A. Shrubsole, Craven-road, is the treasurer. At Hastings there has been steady progressive work. Sundry structural alterations are being effected to meet the growing needs of the congregation. About £90 are being expended, towards which the local friends have promised half that amount. The Rev. Gardner Preston will be glad to receive donations, so that no debt may hinder the good work that is being done. The church at Tunbridge Wells is growing in strength and influence. At no period in its history has there been a greater spirit of hopefulness as to its future. A building fund has been established, and an effort will be made at no distant date to obtain a suitable site for a permanent church. During the past six months the Rev. W. Rose has had charge of Walthamstow, which had suffered severe losses by removals. He has done excellent work, and arrangements are being made for him to continue his oversight for a more lengthened period. In December last an effort was made at Harlesden to deliver our message to the people, but they would not come to listen to it. The object we had in view failed, but we succeeded in bringing some Unitarians together, who had hitherto been strangers to each other, although living only a few hundred yards from each other. These mostly came from Acton. So that instead of making any further effort at Harlesden it was decided to try Acton. Here we have already received encouragement. The members of our household of faith have earnestly co-operated in this movement, and the attendances at the services have been fairly good. The small hall in which the services are conducted is very central, electric cars from Ealing and Shepherds Bush pass very near to it. Arrangements have been made with the Rev. T. J. Hardy, B.A., formerly a clergyman of the Established Church, to conduct the services during March and April, so that an attempt will be made to organise if possible a permanent congregation.

It is often said that Unitarians lay very little stress on religious services, and are practically indifferent to them. That they are often lax in their attendance, must be confessed. It is of course possible to maintain the religious life apart from religious ordinances, but it is exceptional. Into the brotherhood of worshipping and reverent souls, a man may enter and find the strength of holy association and the uplifting power of heavenward thought and purpose, which he cannot find elsewhere. It is easy to say that we can worship God alone, that we can commune with Him in the fields of nature, or by the seashore, and that we can live the godly life out of our own solitary impulse. This is undoubtedly possible, as it is possible to live among savages and not lose the gentle and courteous ways of civilised life. But to few is the strength given; and in cutting ourselves off from, or in neglecting religious communion with, our fellows, we not only quench the rational yearnings of the spirit, but separate ourselves from a great source of inward life and power. The Provincial Assembly has done well in seeking to develop and foster the devotional spirit by organising united special services at Brixton and Islington when the spiritual aspirations of Unitarians found expression. It is true the congregations were not so large or representative as they ought to have been, but those who were present felt it good to be there. In proportion to the spirituality of the church will be its power for usefulness. "Unto him that hath shall be given," and the spirituality of the church is its capacity to receive a copious baptism of divine life and beauty and glory.

T. E. M. Edwards.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Accrington.—On Feb. 19 a dramatic recital was given in the school by Mr. John Harwood, of Manchester, before a good audience. Mr. Harwood gave an admirable rendering of selections from Shakespeare, Dickens, and modern humorists, greatly appreciated by the audience.

Atherton.—In Chowbent Chapel, on Saturday evening last, to a crowded congregation, some sixty members of the Hallé Choir of Manchester gave a fine rendering of Sullivan's "Golden Legend." The new organ was put to its grandest and sweetest uses by Mr. R. C. Wilson, Mus. Bac., Director of the Hallé Choruses; Mr. Joshua Knowles, of the Tottington Prize Choir, being the conductor; and Mr. Harold Wilde, of London, the leading tenor. The local papers give full accounts of this musical event in Atherton, and refer to an old window bill, dated 1786, from which it appears that as early as that year, as often since, selections from the great oratorios had been given in connection with the chapel.

Boston.—The date for the proposed Bazaar or Sale of Work for the renovation of Spain-lane Chapel has been fixed for the first week in June. It is hoped that arrangement will give time to friends to send their intended contributions. The Rev. W. Stoddart is giving a series of discourses on "The Story of Religion in England."

Bridport.—On Feb. 13, Mrs. T. A. Colfox opened a Sale of Work and Exhibition of Curios in the Unitarian schoolroom, to raise a fund for the renovation and redecoration of the schools. It was the first sale of the kind ever held in connection with that congregation. The Rev. H. S. Solly, in introducing Mrs. Colfox, said they had reason to be proud of the history of their Sunday-schools in Bridport. The original building was the first built for the purpose of a Sunday-school, and for many years a fine school was carried on in it. When that became outgrown, they knew to whom they were indebted for the building in which the school was now continued, and in which they were met that day—the late Mrs. Colfox, of Rax—and it was borne into their hearts to take care of, and properly keep up, what they had received from her generosity. It was for that special purpose they were met together that afternoon. Mrs. Colfox, in a brief address, then declared the sale open. The result was a profit of £36 5s. 1d.

Chatham.—The annual meeting of the congregation was held on Wednesday week, the Rev. G. S. Hitchcock, B.A., presiding. Satisfactory reports as to the Sunday-school and various societies and classes were presented, and Mr. Hitchcock, in moving their adoption, dwelt on the value of the hard work they were putting into their efforts and of their fearless witness for truth. Other earnest speeches followed, and a musical programme added to the enjoyment of the evening.

Cradley (Resignation).—The Rev. E. P. Hall has resigned the pastorate of the Park-lane Chapel, and the pulpit will be vacant in May.

East London Unitarian Sunday School Union.—The fourth meeting of the session was held at Mansford-street, Bethnal Green, on Saturday, the 22nd inst. About forty were present. A very excellent paper on "The Teacher's Aim: To raise the Scholars' Ideal," was given by Miss Marian Pritchard, and was followed by a helpful discussion.

Horwich.—Last Sunday was the sixth anniversary of the opening of the chapel. In the afternoon the cantata "Daniel" was very effectively rendered by an augmented choir, to a congregation that quite crowded the building. The attendance in the evening was also good. The Sunday-school gymnasium, recently started, promises well. The entire buildings will, very probably, soon be in the hands of the decorator.

Hull (Appointment).—The Rev. F. Herning Vaughan, B.A., has accepted an invitation to the pulpit at Park-street Church, and will commence his ministry early in September.

Ilkeston.—Mr. W. Shakspeare, eldest son of the Rev. W. Shakspeare, has just been elected a member of the Ilkeston Town Council, at a bye-election.

London: Kentish Town.—Preaching at the Free Christian Church on Sunday last, the Rev. George Critchley, B.A., made feeling reference to the death of Mr. P. W. Clayden, who was from 1869-1883 minister of this church. During the service the solo, "Be thou faithful unto death," from St. Paul, was sung by Mr. A. Savage Cooper, and at the conclusion "The Dead March" from *Saul* was impressively played by the organist, Mr. J. W. Scruton.

Maidstone.—The annual winter school treat took place in the Concert Hall on Wednesday, Feb. 19. A large company sat down to tea, after which Mr. F. W. Ruck took the chair, and gave an encouraging address, afterwards presenting the prizes and medals to the successful scholars. Mr. M. A. Ruck followed with an earnest appeal for funds, and the Rev. S. S. Brettell also addressed the meeting. An excellent programme was then gone through. An interesting feature of the entertainment was the performance of Chwatal's "Toy Symphony," a description of a lively sledging party, under the leadership of Miss Ellis, the superintendent of the Sunday-school. A Sale of Work, arranged by the Sewing Circle, was held during the evening with a satisfactory result.

Pontypridd.—A memorial service to the late Mr. William Gimblette, formerly of this town, who died at Coolgardie, Western Australia, on 1st inst., was held at the Old Town Hall on Tuesday, the Rev. J. M. Lloyd Thomas, of Nottingham, a personal friend of the deceased, officiating.

Rawtenstall.—Sunday last, February 23, was Organist's Sunday, the preacher for the day being Mr. George G. Armstrong, of Bolton-le-Moors. In the morning a scholars' service was held. A musical service took place during the afternoon, the vocalists being the Church Choir. Councillor J. Bradley presided at the organ. At six in the evening a congregational service was held, and Mr. Armstrong delivered an eloquent discourse on the text, "Be ye therefore perfect even as your Father who is in heaven is perfect." On Sunday evening next an important congregational meeting will be held to consider the advisability of securing a suitable minister to take charge of the church.

Rochdale.—At the evening service last Sunday, the Rev. T. P. Spedding made a brief reference to the gift by Mr. Robert Taylor Heape of two finely-carved screens, to form a new baptistry in the church, as a memorial of Queen Victoria. The screens, which are carved of English-grown oak, are in the perpendicular style of Gothic and are a beautiful piece of workmanship, were placed in position last week. It was the donor's wish that no special service should mark the occasion, but Mr. Spedding said it was impossible to refrain from some expression of gratitude. Such public recognition, he added, was compatible with due respect for the wishes of those who had contributed to the enrichment of this place of worship by a series of gifts which was not yet completed. It was not unfitting that churches as well as other societies should perpetuate the memory of the great ruler whose reign was coterminous with the most remarkable period in our social annals, and whose influence for good was such that her name would stand to mark a new era and a new ideal in the life of England.

Rotherham.—On Wednesday week the Rev. C. Harvey Cook gave a lecture before the Church of Our Father Literary and Social Union on "English Idols and English Idolatry," beginning with primitive times and the religion of the Druids, and coming down through the Middle Ages to the present day, when the priest is still venerated. The Rev. W. Stephens presided.

Scarborough.—A concert and dramatic entertainment were successfully given on Wednesday and Thursday, Feb. 19 and 20, by members of the Young People's Guild.

Whitchurch.—On Wednesday evening, Feb. 19, Mr. Richard Robinson, of Liverpool, conducted a short service in the schoolroom of the Church of the Saviour, followed by a lecture, entitled "An Evening with Charles Dickens," which was greatly appreciated. The attendance was not large, due no doubt to the severity of the weather. Mr. Groom, in moving a vote of thanks (which was seconded by Mr. Dodd), spoke of the valuable assistance Mr. Robinson had rendered to the church for many years, and the pleasure it gave those present to renew their intercourse with one who took such a deep interest in their work.

Wick: Glamorgan.—A religious service was held on Thursday evening, Feb. 20, conducted by the Revs. D. Rees, of Pentre, and W. J. Phillips, of Nottage, the former of whom preached in Welsh and the latter in English. There were about forty people present, and the services were much appreciated.

Yorkshire Unitarian Sunday School Union.—The thirty-fourth Teachers' Conference took place in the Channing Hall, Chapel-lane Chapel, Bradford. There was an exceptionally large and encouraging attendance from the majority of the schools comprising the Union, the large gathering apparently recognising that such conferences are of real and permanent value to teachers and all engaged in the noble work of Sunday-school teaching. After tea Mrs. Rawlings, of York, read an able, interesting, and instructive paper, entitled "Pages from a Teacher's Autobiography." The chair was occupied by Mr. Councillor J. D. Conyers, the President. Connected in early life with the Lutheran Church, Mrs. Rawlings graphically described her adoption of the Unitarian faith, her connection with Cross-street Chapel, Manchester, and her initial efforts as a teacher in the Lower Mosley-street schools. Her work abroad, at Huddersfield, in London, and at present in York, were also briefly alluded to. Among the many essentials of Sunday-school work, Mrs. Rawlings advised that reverence and Bible teaching should be incorporated in the lessons, the former being somewhat neglected. The discussion evoked was of a bright, helpful character. Mrs. Rawlings was thanked for her paper. At intervals several sacred songs were admirably sung by members of the Chapel-lane choir.

On Tuesday evening, at the Kensington Town Hall, Mr. Stopford Brooke gave the first of his five lectures upon the poetry of Rossetti and of Wm. Morris, recently delivered at University College. It was listened to with close and appreciative attention by an audience of between 400 and 500 people, many of whom were inhabitants of the neighbourhood, though some had come from the remotest suburbs. Mr. Edmund Gosse, as chairman, made an interesting little speech upon the need of a rightful appreciation of poetry, and in introducing the lecturer said that "there is no one in this city who less than Mr. Brooke needs an introduction to a cultivated audience." In opening his lecture Mr. Brooke remarked that it was forty years since he had addressed a Kensington audience, in the days of his curacy at the church close by, and he felt a "sentimental" interest in this course of lectures in his old parish.

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Our Calendar.

SUNDAY, March 2.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. T. J. Hardy, B.A., "Faith and Creed, or the raison d'être of a Free Church."

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, Rev. Frederic Allen, 11 A.M., Boys' Own Brigade, "What shall we wear?" and 7 P.M., "Lenten Musings." Monday, March 3rd, 8.15 P.M., Recitals by Miss Ella A. Bridge, with musical accompaniments by Miss Hilda Tayler. Admission free.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. S. S. Brettell, M.A.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, Rev. Frank K. Freeston, 11 A.M., "Debtor to the Greeks," 12, Communion, and 7 P.M., "The Eighth Commandment."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. Edgar Daplyn.

Highgate Hill, Unitarian Christia Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.

Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. Critchley, B.A., "Divine Sympathy," and 7 P.M.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. Critchley (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. Elliot.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. John McDowell.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Mr. Herbert Rix.

Chatham, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. Hitchcock, B.A.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Hastings, South Terrace, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church Manor-road 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon and 7 P.M., Rev. H. V. MILLS, of Kendal, "Religious Toleration: and the reason why."
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CENTRAL POSTAL MISSION.—RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY-GREEN, E. Sunday afternoon, March 2nd, 5 o'clock. Subject, "The Nature of True Christian Discipleship," Rev. G. CRITCHLEY, B.A.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—March 2nd, at 11.15, Dr. WASHINGTON SULLIVAN, "Religion—the last phase—'I saw no Temple there.'"

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 2nd, at 11.15 A.M., JOHN M. ROBERTSON, "Harnack on the Essence of Christianity."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

HOUSE-PARLOUR MAID wanted, early in March, for small family in Hampstead.—Apply to Mrs. F. E. F. BARHAM, 22, Lambolle-road, Belsize-square, N.W.

DEATHS.

DAWSON—On the 22nd February, at Silverholm, Arkwright-road, Hampstead, Miss Ann Kiddell Dawson, in her 83rd year.
LOFTUS—On the 14th February, at Leeds, Alfred Loftus, Junior, aged 50 years.
MARTINEAU—On the 20th February, at Clifton-place, Caroline Anne, youngest daughter of the late Richard Martineau, aged 58.
POTTER—On the 22nd February, at 17A, Grand Parade, Highgate, Wm. Potter, late of Totteridge, aged 56 years.
POWNALL—On the 25th February, at 4A, York-road, Birkdale, of pneumonia, Sarah Hibbert Pownall, in her 77th year. No flowers.
SCHWANN—At Park House, Wimbledon, on the 26th inst., Frederick Sigismund Schwann (formerly of Hampstead), in his sixty-seventh year.

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WEDNESDAY, March 5th,
THURSDAY, „ 6th,
SATURDAY, „ 8th,
MONDAY, „ 10th.

All Gifts, either in the form of Goods or Money, will be gratefully received and acknowledged by the Treasurer,

The Rev. LAWRENCE SCOTT,
Peel-street, Denton, Manchester ;

or by the Secretary,

The Rev. C. E. OLIVER,
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All donations in Money will be acknowledged in The Inquirer.

FOREST GATE UNITARIAN CHURCH, LONDON, E.

IMPROVEMENT SCHEME.

The Committees of the British and Foreign Unitarian Association and the London District Unitarian Society having given their hearty approval to the Congregational plans for long-delayed and greatly-needed improvements, Appeal is now made for help, so that the work may be proceeded with at once. The amount required, including £100, balance of mortgage, is £298.

Contributions already received or promised :—

	£	s.	d.
Grant for improvements from London District Unitarian Society... ...	15	0	0
Additional grant when improvements are effected	35	0	0
Grant from L.D.U.S. Permanent Building Fund towards mortgage (if balance raised before March 31) ..	50	0	0
Minimum Congregational Contribution	25	0	0
British & Foreign Unitarian Association	15	0	0
Sir J. T. Brunner, Bart., M.P.	10	0	0
D. Martineau, Esq., J.P.	5	0	0
F. Nettlefold, Esq.	10	0	0
H. Epps, Esq.	2	2	0
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S. S. Tayler, Esq.	2	0	0
Ion Pritchard, Esq.	2	2	0
Dr. Blake Odgers, K.C.	2	2	0
Miss Mary Martineau	1	1	0
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Contributions gratefully received and acknowledged by

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LYDGATE CHAPEL AND SUNDAY SCHOOL.

A Fund of £2,500 is being raised for the following purposes :—

(1.) A NEW SUNDAY-SCHOOL ROOM, pressingly required.

(2.) A NEW ORGAN for the Chapel, the old instrument being useless and beyond repair.

(3.) To complete a scheme for the improvement of the MINISTER'S STIPEND. £450 needed.

The following donations are gratefully acknowledged :—

	£	s.	d.
The late Mr. Isaac Lee (Supt.)... ...	5	0	0
J. H. Wicksteed, Esq., Leeds	25	0	0
Mrs. G. Buckton, Oxford	20	0	0
Miss L. S. Leigh, Manchester	2	2	0
Jas. Laycock, Esq., Scarborough ...	1	0	0
H. J. Morton, Esq., Scarborough ...	1	0	0
Raised in Sunday-school	34	6	7

Additional contributions will be gladly received and acknowledged by

Mr. JOB LEE (Hon. Treas.),
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Rev. J. H. GREEN, B.A. (Minister),
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WANTED, a PARLOUR MAID, willing to give some assistance in housework ; also thorough HOUSEMAID for country house.—Address, Mrs. Russell Scott, Darent Hulme, Shoreham, near Sevenoaks, Kent.

Liverpool District Missionary Association.

The ANNUAL MEETING of this Association will be held on WEDNESDAY, 5th March, 1902, at ULLET-ROAD CHURCH HALL, at 8 P.M. Reports from Crewe, Bootle, Liscard ; and the Missionary's Report of work at Garston, St. Helens, Widnes, and Runcorn, will be presented.

SIMULTANEOUS COLLECTIONS in support of the work of this Association will be held on SUNDAY, 9th MARCH, at the following places of worship :—

Liverpool	...	Ullet-road Church.
„	...	Hope-street Church.
„	...	Ancient Chapel of Toxteth.
Southport	...	Portland-street Church.
Birkenhead	...	Charing Cross Church.
Chester	...	Matthew Henry Chapel.

Collections at Warrington and Gateacre will be held later in the year.

L. DE B. KLEIN, President.
R. ROBINSON, Treasurer, 11, Old Hall.
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19, Sweeting-street.

MANSFORD-STREET CHURCH and MISSION.

The ANNUAL MEETING of Subscribers and Friends will be held at MANSFORD-STREET, BETHNAL GREEN, on THURSDAY, March 6th, when the Rev. Joseph Wood, of Birmingham, will take the chair at 8 o'clock.

Tea and Coffee 7 to 8.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

The ANNUAL MEETING will be held at AINSWORTH (near Bolton or Bury), on TUESDAY, March 4th, 1902.

Service in the Chapel, 3.15 P.M., conducted by the Rev. E. S. Hicks, M.A., Bolton. Sermon by the Rev. R. A. Armstrong, B.A., Liverpool.

Business Meeting, 4.30. Tea in School at 5 P.M., price 1s. each.

PUBLIC MEETING in School at 6 P.M. Chairman : Thos. Holt, Esq., J.P. Speakers : Revs. R. A. Armstrong, J. A. Pearson, B. C. Constable, and Mr. Hayes.

(Trains to Black Lane or Bradley Fold).

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SUNDERLAND UNITARIAN FREE CHAPEL.

PRELIMINARY NOTICE.

The Congregation is making a special effort to raise £100 for the purpose of refurnishing and decorating the Chapel. It is hoped to raise a great part of the amount aimed at by means of a Bazaar to be held in October next.

An earnest Appeal is made for help. This Appeal is endorsed by the Committee of the Northumberland and Durham Unitarian Association. Donations in Money or Goods will be thankfully received and acknowledged by the subjoined,—

Mrs. HECKELS, 5, Ward-terrace.
Rev. F. WOOD, 25, St. Vincent-street.
Mr. W. PRICE, 28, Clementina-street.

Ministers' Pension and Insurance Fund.

The ADJOURNED FIRST MEETING of the Donors and Subscribers to this Fund will be held at ESSEX HALL, LONDON, on WEDNESDAY, March 19th, at 3 P.M. Rules 1 to 7 inclusive of the Constitution having been passed, the business before the meeting will be :—

To consider, and if approved to adopt, the remainder of the Constitution and the By-Laws prepared by the Committee.
To elect the first Managers.
To elect a Chairman, Treasurer, Honorary Secretary, Trustees, and Auditors.

J. ESTLIN CARPENTER,
Chairman of Committee.
H. CHATFEILD CLARKE,
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The Beliefs of Unitarians, by the Rev. J. H. Crooker, D.D.
How I became a Unitarian, by Mr. Z. Toyosaki.
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Funds are greatly needed to extend this important work and to reprint valuable papers.

Contributions will be acknowledged by the Secretary, or by Mr. W. T. Malleson, Hon. Treasurer.

WALMSLEY SERMONS, June 29, 1902. Preacher, Rev. H. Gow, B.A., of Leicester.

Mr. Leigh's Dramatic Readings.
STEINWAY HALL, Thursday Evenings, at 8.30.
THURSDAY NEXT, March 6th, *KING JOHN.*
March 20, *Much Ado about Nothing.*
Music at each Reading. Tickets 5s., 2s. 6d., and 1s., from Mr. Mackey, at the Hall.

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NOTES OF THE WEEK.

THE annual meetings of the North and East Lancashire Unitarian Mission, held March 4; the Liverpool District Missionary Association, March 5; and the Mansford-street Church and Mission, March 6, we hope to report next week. On Monday the annual meeting of the Midland Christian Union is to be held in the Church of the Messiah, Birmingham.

A MEMORIAL service was held on Sunday, Feb. 23, in the High Pavement Chapel, at Nottingham, for the late Mr. P. W. Clayden, formerly minister of the chapel. The sermon was preached by the Rev. J. M. Lloyd Thomas, and gave a vivid account of Mr. Clayden's life and work, concluding with the following sentences :—

"His great and brilliant gifts, coupled with an intense faith in the working man, made him, in the best sense, a popular preacher, so that the old chapel was crowded almost to suffocation with enthusiastic admirers. It scarcely needed to be said that he was, in politics, a strong and sturdy Radical and he never hesitated when he felt that truth and right called him to take the unpopular side. He was a man of unflinching rectitude and integrity of character and, above all, a deeply religious man. He carried his Unitarian faith into every detail of his life, and there was no sense of incongruity in his passing from the Sunday pulpit to the Monday editorial work. It was reassuring to know that English journalism and English Liberal religion were not incompatible occupations for such a man. He was fond of quoting lines which might now well be taken up and applied to him :—

To me the thought of death is terrible,
Having such hold on life. To thee 'tis not
So much as even the lifting of a latch ;
Only a step into the open air
Out of a tent already luminous
With light that shines through its transparent walls.

Might they be taught to practise his doctrine, to imitate his life, and to follow his example, as he had followed Christ and God." With the congregation upstanding, the organist then played the 'Dead March' in *Saul*.

On the following Sunday morning the congregation remained after service and passed the following memorial resolution :—

The congregation of the High Pavement Chapel, Nottingham, desire to place on record their sense of the great loss which they have sustained by the death of Mr. P. W. Clayden, their former and most beloved minister, and to convey to his family in their bereavement their sincere and heartfelt sympathy. Particularly do they desire to recal at this time the warm attachment that always existed between him and them—an attachment which a separation of upwards of thirty years had not lessened, and their appreciation of the generous kindness of his recent ministrations among them.

THE *Seed Sower* for this month contains a sermon by the Rev. Stopford A. Brooke, on "The Things that Cannot be Shaken," and besides other interesting matter a second and concluding instalment of passages from Martineau and others, under the title, "Unitarian and other Liberal Religious Thinkers on the Incarnation." In the *Unitarian World* will be found an interesting account by Mr. Z. Toyosaki, the Japanese student at present at Manchester College, Oxford, of how he became a Unitarian. Of his early history Mr. Toyosaki writes :—

I was born a Buddhist. I can still remember, when very young, going to the Buddhist temples with my grandmother, when I worshipped the image of Buddha, and felt the mystery of the idols and ornaments of the temple as I gazed upon them in childish wonder. When I was ten years old, my father ceased to worship Buddha, and began to study Confucianism. Naturally, his great change in religious thought also influenced me. A few years later, my father and myself were baptised as Christians in a Congregational Church.

I became a student in a mission school established by the Methodist Episcopal Church. After completing the academic course, I entered the theological department, with the view of preparing myself for the ministry. On leaving the theological school, I was appointed the pastor of a Methodist Church, where I remained two years. During this period, I first came under the influence of the "New Theology" movement in Japan. I could not rest satisfied with what my fellow-workers, the Methodist missionaries, were preaching; for I could not find any satisfactory solution of my theological difficulties. In fact, I was drifting towards Liberal Christianity.

How Mr. Toyosaki came finally to identify himself with the Japanese Unitarians in Tokyo we must leave our readers to see for themselves in the *Unitarian World*, or in its Northern edition, the *New Kingdom*. There they will also find a paper by the late Rev. John Dendy, B.A., on "Unitarian Christianity and Citizenship," and something about Unitarian beliefs.

THOUGH the weather was most uninviting on Thursday evening last week a fairly good audience assembled at Steinway Hall to hear Mr. J. H. Leigh continue his Shakespeare recitals by a reading from *Macbeth*. Mr. Leigh's renderings of Shakespeare are too well known to need description, but we may be allowed to remark that while all the scenes chosen from the tragedy were most excellently given on Thursday, the speeches of Macbeth himself, and especially in the banquet scene, were the most remarkable. Mr. Leigh held his audience spell-bound as he personated the soul-tortured and affrighted King when Banquo's haunting ghost usurps his seat. The reader for the time was Macbeth himself. The conversation of the witches was also given with especial force and originality.

A HIGHLY successful celebration of St. David's Day was held in the Presbyterian College, Carmarthen, on the eve of that day. Principal Evans entertained the students and a number of other guests at tea, and the subsequent proceedings were conducted mainly in Welsh, with some portions of the speeches in English for the benefit of the English guests. Sir Lewis Morris testified that the character of St. David could stand critical examination, and emerge therefrom satisfactorily, which was more than could be truly said of the patron saints of some other countries—St. George of England for example. In an address which was received with much enthusiasm, Sir Lewis dwelt on the revival of the national sentiment in recent years, and its healthy reaction on progressive national education. A discourse on the life of St. David was delivered by the Rev. David Evans, of Blaenconnin, and proved to be both entertaining and instructive. Other speakers included the Principal, Professors Jones, Keri Evans, and Weatherall, the Revs. A. Fuller Mills, D. J. Thomas, and Edward Davies. Several contributions to the biography of St. David were offered during the course of the evening, which seemed to have escaped the notice of the historians of his period. The students contributed musical

items, and some complimentary pennillion composed and recited by "Dewi Gwendraeth" (who is the senior student of the college) met with a great reception.

This celebration at the Carmarthen Presbyterian College, a contemporary remarks, "brought about quite a re-union of the religious sects. The chairman (Principal Evans) is a Unitarian, and the speakers included a Churchman (Sir Lewis Morris), two Baptists (the Revs. Fuller Mills and David Evans), three Congregationalists (the Revs. D. J. Thomas and Professors D. E. Jones and Keri Evans), another Unitarian (Professor Weatherall), and a Calvinistic Methodist (the Rev. Edward Davies). For a theological college this is an achievement."

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

The Gospels and the Gospel. By G. R. S. Mead. 4s. 6d. (Theosophical Publishing Society.)

Studies in Political and Social Ethics. By D. G. Ritchie, M.A., LL.D. 4s. 6d. (Swan Sonnenschein and Co.)

Dominion and Power. By C. B. Patterson. 3s. 6d. (George Bell and Sons.)

The Faith of an Agnostic. By George Forester. 5s. (Watts and Co.)

The Discovery of the Future. By H. G. Wells. 2s. (Fisher Unwin.)

Journal of George Fox. Two volumes. 5s. (Headley Bros.)

The Nation's Peril. By T. J. Hardy, B.A. 2d. (British and Foreign Unitarian Association.)

The Gospel According to St. John. By Dr. H. H. Wendt. Translated by E. Lummis, M.A. 7s. 6d. (T. and T. Clark.)

From Cradle to Crown. Part I. 6d. (George Newnes.)

Renunciation and Other Poems. By W. Hall, M.A. 2s. 6d. (Swan Sonnenschein.)

Woman's Best Work and Latent Capabilities. By F. J. Gant, F.R.C.S. 2s. 6d. (Elliot Stock.)

Reason, Faith, and Prayer. By Leo Tolstoy. 1d. (Free Age Press.)

Forty Years: A Story. By Leo Tolstoy. 3d. (Free Age Press.)

Fireside Fables. By E. P. Barrow. 1s. 6d. (Elliot Stock.)

Miscellanies. By Augustine Birrell. 5s. (Elliot Stock.)

The Beginning of South African History. By G. M. M'Call-Theal, Litt.D., LL.D. 16s. (Fisher Unwin.)

The Confessions of a Matchmaking Mother. By L. C. Davidson. 2s. (Fisher Unwin.)

Labour Legislation, Labour Movements, and Labour Leaders. By G. Howell. 10s. 6d. (Fisher Unwin.)

Cornhill, Scribner's, Strand, Wide World, Good Words, Sunday Magazine, Expositor, Contemporary, Nineteenth Century.

It is well men should be reminded that the very humblest of them has the power to fashion after a Divine model a great personality, composed in equal parts of himself and the ideal.—*Maeterlinck.*

PRAYER OF THE BOND AND FREE.

A CONTRAST.

The two following contrasted poems have come to us from a friend in far-away Bolivia, who has been for nearly forty years in Spanish-speaking countries, and is now in the midst of a fanatically Roman Catholic population, with a priesthood of the least enlightened type. There the Postal Mission (through an advertisement in the *New Age*) found our friend, and wakened in him a cordial response of sympathy with Unitarians. He has ordered a copy of the International Council volume, and by the translation of some of the papers hopes to persuade the Bolivians of the possibility of a reasonable faith in religion. In the first of these two poems it will be seen that the serf is in bondage also to the ancient superstitions of the Roman Catholic Church.

THE SERF'S PRAYER.

Thank God, the night is come, the task is done;
We two, as best we may, our aching limbs
May drag into our hut; perchance our babes,
Poor wretches born in sin and swathed in rags,
May smile to see us home. Thy mercy, Lord,
Has given to us and them enough of food,
(Food even as good as that of innocent beasts
Who ne'er have sinned against Thy Son and Thee,
Nor merit the fierce hell that burns for men,)
To warm the unclean blood in sinful limbs,
And give us strength, after our rest, to rise
The livelong day to moil; until once more
The welcome night may bring forgetfulness.
That we may sleep and not awake in hell
We owe to Thee, Mother and Spouse of God,*

Who pitiest us, who fannest the pure flame
Of love that glows in Holy Jesu's breast,
Who paid to God the price of endless bale
That we before our birth had well deserved.

And we, poor wretches, with wrinkled, sunburnt masks,
And bony hands covered with tactless horn,
Tools fit to handle stone and soil and mire,
In this share with our betters; them whose skin
Is milk and rose, whose hands are smooth as babes';
Who own the land we till for them, and deign
To pay us wages that we may not die.
God, Thou art very merciful to us men,
Whose very birth an outrage is to Thee,—
Conceived in sin, sinful in life and death!

Keep us, sweet Mary, from darksome death this night!
And when our shrunken limbs shall lie supine,
And the grey mist steal o'er our weary eyes,
Leave us a little space, to tell once more
Our foul and evil lives to the good priest
Who in God's place may speak the blessèd words
Of pardon; otherwise, O Mary, pure
And pitiful unto us all foul and base,
We may awake in ever-burning hell!

* This poem was suggested by an engraving of Millet's "Angelus," representing the devout Catholic's evening prayer to the Virgin Mary.

Again we thank Thee, Lord, for this good food,
Almost enough to make us hale and strong;
And for the dreamless sleep, that some short hours
Brings us surcease from toil and care and pain!

THE FREE MAN'S PRAYER.

O Father, who hast made this wondrous world
And us Thy sons and daughters, to Thee we raise
Our hearts and voices ere the day be done.
We know that Thou, our Father, needest not
Our supplications, that Thou mayst bestow
Even as Thou bestowest, Thy choicest gifts
On us and all mankind. Our privilege
It is to think on Thee, to bring our souls
In touch one moment with the Infinite Love,
To feel anew our sonship, and obtain
A foretaste of the blessedness to come;
When our freed souls, unclothed of mortal flesh
Shall feel more near to Heaven, and Thee, whose Will
Draws us for ever nearer to Thyself.

We thank Thee for the day; for health and strength
Blithely to labour for the commonweal;
We thank Thee for the rapturous gift of song
And poesy, that make our daily toil
Lightsome and joyous as our children's games.
We thank Thee for the sun; for the free winds;
For the sweet scents of woodland and of lea,
And flowers well nigh as lovely as our babes;
For the good rain that swells the throbbing veins
Of tree and shrub and plant with life renewed.
We thank Thee for the joy of bird and beast
Waking the avenues of lordly elms
And blossoming meads to cheerful life and song.
We thank Thee for our young men's supple grace;
Our children's beauty; and the loveliness
Of our dear maids and matrons, whose sweet care
Fills our fair homes with gladsome light and love.
O bounteous Lord, our Father and our Friend,
'Tis Thou who dwellest in this happy earth
And in our souls, fulfilling them with joy!

We thank Thee for the night; for the silences
Of earth and heaven; for the infinite spread
Of countless worlds, wherein Thou too abidest
Even as with us. We thank Thee for the rest
Thou givest to mind and body in peaceful sleep:—
Else, with the joy of rapturous bounding life
Our human hearts o'erflowing with bliss, might break
Ere comes the day, when earthly duties done
We need to lay this bodily clothing by!

T. H. Moore.

Sucre, Bolivia.

ENGLAND AND CHINA.*

BY THE REV. J. ESTLIN CARPENTER, M.A.

"God hath made of one every nation of men for to dwell on all the face of the earth."—Acts xvii. 26.

"That there should be no schism in the body, but that the members should have the same care one for another."—1 Corinthians xii. 25.

A FORTNIGHT ago we were invited by the Principal of this College to consider the meaning of Christian patriotism. In the spirit (I hope) of that discourse I would ask leave this morning to carry the subject a stage further into a field of the utmost difficulty and confusion, where moralists grope for light, and statesmen act from day to day without any fixed methods according to the moment's needs —namely, the relations of the great Powers to the peoples of alien culture. Year after year young men go forth from Oxford to undertake the government of various races in different parts of the world. What principles exist for their guidance? What ideals dwell in the background of their minds? Are they those only of arrogance and scorn, such as was unhappily betrayed by the Chancellor of this University when, in a fit of political spleen, he designated a cultivated Parsee gentleman, whose services to his native land justly entitled him to honour, and whose lineage was far older than that of any Elizabethan statesman, by the contemptuous epithet "Black Man"? Or are they based, if not on knowledge, yet at least on sympathy and a desire for mutual comprehension and, if possible, respect? Those who have heard in recent years the notable utterances of Miss Colenso at Somerville, or, in this College, of the lamented Mary Kingsley, will be at no loss to understand what I mean.

It has sometimes been made a reproach against the Bible, particularly against the New Testament—for instance by the late Francis William Newman, brother of the Cardinal and formerly lecturer of this College—that it contains no teaching on the principles of what may be called international morality. If the New Testament offered itself as a complete guide to life, a code of laws providing for all possible human relations, such a criticism might have some validity. But we have long recognised that such a claim, if it was ever made on its behalf, has no foundation, and that to condemn its deficiencies from that point of view is most unfairly to misjudge it. Rather is it to the Old Testament, with its pictures of the distribution of peoples, of national migrations and the rise and fall of Empires, that we should look for suggestion. But in the prophetic interpretation of life international relations are presented almost solely as they affect Israel. The Assyrian invader who besieges cities and overthrows kingdoms, is justified as the staff of Yahweh's anger, the rod of his indignation, against a faithless people; and Babylon falls before Cyrus that an act of Divine Grace may be performed, and, as Yahweh's Messiah, he may let the captives of Judah go free. One imperishable ideal has descended to us from these ancient seers, an ideal unapproached by any other teachers of the past, an ideal so lofty that it still shines above us only as a star of hope—the vision of the nations of the earth bound in peaceful-community of worship and blending their former rivalries in homage to a common Lord. It was the corollary of the sublime conception that the Maker of the world, the Creator of humanity, was one. The peoples of divers lands might differ in colour from dark to fair, but they were the same in soul; and the purpose of the Eternal would at last be realised by all.

It was with this hope in their minds that the first Christians addressed themselves to the conversion of the Gentiles. They, too, grasped the doctrine of the Unity of the human race. The world as they knew it, though it might contain (as we now see) different types of civilisation, and the Greek might proudly hug his culture against the Asiatic Barbarian, was not for them divided by deep cleavages of mental habit and moral tradition, to say nothing of external command over the gifts and forces of nature. Ideas of common citizenship, common law, even common religion, were made possible, because the races embraced within the Empire were not too far apart from each other in the several stages of their social advance.

But we are confronted with a very different problem. Science has indeed established beyond doubt the fundamental conception expressed in the words "God hath made of one all nations of men on all the face of the earth"; but it has in other respects profoundly modified our ideas. Our world is far vaster than that known to the writers of the Bible; and our Empire deals with races, whether within or without its pale, far more diversified than those which came within the vision of Isaiah or Paul. And we ourselves are living in the midst of changes of ideas upon this subject so swift and far-reaching that the old principles have been torn to shreds, and no new ones have yet emerged out of the chaos in which we have been plunged. In what may be called the Pre-Darwinian Period between the Great Reform Bill and the Indian Mutiny, two factors were dominant, the conceptions of natural rights inherited from the French Revolution and the great humanitarian ideas due to Evangelical Christianity which triumphed in the abolition of slavery. In the remarkable address delivered last summer by the Dunkin lecturer of this College on "Religion and Empire," he told us that the latest occasion when the British Parliament laid down any principle whatever as to the relation between the stronger and the weaker races in the Empire was in the year which followed the Act of Emancipation. In 1834 the House of Commons unanimously resolved "That His Majesty's Commons are deeply impressed with the duty of affording to the native inhabitants of the Colonial settlements protection in the enjoyment of their civil rights, and of imparting to them that degree of civilisation and that religion with which Providence has blest this nation." As a result of this resolution a committee was formed, the Colonial Secretary of that day (Sir George Grey) being a member. It sat for two sessions and finally laid down in its report these two principles:—First, "we are at least bound to do to the inhabitants of other lands, whether enlightened or not, as we should in similar circumstances desire to be done by"; and secondly, "the native inhabitants of any land have an incontrovertible right to their own soil." It is not, I think, extravagant to claim that in our Indian Empire the spirit of these maxims has not been unrecognised, whatever defects may have marked our administration. A long series of statesmen has endeavoured to govern India for the benefit of its vast and varied multitudes. Our wisdom may have been limited, our sympathy imperfect, our control at home may often have been selfish, but on the spot the white man has sought to secure peace, to administer impartial justice, and to spread knowledge. Blunders there have necessarily been, but the welfare of India has been the first object of the solicitude of her rulers, and the men who guard its wonderful congeries of races are not permitted to own a single acre of their land. Turn to Africa and you will find that in the recently annexed Soudan the treatment of the black tribes is largely based on Indian precedents. Pass down to Rhodesia and contemplate the hapless fate of the Matabele, and you see how completely the principles of 1834 have been abandoned or defied. When the Prime Minister at the outset of the present war declared its object to be to secure equal rights for all men from the Cape to the Zambesi, he thought it needless to explain afterwards that he had negligently omitted the word "white"; and in the speech with which the Sovereign met his first Parliament after his accession a marked contrast was drawn between the equal rights which were to be secured for the white people, and the protection and justice which were to be given to the blacks.

That there are many reasons for this change is obvious. The evangelical conception no longer holds the field. Apart from the gradual decline of its influence in the religious thought and the public life of this country (itself a phenomenon due to manifold causes), the newly risen science of anthropology has completely altered our views concerning the peoples of the lower culture. Whilst we know now that some of them possess intricate social and religious institutions of their own, of which casual observers had at first no suspicion, we know also that these were the products of long ages of tribal development, and cannot be shaken, still less destroyed, without grave moral peril. We are learning that whilst it may be true to say that all nations of men are of one blood, there are, nevertheless, profound variations among them which make it impossible for one people to impart to another, even by resolution of the House of Commons, that degree of civilisation with which Providence has blessed them. These variations may not be permanent. The interfusion of races which is little by little taking place in so many parts of the world, particularly in Africa, may gradually after innumerable generations break them down, and the goal of science is to see one culture spreading round the globe, just as it is the goal of commerce to see all countries organised as one market, and the goal of religion to fold all races in one faith. But in the meantime we have to deal with the differences that actually exist. The unity which shall embrace and transcend them

* A sermon preached in the chapel of Manchester College, Oxford, on Sunday, Feb. 2nd.

lies far far beyond our ken, and the statesman must recognise that he has to do with conditions which may not indeed be unalterable, but which can only be very very slowly changed.

But there are other causes which have been of late years no less potent. The rise of nations into military pre-eminence, schemes of financial ambition, the practical distribution of the hitherto unallotted portions of the globe among the few great Powers, the modern conception of Imperial sovereignty rather than Imperial obligation, the improved facilities of communication—all these have tended to widen the gap between the old ethical standards and our actual practice. They have increased enormously the complexity of the problem; they have revealed the manifoldness of the interests involved; and they have rendered it more and more difficult for the wisest statesman to "see life steadily and see it whole." But ever and anon there comes to us some voice which speaks in tones of warning or appeal, perhaps holds up to us an unfamiliar ideal, or invokes an acknowledged principle to support a definite line of action. Two such voices I have lately heard; let me ask you to hear them with me.

The first has long been known to the little band of students of the ancient history of India. But only quite recently have its remarkable utterances become accessible to English readers. The publication by the University Press of a volume on Asoka, in its series on the Rulers of India, presents to us in a singularly interesting form the same conflict between a religious ideal and a practical difficulty. Asoka succeeded (probably in 272 B.C.) to the Empire raised by the genius of his grandfather on the ruins of the power of Alexander the Great. From the mouths of the Ganges to Afghanistan and Kashmir, from the Himalayas to the twelfth parallel above the equator, he ruled over a vaster dominion than British India without Burmah. All over this immense area, graven on rocky cliffs, on blocks of quartz or granite, or on sacred pillars, are the remarkable edicts in which for the first time an Indian Sovereign addressed his people, and expounded to them the principles of his policy. It is as if Marcus Aurelius had inscribed some of his thoughts on tablets from Cadiz to Antioch, from the Danube to the Nile. In the ninth year of his reign Asoka was engaged in a terrible and bloody war with the Kalingas, a nation on the west coast, who were completely subjugated, their territory being incorporated in his dominions. The slaughter and suffering of this campaign made a deep impression on him. His compunction drove him into the arms of the Buddhists, and in memorable words in an edict of the thirteenth year of his reign he expressed his grief:—

In the ninth year of his reign His Majesty conquered the Kalingas, and 150,000 persons were thence carried away captive; 100,000 were slain, and many times that number perished. Ever since the annexation of the Kalingas, His Majesty has zealously protected the law of Piety, has been devoted to that law, and has proclaimed its precepts. His Majesty feels remorse on account of the conquest of the Kalingas, because, during the subjugation of a previously unconquered country, slaughter, death, and the taking captive of the people necessarily occur, whereat His Majesty feels profound sorrow and regret.

In moving terms he describes the suffering inflicted on the innocent, the breaking up of homes, the separation of relatives, the destruction of property, and the ravaging of the land. And he continues:—

Although a man should do him an injury, His Majesty holds that it must patiently be borne as far as it possibly can be borne. Even upon the fiercest tribes in his dominions His Majesty has compassion, though advised to destroy them in detail, and though the power to harry them is in His Majesty's hands. They are warned to this effect: "Shun evil-doing that ye may escape destruction."* For His Majesty desires for all beings security, control over the passions, peace of mind and joyousness. And this is the chiefest conquest in His Majesty's opinion, the conquest by the law of Piety.

That the law of Piety might be adequately known a ministry of public instruction was established, but the strictest orders were issued that all sects and creeds should be treated with equal consideration, and none should speak aught evil concerning his neighbour's faith. In the absence of any political philosophy, any theory of the State, any doctrine of rights, Asoka could only express himself through the patriarchal formula. In an edict addressed in his fourteenth year to the officials in charge of the wild Border tribes he wrote:—

All men are my children, and just as for my own children I desire that they should enjoy all happiness and prosperity in this world and the next, so for all men I desire the like happiness and prosperity, and my will concerning the Border tribes is that they should be convinced that the King desires them to be free from disquietude. I desire them to trust me and to be assured that they will receive from me happiness, not sorrow, and to be convinced that the King bears them goodwill. Understanding this, do your duty, and inspire these folk with trust, so that they may be convinced that the King is even unto them as a father, and that as he cares for himself so he cares for them who are as the King's chilren.

So the Sovereign set before his people an example of unremitting toil. "I am never satisfied," he proclaimed, "with the sufficiency of my exertions. Work I must for the public weal, and the object of all my endeavour is simply to acquit my duty to living beings, so that I may make some of them happy in this world, and that hereafter they may attain to heaven." So he passes from our view, but not till he has opened communications with five Greek kings around the Mediterranean, including the famous Ptolemy Philadelphus at Alexandria, and has founded the great Buddhist missions which never rested till the law of Piety was carried all through Asia, and became more or less formally, according to many estimates, the creed of four or five hundred millions of the human race.

And now from the further East the adherents of the same faith have recently made to us a definite appeal. Within the last few weeks we have seen an end, for the time being, of the hideous confusions engendered in the Chinese Empire. The Court has returned to Peking; order, at least upon the surface, has been restored. Normal relations with the foreign Powers have been resumed, and everyone is asking, "For how long?" The answer depends on the temper, the disposition, the principles—if they have any—of the great Christian States of Europe and America. Do they intend to follow the same methods, to enforce the same claims, to continue the same arrogant attitude of superiority, as heretofore? In words of grave and even passionate sincerity, the Buddhists of Japan, in the midst of the awful welter more than a year ago, issued an address to all the Churches of the world, a copy of which came but lately into my hands. The question is complicated to the last degree, but they put their finger, without hesitation, on what they believe to have been the main cause of the recent outbreak—the presence of the Christian missionaries, and the apprehensions which their conduct has again and again excited in the Chinese mind. With generous sympathy and appreciation they dwell on their self-denying labours, and recount the valuable educational and other agencies which they have introduced for the welfare of the people. And they contrast the resultant violence and cruelty—which they assert have known no bounds—with the singular tolerance displayed by the Chinese in former ages of their history. What is the reason of such a change? They trace it, without hesitation, to the unwisdom of missionaries who have again and again arrogated to themselves "the power of protecting the followers of their creed, in utter disregard of the latter's criminality, under the laws of the State," and have thus seemed to be interfering with the fundamental institutions of the land.*

The Chinese began to entertain the idea that the missionaries were intimately connected with the foreign policy of their own countries. . . . They saw with grave apprehension that the missionaries were the first to arrive, followed by consuls, with generals at their back; and they feared that behind the man who had come with a Bible in his hand, stood a warrior armed with a spear and a sword.

In the name, therefore, of all advanced forms of religion, which they assert to be based upon the principle of love for mankind, the Japanese Buddhists make two proposals. The first is that the great Churches of the world should exercise their influence in restraining the missionaries in China from proceedings which are likely to create suspicion on the part of the Chinese as to their secret connection with the foreign policy of their several countries; and they urge that as the great teachers of antiquity displayed no spirit of hostility or vengeance under persecution, but on the contrary prayed with compassion for the heavenly blessing on their persecutors, no demands should be made for compensation, still less should Governments be induced to carry out schemes of aggrandisement, on the plea of

* In the religious, not the political, sense.

* With this opinion one of the most distinguished American missionaries, Dr. A. H. Smith, himself practically concurs in his recent book entitled "China in Convulsions, 1901." He writes, Vol. I., p. 35:—"Our object is simply to make it clear that we recognise the present attitude of the Christian Church, Protestant and Catholic alike, as a great bar to the spread of the gospel in China, and perhaps the most potent single cause of Chinese hostility." In Chapters iii. and iv., on the Protestant and Roman Catholic Missions, Dr. Smith gives abundant illustration of this particular class of difficulties. An abstract of the memorandum of the Chinese Government on the subject, communicated through the Tsung-li Yamên to the French Chargé d'Affaires in 1871, will be found in the "History of China," by S. Wells Williams, 1897, p. 355 to 357.

injuries inflicted. It was with this aim that when a Japanese temple was burned some time ago at Amoy, the Buddhists dissuaded their home Government from pressing the Chinese authorities, and renounced all claims for damages. It was in this spirit that the late Professor of Chinese in this University, the revered and beloved Dr. Legge, acted in a similar danger. Urged upon one occasion to make a long and difficult journey to a neighbourhood where disturbances had broken out, which it was thought his influence might avail to quell, "I will go," he said, "but upon one condition. If I do not return, let not the Government send a gunboat after me to avenge my death." The second proposal is that the missionaries should be withheld from any line of conduct subversive of the ancient customs and manners of China, or derogatory to her laws. Then, it is confidently anticipated, "the honest people of China will at once lay aside all suspicion and apprehension; they will appreciate with delight the intrinsic virtues of religion; and the four hundred million souls, relieved from distress and affliction, will be able to enjoy the benefits of the teaching of universal love."

Such are the counsels of the men who have learned from their Master that "hatred does not cease by hatred at any time; hatred ceases by love." Does not the Buddha, like Paul, point to a more excellent way? Do they not show us that when men reach the higher outlook upon life, they tend to frame the same ideals and recognise the same obligations? Looking back on the recent conduct of affairs in China, it was said by a shrewd observer on the spot, an English professor of law in the University of Tientsin, that there were but three Christian Powers engaged in all that dire struggle—England, the United States, and Japan.

The task is hard, the way is long, the difficulties are manifold, the problems intricate, sometimes beyond apprehension. But we cannot abandon the labour which God has set before us. We have learned that the great body of humanity is "made of one," and we can never cease to strive and to aspire till, in that body, schism is no more, and the members have the same care one for another.

LITERATURE.

INTRODUCTION TO THE OLD TESTAMENT.*

This book is a *multum in parvo*. Within less than 250 pages it contains an immense amount of information, all strictly relevant and clearly arranged, and every page shows that the author knows what he is writing about. So far as I am aware, no attempt has hitherto been made to provide what is here given, an Introduction to the books of the Old Testament intended for those who do not read Hebrew and Greek, and have not access to the larger works on the subject. An Introduction, moreover, based upon a complete acceptance of the modern critical position associated with the names of Graf, Wellhausen and Kuenen. Professor Weatherall is quite at home here, and the reader soon learns to feel confidence in his guidance. To those who really desire to know the principles, methods and main results of the criticism of the Old Testament, apart from minute details and set forth in non-technical language, this book will be most helpful; and those who really wish to learn will not grudge the demand on their attention which such a book must necessarily make. A young friend of mine once expressed the opinion that "the Bible is a good book, but it is dry." And the same remark might be applied to this Introduction.

It is a book for reference and study rather than for continuous reading. It does not profess to deal with the contents of the several books except so far as they throw light upon the history of their origin. For the religious teaching of the Old Testament, the student must go to the commentaries on the several books, or to a work like the "Religion of Israel," by Knappert. Professor Weatherall undertakes to tell what is considered by the best scholars to be true concerning the age and authorship of the several books, so that the reader may know—if he is studying Genesis, *e.g.*—whether he has before him a writing of the ninth or the seventh, or some later century. The arrangement of the book makes the use of it very easy. An introductory chapter deals with such subjects as the Canon, the manuscripts, the language, the Massorah. It also contains an outline sketch of Jewish history to serve as a background for the literature. Then the treatment of the separate Old Testament writings begins, the six books Genesis to Joshua being, of course, taken together as the Hexateuch. A very clear sketch of the history of the critical study of the Hexateuch forms an important part of the chapter devoted to the so-called Mosaic literature. Following on the Hexateuch the remaining books of the Old Testament are treated in the order in which they stand in the English version, which differs in some respects from the Hebrew Bible. Probably the author has considered the point whether it would not have been well to adopt the Hebrew order, and has good reasons for deciding against so doing. It would at least have helped the English reader to a clearer idea of the growth of the Canon. In connection with each book is given a summary of contents, and a discussion of its date and authorship. This is a book not for the hasty reader who expects to have everything made easy, but for the reader who wants to know and who has little or no opportunity for original research. Such a reader will gratefully appreciate the patient thoroughness of Professor Weatherall's work. On one or two slight points there is room, perhaps, for correction. The synod of Jamnia (p. 5), for which the date A.D. 90-100 is given, was not exactly a synod in our sense of the term. It was not an assembly specially convened and then dissolved after its work was completed. Jamnia (Jabneh) was the headquarters of Judaism after the destruction of the Temple, and the Rabbis had a sort of permanent council there any time between A.D. 70 and 120, or even later. It is probable enough that the date of the discussions about the Canon was A.D. 90-100. On p. 18 I doubt whether the version of Aquila owed much to the teaching of Aqiba. In the Rabbinical tradition Aquila is associated with the preceding generation of teachers, and was rather contemporary with than influenced by Aqiba. But this is a question of Targum, so I will not pursue the subject.

Professor Weatherall will understand why it is a particular pleasure to me to commend his book to the reading public.

R. Travers Herford.

* "The Books of the Old Testament." By J. H. Weatherall, M.A. Series of Biblical Manuals, edited by J. E. Carpenter, M.A. London: Sunday School Association, Essex Hall, 1902. 2s. 6d. net.

THE EDUCATIONAL MENACE.

Sir,—I fear I was so much occupied, in the letter you kindly published in your issue of the 22nd ult., with the motives responsible for measures so reactionary as the supersession of our School Board System by local councils, that I had no time to point out the "purely educational" menace with which such a prospect threatens us, and, indeed, I took it for granted that such menace was self-evident.

As, however, your correspondent in last week's issue seems to think that this is somewhat of an *Ignoratio Elenchi*, may I further trepass on your space with two or three considerations which, in the event of the policy of the Government taking this direction, would constitute it a menace to education pure and simple?

(1.) To merge an Educational Board, which during the past thirty years has justified its existence by such splendid work, in other bodies would create in the public mind an impression that Education was no longer a matter of national concern, but one of inferior and local importance, derogating it in fact very much to the level of "milk and water politics."

(2.) It would introduce complications when educational sub-committees recommended new departures and experiments, for which Councils might—very likely would—refuse to sanction the necessary rate. As experiment is likely rather to increase than diminish in the endeavour to arrive at a truly rational code, such obstruction arising out of local economy would be calamitous.

(3.) It would tend to separate still further the conduct of primary and secondary education, which the recent decision in the Cockerton case must show how desirable it is to unite.

(4.) It would prevent women from assisting in educational administration. Women cannot sit as members of County Councils. This would be an inestimable loss. Not only have lady-members of the Boards rendered invaluable services in the past, but the proportion of women and girls employed in teaching increases year by year, and renders the presence of women on educational Boards indispensable. Take the following figures from the *Board of Education Report*, 1900-1901:—

	1869.	1900-1901.
Girl P.T.'s	7,273	23,779
Boy "	5,569	5,614

Whereas in 1869 women and girls together numbered not quite 53 per cent. of the total teachers, they now amount to over 75 per cent.

(5.) It would tend to obscure the highly specialised class of capacity demanded in educational administration. Among the qualifications in candidates for posts on local councils, that of education would be only too likely to be neglected. Surely it would be most disadvantageous, *e.g.*, to the administration of the Poor Law, if it

were taken out of the control of the Guardians and placed under that of a local council; and education, I submit, is at least as highly-specialised a department as that of the Poor Law.

(6.) It would tend to do away with a central department, and this, in the future interests of the subject, is perhaps the most serious objection of all; for what we need is the very reverse—a centre that shall ultimately administer our entire educational system—primary, secondary, public-school, and university.

Your correspondent speaks of decentralisation as a "clear gain." Now there is no doubt that we require to take into account the peculiar needs of certain localities. In some counties technical committees have already succeeded admirably in meeting the requirements of local industries, in some few cases they have even revived local industries that had lapsed, but surely this result could be obtained by the co-operation of local councils with the Boards without such a revolution in the system as the absorption of the Boards by the Councils.

Your correspondent speaks of the Boards as having been "the battle-ground of the sects." True; and I tried to show in my previous letter that the thirty years' war had been well fought. By creating an establishment potentially counter to sectarian influence, the cause of liberal thought has at least been afforded a hearing. As long as there are differences of opinion in religion, education will be among the areas immediately affected, and I fail to see how "sectarian bitterness" would be removed by changing the battle-ground from a Board to a Council.

And as to expenditure, money may have been "improvidently spent"—it is rather good to see England occasionally breaking an alabaster-box over the feet of humanity, and even from an economical standpoint the costliness of educational experiments is more likely to pay than some other forms of extravagance we are acquainted with—but it seems to me very clear that local councils would be likely to err in the other direction and cripple education by false economy.

Therefore, while by no means thinking we have yet attained or are already perfect, it would seem very plain indeed that the future of educational efficiency lies along the lines of the School Board system (witness Scotland and the United States), and that the absorption of this system by other and local bodies does constitute a "menace" from a "purely educational" point of view. So far as one can gather the intentions of the Government from the speeches of Ministers, from the terms of the abortive Bill of 1901, and from the single-clause Bill of last Session, it is such a prospect that is occupying the minds of our legislators, and I repeat that it is inconceivable to me why such proposals should be mooted except in other interests than those of education, pure and simple—interests which I attempted to indicate in my former letter.

Thomas J. Hardy.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OBITUARY.

THE REV. GEORGE VANCE SMITH, B.A., Ph.D., D.D.

Dr. Vance Smith died at his residence, Cranwells, Bowdon, on Friday, Feb. 28, after four weeks' illness, in the 86th year of his age. His eminence as a Biblical scholar, and as a member of the New Testament Revision Company, reflected honour upon the denomination with which he was connected. The present writer regrets that he can only give an imperfect outline of an interesting and varied career.

Gerge Vance Smith belonged to a Lincolnshire family, but was born at Portarlington, Ireland. He was early destined for the law, and was for a year or two after leaving school in a lawyer's office in Leeds. Always of a studious and inquiring character, he very soon discarded the traditional orthodoxy in which he was educated, and became a Unitarian. He had a strong predilection for the ministry, and was enabled, by the assistance of friends—chief among whom was the Rev. Charles Wicksteed—and of trust funds, to enter Manchester College, York, in the year 1836. Here he fell under the influence of the Rev. Charles Wellbeloved and the Rev. John Kenrick, with both of whom he was closely associated to the end of their lives. From the former he acquired his marked taste for Biblical study, and Mr. Wellbeloved's instructions laid the foundation of that extensive learning which bore such fruit in after years. His immediate class-mates were Arthur Lupton, of the well-known Leeds family, and John Atkinson Briggs, whose only daughter in after years was married to Dr. Vance Smith's fourth son. Philip Carpenter and W. H. Herford were his juniors by one year, and both accompanied him to Manchester when the College was removed to that town. Vance Smith took the degree of B.A. at London University in 1841, in the first division. His career at York was so distinguished that on the retirement of the Rev. William Hincks, F.L.S., from the Tutorship of Mathematics and Mental and Moral Philosophy, he was appointed Assistant Mathematical Tutor 1839–40, the last session of the College at York. After studying for one session at Manchester Vance Smith became minister of the Chapel-lane Chapel at Bradford from 1841–43, and afterwards at Macclesfield, at the old Presbyterian Chapel, chiefly supported by the Brocklehurst family, from 1843–46 He had now become known as a Biblical scholar by an admirable work on the Sacrifice of Christ, in reply to Dr. Pye-Smith's "Scripture Testimony to the Messiah," and in 1846 was appointed Professor of Theology and Hebrew and Syriac at his old College in succession to the Rev. John Gooch Robberds. This office he retained until 1857, accompanying the College on its removal to University Hall, London, in 1853. His further connection with the College may be briefly summarised by the following dates. Vice-Principal 1846–50, and Principal 1850–53. The latter part of Vance Smith's connection with the College was somewhat embittered by the painful controversy respecting the appointment of Dr. Martineau, over which one would now gladly draw a veil. There were some unfortunate misunderstandings between friends, which are now alluded to simply in order to state that they were long afterwards cleared up by frank and friendly explanations on both sides. While resident in London Vance Smith became a Trustee of Dr. Williams's Library, a post he held until his appointment to the ministry of the ancient St. Saviour-gate Chapel at York, where for some years he enjoyed the eminently congenial society of his former tutor, the Rev. John Kenrick. While he was at York the Biblical Revision question became prominent, and the two companies of revisers were appointed. Mainly through Dean Stanley's courageous advocacy it was agreed that a Unitarian should be placed on the New Testament Company. Mr. Kenrick, who was our foremost scholar, was compelled to decline on account of age and infirmity, and recommended Vance Smith, who was duly appointed, and was a constant and most regular atteudant at the meetings of the revisers from his distant home at York and afterwards at Carmarthen. The present writer has reason to know that he rendered very efficient service, sometimes sending round printed statements of the critical evidence for particular readings which he urged upon the attention of his colleagues with success. His connection with this work led to some valuable friendships, especially with Bishop Ellicott and other distinguished scholars.

On the suggestion of Dean Stanley the New Testament Revisers partook of the Sacrament of the Lord's Supper together in one of the chapels of Westminster Abbey as a fitting inauguration of their great enterprise, and, with the express sanction of the Dean, Dr. Vance Smith also partook. This simple act of Christian fellowship, which not one of the Revisers objected to, gave rise to vehement denunciations on the part of the Church newspapers, aimed more, however, at the Dean than Dr. Vance Smith; and what was termed the "Westminster Scandal" has been characterised ever since, and even up to the last few weeks, as a profanation of the sacred mysteries. But Dr. Vance Smith was justified to his own conscience, and during his long connection with the Revision Company was treated with marked respect by all his colleagues.

From York Vance Smith removed in 1875, after a ministry there of seventeen years, to Sheffield, where he became minister of the Upper Chapel, in succession to the Rev. J. L. Short. A successful ministry here of only one year was interrupted by his appointment to the Principalship of the Presbyterian College, Carmarthen, in 1876, a position which had special attractions for a man of his scholarly tastes and pursuits. As Mr. Jeremy in his "History of the Presbyterian Fund" writes, "the arrangements made between the Presbyterian Board and Dr. Vance Smith were such as to enable him to attend all the meetings of the Revision Company, which he did very regularly from Carmarthen College, which will thus be ever associated with the Revised Version—a distinction which belongs to no other college in Wales." Perhaps this was the happiest and most useful part of his professional life. The College was open to students of all denominations, the large majority of whom were Congregationalists. The Principal thoroughly appreciated the open constitution, which at Carmarthen is an established fact and not merely a theory. The students of many successive years greatly valued their

Principal's sound and careful teaching which was quite free from dogmatic bias; he worked with uninterrupted harmony with his accomplished colleagues, and the Nonconformist churches generally in South Wales highly appreciated the honour of having so distinguished a man among them.

After completing twelve years' admirable work at Carmarthen, Dr. Vance Smith retired, to the great regret of the Governing Body and his colleagues, feeling the need of rest and a better winter climate than that of South Wales. He removed first to Bath, where he still engaged in scholarly work and in the publication of a revised and enlarged edition of his well-known work on "The Bible and Popular Theology."

Here he lost his first wife, a daughter of the late John Fletcher, of Liverpool. On his subsequent marriage at Bedford Chapel—the last marriage service in Mr. Stopford Brooke's old chapel—to Miss E. A. Todd, second daughter of the late Edward Todd, of Tadcaster, he removed to Cranwells, Bowdon, near Manchester, where he spent the remaining years of his life in lettered ease, varied by frequent journeys on the Continent.

Dr. Vance Smith lost three sons—one in infancy, one a young man of considerable promise who became a permanent invalid and died at Carmarthen; the other, the Rev. Philip Vance Smith, M.A., whose valuable career was closed at a comparatively early age. One daughter and one son survive, the latter the well-known minister of Stephen's Green, Dublin. The present writer offers, on behalf of a host of friends, a respectful tribute of sympathy to Mrs. Vance Smith, who will find consolation in the remembrance of a scholar's life abounding in good fruit.

In 1858 the University of Tübingen conferred upon Dr. Vance Smith the degree of Ph.D., and the University of Jena that of D.D. in 1873.

Dr. Vance Smith was member of the Council of the British and Foreign Unitarian Association from its early days, and in 1865 he preached the anniversary sermon on behalf of the Association, which was published under the title of "Providential Lessons in Christian Doctrine." His first work, published soon after leaving college, was, as I have said, an examination of Dr. Pye-Smith's "Doctrine of the Sacrifice of Christ." He was joint author, with the Revs. Charles Wellbeloved and John Scott Porter, of the Revised Translation of the Old Testament published in three volumes in 1859-62, his portion of the work being 1 and 2 Samuel, Ezra, Nehemiah, Esther, Isaiah, Jeremiah, and Lamentations. His other works, besides fugitive sermons and essays, were "The Spirit and the Word of Christ," "Revised Texts and Margins of the New Testament Affecting Theological Doctrine" (1881), "The Prophets and Their Interpreters" (1878), "Chapter on Job for Young Readers" (1887), "Some Modern Phases of the Atonement" (1894), "The Prophecies Relating to Nineveh and the Assyrians," and "The Bible and its Theology: A Review, Comparison, and Restatement, with special reference to certain Bampton Lectures and recent works on Atonement and Inspiration." This was first issued under a slightly different title in 1875 and went through several editions, a fifth edition, "revised and partly rewritten," having been issued only last year. The late Canon Liddon and other members of orthodox churches bore testimony to the candour and the devout spirit of the writer. To these may be added "Church Comprehension: A Letter to Mr. Gladstone," published anonymously in 1868, and advocating views which Dr. Vance Smith retained to the end of his life.

THOS. L. MARSHALL.

The funeral was on Tuesday at Hale, the service being conducted by the Rev. Dendy Agate, among those present being the Rev. G. Hamilton-Vance, the Rev. H. Enfield Dowson (representing Manchester College), the Revs. P. M. Higginson, H. S. Tayler, W. Harrison, T. Robinson, T. B. Evans, J. Ruddle, C. Roper, W. E. George, G. A. Payne, Messrs. A. Nicholson, D. A. Little, E. Hadfield, and others.

THE CHILDREN'S COLUMN.

A NEW BOOK.

I AM not quite sure that this column is really for the children, but I must leave you to find that out for yourselves. It is just to tell you about a new book; but whether the book is meant most for the children or for the elders, I cannot be quite sure. It is called "Fireside Fables,"* and there are more than a hundred of them, so that as it is a small book they are all quite short. Here are three of them.

The Water-Lily.

A water-lily lay open on the surface of a pond, and made the moon-beams pale with the pure brightness of her face, so that people passing stood to look. But the fish which swam beneath, and peered, as they thought, into everything, saw only the stalk that clung to the mud, and the shadows thrown down by the leaves.

Quack! Quack!

Some young ducks were swimming on a pond one night whilst a nightingale poured forth his song. For a time they listened, and then they shook their heads. "How much better we should understand him," said one, "if he would simply say, Quack! Quack!"—and with this the rest agreed.

Profit and Loss.

A girl and a boy went gleaning. The girl filled her hand, and then her apron, with the scattered ears; the boy spent his time in counting the sheaves. After this, they went to fill their pitchers at the spring. The girl caught the drops as they fell; the boy lost himself in looking for hollows ready-filled lower down. Next, they went to the orchard to gather fruit. The girl picked up the windfall on the ground; the boy threw stones at the one apple left on the tree. Then the night came.

Those, I think, are three of the best fables in the book. At any rate, they are good examples, for there are others more difficult to understand. You will be able to see from these whether you would like to have the book, and could enjoy reading the fables and thinking over their meaning. Only one of the fables is in verse; the elder children perhaps will understand it; and perhaps it would be better called a parable. It is about "Holly."

From arch of heaven high
A bird did downward fly;
Of silver was her wing,
And on her neck a ring
Of gold did lie.

By lake and winding shore
An olive leaf she bore,
And, where a young child played,
The tender leaf she laid
His feet before.

Then was he sad, for, lo,
A wreath therefrom did grow,
But now to thorn was bent,
As half for gladness meant,
And half for woe.

Yet would he not repine,
But did accept the sign:
Who heaven's peace would gain,
Some touch of earthly pain
Therewith must twine.

If you get the book you will see that after the 111 fables there are six which are rather longer and more of stories. The last is about little Miss Muffet's brother and you must look to see what lesson he learnt. And be sure to read Fable 36, about "Wishing and Hoping." The boy who idly wished got nothing, and got into trouble; the boy who hoped kept on steadily doing things, and his life was a success.

There are a good many difficult things in the book, but perhaps it is none the worse for that. And there are amusing things, too. Here is another of the fables to finish with:—

The Lady-Bird.

A young lady-bird coming home was asked by her mother whether she had had a nice walk.

"I met some very disagreeable people," was the answer.

"Who were they, and what did they do?"

"Mrs. Toad did not even turn her head when I passed."

"Does she ever turn her head?"

"Miss Mole pretended not to know me."

"Does she know anyone?"

"Mr. Hedgehog turned his back on me."

"Are you sure he was not asleep?"

"Hector, at the farm, barked when I went by."

"Is he not always barking?"

"Mr. Bull came charging down behind me. I suppose it was the sight of my red coat; but I thought it very rude."

"Was that all that happened?"

"No; I met Farmer Brown."

"Surely he was polite?"

"Far from it; he shut the gate in my face."

"I don't believe one of them even saw you," cried the young lady-bird's younger brother. And that was the simple truth.

IN matters of great concern, and which must be done, there is no surer argument of a weak mind than irresolution—to be undetermined when the case is plain and the necessity urgent. To be always intending to live a new life, but never find time to set about it—this is as if a man should put off eating and drinking and sleeping from one day to another, until he is starved and destroyed.—*Tillotson.*

* "Fireside Fables." By Edwin P. Barrow. Elliot Stock. 1s. 6d. net.

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LONDON, MARCH 8, 1902.

A BRAVE UTTERANCE.

WE are glad to be able to publish what we trust is a complete and accurate report of the address delivered last Sunday evening by Canon CREMER, the Vicar of Eccles, on "The Unitarian Movement." That some excitement should be caused by the Vicar's genuine liberality and courage in asking a Unitarian minister to take part in a series of Lenten Addresses, is perhaps not to be wondered at; but neither are we surprised that when difficulties arose, the Vicar determined to give the address himself, and to declare openly what he felt to be the truth as to the indebtedness of the Church to Unitarian teaching.

The excitement, so far as it went beyond a keen interest in such a subject, and warm appreciation of the vicar's liberality and courage, has perhaps been exaggerated, but we see that one imaginative reporter declares that while at the evening service, which preceded the address, the parish church was packed with a thousand people, two-thirds of them "withdrew as a protest," while the voluntary was being played, their places being subsequently taken by outsiders. The fact is that it has not been the custom for the majority of the evening congregation to remain for these special after-addresses, and on the two previous evenings, when Congregationalism and Methodism were dealt with, it showed an unusual interest that a third of the congregation remained, while last Sunday the proportion is judged to have been much greater. The report above quoted also announces that the senior curate has resigned, which, for the curate's sake, we hope is not true.

Canon CREMER's address we leave to speak for itself. It will be found full of interest, and we would call special attention to the brief section on the Doctrine of the Holy Spirit, as suggesting the point at which our thought is most likely to meet for the harmonising of very divergent conceptions of the "Divine nature" of JESUS. We ought, perhaps, also to note at once that while Canon CREMER refrains from criticising modern Unitarian developments of thought, he appears to be under a grave misapprehension as to the facts. That until lately Unitarians as a body have "mostly been willing to accept the Apostles' Creed," may be true (and not "until lately" only), so far as the sound Unitarianism of that creed is concerned; but it contains several supposed statements of fact, which neither past nor present Unitarians could accept. On the other hand, our alleged lapse "into virtual denial of the Divine nature of our Blessed Redeemer," which Canon CREMER seems to regard as "the extreme negative position of Socinians," we should interpret rather not as a denial, but as an enlargement of the conception of the Divine immanence not in JESUS only, but in growing measure in humanity as a whole.

With regard to the interpretation of formularies there is also something to be said, but for the present we prefer to leave the address with a final word of gratitude for its generous appreciation and the refreshment of its steadfastness of purpose and fearless love of truth.

IN ECCLES PARISH CHURCH.

THE VICAR ON "THE UNITARIAN MOVEMENT."

AT the close of the evening service in Eccles Parish Church last Sunday, the Vicar himself, the Rev. F. D. Cremer, M.A., gave the third of a series of Lenten addresses on "The Church of England and her Daughters: the special contribution of each section of the Christian Church to the common life of the whole." The subject of this third address, following those on the Congregational and Wesleyan Movements, was "The Unitarian Movement." Canon Cremer gave the address himself, as he explained, in deference to the wish of the Bishop, in place of the Rev. Alexander Gordon, Principal of the Unitarian Home Missionary College, Manchester, who had been announced to speak on that subject. There was a large congregation, and the following we believe to be a complete report of the Vicar's address.

THE VICAR'S ADDRESS.

The Christians in any place constitute the Church or Flock of Christ in that place, be it village, district, or nation. All Christians in all places constitute the Catholic or Universal Church. Any grouping of Christ's flock into folds, other than local, to meet differences of taste and conviction in points of Polity, Worship, and Doctrine is not primitive, and is regarded as a temporary expedient for convenience only. The separate organisations act as checks and counter-checks in the life of the Church. Each sees a part of the prism of truth, and we must always be on our guard lest such temporary organisation should cause what St. Paul calls schism—*i.e.*, a breach of charity—and lead to a setting up of a claim: "We are Christ's Church; you are not, unless you follow along with us." And the Good Shepherd has some disciples who do not profess to call themselves Christians at all. They are obedient sons of the Father, but feel unable to become members of any branch of the Church of Christ. They do not yet recognise God's voice in His "Them, also, He must lead." The time will come when all who give up their will to do God's Will shall be "one Flock under one Shepherd."

Religious Movements in England.

The sixteenth, seventeenth and eighteenth centuries witnessed, each of them, two great movements in the life of the Church of England, and each of the six movements unfortunately ended in a portion of the Church breaking away from established order and starting as a separate organisation. In the sixteenth century the subject of controversy was Church Polity. The Congregationalists and Romanists broke away in opposite directions; the former seeking more freedom, the latter fearing so much. In the seventeenth century the controversies were about Church worship. The Baptists and Quakers again represented two opposite views on the Sacraments; the one being champions of the letter, the other of the spirit. In the eighteenth century the struggle went deeper, it was about Church Doctrine or Teaching. Religion was very dead and formal. Again there were two movements. In an effort to escape formalism and win the masses of the people for Christ by appealing to their hearts, the Wesleyan movement arose. In an effort to satisfy the reason and keep the intellectual from unbelief, the Unitarians broke away.

The Evil of Enforced Orthodoxy.

Having lived in Russia, I know what the results are when every man's belief and religious worship are regulated by law, and dissent is criminal. It means that religion and morality are altogether divorced from one another in the minds of all thinking people. To be religious is one thing; to be honest, kind and good, quite another. It is no wonder, therefore, that I am more keenly alive than many to the healthy effect religious freedom has had on the real life of the Church in England, and that I am anxious not to forget the debt we owe to all these great religious movements.

Movements for Completer Life.

Each of them came into being to emphasise some great truth of God that seemed in danger of being neglected by the Church. That each in turn developed from a reforming movement within the Church into a separate organisation outside is to us, and to many of themselves, a matter of the keenest regret. But, after all, when children run away from home, the fault is very seldom all on one side. In spite of the faults of their founders (or of those who carried out a policy of separation contrary to the wishes of their founders) it has pleased God to grant very signal proofs of His favour and blessing to these, the Church's separated daughters. In the evangelisation of heathen at home and abroad and in witnessing for Christ in our midst they have played a noble part, as the pages of our history prove.

The Right Attitude Towards Dissent.

In her present treatment of them I hope that our Church is reaching a stage similar to that which our country has reached in her relations with the United States. So long as we treated the United States as a runaway and a rebel it gave

back scorn for scorn, and flouted all suggestion of the ties of kindred, but, respectfully received into the comity of nations, it forgets past enmities, and shows many signs of recovering filial affection. How long is the Church of England to go on offering inter-communion to foreign branches of Christ's Church, Romanist or Greek, which receive our advances at best with coldness, sometimes with insult, while she neglects to cultivate the friendship of her natural allies who only ask for a respectful recognition of their separate life from their mother church before becoming like our colonies to the mother country—a source of happiness and strength to her that foreign churches will envy?

What the Church owes to Unitarians.

Everybody knows what the Church owes to John Wesley. Our debt to him is freely and gratefully acknowledged. Comparatively few know what the Church owes to such men as Channing and Martineau. As our bishop (to the very great disappointment of some of us, to the very great relief of others) did not approve of my having invited Principal Gordon to speak to us himself to-night, I must do my best to take his place and set forth the debt of our Church to the Unitarian movement. I will ask my hearers to bear in mind that I am not here to point out defects in the Unitarian creed, but to show what we owe to them.

The Foundation Truth of Divine Unity.

At the foundation of all our creeds and articles, as the very central truth of Revelation for Christian as well as Jew, stands the proclamation—God is One! There is nothing to compete with it. No subsequent revelation has ever modified or impaired it. It stands, as it has stood since the days of Abraham. "I believe in one God," so we begin our Creed. "There is but one living and true God," so we commence our Articles. There is not a word in the New Testament any more than in the Old, not a word of Christ or his apostles that throws the slightest doubt on this fundamental truth.

God Revealed in Christ.

The Word of God, by which He made the world, became flesh in Jesus, the Christ. The One God was in Christ, manifested Himself, revealed His mind and heart and will in the life and death, in the words and acts of Jesus Christ. The One God highly exalted him, raised him from the dead, set him at His right hand, appointed him the Judge of quick and dead. He is at God's right hand now, preparing for us, interceding for us. This is the Catholic faith; this is orthodoxy. In union with him, as one with him, "in his name," we approach God—the God and Father of our Lord Jesus Christ. He hath opened heaven, made God accessible to all believers. This is the Catholic faith, this is orthodoxy.

No Subordinate Deity.

Christ is not a second inferior God, a sort of Demi-God. This Arian heresy, which almost captured the Church in the third century, is as distasteful to the instructed Unitarian as it is to ourselves, as Dr. Martineau has made plain. No! God, the One God, was in Christ. The Divine nature of Christ was the Divine nature of the One God. He was of the same essential nature ("substance" was the term in the old scholastic theology) with the Father—Very God and proceeding from Very God.

The Father's Good Purpose.

What is the orthodox faith about our Lord Jesus? What is the teaching of the Catholic Church? It is, that the sending of the Christ into the world, the Incarnation, was a spontaneous act of love on our Heavenly Father's part, in order to lift human nature into communion with Himself, and deliver, or redeem, or save us from the power, the slavery, the disease of sin. Christ showed us the only sort of sacrifice that is really acceptable to God. In vital union with him we offer ourselves. Pagan and Jewish notions about propitiation are past. He is our propitiation.

The Wholesome Unitarian Protest.

The Unitarian protest has helped to bring the Church back to primitive simplicity on such points. Why should we not express our obligation to them? Though I am, as I have said before this, neither Quaker nor Unitarian, yet there are times when I am glad to take refuge from the heated rhetoric of devout persons, be they Romanists, Anglicans, or Wesleyans, in the cool (too cool except for an occasional plunge with its refreshing reaction) pages of a Channing, or the practical yet spiritual atmosphere of the Society of Friends.

Doctrines in the Church governed by Scripture.

If there is anything perplexing in Creed or Article, the Church of England is careful to remind us that she never intends to go one jot or tittle beyond the very words of Scripture. "Whatever is not found therein, nor may be proved thereby, is not to be required of any man as necessary to salvation."—(Art. VII.)

The Doctrine of the Holy Spirit.

And just as we are to adore and approach the One God as revealed in the human life of Christ, just as we believe that in loving and obeying him we love and obey God, by identifying ourselves with him we become sons of our Father in Heaven, so we are taught by the Church about the Holy Spirit. We are to adore and obey the One God when revealed within us. The Holy Spirit is not a separate Being, as ignorant people sometimes argue from a misunderstanding of the word "Person" in the Athanasian Hymn. The Holy Spirit is God. The Divine voice within us is God's voice. It is God whom we grieve, if we grieve the In-dwelling Spirit. We acknowledge, as the old Canticle says, both Christ and the Holy Spirit as God and Lord, as Eternal and Almighty and Incomprehensible; but behind and beyond this truth lies the other that cannot be shaken: There are not three Gods, but one God.

Unitarian Protest against Perverse Doctrine.

When the Unitarian movement first arose, popular religion had greatly obscured these fundamental truths of our most holy faith. The language of the religious teachers of the day constantly represented the Almighty Father as a hard tyrant, and Christ as a gentle God, who found the only way to touch the heart of his Father and make Him show any mercy to His human children was to buy Him off by a tremendous sacrifice. This blasphemous obscuring of the Christian Revelation called itself the gospel! Those who protested against such a caricature of Christian truth were, by the ignorant, styled unbelievers. Popular theories about the verbal infallibility of Holy Scripture, about endless impenitence and torment, popular theories which pictured three Gods reigning together in Heaven on separate thrones, and dared to call this the Christian worship of the One God "in Trinity," seemed to have possession of church and chapel pulpits alike. The real human nature of our Saviour, who was "in all points tried and tempted like as we are," was ignored, and all the many texts which made it clear explained away. His human life became, under such treatment, an unreality, his example of no avail, his prayers a mockery. There was need, there was great and sore need, of a protest in the name of truth and reason against all this heresy styling itself orthodoxy, which was overlaying the gospel of Christ, and departing from the deposit of truth once delivered to the Saints.

The Protest Greatly Needed.

Now the Unitarian movement originated in this most necessary protest, a protest on the part of reverent philosophic thought against the caricaturing of truth by devout but ignorant and unbalanced minds, which could not distinguish a metaphor from a scientific statement, and were so stating or rather mis-stating the Church's doctrines as to make it impossible for the foremost minds of the age to accept them.

Further Denials of Unitarians not dealt with here.

This is not the right occasion for me to enter into the lapse of a great many Unitarians into virtual denial of the Divine nature of our Blessed Redeemer, into virtually teaching that he was no more than a good man. As a body they have, until lately, mostly been willing to accept the Apostles' Creed. My subject, I must repeat, is not the subsequent history of the Unitarian movement, but the debt of our Church to that movement—what we have gained by the protest it made. Undoubtedly it was not in vain. Much was learnt from it. The pity is that many, who are very far indeed from taking up the extreme negative position of Socinians, should yet rank themselves rather with the Unitarians than with the National Church.

The Stumbling-block of Popular Orthodoxy.

I cannot help thinking that this, in many cases, is due to an imperfect understanding of the difference between the self-styled orthodoxy of popular religion (as found in pulpit and hymn-book), and the real orthodoxy of the Church of England, which is ultimately founded on the actual words of Holy Scriptures as interpreted by sound learning.

The Interpretation of Formularies.

The Church cannot be constantly rewriting her formularies, so as to keep every phrase exactly up to date. Few, very few, would for a moment wish her to make the attempt. Her loyal sons know how to value her ancient documents and

to use all the God-given modern knowledge at their disposal in the interpretation of such documents. When the present Bishop of Winchester was acting as private secretary to Archbishop Tait, he was once instructed to spend a fortnight in studying all the Secularist newspapers and pamphlets, and to report to his Grace thereon. His report was as follows: "They imagine that they are attacking and destroying Christianity. In reality they are, in most cases, but attacking the false teaching of popular religion." It is my conviction that many Unitarians, who have quite sincerely imagined that they were exposing the absurdities of Church doctrines, were in reality doing the Church good service. We read in the Epistle to the Hebrews of the "removal of things that are shaken, that the things that cannot be shaken may remain."

Frank Acknowledgment of Differences.

Where the Unitarians really understand the Church's position, and are honestly unable to agree to it, we part with them definitely though reluctantly, not in anger but in sorrow. In sorrow that such consistent, brave, faithful followers of our one Lord and Master, as most of them seem to be, should at present be shut out from what seems to us the blessed privilege of deeper insight into the meaning of the Incarnation.

No Anathema.

We know our Master's Spirit too well to anathematise them for holding what seems to us a very imperfect creed. We do not doubt that they will be accepted by Christ at the Judgment-seat, if they have believed in and followed him truly in spite of intellectual error. We dare not forget that our own fuller knowledge, if it prove to be so, will do nothing but increase our condemnation if we have cried "Lord, Lord!" and have not done the things he has commanded us.

UNITARIAN TEACHING.

"The Faith and Principles of Unitarian Christianity" is the subject of the sermon by the Rev. R. A. Armstrong in the March number of the new series of *Sermons of the Day*.* Last spring three addresses were given in Hope-street Church, Liverpool, on successive Sunday evenings, by members of the communities, on the Faith and Principles of the New Church, the Church of Humanity and Judaism respectively, and Mr. Armstrong's sermon followed these. Having briefly noted the difference between his own position and that of the Swedenborgian and the Positivist, Mr. Armstrong continued:—

The faith of the Unitarian Christian—at least as I entertain it—differs from that of the Jew—at least as stated to us last week—in an immeasurably less degree than that in which it differs from those other twain; differing from it, indeed, only so far as this, that the Unitarian Christian sees in Jesus of Nazareth the continuation and consummation of the line of the Hebrew Prophets. He is the crowning son of prophecy, whose vision of the Heavenly Father was the most luminous of all, whose word brings God home to us with supreme and unprecedented persuasiveness, whose life and spirit seem to us to illustrate with unequalled beauty and lucidity what it is to be a child of God and to live in communion with the Father.

He then expounded the principles of Unitarian Christianity, as including Freedom, Veracity, Fellowship, preference of Character to Creed and the Sacredness of Civic Duty, and proceeded to speak of the religious faith associated with those principles. In the doctrine of the Fatherhood of God he found the sum and substance both of religion and theology. How that great truth was brought to full realisation in Jesus was declared in the following passage:—

Jesus, the young prophet from Nazareth, as he wandered on the shores of the Galilean Lake or gathered the curious throng around him in the streets and squares of great Jerusalem, proclaimed it with a persistency, an iteration, a sureness and joyousness of faith, a concentration of purpose, a force and power of persuasiveness with which it had never been proclaimed before. He was of Hebrew blood. The old prophecies and psalms of his people were in his heart. He had first learnt from them how near the soul of man may climb to the soul of God, how the all-holy voice may sound in the chambers of the heart, how the eternal love may fold a man round about and steal into the secret places of his being. And then in his own manhood he brought this thing to a living experience, a practical working truth, knew and felt the communion of his humanity with God, as of a child with a tender father; and he set forth his report thereof by his word and life, so that the world has never since been able wholly to forget it. "What is Christianity?" asks the most illustrious scholar of our day, the German Harnack, in the last book given to the English public. And the answer rings out clear from his learned page: Christianity, the message of the Christ, is faith in the Fatherhood of God.

And at the conclusion of the sermon, having shown how all other doctrine was involved in that fundamental truth, Mr. Armstrong added a plea for courage and sincerity in those who did not find in other Churches teaching to which their conscience and understanding could respond:—

Finally, if you would have a working theology for life clear of all ecclesiastical subtleties and hair-splitting schemes of redemption, go, read the parable of the Prodigal Son. Make that the manual of your theology. Ask of any orthodoxy which the Churches or the preachers present to you, is it compatible with the conception of the relation of God to man which that incomparable utterance conveys, and let not any theological debatings draw you away from the simple beauty and completeness of that wonderful symbol of the love which the Heavenly Father bears to us every one.

In the notice of the late Miss C. A. Martineau last week there was a mistake in our reference to the memorial services. The deputation from the Morley Memorial College, together with Miss Cons and other friends, attended the service at Woking, on Monday, Feb. 24, conducted by the Rev. J. E. Carpenter, and not the Sunday morning service at Little Portland-street. On Sunday morning Miss Cons was present at the service at Clifton-place. Last Sunday the Rev. P. H. Wicksteed conducted a service of commemoration and thanksgiving at the Morley Memorial College.

We can hardly learn humility and tenderness enough except by suffering.—*George Eliot.*

* Liverpool Booksellers' Co., 70, Lord-street, Liverpool. 1d.

CORRESPONDENCE.

[*The Editor is not esponsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

BRAHMO SOMAJ SCHOOL FOR GIRLS.

Sir,—Since placing before your readers the appeal from India on behalf of the Brahmo Somaj, I have received a copy of the *New India*, containing a leader on the subject, an extract from which I would ask you to kindly insert.

With very limited means at their disposal the School Management Committee is doing excellent work, but sore need is therein shown for a building amid surroundings where this work may be done more efficiently and under healthier conditions.

I hope friends will enable me to send to Calcutta substantial help towards the School-building Fund, which will also be a mark of friendship and recognition of the efforts being made by our co-religionists to promote female education there.

I beg to acknowledge the following donations:—Sir Rowland K. Wilson, £1; Mr. W. Albery, 5s.; Lieut.-Colonel Trevelyan, £1; Mrs. W. Nuttall, £1; Mrs. Gibson, £1 1s.; Miss I. Wyld, 10s.; Miss M. L. Bruce, £2 2s.

Extract from *New India*, Jan 27th, 1902.

THE BRAHMO GIRLS' SCHOOL.

One must have witnessed with mingled sense of pleasure and pain the ceremony of the distribution of prizes to the meritorious girls of the Brahmo Balika Sikshalaya, over which Sir John Woodburn presided on Friday before last.

This school is managed by a committee of the Brahmo Somaj, and is supported by private donations and subscriptions raised by it, supplemented by a handsome grant from the Government of Bengal. It is at present seriously handicapped from want of a house of its own.

A Building Fund has been started under the patronage of the Lieutenant-Governor, and 20,000 rupees (£1,350) has already been subscribed. We hope this amount will be raised to 50,000 rupees (£3,500) in the course of this year, and the foundations of a suitable school and boarding-house will be laid before Sir John Woodburn retires from Belvedere in March next year. The school is doing excellent work, and, judging by its results, it can hold its own in competition even with older institutions of its class in the metropolis. But as one saw the girls as they filed up to the platform to receive the prizes from the hands of Lady Woodburn, one was painfully impressed with their physical deterioration. Pale and haggard, without the natural flush and bloom of youth, the sight of the prize-winners was really pitiable. And one had simply to look about, and take a survey of the small school-compound, to discover the reason of this physical deterioration. It seemed to us to be slowly spelling the ruin of the community, and unless the intense intellectual and nervous stress and strain under which the girls are being brought up in this school be counteracted by sufficient physical exercise, taken in a freer atmosphere than what surrounds

the present school-site, the school will surely undermine the health and vigour of the increasing number of young girls who are joining it year after year.

MINISTERS' PENSION AND INSURANCE FUND.

Sir,—The leader in your last issue intimates that a doubt has been expressed concerning the persons qualified to vote at the adjourned meeting on the 19th prox. Will you allow us, therefore, to state that as it will be a continuation of the meeting held on Feb. 26, it will be in the same way open to all donors and subscribers. The rules then adopted for the regulation of general meetings will not come into force until the whole constitution has been settled.

We hope that as many contributors as possible may make it convenient to attend.

J. Estlin Carpenter,
Chairman of Committee.
J. Cogan Conway, Hon. Sec.

THE CONFERENCE AND THE SUPERANNUATION FUND.

Sir,—The account of the meeting to inaugurate the Superannuation Fund must, I think, have filled many of your readers with a feeling of surprise and regret. Many of us have noticed with delight the widespread interest taken in the Fund by the churches as a Conference movement appealing to their common loyalty. There was a sense of largeness and union about it to which we have not been accustomed, and which was full of promise for the future. The sequel is little short of a bathos. A small meeting in London in no sense representative of all the interests concerned, held at a time when it was most unlikely that many people could attend, has undertaken the momentous duty of framing a constitution. About twenty people have succeeded in practically disfranchising the churches of the National Conference from the management of a Fund which was raised in its name. The large corporate idea which appealed to the imagination, and seemed to be awakening a new sense of unity and common responsibility among our scattered churches, has suddenly suffered an almost total eclipse.

A Committee appointed by the Conference has allowed the Fund to pass away into private management. The issue is a very serious one. As one who has subscribed to the Fund and done something to promote its interests because it came before us and appealed for help in the name of the Conference, I should like to ask on what grounds the members of the Conference were not summoned to settle its constitution. The interest aroused and the issues at stake were of sufficient importance to warrant a special meeting of the Conference, say, at Whitsuntide, instead of a small and unrepresentative meeting at what may fairly be called an off-time in London, which can claim in no sense to speak for the churches in whose name the Fund has been raised. In all other cases with which I am acquainted the society or corporation which appeals for support towards a particular object undertakes the responsibility of management instead of throwing it back upon the individual subscriber. The course that has been followed is, to say the least, a grave breach of usage. W. H. Drummond.

All Souls' Church, Belfast, March 3.

The Rev. Priestley Prime also writes to the same effect, in a letter of which we can only give the following passage:—

"The report of the meeting held in London is a surprise to me, as I think also to many others, both in its assumption of authority apart from the Conference, and in the remarkable action of excluding the Conference from any representation or influence in the management of the Fund it has created. The enfranchisement of such congregations as contribute to the Fund is simply the recognition of the right of subscribers; it is in no way a compromise, giving the Conference any representation.

"The Triennial Conference secures the attendance of delegates from all parts of Great Britain, while the meeting in London was manifestly a meeting of Londoners, with the addition of the officers who have so successfully established the Fund. The recommendations of these gentlemen, to whom we owe so much, have been seriously modified, not by a national or representative vote, but by that of a district. The results might have been different had the meeting been held in the Midlands. However, as a matter of principle, I should have thought it *necessary* that the arrangements should be ratified by the National Conference. It has done so well what it has taken in hand that it seems to me remarkably unwise and ungrateful to exclude it so pointedly from the work it has set in motion."

THE CONFERENCE AND THE CHURCHES.

Sir,—After the serious manner in which my friend Mr. Gow takes my use of the phrase "aide-de-camp," I do not know if I shall be allowed a few words on the material part of his criticism. Let me assure you, and your friend, that its meaning went no further than your own statement which introduced that gentleman's answer to the Newington Green letter. It was intended slightly to mark my preference for open correspondence; and, perhaps, I may confess to a feeling that somehow our response to the circular of the National Conference had not quite met with the Editor's approval. If so, you have had your own gentle and silent revenge for any failure on my part; we may, therefore, both smile and pass on.

Mr. Gow challenges my statement as to the decline of the Conference from its early catholicity. For answer, I would direct his attention to the Report of the Leicester Conference, pp. 132-142. He will there see that the first meeting was by special invitation open to Congregationalists and others; whilst, for some time past, none are (now) invited outside the roll of members carefully defined. He will next observe that the Conference has gradually undertaken work which is not consultative but regulative; and further that, whether by accident or design, it has been preparing for an organic ecclesiastical life which shall embrace all the variously named churches of the more or less strongly marked Unitarian type. I believe that the bulk of our people had no idea of this gradual change; but clearly Mr. Gow, the writer in the *Seed Sower*, and our unnamed critic, have all had these aims specially in view. But I am in doubt respecting one point Was this issue, now evolving before us, clearly placed before the individual churches? Were they asked to become parties to it? We all remember the scheme of the late venerable Dr. Martineau, which was clear and open enough, and was not favourably received. Confessedly this scheme has greatly influenced the later developments of the Conference; but have our churches been frankly admitted to the confidence of those who have had these aims in view? I am aware that we were invited to send delegates, but were they asked to bring (with them) the votes of the churches on the question of ecclesiasticising the Conference? I would not be offensive in these questions, but I am really anxious to be authoritatively told how the matter stands. I am sure of one thing: the delegates from Newington-green had no authority to commit us to any such scheme. After the thing was done we heard of the accomplished fact; and our letter was a response, partly to this, and partly to the late financial suggestions.

The grounds of our objection? Well, to begin with, we were not alive to the changes going on; and it was not pleasant to discover the new issues involved. Otherwise we think we cherish a somewhat different ideal of church alliances; and it is not that to which the Conference is tending. These different ideals are, as you know, not easily touched by argument; they depend on personal preferences which reflect the character and experience of those who hold them. Mr. Gow discovers irritation in the Newington-green letter and my own. I had hoped that nothing of the kind should appear—the feeling is deeper than irritation. There are those who cannot stand in free and unfettered friendly alliance without seeking to weave the bonds of exact treaties; and thus are not satisfied until kindred church units coalesce in a close federal community. I confess my strong dislike and distrust of all such federations. I have the greatest objection to being brought into line and kept there on pain of someone's displeasure. It is of no use to say that nothing of the kind is now intended. Of course not. Or do you suppose that our churches would not resent it? But these federations grow and consolidate, especially with paid officials and a local habitat; they always take on more power, and multiply their functions until the originally free constituents are compelled to maintain and drive an ecclesiastical machine. Other Unions, quite as liberal in origin as this Conference, have reached to a very effective control of men and churches; and there are not a few in the ranks of our ministry to-day who can read a very large meaning into the words I am now using. "But," say the objectors, "the British and Foreign, though it has shown no tendency that way, may become despotic. We, therefore, prefer a church which, because of its representative character, cannot become tyrannous." Cannot? Really! It is amazing that so much history should have been written to such little purpose.

Are we aiming at piety, religious forms, or show? I utterly fail to see how this peripatetic Conference can attain either of the two former ends. Its value as a free Conference is manifest enough, nor have

my present remarks any bearing on this its original function. I can see that it may be important to give our greatest men a chance of reaching the public in our varied towns—though it is a somewhat costly form of propagandism, and will be still more so if the new financial scheme be adopted. Such a method—apart from the price—will be a stimulus to the minister and congregation of such and such a town; but is it expected that we shall by such means convert that town? The field-day will be soon over, the bill paid, and things go back to their old course.

Yes, I think I do see one other use to which this organisation, *if it continue to exist*, will be somewhat frequently put. It would not be like its kind if it did not sooner or later attempt to capture and exercise secular power for the furtherance of moral and religious ends. The organisation of public opinion so as to bear directly on the government of the day has become a common feature of modern federated church life. I venture to assert the utter immorality of this, and I believe this tendency is as disastrous as it is immoral. There might be some excuse for it had we no polling-booths and no protection by ballot; but to grasp at power for religious and moral objects is to repeat the mistakes of organised religion in Jewry and Christendom for the last twenty-eight centuries. How long shall we be before we learn that though the Lord is in His holy temple, His throne is in the heavens?

However, I will inflict no further Cassandrian warnings on your readers. You will acknowledge that I do not often trouble you or them.

William Wooding.

Sir,—As I strongly deprecate the novel practice, which I devoutly hope will not be generally adopted, of members of a committee discussing a matter in the Press while it is still pending before that committee, I will only ask space for a word of protest against the assumption which underlies the communications of Mr. Gow and of your anonymous "aide-de-camp," that the proposal for a paid Secretary to the Conference, and all that this involves, is the proposal of the Conference Committee.

It has never been discussed, or even formally and definitely proposed, although I admit that it slipped into a circular by accident. J. Cogan Conway.

Brooklands, Ringwood.

[We have been interested to read this protest of Mr. Conway's side by side with the anonymous letter which we declined to print without the writer's name, but on which the *Christian Life* of last week had compassion. We felt that the "unseemly" process to which that letter alluded would only be aggravated if we published it without making the writer wholly responsible under his own name.—Ed. Inq.]

COMMANDANT KRITZINGER.

Sir,—May I, as a humble "Inquirer," venture to ask *why* there should be any appeal to Lord Salisbury on the part of well-meaning philanthropical individuals in the Kritzinger case, and why you should have reprinted Mr. George Meredith's amazing letter without a word of censure or remark? Surely we may have *full* confidence in an excellent commander-in-chief, who has so *often* exercised the "quality of mercy," that the notorious Boer leader will *not* be executed if he is *not* found guilty of the crimes charged against him. If he should be (or has been) found guilty on satisfactory evidence (no doubt it will be carefully reviewed by Lord Kitchener) of those crimes which include several cold-blooded murders, may one ask further *why* he should *not* pay the penalty which would be meted out to him in every civilised state in which capital punishment is legal?

Robert B. Drummond.

Edinburgh, March 4.

[The answer is that the above-mentioned "well-meaning philanthropical individuals" are by no means confident that a military tribunal at the seat of war may not be misled into injustice, and if sentence is not stayed, an irrevocable wrong may be done; and further, that Mr. George Meredith's letter was printed because it was deemed worthy of attention.—Ed. Inq.]

The following letter, signed by a number of distinguished members of Oxford University, headed by the Master of Balliol, and including Dr. Fairbairn, Principal of Mansfield College, and Mr. Arthur Sidgwick, has been sent to the *Times*:—

We, the undersigned, cannot help viewing with the gravest apprehension the practice which seems to be gaining ground in South Africa of executing some of the Generals of the forces opposed to us upon the judgment of a court-martial. It may be true that these Generals have violated the laws of war, and we have no doubt that the courts-martial have acted in the full belief that by a few exemplary sentences they would deter Cape Colonists from rebellion, or protect natives, or secure strict adhesion on the part of our enemies to the laws of war. Nevertheless we plead that this policy may be reconsidered. Our opponents and those who sympathise with them will hardly believe in the competence or impartiality of an English court-martial, which decides upon evidence, some of it doubtless native evidence, given while the country is seething with the passions of war.

Such sentences cannot have the moral effect which is aimed at in the administration of punishment. It is only too probable that the men who suffer by them will be regarded as martyrs whose memory will be cherished for generations, and, so far as we can see, there is no immediate advantage which can weigh against the dishonourable imputations to which this course of policy will be almost sure to give rise. We therefore consider it very desirable that no capital sentence upon the Generals of the opposing forces should be inflicted at the present juncture.

Our Provincial Letter from Yorkshire, and a further letter from the Rev. J. J. Wright on the subject of Guilds, we are obliged to hold over until next week.

The Manchester District Sunday School Association will hold its annual meeting at Todmorden on Good Friday. The sermon will be preached by the Rev. S. A. Steinthal, and the Rev. H. Rawlings, M.A., will read a paper entitled "Naughty Boys and Girls."

THE NEW FREE CHURCH AT WIDNES.

OPENING SERVICE AND PUBLIC MEETING.

The little iron church, erected by the Liverpool District Missionary Association in Victoria-square, Widnes, was opened on Sunday, Feb. 23, when the evening service was conducted by the Rev. H. D. Roberts, the Association's missionary, who preached, from the text Acts xxiv. 14, a sermon declaring the principles of the Free Church, and the teaching of Unitarianism, which separated them from the other churches of the town.

Early in last year Mr. Roberts gave some lectures in Widnes and Runcorn, followed by Sunday evening services which were held for some time in a room at the Conservative Club; but the congregation received peremptory notice to quit that building, and as no other suitable meeting-place was available (though they met a few times in a room at the Liberal Club) the Association decided to erect an iron building, which might be removed elsewhere if the time should come when it was no longer needed at Widnes.

There was a good attendance at the opening service, and again at the public meeting held on Thursday evening, Feb. 27, when a number of friends from neighbouring towns were also present.

The chair was taken by the Rev. R. A. Armstrong, in the absence of Sir J. T. Brunner, Bart., M.P., who was to have presided, and of the Rev. Dr. de Beaumont Klein, President of the Association. Among those supporting the chairman were the Revs. J. C. Hirst, J. Crossley, E. W. Lummis, A. L. Smith, and H. D. Roberts, Messrs. Charles W. James, J.P., A. S. Thew, Richard Robinson, T. Birchall, and B. P. Burroughs, Secretary of the Association, who announced letters of regret for absence from Sir John Brunner, Major Gossage, Mayor of the Borough, Messrs. F. H. Gossage, Holbrook Gaskell, W. Rathbone, W. B. Bowring, and Dr. Klein.

The Chairman, in his opening address, spoke of the principles which underlay their efforts for the cause of free religious worship. He spoke of the ejected two thousand of 1662, and what they suffered from the Act of Uniformity and subsequent persecuting acts; and then traced the progress of Nonconformist Churches after the Toleration Act, with the development in certain churches of theological freedom, on what some would call a down-grade movement, but which they felt to be on the up-grade. During the nineteenth century there was still a forward movement, and he thought he might say that amongst the Unitarians at the present day there was a growing faith in the living inspiration of the word of God. They believed that God was not silent; that He had not ceased to speak; that He still transmitted inspiration into the minds and hearts that were ready to receive Him; and, above all, they believed that He was a God strict indeed in His demand for righteousness, yet full of love to the children who were His creatures. They had sent Mr. Roberts to Widnes, and they had provided that humble and modest habitation, because they believed that everywhere throughout this English land where there were thoughtful men and women there was a

longing for a freer faith, and for a God more like the God whom Jesus Christ described in the wonderful Sermon on the Mount, the parable of the Prodigal Son, and the other undying utterances which had come down to them from his consecrated lips. They believed there was a longing for a real vital religion together with perfect intellectual freedom. They asked all at the outset of that movement who in their consciences believed that that was a right movement, and felt that they could not honestly conform to the orthodox forms of faith, to gather there with Mr. Roberts to encourage, help, and strengthen him by their presence and support.

The Rev E. W. LUMMIS offered greeting to them from the sister church in Warrington, and congratulated Mr. Roberts on that visible symbol of the beginning of a work in Widnes which he hoped would be successful. That church was erected on the principle of surrendering to truth, whatever truth might turn out to be. They would found that church not on creed, but deep on the abiding facts of human nature, upon their sense of right, that sense which they all had, upon their sense of human brotherhood, and upon the spirit in man whereby he called God Father.

Mr. ARTHUR THEW, of Southport, and Mr. T. BIRCHALL, of Warrington, added their good wishes.

The Rev. J. C. HIRST, of Gateacre, exhorted them to moral courage to stand by the work, and by the faithfulness of their lives to conquer any prejudice they might have to face.

Mr. CHARLES W. JONES dwelt upon worship as the great object for which they must come together in the church. It must not be simply to listen to a sermon.

The Rev. H. D. ROBERTS announced the continuance of the regular Sunday services, and four Thursday evening lectures on the various views of authority in religion, at which discussion was earnestly invited. To the Sunday services he urged them to come, not because of any eloquence they might hear, but because of the persuasion of the truth.

After the singing of a hymn, the meeting was brought to a close.

LONDON SUNDAY SCHOOL SOCIETY.

THE annual meeting of this Society was held at Essex Hall on Saturday, March 1. About ninety guests, representing many of the Sunday-schools affiliated to the Society, were received from 6 to 7 P.M. by the President, Mr. Howard Young, LL.B., and members of the Committee, during which time tea and coffee were served.

Among those present were the Revs. W. Copeland Bowie, H. Woods Perris, F. Allen, W. Chynoweth Pope, W. Wilson, Mrs. Alfred Lawrence, Mrs. Howard Young, Mrs. Tarrant, Mrs. Pope, Miss Marian Pritchard, Misses A. J. Lawrence, and C. A. Lawrence,

The chair was taken by Mr. HOWARD YOUNG punctually at 7 P.M., and the proceedings having been opened by the singing of a hymn, the business of reading the various reports was at once commenced.

Mr. ION PRITCHARD, the hon. treasurer, presented the general account of the Society, and also the account relating to the Southend Home; the former showing a satisfactory balance of £3 16s. 7d. to the good, and the latter a deficit of £10 9s. 4d., which the hon. reasurer explained would be more than tmet by a subscription due from a generous donor to the funds, who was at present abroad.

Mr. A. BARNES, the hon. secretary, then read the Committee's report of the work done during the past year in which was embodied a cheerful and encouraging report prepared by Mr. F. Talbot (Highgate), on the subject of School Visiting, which branch of the Society's work he had undertaken at the Committee's request. With regard to the three heads—(1) efficient teaching, (2) punctuality and good discipline, (3) the relations between teachers and children—Mr. Talbot stated the reports of the visits paid to the schools by the members of the Committee bore eminently satisfactory testimony.

The need for more teachers, to which the Committee have previously drawn attention, was again referred, and was dealt with by the Chairman, to which reference will be made later.

Miss A. J. LAWRENCE then read the account of receipts and expenditure in connection with the Country Holiday Movement, for which she has for several years acted as hon. treasurer, and drew attention to the fact, that owing mainly to the largely increased number of children sent away for a fortnight's holiday in the country last summer—namely, 475, or 122 more than in the previous year—there was a balance on the wrong side of the account of £31 8s. 6d. instead of a balance to the good as usual.

In the absence of Miss E. J. Toye, the General Secretary to this Movement, who was kept away by duties at the Limehouse (Durning Hall) Mission, Miss MARIAN PRITCHARD read her report, giving in detail the number of children sent from each school, and also the number sent to each of the places where Country Homes had been secured. The largest numbers were 118, 79, and 77 sent to Maldon, Coggeshall and Bracknell respectively, but a good many went to Faversham, Rochford, Weybridge, Brighton, and Goring. Those who were sent to Brighton appear to have been charmed with their experience of the seaside, and long naturally to go again.

The PRESIDENT read a short report written by Mr. G. W. Oldland, the local hon. secretary of the Southend Home, showing that ninety teachers and others had, during 1901, taken advantage of Mrs. Bayle Bernard's gift to the Society.

The President drew attention to the revised Circular recently issued by the Committee about this seaside home, and expressed a desire that the advantages offered by it should be made known as widely as possible with a view to its being made use of not only during the three summer months but at other seasons of the year by persons connected with our schools or congregations who may be in need of rest and change.

On the motion of the PRESIDENT, seconded by the Rev. F. ALLEN, the reports were adopted. The Rev. W. Chynoweth Pope was elected President for the ensuing year, and the other officers and committee were also elected, Mr. Ion Pritchard and Alex. Barnes continuing as hon. treasurer and secretary respectively.

Three papers on the subject of "Methods of Class Teaching" were then read by Miss AMY SUDBERY (Wood Green), Mr. A. H. BIGGS (Wandsworth), and Mr. ION PRITCHARD, the last named having at short notice taken the place of one who had been unable to be present to take part.

The three papers were all excellent in their way, but did not lead to much discussion. The Rev. H. W. Perris, the chairman, and Miss Marian Pritchard spoke.

The CHAIRMAN made use of the following quotation:—"In speaking of Sunday-school work, I believe in my heart that there is not a happier or nobler occupation in the world than that of developing the minds that are to work in the next generation," and suggested the advisability of congregations having for their own sake some definite work connected with it.

A very interesting and successful meeting was brought to a close shortly after 9 P.M. by a hearty vote of thanks to the President for his services during the year and on that occasion.

The hon. secretary, referring to the musical Festival to be held on Saturday, April 26, announced that six schools had already entered choirs for the competition, and two more had that evening promised to do so.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Ashton-under-Lyne.—The fifth anniversary services of the Unitarian congregation were held on Sunday last. The Rev. Alfred Hall, M.A., of Norwich, preached in the morning and evening. In the afternoon a musical service was held, at which the services of the Dunkinfield Old Chapel choir and local musicians were given. At the afternoon and evening services the building was crowded. Collections realised over £18.

Bury.—The distribution of prizes and medals to scholars of the Sunday-school took place in Bank-street Chapel on Sunday, Jan. 26, Mrs. J. Dearden making the presentations. First-class prizes (no late or absent marks) were gained by forty-three girls and fifty-six boys. Gold medals, for ten years' unbroken punctuality, were awarded to one girl and five boys; silver medals, for five years, to two girls and five boys.

Chatham.—On Wednesday week a successful Sale of Work was held, for the benefit of the Choral Society, the arrangements being carried out by the Ladies' Working Society. A programme of vocal and instrumental music was also provided.

Chester.—The winter meeting of the South Cheshire and District Association, on Wednesday, Feb. 26, is reported elsewhere. On the same evening the members of the Social Union met in the schoolroom and enjoyed a pleasant and amusing lecture, by the Rev. A. E. Parry, of Liscard, entitled "A Dish of Humour." On Sunday, the 23rd ult., the special collections taken on behalf of the Liverpool District Missionary Association amounted to £2 16s. 10d.

Derby.—A social evening, arranged by the members of the Friar-gate Chapel Guild, was held in the schools on Wednesday, Feb. 26, and was largely attended and very successful in every way. The Rev. John Birks, F.G.S., presided, and during the evening gave an address on the guild and its aim, which was, he said, to foster the religious life and inspire personal service, particularly among the young people of from sixteen to twenty-one years of age, thus carrying forward the work of the Sunday-school, and connecting it with the church. Mr. S. D. Hall, hon. secretary of the guild, proposed a vote of thanks to all who had taken part in bringing about that delightful meeting, and added a few earnest words on the importance of the work of the guild, to which Mr. J. Larratt responded in appropriate terms. A musical programme added to the enjoyment of the evening. Refreshments were provided and well served by the young members of the guild, and the meeting closed with a verse of the National Anthem.

Dundee.—The thirty-sixth anniversary of the Unitarian Church was celebrated by a social meeting of the congregation in the church hall, on the evening of Feb. 21. The Rev. H. Williamson, who presided, called attention to the fair amount of success which had attended the effort to establish a congregation upon Unitarian principles in the city. Mr. J. K. Wood, treasurer of the church, made special reference to the lengthened service which Mr. Williamson had rendered to the congregation, and to his activity with regard to the public movements of the city, in which he had the approval and goodwill of his people, and added that it had occurred to them to mark that occasion by presenting Mr. Williamson with some token of their regard and respect. He then handed over to the minister a handsome pulpit chair made of oak, and Mrs. Millar also asked Miss Williamson to accept a dressing-case. Mr. Williamson, in responding, assured them it would be his constant endeavour to give the cause they had at heart his best services.

Gateshead.—On Sunday evening, Feb. 23, the second of a series of lantern services was given by the Rev. Arthur Harvie, the subject being "The Religious Significance of the Pictures of G. F. Watts, R.A." The service was much appreciated by a large congregation. The slides used were excellent. Portraits of the composers of the hymns sung, which included Dr. Martineau, were thrown upon the screen. The adoption of this kind of service occasionally has fully justified the committee's expectations.

Liverpool.—The annual meeting of the Liverpool Postal Mission was held in the new room at Ullet-road Church, on Saturday afternoon, March 1, when, on the invitation of Mrs. and Miss Holt, more than 100 friends and subscribers met for tea and business, the Rev. Dr. de Beaumont Klein occupying the chair. The report of the year's work shows a steady increase in the number of new applications for literature, as well as a good number of steady readers among the old correspondents. The Birkenhead branch, which is managed by Miss F. E. Cooke, is also doing good work, its field of labour being to a large extent in India and Burmah, where in seven different places little companies of students meet together to discuss the books which are sent out to them, and Postal Mission pamphlets circulate among them. A convert in Burmah has bought several books, with which he has established the nucleus of a lending library. The balance-sheet shows that the work has a tendency to increase more rapidly than the funds, and an appeal was made for more subscriptions to keep pace with its constantly-growing needs. The Rev. E. W. Lummis made some interesting statements as to Postal Mission work in Yorkshire and elsewhere, and spoke encouragingly of the good such work is doing in a quiet way. The Rev. R. A. Armstrong referred to the movement in Denmark, which has been helped during the year by both the Liverpool and Manchester branches of the Postal Mission. The Revs. H. W. Hawkes, H. D. Roberts, and W. J. Jupp also spoke, and the meeting terminated with a vote of thanks to the chairman.

Oxford : Charles-street Institute.—The annual meeting was held on Feb. 3 ; Dr. Drummond in the chair. The report for 1901 was read, and showed that good steady work had been done during the year. The meeting was a sympathetic one, and cheering words were spoken by several of the subscribers. All were at one in feeling that better accommodation was needed for the extending and carrying on of the work which is waiting to be done in St. Ebbe's. Evening services during term time were kindly conducted gratuitously by several of the Manchester College students, and they were continued in the vacations as long as funds would allow. The Sunday-school has much improved, and has an average attendance of fifty. The "Mothers' Meeting" has twenty members. In connection with this meeting there is a Savings' Bank, and also a Coal Club. The "Provident Bank" has thirty-two depositors. The attendance at the physical drill class has to be limited for want of room, and other classes suffer from the same cause, and also for want of workers. Since the annual meeting two gentlemen have come forward with offers of help, and it is hoped that during the present year our work and influence in St. Ebbe's may be largely increased, but more pecuniary and personal help are absolutely necessary for the bringing about of this result. The treasurer's account, with a total of £59 13s. 5d., showed that the year which opened with a deficit of £4 9s. 1½d., closed with a credit balance of £8 12s. 9½d., for which the proceeds of a Rummage Sale, £8 16s. 10d. seem to be accountable.

Rawtenstall.—A congregational meeting was held on Sunday evening last to consider the advisability of securing the services of a suitable minister to take charge of the church. The congregation resolved unanimously empowering the Executive Committee to take immediate steps to attain the above object.

Rotherham.—On Wednesday, Feb. 26, the annual meeting of the Church of Our Father was held, the Rev. W. Stephens presiding. The reports having been adopted and the usual business transacted, a resolution was passed unanimously inviting the Rev. W. Blazeby, B.A., to write a short history of the chapel for the approaching bi-centenary in 1906. The number of members on the church roll for 1901 is 110. Messrs. Gibbs and Hockton, architects, of Sheffield, estimate the cost of renovation and alterations to Sunday-school to be £800. A vote of thanks to the Chairman, hymn and benediction, brought the meeting to a close.

South Cheshire and District Association.—The winter meeting of this association took place at Matthew Henry's Chapel, Chester, on Wednesday, Feb. 26, and was attended by a goodly number of delegates and friends from Crewe, Nantwich, Shrewsbury, and Chester. Amongst those present were the Revs. J. K. Montgomery, E. A. Maley, R. S. Redfern, J. C. Street, and H. E. Haycock. The proceedings opened in the chapel with an uplifting religious service, conducted by the Rev. R. S. Redfern, whose sermon, based on Ephes. ii. 21, was a powerful plea for the recognition that in the work of the Christian Church adjustment of means to ends is of first necessity. In conclusion, the preacher urged the claims of the Sunday-schools to the help and sympathy of the congregations as being an important part of the work of the Christian Church. At the close of the service tea was served in the schoolroom, followed by the business meeting, the President, Mr. R. Mansell, in the chair. The question of rendering help to Longton was again considered and referred to the Executive Committee for further consideration and report. It was decided that, if practicable, the annual meeting take place at Crewe in May. The report of the sub-committee appointed to draw up a set of rules for the association was then considered, and after a lengthy discussion it was modified, adopted, and ordered to be printed and circulated before being submitted to the annual meeting for confirmation. A cordial vote of thanks was given to the Rev. R. S. Redfern for his services as preacher, the Rev. J. C. Street remarking that he had been drawn to the meeting almost solely by the desire to hear Mr. Redfern's sermon, and he had been most amply rewarded, for seldom had he heard a discourse on such an occasion that was at once so appropriate and so lofty in tone. The Chairman was thanked for presiding, and a very pleasant and profitable meeting was brought to a close.

Stand.—The annual congregational soirée was held on Wednesday evening, Feb. 26. The Rev. R. Travers Herford, the minister, presided over a large assembly, and in his opening address referred with satisfaction to the numerous activities in connection with the chapel, and to his attachment to his work among the congregation. An admirable programme of music was rendered by the "Lyric Operatic Party" from Bury, under the leadership of Mr. T. Hamer, the choirmaster of the chapel. The selections from the operas were varied, including many favourite airs, and consisting of solos, duets, and choruses, all of which gave great satisfaction.

Warrington.—The annual sermons were preac'ed in Cairo-street Chapel on Sunday, Feb. 23, by the Rev. R. A. Armstrong, of Hope-street Church, Liverpool, and on the following evening the annual congregational tea was held in the schoolroom. About 200 sat down to tea, which was followed by vigorous speeches and pleasant music. The chair was taken by Mr. J. R. Young, and the first speaker was the Rev. R. A. Armstrong, who said that there was a great similarity in the character of the congregations, but there were also very marked differences, and he did not think he had seen a single congregational assembly in connection with their churches with so large a proportion of young men and young women—especially of young men. They should try to gather in the young men of Warrington and to enlist their services in a beautiful and enduring work. He expressed his pleasure at the reverent manner in which the choir took part in the worship, and urged that parents should train their children in the habit of attendance at public worship. He pleaded that they should allow their minister leisure for the exercise of his best gifts, and concluded with congratulations and good wishes to the congregation. Mr. Hill, the Superintendent, spoke on behalf of the Sunday-school, and Mr. F. Monks warmly endorsed what Mr. Armstrong had said as to their securing to their minister due leisure for preparation. He also referred to a recent correspondence in the local papers, in which he was thankful that their minister had not retorted in the spirit in which some of their critics had written, and claimed for Unitarians respect and courteous treatment from members of other bodies. Mr. T. Birchall touched upon the subject of Sunday absentees, and uttered a warning against lazy habits. The Rev. E. W. Lummis expressed his great thankfulness for all his experiences during the year—which was now nearly completed—he had been connected with them. He felt greatly indebted to his predecessors for what they had bequeathed to him. In conclusion, he said he should do his utmost to improve at all points as a minister. They were fighting for truth's sake, whatever truth might turn out to be, at the sacrifice of their own personal predilections for this or that formula or form of truth, until the whole world became one Church, sharing the same opinions, and all members of one brotherhood earnestly striving to discover and to obey the will of God. The speeches were interspersed with music, and concluded with hearty votes of thanks.

West Bromwich (Appointment).—The Rev. Ellison A. Voysey, B.A., of Burnley, has been unanimously invited to succeed the Rev. F. A. Homer as pastor of this church, and will commence his duties on the 16th inst.

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DEATHS.

Belben—On the 3rd March, at Seldown, Poole, Robert Belben, aged 75.

Brace—At 36, Elmbank Crescent, Glasgow, on the 28th February, Eleanor Brace, in her seventy-fifth year.

Vance Smith—On the 28th February, at Cranwells, Bowdon, Cheshire, the Rev. George Vance Smith, B.A., Ph.D., D.D.

Wicksteed—On Sunday, March 2nd, at Dr. Williams's Library, Gordon-square, in her 88th year, Jane Wicksteed, widow of the late Rev. Charles Wicksteed, B.A.

Youngman—On the 1st March, at Charsfield Hall, Suffolk, James Youngman, aged 77.

Our Calendar.

SUNDAY, March 9.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. T. J. Hardy, B.A., "The Prophet and his Message."

Bermondsey, Fort-road 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. Frederic Allen, and 7 P.M., Rev. G. Carter, "The Lonely Prophet." Monday, 8.15 P.M., "An Evening with Shakspeare," by Rev. R. H. U. Bloor, B.A. Admission free.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, Rev. Frank K. Freeston, 11 A.M., "Debtors to the Greeks," and 7 P.M., "The Ninth Commandment."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. Edgar Daplyn.

Highgate Hill, Unitarian Christia Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.

Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. Critchley, B.A., and 7 P.M.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A. Evening, "The Congregationalists."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M, Rev. G. Carter, and 6.30 P.M., Rev. Frederic Allen.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. Critchley (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. Edwards, and 6.30 P.M., Mr. P. Rigby Pratt.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. John McDowell.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J Morley Mills.

Bournemouth, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Mr. E. Howard.

Chatham, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. Hitchcock, B.A.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Hastings, South Terrace, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M and 6.30 P.M Rev. C. Hargrove, M.A.

Liscard, Memorial Church Manor-road 11 A.M. and 6.30 P.M., Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein.

Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. W. Lawrence Schroeder, M.A.

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. J. E. Carpenter, M.A.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Portsmouth, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. Thomas Bond.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Ottwell Binns.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30, Mr. Bruce Wallace.

York, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. Rawlings, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon and 7 P.M., Rev. G. H. Vance, B.D., "Jonah, the Whale, and the Word of God."

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. Mellone. The attendance of visitors cordially invited.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN-SQUARE W.—March 9th, at 11.15, Dr. WASHINGTON SULLIVAN, "Christianity and Political Economy —'Lend hoping for nothing in return.'"

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 9th, at 11.15 A.M., HERBERT BURROWS, "Was Jesus Christ a Socialist?"

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

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Manchester District Association of Presbyterian and Unitarian Churches.

THE

ANNUAL MEETING

WILL BE HELD

On SATURDAY, MARCH 15th, 1902.

Service in Cross-street Chapel at 3.30 p.m.

PREACHER :

Rev. R. A. ARMSTRONG, B.A.

TEA in Lower Mosley-street Schools at 5 o'clock, 6d. each.

EVENING MEETING

IN THE MEMORIAL HALL at 6.30 p.m.

THE PRESIDENT,

Rev. CHARLES ROPER, B.A., in the Chair.

SPEAKERS :

Mr. W. BLAKE ODGERS, K.C., M.A., LL.D., and Rev. W. G. TARRANT, B.A.
(Deputation from the British and Foreign Unitarian Association) ;
Rev. R. TRAVERS HERFORD, B.A.
(Deputation from the North and East Lancashire Unitarian Mission), and
Mr. WM. SIMPSON.

MUSIC by the Members of the Oldham Unitarian Chapel Choir.

Ministers' Pension and Insurance Fund.

The ADJOURNED FIRST MEETING of the Donors and Subscribers to this Fund will be held at ESSEX HALL, LONDON, on WEDNESDAY, March 19th, at 3 P.M. Rules 1 to 7 inclusive of the Constitution having been passed, the business before the meeting will be :—

To consider, and if approved to adopt, the remainder of the Constitution and the By-Laws prepared by the Committee.
To elect the first Managers.
To elect a Chairman, Treasurer, Honorary Secretary, Trustees, and Auditors.

J. ESTLIN CARPENTER,
Chairman of Committee.
H. CHATFEILD CLARKE,
Acting Treasurer.
J. COGAN CONWAY, Secretary.

Liverpool District Missionary Association.

SIMULTANEOUS COLLECTIONS in support of the work of this Association will be held on SUNDAY, 9th MARCH, at the following places of worship :—

Liverpool	...	Ullet-road Church.
,,	...	Hope-street Church.
,,	...	Ancient Chapel of Toxteth.
Southport	...	Portland-street Church.
Birkenhead	...	Bessborough-road Church.

Collections at Warrington and Gateacre will be held later in the year.

L. DE B. KLEIN, President.
R. ROBINSON, Treasurer, 11, Old Hall.
B. P. BURROUGHS, Secretary,
19, Sweeting-street.

FOREST GATE UNITARIAN CHURCH, LONDON, E.

IMPROVEMENT SCHEME.

The Committees of the British and Foreign Unitarian Association and the London District Unitarian Society having given their hearty approval to the Congregational plans for long-delayed and greatly-needed improvements, Appeal is now made for help, so that the work may be proceeded with at once. The amount required, including £100, balance of mortgage, is £298.

Contributions already received or promised :—

	£	s.	d.
Grant for improvements from London District Unitarian Society... ...	15	0	0
Additional grant when improvements are effected	35	0	0
Grant from L.D.U.S. Permanent Building Fund towards mortgage (if balance raised before March 31) ..	50	0	0
Minimum Congregational Contribution	25	0	0
British & Foreign Unitarian Association	15	0	0
Sir J. T. Brunner, Bart., M.P.	10	0	0
D. Martineau, Esq., J.P.	5	0	0
F. Nettlefold, Esq.	10	0	0
H. Epps, Esq.	2	2	0
J. Harrison, Esq....	2	2	0
S. S. Tayler, Esq.	2	0	0
Ion Pritchard, Esq.	2	2	0
Dr. Blake Odgers, K.C.	2	2	0
Miss Mary Martineau	1	1	0
Mrs. Shannon	1	1	0
Miss H. Frankish	0	10	0
G. W. Chitty, Esq.	2	0	0
Mr. and Mrs. Ed. Chitty	2	2	0

Contributions gratefully received and acknowledged by

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Funds are greatly needed to extend this important work and to reprint valuable papers.

Contributions will be acknowledged by the Secretary, or by Mr. W. T. MALLESON, Hon. Treasurer.

WOOD GREEN UNITARIAN SOCIETY.

BUILDING FUND.

Notwithstanding the most strenuous efforts of the Congregation, there remained at the close of 1901 a debt of £298 on the new Church, in addition to the £1,000 borrowed from "The Permanent Chapel Building Fund." And as the repayment of this must commence next year, it is most important that the present debt should be cleared off. To encourage this, the London District Unitarian Society has promised, in addition to its previous contribution, a further £25 if the balance is raised by the end of the present month. The congregation, which has already raised £668, will give another £50. Various other kind friends have contributed £167, which with the £25 from the London District Society, leaves £106 still wanting.

Towards this sum subscriptions are invited, and will be thankfully acknowledged by

J. SUDBERY, Esq.,
25, Portland-road, Finsbury Park.

SUBSCRIPTION LIST.

	£	s.	d.
The Congregation	50	0	0
*London District Unitarian Society ...	25	0	0
Sir E. Durning Lawrence, Bart., M.P....	25	0	0
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F. J. Orwin, Esq.	2	0	0
Yorkshireman	0	15	0
	£192	7	0

* If balance is raised by end of March.

SUNDERLAND UNITARIAN FREE CHAPEL.

PRELIMINARY NOTICE.

The Congregation is making a special effort to raise £100 for the purpose of refurnishing and decorating the Chapel. It is hoped to raise a great part of the amount aimed at by means of a Bazaar to be held in October next.

An earnest Appeal is made for help. This Appeal is endorsed by the Committee of the Northumberland and Durham Unitarian Association. Donations in Money or Goods will be thankfully received and acknowledged by the subjoined,—

Mrs. HECKELS, 5, Ward-terrace.
Rev. F. WOOD, 25, St. Vincent-street.
Mr. W. PRICE, 28, Clementina-street.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

Secretaries of Congregations desiring Grants from this Fund for the year 1902-3 may obtain the needful Forms of Application by writing before March 31st, 1902, to A. W. WORTHINGTON, The Hill, Stourbridge.

A. W. WORTHINGTON, } Hon. Secs.
FRANK PRESTON, }

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, March 8, 1902.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3116. NEW SERIES, No. 220.] LONDON, SATURDAY, MARCH 15, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

THE shareholders of THE INQUIRER Publishing Company, at a meeting held on Monday afternoon, confirmed by a large majority the decision of the Directors to terminate the engagement of their present Editor. The votes, which included a considerable number of proxies, were 82 against 31. At the end of June the Rev. V. D. Davis will therefore relinquish the editorship, which he will then have held for four and a half years.

THE Jowett Lectures for the present year, at the Passmore Edwards Settlement, Tavistock-place, have been given, as already noted, by the Rev. W. Addis, M.A., of Manchester College, Oxford, the subject of the course of seven lectures being "The Hebrew Scriptures in the New Testament and in the Christian Church." The concluding lecture on Friday week was on "The Old Testament in the Patristic and Mediæval Church. The value of the Old Testament to-day." Mr. Addis described how the Church's struggle with the Gnostics had hastened the formation of the New Testament Canon, while the Hebrew Bible as a whole was accepted as divinely inspired. In thus retaining the Old Testament the Church had, what the Gnostics had not, the sense of development in religion; but Catholic writers made the mistake of thinking they must find the whole of Christian truth in the Old Testament, which could only be done by a very forced system of allegorical interpretation. That was the accepted method throughout the Middle Ages; it survived even to the present day in edifying books, though among scholars it was extinct.

As a striking exception to the rule of allegorical interpretation in the early days of the Church, Mr. Addis mentioned the famous school of Antioch, which was not ashamed to apply common sense to the interpretation of the Old Testament. Theodore of Mopsuestia, at the end of the fourth and early in the fifth century, was the most notable representative of that school, the interpreter par excellence, known as "the teacher of the whole Church." His commentary on the Minor Prophets was still extant, and that on the Psalms. He refused to see anything more in Canticles than a collection of love poems, and declared that Psalm xlv. was an epithalamium to celebrate Solomon's marriage with an Egyptian princess. He insisted on the need of study to arrive at the real meaning of a writer, and declared that no passage could have more than one meaning. He poured scorn on the old wives' tales of the allegorists. Such common-places of modern scholarship were remarkable in his day, running directly counter to the received methods, and the Church at large was shocked, especially as Theodore was in bad repute as the teacher of Nestorius. It was a significant remark of Cardinal Newman's that the mystical (allegorical) interpretation of Scripture and Orthodoxy would stand or fall together. Mr. Addis then gave some instances of the extraordinary interpretations of later Fathers, and noted that the Reformers were greatly indebted to the Rabbinical commentators, who were far superior to the Christian, and were thus able to make what advance they did in sound interpretation.

SPEAKING in the latter part of his lecture of the present value of the Old Testament, Mr. Addis said that as literature its limitations were obvious. It was but a part of Hebrew literature, a compilation by scribes who cared for nothing but what was religious. Yet they saw that the Hebrews had true lyric power, and the "Song of Songs" had been preserved to us by the fortunate chance of misinterpretation. The Semitic mind could never produce a great whole, and thus it had no drama. In ancient times the Hebrew mind produced no philosophy, the language itself was unfit for abstract thought. Thus the Old Testament had no philosophy of history. And there was scarcely a trace of humour; bitter sarcasm there was, but that was not humour. The Hebrew lived in the concrete, and was incapable of long sentences; but his language was admirable for narrative, and there were no stories in literature to compare with those of the Old Testament—Abraham about to sacrifice his son, the story of Joseph, and of David and Absalom; and while there was nothing in Hebrew like the great speeches of Demosthenes and Cicero, there was very noble eloquence in Isaiah The religious value of the Old Testament was in its record of progressive life leading up to the perfect revelation in Christ. The early Hebrews were not even Monotheists, and in Exodus iv. a religion was encountered no better than heathenism at one of its lowest stages. Other religions also had come to an intellectual apprehension of the Divine Unity. The Hebrew prophets made the great advance when they realised that righteousness belonged to their God, and the moral ideal became an essential part of religion.

THE obituary notices of Dr. S. R. Gardiner, the historian of the early Stuarts and the Commonwealth, who died on Feb. 23, in his seventy-third year, noted the fact that through a good part of his life he was obliged to support himself by teaching and the writing of text-books, and other remunerative literary work, to the hindrance of the progress of his great History, which was to have been brought down at least to the death of Cromwell, and of which the concluding volume was not completed. But a writer in last week's *Athenæum*, a personal friend of Dr. Gardiner's, and a worker in the same historical field, takes a different view of the matter. Thus he says:—

> On one point I am sure some of your contemporaries are mistaken, namely, in implying that it was a drudgery and uncongenial to him to have to teach as well as write history, owing to the lack of affluent circumstances. Others have hinted that it was only *res augustæ* that made him accept publishers' proposals to produce a "Students' History of England," or an "Historical School Atlas." I can only say that I have heard from his own lips, on more than one occasion, statements as to the great pleasure that it gave him to talk as well as to write on historical subjects. He believed that he owed his health and power of achieving so much writing to this change of occupation. As to the short general history, his most genuine and unaffected interest in modern school education led him to take exceptional pleasure in its production, and he did not hesitate in his own simple way to show real gladness when he heard of it being used or appreciated.

The amount of work accomplished by Dr. Gardiner was truly astonishing. Born in March, 1829, he was educated at Winchester and Christ Church, Oxford, where he was elected to a studentship; but in 1853 he resigned and withdrew from Oxford, having joined the Catholic Apostolic (Irvingite) Church. (His first wife was Edward Irving's youngest daughter.) He settled in London, and at once took up his great historical work, the first two volumes of which appeared in 1863. Ten volumes covered the ground up to 1642, the last two appearing in

1881. The earlier volumes had very little sale, but in 1883 a new and cheaper edition in ten volumes was issued. At that time, Dr. Gardiner was Professor of History at King's College, and also an Extension lecturer for the London Society, and Oxford had again recognised his worth. Six more volumes, covering the Civil War and Commonwealth period, he lived to complete. In 1894 he refused the Regius Professorship of History at Oxford that he might reserve his whole strength for his own special work; but the history after 1656 up to Cromwell's death remained unwritten. From 1890 to 1901, Dr. Gardiner was editor of the *English Historical Review*, and amid all his other work he edited a large number of volumes of historical documents. He wrote the section on his own period in the article "England" in the Ninth Edition of the *Encyclopædia Britannica*, and was a large contributor to the "Dictionary of National Biography."

GUILDS.*

SIR,—Now that we have Mr. Anderton's uncondensed opinion upon Guilds it turns out that it is not Guilds in themselves, but a certain "type" of Guild, that he objects to, and he has been good enough, in his frank letter, to let us see what this objectionable "type" is. He writes:—"Deliberately to hold meetings for public self-examination in religious sentiment is not conducive to the best interests of religion." This is the "type" of Guild he condemns. He further describes the "type" as the kind of Guild which induces young people to come together in order "to be seeing continually what is going on inside them—in public."

Now, will Mr. Anderton tell me where there is such a Guild amongst us? The Guild that I know most about is certainly not of such a "type." The above sentences are not only a misdescription of any Guild I know—they are worse than a caricature. They have, in fact, no relation to reality! I have a fair knowledge of Guilds, yet, so far as I know, there is not one single Guild amongst us which answers to Mr. Anderton's imaginary case. I have just looked again through "The Guilds' Union Year Book," in which the aims and methods of most of our Guilds are given, and I cannot find one which, in any way, answers to the imagined "type." So far as I can see, the foregoing is the only real difference between Mr. Anderton and myself. Of course, I did *not* say in my letter that "there can be no possibility of priggishness or cant," but what I *did* say was that "it goes without saying that cant and hypocrisy are to be discouraged both in old and young." Nor did I "seem to think" that the "unadulterated sincerity of young people in religious matters is spoiled by *association* with their elders in worship." What I did say was that "the root of all religion is sincerity, and I have found no souls so unadulteratedly sincere as young people unspoiled by elders in matters of faith," *i.e.*, when elders, as one thought it would be obvious, have not artificially forced *their* spiritual experiences and dogmatic interpretations into the virgin souls and minds of young people. Nor, of course, did I, who was contending for the rights of young people, ever dream so absurd a thing as to "deny to young people the right of having a trained religious leader of their own." I distinctly put it thus:—"Needless to say, it does not mean that young people are going to have less—they will rather seek more—of our religious guidance when they are more spontaneously and personally concerned in spiritual things."

May I just remark, in passing, that Mr. Anderton is wrong in his guesses as to the cause of my own earlier prejudice against Guilds? Other influences, exciting natural prejudices against Guilds, were in operation at the time I refer to—say twenty years ago. I was already in the ministry as he is. Similar influences have excited prejudices in sincere men and women against churches and religion, but Mr. Anderton is an active believer in churches and religion.

Now, Sir, I am happy to find that if he can once see that the "type" of Guild he abominates has actually no existence except in his imagination, I can claim Mr. Anderton as really a friend of the "Guild Idea." As he himself says, "In fact, perhaps, I am as favourably disposed towards the 'Guild Idea' in the abstract as Mr. Wright himself." But he is, unconsciously it may be, more than that; he is in favour of a Guild in the concrete. He himself gives an admirable definition of the need for, and operation of, a Guild when he says, "Intellectually young people need help in their difficulties. Spiritually they need fellowship, as we all do." Exactly! No one could more precisely describe than Mr. Anderton here does what our actual Guilds aim to do. As Mr. Anderton again truly says, "Young people need .... to have positive religious influences brought to bear upon them." Why, of course! And this very aim and these very methods which Mr. Anderton desiderates are, I assure him, no other than the "Guild Idea" in our actual Guilds. The things he condemns have no existence; the things he earnestly advocates are just the things we have at work in our present societies. Quite handsomely Mr. Anderton last week admitted his unacquaintance with Guilds as they are; may I not venture to ask him to believe some of us who have an actual knowledge of Guilds, when I tell him that they really are, or try to be, what he says such societies ought to be.

Nay, further, "With the idea of young people's societies to unify and co-ordinate the various activities of the young people of our congregations, I am fully in sympathy." So writes Mr. Anderton, and this is precisely what our actual Guilds do. If anyone will turn to the "Year Book" he will see at a glance that this is so. Let me quote a brief description of the Guild I know best. It has eighty-six active members, ranging mainly from sixteen to thirty years of age, with some older still. Its various committees manage a band of hope, a gymnasium, a literary society, a singing class, a library, a reading-room, entertainments, &c. Members promote lantern lectures, provide flowers for the chapel, and take them afterwards to sick and aged people, and make themselves of service to the chapel and schools in many ways. At the regular meetings, which open with a hymn and a very brief printed service, after work previously appointed to be done has been reported on and forthcoming work allocated, papers or addresses may be given on religious, literary or social subjects, followed by discussion or citations from books in prose or poetry bearing on the subject. For example, this week at its meeting "Friends and Friendship" was the topic for the evening, and was introduced and spoken to by several young people. At previous meetings the topics had been "Gossip—Bad and Good," "Jumping to Conclusions," "What can we Young People do for our Chapel?" "The Leadership of Jesus," &c. In this Guild the interchange of thought upon the topic of the evening is usually summed up by the minister who presides, and the evening closes with hymn and benediction. Thus it is that the young people of this Guild have afforded them what Mr. Anderton agrees they need, namely, *help* in their *intellectual* life, *fellowship* in their *spiritual* life, and, to quote him again, "'reverent self-expression' takes care of itself." I therefore put it to Mr. Anderton, and to any who hesitate about a Guild, that here they have, ready to their hands, an institution or association, for our young people and for as many elders as care to join with them (for in a Guild there is no maximum age), which is not only capable of, but is positively doing, splendid service for many of our schools and churches. Moreover, may I add that, of course, each of our churches or schools is free to make its own Guild just what it sincerely desires. Even if it yet be that there are in some Guilds elements which Mr. Anderton objects to (though I do not think there are), there is no power to prevent him omitting anything he dislikes and working out for himself and his own particular set of young people exactly such a conception of the "Guild Idea," which he says he is favourable to, as he feels and believes will be fraught with greatest benefit to the young people whose training I know he is as anxious for as the most ardent Guildite amongst us.

J. J. WRIGHT.

* We have been obliged for reasons of space slightly to curtail Mr. Wright's letter, but no essential point is omitted.—ED. INQ.

LOST IN LONDON.

SIR,—My attention has lately been called to the fact that numbers of our young people, and also of the older members of our congregations, when they leave their homes in the country, and settle in London, are entirely lost to our cause for want of some one in London who will take them in hand, and make them feel at home in one of the London churches. May I suggest that this feeling of isolation might be prevented if ministers of congregations, or where there is no minister the secretaries, would always give members of their congregations going to London a letter to the Rev. Copeland Bowie, Essex Hall, who has assured me he would be glad to put strangers in touch with the ministers of the chapels nearest to their place of residence.

It is very discouraging to us in the country, who have tried to help these young people, to find that as soon as they go to London they drift away from Unitarianism for lack of the helping hand that will keep them amongst us.

Sidmouth. JULIA BARMBY.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

LITERATURE.

THE PHILOSOPHICAL JOURNALS.

The January number of *Mind* opens with an article by Mr. F. H. Bradley, on "Active Attention," in which he continues the discussion which he began in the previous number. We suppose that his paper will be intelligible and satisfactory to thinkers of his own school, but we must confess that we are unable to follow his reasonings, simply because they rest on an interpretation of consciousness which appears to us, to be manifestly erroneous. He tells us, for instance, that "active attention involves will, and that will is the self-realisation of an idea." We must leave to our readers to determine whether, when they will the writing of a letter, they have the feeling *that the idea realises itself*. To the present writer it seems evident that if we felt that the idea realised itself, we should say that it was not an act of will at all, but was an involuntary or automatic act for which we should decline to hold ourselves responsible. In an act of will, what realises the idea is not the idea alone, but the *Self* acting upon the idea. But to admit this would be to admit the existence and activity of a real or metaphysical Self; and it is the desire to avoid if possible the admission of the reality of such a Self which prompts this succession of papers from Mr. Bradley's pen; for if such a Self be allowed to exist it would largely revolutionise Mr. Bradley's philosophy, and lead to a very different estimate than he forms of the true relations between Appearance and Reality.

This article is followed by an erudite and interesting one by Mr. A. W. Benn, on "The Later Ontology of Plato." Then comes one of Professor Mackenzie's readable and suggestive papers on "The Hegelian Point of View," from which it appears that the gnostic pretensions of present Hegelianism are much humbler than those which were once advanced. It is interesting to learn that Hegelianism does not now mean that "everything has to be reduced to pure thought," and that "the simple distinction between the colour red and the colour blue can never be expressed in any form of thought." The non-Hegelian reader will, however, naturally ask how then the idealist makes out that the reality of the colours and of the distinction between them is derived entirely from the circumstance that they are objects to a thinking consciousness.

In the first paper of the *Philosophical Review* Dr. Eliza Ritchie gives some thoughtful "Notes on Spinoza's Conception of God." Her conclusion is that

> Spinoza undoubtedly rejects wholly the conception of God as a person, but equally certain it is that consciousness or "thought" is an essential and eternal aspect of being. The true statement as to the consciousness of Spinoza's God is that God, as "being absolutely infinite," is consciousness *per se*, eternal, all-embracing, and self-sufficient; and that such consciousness is cognisable by our reason, which pertains to it, though it cannot be pictured by our imagination, which misleads us when it represents it as analogous to our own, since the latter, being only a "mode," is finite, transitory, and dependent. Our relation to being viewed under the attribute of thought is, therefore, not similar to that which one person bears to another.

There are also in this number two excellent metaphysical articles, one on "Jonathan Edwards's Idealism;" and another on "Royce's Refutation of Realism," in which the writer, Mr. W. O. P. Montague, of California, acutely criticises Professor Royce's Gifford Lectures, and gives good reason for maintaining that "in spite of the novelty and interest that attaches to Professor Royce's argument, it appears to do scant justice to the realistic doctrine and to be, therefore, lacking in finality." Among the "Reviews of Books" there is a very long and, on the whole, unfavourable notice of the work on "The Problem of Conduct: A Study in the Phænomenology of Ethics," by Mr. A. E. Taylor, of Owens College, Manchester. The summaries of articles from the other journals are, as usual, excellent.

The most important article in the *International Journal of Ethics* is the opening one, in which the celebrated Professor Harald Höffding, of Copenhagen, writes on "Philosophy and Life." In reference to religion he says:—

> The proper task of the philosophy of religion is to examine the psychological possibility of uniting the belief in the persistence of value with the scientific understanding of reality, and with the ethical activity in discovering and producing values. Philosophy cannot produce belief. Belief is not excogitated or constructed, but grows out of life. But though it is no product of philosophy it is something which philosophy must deal with. Philosophy examines its psychological possibility, its ethical import, and its epistemological validity. In this last respect the problem is to draw the line between thought and poetry. The highest is perhaps only accessible to us in the form of poetry, and a poetry of life, in which the deepest experiences of personal human life are expressed, will more and more satisfy the want, which before could only be satisfied by myth and dogma. Then Goethe shall be right:
>
> "Und deines Geistes höchster Feuerflug,
> Hat schon am Gleichniss, hat am Bild genug!"

After two popular articles on "Temperance" and "Women as Moral Beings," we get a short but weighty paper by Dr. Bernard Bosanquet on "Dark Ages and the Renaissance," which contains an appreciation, as warm as it is just, of Mr. Wicksteed's "most profound and delightful address on the Religion of Time and of Eternity." To tempt our readers to turn to the article itself, we need only quote the profound and deeply interesting paragraph with which it closes. If we differ at all from Dr. Bosanquet it is only that we are at times conceited enough to ascribe to "our little ephemeral personality," that can partake of such divine experiences, a more permanent value and a deeper root in the ethical and spiritual meaning of the universe than he appears inclined to allow:—

> And thus the modern Renaissance has carried us beyond itself, perhaps to the very revelation of which we stand in need. I would point you once more to the recent address of a living friend and teacher—I may name him—Mr. Wicksteed, to show you in greater depth and detail the meaning and value of this revelation for the present day. A motto which I have heard that the Comtist school have adopted, and which probably expresses the inmost hearts of many of us who live energetically the life of our century, runs in the words, "The End is Progress"—surely a strange contradiction for any generation of mankind to set as the foundation of its life. The teacher of whom I have spoken will call your attention, on the contrary, to the mediæval conception of eternity and fruition. If our life has in it nothing worth possessing, we shall not be advantaged by gaining more of the same. No problem is solved by a mere appeal to the future. If we cannot in some measure, however humble, know what it is to lay hold on eternal life, to enter into the consciousness of something that is rooted beyond time, we seem to be in a fair way to gain the whole world and lose our own soul. I am not speaking of a life in the future, but of something like what Spinoza meant by seeing things under the form of the eternal, or what the ancient Greek more simply indicated by the conception of Leisure. Leisure—the word from which our word "school" is derived—was for him the expression of the highest moments of the mind. It was not labour; far less was it recreation. It was that employment of the mind in which by great thoughts, by art and poetry which lift us above ourselves, by the highest exertion of the intelligence, as we should add by religion, we obtain occasionally a sense of something that cannot be taken from us, a real oneness and centre in the universe; and which makes us feel that whatever happens to the present form of our little ephemeral personality, life is yet worth living because it has a real and sensible contact with something of eternal value.

Among the book reviews is a very full and searching estimate by Dr. S. H. Mellone, of the third volume of Wundt's "Ethics," which now appears in an English dress from the hand of Margaret Floy Washburn, Ph.D. In treating of Wundt's Determinism, Dr. Mellone justly says:—

> The usual "short way with the indeterminists," is to ascribe their doctrine to philosophic incapacity; Wundt goes further, and insinuates that it implies a certain moral and spiritual *dulness*, if nothing worse! Not much profit can come of this sort of thing. Men like Martineau and Lotze maintained the "indeterminist" doctrine, because by no other interpretation could they justify certain *ethical facts* which, perhaps, may be summed up by the term "moral responsibility." And they attempted to justify these facts by a metaphysical theory; not (as Wundt and many others suppose) by "denying causality," but by making the will into an Absolute Cause, absolute, but acting only through the phænomenal contents of mind. . . . There are some who think that, in spite of Green's brilliant discussion, it is not possible (in the present state of our knowledge) to combine the ethical advantages of Libertarianism and the scientific advantages of Determinism, as Green and Wundt attempt to do.

We may add that the reviewer of Wundt in the current number of the *Philosophisches Jahrbuch* is more unqualified in his strictures on Wundt's determinism than Dr. Mellone is; for *Mind* thus summarises his criticism:—"The writer refutes Wundt's idea of the Will, and of consciousness, of motive and of freedom. Motives do not account for the whole causality of a human act. Character, whether individual or given by the family or by society, cannot explain the feeling of freedom. Wundt's determinism destroys all responsibility."

Charles B. Upton.

ARTICLES IN THE REVIEWS.

In the *Contemporary Review* Mr. E. Wake Cook, who wrote last September on "The Organisation of Mankind," has an article on "The Increasing Purpose," in

which he vindicates the reality of the continuing spiritual life, in which death is but an incident. His point of view is indicated in these sentences from the first paragraph :—

"Faith" has a mystic meaning in the teachings of religious light-bringers, implying strange unexplored potencies; but with priesthoods dealing largely with fossil forms of ritual it means assent to dogmas. This assent is vital to the ecclesiastical organisations demanding it, hence the fictitious value imputed to it as a means of deciding the eternal destiny of the individual. Whatever its real value, the fact remains that faith fails, and scepticism is rampant.

Mr. Cook then shows how the growing experience of life in this ordered cosmos, and not least through the recent studies of psycho-physics, points to a destiny for the individual of ever-widening range and deeper spiritual insight, through conflict rising ever to fresh heights, the whole process of life ordered by a Providence of Good. "This life is but a minor prelude to a major movement, and 'death' but the resolution of discords into harmony."

Mr. Alfred Stead contributes an interesting article on "The Anglo-Japanese Agreement from the Japanese Point of View," drawing the conclusion—which we most devoutly hope events will justify—that this treaty, "if accepted in its finest sense, might be made productive of a greater International Peace than has yet been attainable."

In the *Nineteenth Century and After* readers interested in India should turn to Mr. G. M. Chesney's article on "Famine and Controversy." Mr. W. F. Lord writes very severely of Thackeray as "The Apostle of Mediocrity." Mr. Stephen Gwynn makes a vigorous defence of Mr. Stephen Phillips's "Ulysses," both as poem and drama on the stage, and rejoices that the public have shown the appreciation of the play which he holds to be due, against the cool reception of the critics. In calling "Ulysses" a masque he rightly points, as it seems to us, to its character among plays.

In the *Fortnightly* there are two articles to which we would call special attention—one by "Vigilans," in whom we recognise a teacher of wide experience whose judgment in the matter should carry great weight, on "England's Educational Peril," pointing to various forms of waste and inefficiency in our present system of elementary education, and suggesting remedies; the other by Sir Henry Thompson, Bart., F.R.C.S. on "The Unknown God?" a personal confession of the deepest interest, showing the progress of the writer's thought, which has brought him to "unshakeable confidence in the Power, the Wisdom and the Beneficence which pervade and rule the Universe."

The *Monthly Review* appears for the first time without any of the illustrations which hitherto have been a marked feature. Mr. W. Malleson contributes a useful article on "A Prosperous British India," pointing to the real hope of improvement in the condition of this people through the development of various industries, in which the needed capital would have, he is assured, prospect of an adequate return. Irrigation has done much to meet the recurring disasters of famine; but in many parts of the country the formation of the land makes the impossible. The famine, Mr. Malleson urges, has recently been more of money than of food supplies, and this must be met by utilising the vast undeveloped natural resources of the country.

In *Good Words* will be found a second paper by Mr. Stopford Brooke on "Browning's Treatment of Nature." "Browning, unlike Tennyson," says Mr. Brooke, "did not invent his landscapes. He drew direct from nature. The landscapes in *Pauline* and *Sordello* and in the lyrical poems are plainly recollections of what he has seen and noted in his memory, from the sweep of the mountainous or oceanic horizon to the lichen on the rock and the painted shell on the sea-shore. Even the imaginative landscape of *Childe Roland* is a memory, not an invention."

MINISTERS' PENSION AND INSURANCE FUND.

Sir,—Referring to Mr. Drummond's and Mr. Prime's letters in last week's Inquirer, may I call your attention to the above headline. It is not "The National Conference Patronage Fund."

In your condensed report of the meeting of Feb. 26 you had no space for the very strong protest of Mr. F. Nettlefold against the attempt to alter the aim of the Fund, nor could you refer to the active participation in opposition of Mr. Colfox to certain of the proposals of the Committee. The bulk of the subscribers had, I suggest, no other object in view in subscribing than to provide, on a sound basis, what has been called "Deferred Pay" for the devoted men forming our ministry.

In the attempt to yoke the Fund to the National Conference, numerous peculiarities show themselves in the rules, and one can sympathise with the draughtsman of the constitution in his work of reconciliation. Just to illustrate :—

There is to be no general meeting for four years.

Thereafter meetings every three years.

Managers to be selected, the first for four years; afterwards for nine years.

General meetings to be called only by advertisement.

The managers and not the constituents in general meeting to elect the officers.

The by-laws to be alterable by the managers in many respects without reference to the constituency.

Nominations of managers to be sent to the secretary before the announcement of when the general meetings are to be held.

Amendments will be submitted at the adjourned meeting on the 19th inst. with the view, if possible, of remedying the above propositions and of keeping the management of the Fund in the hands of the donors and subscribers, both in regard to the managers and to others, and of keeping them actively interested in it. Almost all the amendments moved at the meeting of the 26th had these for their objects.

Had Messrs. Drummond and Prime been present at the meeting they so much contemn, they would have seen that all sections of the meeting voted for the amendment to which they take such objection.

Howard Young.

March 10.

[We are not aware that any attempt was made to "alter the aim of the Fund," nor that Mr. Nettlefold made any protest against such a supposed attempt. Mr. Nettlefold, if we understood him aright, was simply one of those who protested against any but the subscribers of the Fund having a voice in the business of determining its constitution.—Ed. Inq.]

Sir,—No one can carefully read the letters of Mr. Wooding on the above great question without recognising the simplicity of his motive, the loftiness of his aim, and the great ability with which he makes both one and the other manifest. Nevertheless, it seems to one equally certain that his troubles, his fears, not to say his bewilderment, arise mainly from the fact that he fails to distinguish things which differ, confounds substance with form, and essence with accidents, and so encounters mere ghosts or comes to death-grips with mere anticipations of the imagination.

I wonder, for instance, that Mr. Wooding does not see that our present lack of ecclesiastical organisation is by no means the same thing as the absence of the very ecclesiasticism in spirit he so much anticipates if the Triennial Conference continues to exist and grow. I wonder, still more, he does not see that, on the other hand, the very absence of the ecclesiastical organisation he so much deprecates has led, long since, both directly and indirectly, to the very worst forms of ecclesiastical abuse, and that, therefore, for many years past, extremes, in their worst phases, have indeed met and kissed each other in our ranks. Who needs to be told that certain congregations among us have been, and are, ecclesiastical in the worst sense, and that it has not, hitherto, been impossible to find one man, here or there, who has had all the worser features and discharged all the more repulsive functions of the worst possible pope, combined, too, with no small touch of the pitiable petty tyrant? Does any one among us, who has kept his eyes and ears open for the past twenty-five years, need to be told that ecclesiastical interference, in its worst forms, has often been, and is often now, exercised by our district unions and associations in ways which have been all the more mischievous because so utterly divorced from due and well-ordered procedure? Passing, for obvious reasons, over many cases of past years, two of which are too bad and too painful for explicit reference, let us look at the way in which, in two counties at any rate, it is now being taken for granted that before any of our "assisted churches" (really more than half the whole number of our churches, especially if we consider the endowments) send out a circular soliciting help for any scheme they have in hand they must "get the sanction of the District Association with which they are connected," or else our richer people must button-up their pockets and refuse to help them! Who has made such a regulation? Why, anybody, or everybody, or nobody, as the case may happen to have been. Take, again, the far graver case of the late and pending proceedings in connection with the Ministers' Assurance and Pension Fund. Though that fund originated from the Triennial Conference, and is, in all senses, the child of that Conference, yet a mere handful of the subscribers (themselves a mere handful compared with our whole body of members) meet together and proceed to arrogate to themselves functions to which they have really no right whatever, and which belong only to the National Conference itself in its duly representative capacity. The fact, for instance, that I am myself a sub-

scriber to the fund gives me no right whatever, apart from my right as an actual or possible representative to the next gathering of the Conference, to say what the constitution of the fund shall be or shall not be; and the same is true of all other subscribers, whether great or small. The whole proceeding is irregular to the last degree; and, if we had had any approach to a proper ecclesiastical organisation, the Conference Committee, as the representative of the Conference itself, would never have allowed the business to get out of their own responsible hands into the grip of a mere irresponsible and non-representative section. Other cases could easily be given if space allowed, but enough has thus been said to show that ecclesiastical abuses, so far from always being inseparable from due ecclesiastical organisation, as Mr. Wooding seems to assume, may come, and have come, of its utter absence.

Meanwhile, as is thus, as in so many other ways, proved, it is certain that due and orderly ecclesiastical organisation is not only one of our supreme needs at the present time, but that it is coming, slowly but surely, by a process of natural evolution which no man, and no collection of men, can hinder. Mere *Congregationalism* has utterly failed, in all its forms and phases, among the Congregationalists themselves beyond doubt, quite as much amongst the Baptists, and most of all amongst ourselves. Nor can *the British Foreign Unitarian Association* stand as a substitute for such organisation as we need, and are tending to, day by day. So long since as 1865, when the question at issue was as to "the expansion of the Unitarian Association into a Free Christian Union, or the co-existence of a Doctrinal Association and a Catholic Church, the latter alternative was adopted," as we may learn from a footnote in "The Letters of John James Tayler," edited by John Hamilton Thom (Vol. II. page 258). No other alternative is possible for us now. No Doctrinal Association can, by any fair possibility whatever, become the representative of our Catholic Churches. The only conceivable alternative now, therefore, in the present question of organisation, is a "Unitarian denomination with a transformed Unitarian Association," which is surely too belated and benighted an alternative to be even considered, or "a free Catholic Church, with a free Catholic Organisation, not the less but all the more free because it is orderly," the only alternative worthy of us. We have already a great deal more than the germ of all we thus need in the Triennial Conference, which has been well alive now for twenty years, and is likely to live on, I think, though some of our friends, with a far-stretching but not very happy outlook, seem to wonder if it will "continue to exist," their wonder giving one the suspicion that, on their part at least, "the wish is father to the thought."

W. MELLOR.

21, Bath-street, Huddersfield,
March 12.

THE DUNKERS AND NON-SUBSCRIPTION.

SIR,—In your issue of Feb. 22 Mr. Fripp gave an interesting quotation from Franklin's Autobiography referring to the reluctance of the Dunkers to set forth any official statement of the articles of their belief or the rules of their discipline, lest they or their successors should feel bound and confined by such a printed confession. That is a policy with which Unitarians heartily sympathise. They regard that course in general as thoroughly sound and wise; but this policy is inaptly described by the term "non-subscription," which seems to imply a refusal to sign the actual confession rather than a reluctance to print a rigid official body of articles of religion and code of discipline. As a matter of fact the way of admission into the Dunker community was by a personal confession of faith followed by "trine immersion," with laying on of hands and prayer. At the close of his letter Mr. Fripp asks whether any of your readers can tell what became of "this kindred movement across the Atlantic." I hope some American correspondent will supply the answer. Meanwhile, it may be as well to note that the Dunkers were more akin to the Mennonites, General Baptists and Quakers than to those Protestant Dissenting congregations of England and non-subscribing Presbyterian congregations of Ireland which have given strength to the Unitarian movement in the British Isles. The Dunkers fled from persecution in Germany to America, settling in Pennsylvania, crossing the Atlantic in small companies from 1720 to 1730. They adopted a peculiar dress, objected to shaving, disclaimed all violence or resort to law, even in self-defence, exalted celibacy without condemning marriage, allowed all members to speak in "meeting," called one another "brethren," observed the ceremony of feet-washing (John xiii. 14, 15), denied the eternity of future punishment, and held a doctrine of ultimate universal salvation. There was a split from the main body in 1728 under Johan Conrad Beissel (1690-1760), who founded the Society of Seventh-day Dunkers holding that the obligation to observe the Sabbath or seventh day (Saturday) as a day of rest had never been removed. He formed a monastic community in 1733 at a place he called Ephrata, where the members lived in common a life of simplicity, industry, and piety.

The Dunkers have declined greatly in numbers during the past century, but maintain their separate organisation. They have modified their dress, manners, and faith somewhat, but are still remarkable for their simplicity, purity, and honesty of life.

It is obvious that "non-subscription" is an inadequate form for describing the basis of such a community. It is also obvious that while the Dunkers declined to set forth a final and explicit statement of their belief and discipline, yet that belief and discipline, though it might be insensibly modified in the process of time, must have been implicitly understood and acknowledged by those who, from time to time, belonged to their society. Without such a common understanding and a general unity of spirit and purpose, the Dunker communities would have fallen to pieces at once.

WALTER H. BURGESS.

Accrington, March 5.

We are indebted to another correspondent, from Newcastle-on-Tyne, for noting that an interesting illustrated article on the Dunkers appeared in *Scribners' Magazine* for November, 1901.

OBITUARY.

WILLIAM RATHBONE.

ON Thursday evening, March 6, there passed away, at his residence, Greenbank, Liverpool, at the age of eighty-three, "a man who, in a quiet and unassuming way," as the *Times* obituary notice said, "has left his mark on the practical philanthropy of the Victorian era."

"One of God's best and greatest sons" is Florence Nightingale's tribute. Generous without stint, and with the truest wisdom in his generosity, one of the humblest and most unselfish of men, we will add, and would fain be silent for a little while longer, as we stand reverently by the grave of William Rathbone and ponder the unaffected goodness and the rich achievements of his life. Next week we must attempt a somewhat fuller notice, although the daily papers, and notably the *Times* and the *Manchester Guardian*, as well as the Liverpool papers, have published very admirable memoirs.

"I do not wish to live a day longer than I can be of service to others," Mr. Rathbone once said to a friend; and amid his growing weakness and all the disabilities of old age, there was a wonderful persistence in his vivid interests and his constant eagerness to be doing good. To the very last his mind was occupied with schemes of beneficence and unselfish thought for others, until death came to him in quietness and with Divine benediction. Of him, surely, we may say, with a depth of meaning as of few others: "The end of that man is peace."

It was characteristic of Mr. Rathbone that he left the most considerate directions as to his funeral. Believing "that the burial of a large number of persons in the midst of populous districts is endangering the public health," he directed that his body should be cremated. He expressed the hope that none of his friends would attend his funeral at any risk to their health, and desired that as much as possible of the service should be in the chapel and not in the open-air, and that "friends should keep their hats on when not in the chapel."

In accordance with these directions the cremation took place privately at the Anfield Crematorium on Monday evening, and the ashes were brought back to Greenbank; on Tuesday the funeral service was held in the Ullet-road Church, the ashes, enclosed in an urn of alabaster, being brought in on a simple bier, encircled by wreaths of exquisite flowers, and subsequently deposited in the family vault in the Smithdown-road Cemetery. Along the whole line of route blinds were drawn down, and large numbers of people watched in reverent silence. Ullet-road Church was completely filled, and thousands were gathered about the grave, including a large number of University College students and about fifty nurses from the Queen Victoria Jubilee Nursing Institute. The names of those present at the service, members of the family, personal friends, and representatives of public bodies, &c., including the Lord Mayor, the Bishop of Liverpool, and Mgr. Nugent, occupied more than a column of the daily papers. Every section of the community was represented, from the humblest to the highest, and the most divers branches of the Christian Church, all at one in a common sorrow

and a common tribute to the noblest human worth.

The service in the church was conducted by the Rev. Dr. de Beaumont Klein, who, with the surpliced choir, met the funeral party at the main entrance and proceeded to the chancel, while the moving strains of Mendelssohn's "Funeral March" filled the church. In the choir stalls were also the Revs. R. A. Armstrong, H. W. Hawkes, T. Lloyd Jones, J. C. Hirst, W. J. Jupp, and V. D. Davis. In the course of the service the two psalms, "The Lord is my Shepherd," and "I will lift up mine eyes unto the hills," and, as anthem, Spohr's "Blest are the departed," were rendered with much feeling, and the lesson was from John XIV. Dr. Klein also gave from the pulpit the following address.

DR. KLEIN'S ADDRESS.

We are met here to-day to perform a sacred duty towards one who, to many of us, was a personal friend, but who has been, in a wider sense, the friend of his generation; so that to-day not only a distinguished family and a wide circle of friends are mourning over the death of William Rathbone, but all who in this age have felt higher aspirations, charitable impulses; all who have cherished philanthropic ideals, all who have realised the service of man as an essential part of any true service of God, all of them, in presence of these lifeless remains, experience also a sense of personal loss. Then there are those innumerable men and women, the poor, the maimed, and the blind, those humble friends of his—who were so much to him, upon whose wants he spent so much attention, so much care and thought; all those victims of sin, of social neglect, or of ignorance, for whom he felt so deeply; they may not have always realised all that he was doing for them, all that he meant to do for them, yet in some vague sense at least they were conscious, through his action, of a love that had come near to them, and had not merely relieved but soothed; not merely raised but blessed. And when I think of all those nameless unknown acts of charity, either proceeding from his direct personal attention or in consequence of wisely organised service, which have marked the days and hours of that man's long life in our midst, I cease to see these wreaths about his remains, I cease to hear our psalms and our own poor prayers, but all those innumerable things done, said, thought, loved for the sake of others seem to be at this moment the real wreaths that send up towards Heaven their fragrance, the real psalms and anthems and prayers worthy to reach Him in whose sight those loving acts were done. These are singing the dirge which God will hear.

William Rathbone, the sixth of his line, would seem to be in his own person a striking example of the law of heredity. Surely there was much in him of the character of his ancestor, that sturdy Quaker preacher of the end of the eighteenth century whom a contemporary described as being distinguished by "sound judgment and upright intention." And there was also much in him of that fourth William Rathbone, his grandfather, of whom it is recorded that "the welfare of the human race was the paramount duty of his life and its chief business." Of his own father and mother he had clearly inherited some of the most notable characteristics. He was evidently morally related to the man who was not afraid to be seen on the side of an unpopular cause, provided it was a righteous one; the man who, in Liverpool, backed Wilberforce in his anti-slavery crusade at the time when those who did so might have been counted on the fingers of one hand.

Our William Rathbone was clearly a man cast in that mould. Whether we look at his action in connection with the breakdown of the commissariat at the time of the Crimean war; or whether we watch his efforts about the same period to organise the Liberal party in his native city; or whether we see him playing a leading part in connection with the Cotton Famine relief fund during the American Civil War; or whether we look during the years of his Parliamentary life, at the special measures which he supported in the House and helped to carry to a successful issue; in every instance we recognise the same veracity, the same zeal for practical righteousness, the same faithfulness to ideals which formed, as it were, the natural atmosphere in which he breathed and moved.

We also notice in him that combination, so precious and so rare, of practical business-like reasonableness and generous impulsive enthusiasm. He had the prudence which avoids mistakes and knows how to adapt means to end; but he was not dominated by that prudence which too often dries up the springs of generosity and moral courage within us. He was constant, he was steady, he was faithful to himself and to his aims. It was not difficult to know what line he would have taken given certain circumstances, and this means that he was a man of character. He was that which we love to associate with our conception of one who is a man indeed, in the perfection of a nature normally attuned to the laws of moral order. Sometimes his natural enthusiasm, born of deep tenderness, would lead him first; sometimes intellectual conviction would move him in the first instance, but ultimately mind and heart were sure to be found closely associated in whatever he had set his hand to do.

Thus it was the heart that led in that wonderful enterprise of his which has ended by endowing Liverpool, England, and the civilised world with the blessings of district nursing. In watching the assistance and comfort afforded in his own household by the services of a private nurse, he at once says to himself: What must not be sickness to the poor who have no such help? Many, no doubt, have made some similar reflection, but with him such a kindly thought could not remain a thought; it must be translated into fact. From that moment he will never rest until district nursing has been organised for the poor, until the necessary training has been organised for the nurses, until nurses' homes have been founded. In Miss Nightingale he finds experience, zeal, and inspiration, and draws largely upon those; he extends the reform of sick nursing to workhouses. Then when the Queen Victoria's Jubilee Fund was devoted to the sacred cause of nursing for the poor, more than ever his mind and heart were thrown into the work. It was at that time I first became acquainted with him in London. He could hardly speak of anything else, so full was he of his subject; but in the points he raised, in the questions he put to me, in the projects he unfolded, I could always see the man of business, the practical man guiding the enthusiast, and I realised the secret of his success.

On the other hand, it was intellectual conviction which led the way when he was labouring to promote higher education by establishing a college in his native city or in Bangor while he was representing a Welsh constituency in Parliament. He believed in education, in culture. He realised the value of knowledge, and found that ignorance is the parent of much wrong in society. He wished the city of his birth and the country which he loved to be blessed by knowledge, but a knowledge made perfect through love. Hence his inability to separate education from religion in his affections. Largely by his persuasion £80,000 was raised within a year for establishing University College in Liverpool, and to the last day of his life his devotion to an institution largely due to his efforts was unbounded.

But we should hardly know the man if we only looked at his external work. There is another aspect that must be considered, though we can hardly trust ourselves to dwell on it here and now. We mean his friendships, which formed so large and so beautiful and so sacred an element of his noble life. His old schoolfellow, Mr. Thomas Ashton, he loved through life as a brother. There was Mr. William Lamport and his cousin, George Melly, who were also close and dear friends. Then there was his pastor and brother-in-law, the Rev. John Hamilton Thom, for many years minister of this congregation. For his intellectual culture and spiritual genius Mr. Rathbone entertained a profound veneration. He loved and honoured him as one who had entered deeply into the Christian spirit, and lived it, and taught as he lived. Mr. Rathbone's religion is well described in the works of his saintly friend, which he has with pious care caused to be published after Mr. Thom's death. It was a religion seeking to apply "the laws of life after the mind of Christ." To assimilate the spirit of that mind, and humbly, patiently, faithfully to walk under the guidance of that spirit, was our departed friend's religion. Hence it is that his religion included also tolerance towards all who might differ from him, but a tolerance born of conviction, not of indifference to truth, as is so often the case.

Indeed, in religious matters he was in deep earnest, and his whole life shows it. For, I ask you, what is it ultimately that strikes and fascinates us in William Rathbone's life, that has produced the feeling of veneration and love which is manifested so universally in Liverpool to-day? It is, I think, the fact realised by all, that while so many of us work life and religion on lines more or less parallel perhaps, but still on different lines, this man, William Rathbone, worked on a single line. To him life was religion and religion was life. Hence the unity of purpose, of character, and of work which strikes us all as so noble and so beautiful in him. And this, when all is duly considered, must perhaps be acknowledged as his greatest deed after all. While men stand doubting, hesitating, compromising, trying to make the best of both worlds, and failing, as they must, in the attempt, this man you are

burying to-day came simply, honestly, and in the course of a long life spent in your midst he has shown you how religion and life can be lived as one, and lived successfully.

The service in the church concluded with the Lord's Prayer, said by minister and people together, and at the grave in the Smithdown-road Cemetery Dr. Klein simply added the prayer of committal and the benediction. The grave was lined with flowers, and there were close upon 100 wreaths from friends, public bodies, and many educational and charitable institutions. Happily the day was mild and fine, and there was nothing to disturb the spirit of earnestness and reverence and immortal hope with which the last office was concluded.

MR. JAMES BOOLDS.

A NOTE of grateful testimony is due to the memory of Mr. James Boolds, of Stoke, Devonport, who died on the 23rd ult., after more than half-a-century's self-denying and courageous effort on behalf of our faith in that town. Mr. Boolds was one of the founders of the congregation, and served it in many ways, notably in the choir and in the pulpit itself, where he frequently officiated in the absence of a regular minister. He had a clear mind and a generous disposition, and was fully imbued with the principles of liberal religion; hence his value to a pioneer movement was great, and his record is an inspiration to all who are in earnest for the cause. Of a rich artistic temperament he delighted in music and painting, and exhibited much skill alike as a painter of acceptable pictures, and a constructor of violins. Altogether, his ninety years were filled with wholesome, happy, vigorous, and fruitful life.

MR. ROBERT BELBEN.

OUR congregation at Poole has suffered a grievous loss by the death of Mr. Robert Belben, who died suddenly on March 3, at the age of 75, from failure of the heart, following an attack of influenza. A native of Poole, brought up in connection with the Church of England, he had held the office of churchwarden at the parish church, but more than thirty years ago he became a Unitarian and joined the congregation in Hill-street. For the remainder of his life he was a most active and devoted member of the Unitarian Church, taking a prominent part in all its work. Being extremely fond of music he acted as voluntary choirmaster. Before the beginning of the present pastorate he for some years regularly conducted the evening services, and more recently he has often officiated as an occasional supply. At one time he had a seat on the Town Council, and at another time on the Board of Guardians; he served on various public committees; and so greatly was he respected in the town, in spite of his pronounced Unitarianism, that when the news of his death was received, the flag at the parish church was placed half-mast. The funeral took place in Longfleet churchyard, on Friday week, when a large and representative gathering of townspeople attended. The service was conducted by the Rev. E. S. Anthony, and excited some interest as being the first Nonconformist funeral under the Burials Act. A memorial service was held at the Unitarian Church on Sunday morning, when the pulpit was draped in violet. The chants were sung to three of Mr. Belben's own compositions, and a sermon was preached by the minister, showing how greatly he would be missed as a personal friend and a zealous supporter of the Church.

E. S. A.

THE CHILDREN'S COLUMN.

"The Ladder of St. Augustine."

A VERY long time ago, in the year 354, a boy was born in the town of Tagaste, in Numidia, one of the northern provinces of Africa. His father was a pagan, but his mother, whose name was Monica, was a Christian, and when her son Augustine was a boy she taught him some of the beautiful truths of Christianity. It seemed at the time as if she made an impression on him, and for a while he wished to be baptised and become professedly a Christian; but, to his mother's grief, he soon gave up this idea, and instead of remembering all the lessons of goodness that she had taught him in his youth, both by word and example, he grew up a wild, selfish, and pleasure-seeking man. He was very clever, and after he grew up held a post as lecturer at Milan, and while there he went to hear Ambrose, Bishop of Milan, preach. Through Ambrose's teaching he gradually became converted to Christianity, and realised what a sad, wasted life he had lived for all those thirty-two years, and he made up his mind to become a better man and to live a purer, nobler life. He kept his good resolution, and became so respected that he was made Bishop of Hippo, in the North of Africa, and held that post until he died at the age of seventy-five. He wrote many books, and used his great influence so well and wisely, that he is spoken of now as "St. Augustine," and is considered one of the greatest, if not *the* greatest of the early Fathers of the Church.

But it is not so much of St. Augustine himself, that I want to tell you, as of something that he said—or, rather, about a poem which Longfellow wrote about one of the wise and beautiful things that Augustine said. The poem is too long to quote the whole of it here, for it consists of twelve verses, but most of you will have a copy of Longfellow's poems in your homes, and can read it for yourselves. Try to understand the *whole* of it, for there are beautiful thoughts and great truths in every verse; only you will miss some of them unless you think very carefully about the full meaning of the whole poem. It is called "The Ladder of St. Augustine," and it is the ladder up which St. Augustine himself climbed, and up which we must all climb, if we want to make the best of our lives—to become what our Father meant us to be, and to do well the work that He has given us to do. The poem begins:—

"St. Augustine! Well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame.

"All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds, by which we may ascend."

You see from the second verse that there is nothing unusual in this ladder; *everyone* can climb it, and, indeed, everyone *must* climb it, if they climb at all. "All common things," and "each day's events" are just what come to everyone; we all have our "pleasures and our discontents," our happiness and our troubles, and our opportunities for doing well or ill; and it just depends on how we take these whether we are going up or down.

But a ladder does not consist only of the rounds or rungs; they require to be held in position by the long upright pieces which form the sides of the ladder; and if the rounds stand for something in St. Augustine's ladder, the upright pieces stand for something quite as much. I think we may take one upright to mean a loving, earnest, and *persistent* effort to do right; and the other upright to stand for the greatest and best gift that God has given us, the knowledge that He is always with us, always loving us, always ready to help us—as Tennyson says, "Closer is He than breathing, nearer than hands and feet"—and the power of *prayer*, the getting into touch with Him, so that we can *feel* and *know* that He is helping us.

The poem goes on to say, "We have not wings, we cannot soar, but we have feet to scale and climb"; that is just the way we *must* do our mounting, and the very fact that it is slow and difficult work makes us all the better boys and girls, and men and women, when we persist in the effort, for it is by conquering difficulties and temptations, in the right spirit, that our characters grow strong and loving and helpful.

We all like climbing up some high mountain to see the view from the top, and enjoy the fresh air, and the feeling of satisfaction that comes after a stiff climb; and if we make a ladder of all that comes to us in our lives, remembering the *sides* as well as the rounds, we shall gain a victory, and achieve a success far greater than in climbing a mountain.

O. M. RAWLINS.

THE March number of the *Mill Hill Pulpit* contains a Hospital Sunday sermon by the Rev. C. Hargrove on "The Sin of Not Giving," to which is appended the following note:—

The total income of the charities of Leeds, including subscriptions, donations, and investments, amounts, according to the returns furnished to the Leeds Charity Organisation Society, to somewhere between fifty and sixty thousand pounds. (The exact figures cannot be ascertained, as many of these charities belong only in part to Leeds.) Now, the rental of the City, estimated on its rateable value, is £2,089,647. Supposing that, taking rich and poor together, the rental is about a tenth of the income, we get a total income for the whole city of over £20,000,000. A penny in the pound on this sum would yield from eighty to ninety thousand pounds, and more than suffice for all the present demands of our charitable institutions. Supposing, as would doubtless be the case, that many good people gave far more than this, there would be plenty to relieve all manner of distress and start year by year such new movements as might be generally approved.

Our National Drink Bill amounts to over £160,000,000 a year. The tenth of one-half of this would be about double what all the charities of the kingdom spend annually.

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LONDON, MARCH 15, 1902.

WILLIAM RATHBONE.

"In remembrance and humble love of one of God's best and greatest sons, Mr. William Rathbone, of Liverpool. — Florence Nightingale. London, March 8, 1902."

Such was the inscription on one of the wreaths borne with the ashes of William Rathbone from his home into the Ullet-road Church for the service of commemoration at the funeral on Tuesday last, and afterwards laid upon his grave.

Liverpool has lost her foremost citizen, and people of the English race a wise and noble-hearted benefactor; but death cannot destroy his good deeds, nor the spirit that has exerted and will exert an influence so uplifting and beneficent. The linking of those two names at such a time is beautiful. No more touching message could have been sent, no worthier tribute offered. One other woman, indeed, there was, from whom we can well imagine that a message of simple heartfelt sympathy would have been sent, on the death of one who must always be remembered in connection with the Queen Victoria Jubilee Nursing Institute, but she passed before her loyal subject into the Unseen; and it has remained for Florence Nightingale, herself aged and very near to the light of the eternal day, one who in the deepest human sense reigns as no other woman in all English hearts, and in a yet wider realm, to speak this most fitting word. They belonged, indeed, to that worthiest of all communions on earth, the "Church of the Good Samaritans"—among the humblest of its members, and because the humblest in that divine service, with all their great gifts and conspicuous achievements, highest of all in the reverence and love and honour of the rest.

William Rathbone would have laughed good-humouredly, and with amused deprecation, if he had not been shocked, at being called a great man. He was a man of business, a man of the world, in the best sense; he was aware of his own limitations, and of the conditions of the work he set himself to do. But who has there been in our time more truly great, in his single-hearted purpose of doing good? This surely has been worth much more to the world than any brilliance of genius or any triumphs of personal ambition. When last summer the statue of William Rathbone was unveiled in Liverpool, set there in the public garden by St. George's Hall by the willing gifts of the whole community, rich and poor alike, it was said in the *Liverpool Daily Post* that the statue represented him as he was in real life, "constantly devising wise and liberal things"; and that was the exact truth, while it was his happiness to have the means, and with steadfast purpose to make the opportunity of carrying his schemes through to a successful issue. That wealth is a trust to be seriously accepted was with him a profound conviction to which he gave practical effect throughout his long career. He has himself recorded the purpose with which, as a business man, he determined to regulate his expenditure, and this was well brought out in the *Manchester Guardian's* memorial article, which, after telling of his early education, went on :—

Shortly afterwards he became a partner in his father's firm, and he now laid down for himself those rules of conduct by which he hoped to escape the ethical disease which he described as "pecuniary paralysis." He noted that as men increase in wealth they usually decline in generosity. So he laid it down that if a man began as he did, by laying aside 10 per cent. of his expenditure for philanthropic and public objects, that percentage should increase with every increment of income, and that it should go on increasing till, if he were very prosperous, his philanthropic expenditure should equal his expenditure on himself and his family. He should also put a definite limit on his private expenditure, beyond which it should in no case go, thus liberating further amounts, in case of wealth, for public ends. The definiteness and deliberateness of these rules, as well as their conscientiousness and generosity, are characteristic of the man; and there can be no doubt that throughout his life he more than obeyed them.

As one who loved to do good, and, as few others, knew how to give, William Rathbone will long be gratefully remembered, and longer still will the fruits of his good deeds continue to ripen for a fuller harvest. Of his manifold beneficent activity we propose to say more next week, and will only add here two tributes from ministers of religion, who as young men enjoyed one of the many privileges provided by his generous kindness. Mr. Rathbone was strongly of opinion that a young man destined to minister to congregations of educated and wealthy people would derive great benefit from the experience at the conclusion of his college course of work among the poor, so that he might be brought practically face to face with the elementary problems of life. Thus in our own immediate circle he provided the Manchester College Missionary Fellowships, which so admirably gave that opportunity, and with the same generosity repeatedly provided the means for young curates of the Church of England to work in the poorest parishes in Liverpool. The first tribute which we quote is from Archdeacon Diggle, who, writing from the Rectory, Birmingham, addressed a letter to the *Liverpool Daily Post* telling of Mr. Rathbone's many benefactions to the Church of England, and bearing the following testimony to the quality of his religion :—

It was my favoured lot to become known to Mr. Rathbone at the beginning of my ministerial life. Soon after taking my degree at Oxford, I was chosen to be tutor to his eldest son, and was brought by him to Liverpool in 1871. For about two years there was scarcely a week in which I did not spend at least one night at Greenbank, except during the holiday season. Even in the holiday season I was frequently a member of their family circle. I mention these things as an evidence of the opportunities I had of abundantly knowing his real mind and heart. We occasionally conversed together upon religious subjects, and a more deeply spiritual man I have seldom met. Mr. Rathbone did not carry his heart on his sleeve—especially in reference to religion. But when he drew away the veil and let go restraint and reserve, the vision of his inward self was beautiful, reverent, exalted beyond description. He had the heart of a little child, with the moral strength of a giant, and the spiritual devotion of a saint.

His devotion to the Master (for so he always spoke to me of the Christ at these sacred moments) was wonderful in its reality, its vividness, and intensity. So also was his enthusiastic confidence in the guidance of the Holy Spirit. This devotion was the motive-power of all his goodness, his extraordinary truthfulness, his sacrifices, and self-deletion for the sake of his fellow-men.

It was also the fountain and the force of his large-heartedness. For he was not only munificent. His munificence was characterised by a largeness of will and purpose which seemed to scorn all limitations—notably of creed. He was not himself a Churchman; yet it would astonish Liverpool if it knew how great have been the sums which, through my hands alone, he has given to Church of England purposes.

The following is the tribute of the Rev. Henry Gow, who came to Liverpool to work with the Rev. Charles Beard at Renshaw-street Chapel, and at the same time to share in the Domestic Mission work, but by reason of Mr. Beard's illness was prevented from fully carrying out the plan. The following words were spoken to his present congregation at the Great Meeting, Leicester :—

IN MEMORIAM: WILLIAM RATHBONE.

Speaking to the younger men and women in the Renshaw-street congregation in 1854 Mr. Thom addressed them as follows :—"The work that remains for this and the next generation of Unitarians is to

hold up before the world the clear signs of a genuine religious enthusiasm; to possess spiritual aspirations that rise into toil and sacrifice as their natural sphere; a practical devotion to God and Christ and the heavenly kingdom upon earth, in combination with a large and reconciling truth, with freedom and with love. This is the work that remains to supplement and to glorify all our controversies; it remains for the young, and in this community it very largely remains for the young of this congregation. Upon you, the rising families of this church, a great work rests. You have knowledge, you have culture, you have position, you have wealth, and I know you have many invitations and quickening impulses from God. To you it will belong to uphold or let fall, to illustrate or to tarnish, the cause of Christian truth and spiritual freedom in this community; on you will come the heritage of your fathers in these happier times when you are asked only to adorn it by your lives, and by your spirit of religious enterprise and love to commend it to every man's conscience in the sight of God." There were many men and women in that congregation fifty years ago who nobly responded to that appeal, and who have been generous, faithful workers for good, and whose characters were a light and a strength to their generation. But there was no man who lived more constantly in the love of that ideal and who pursued it more unwaveringly than William Rathbone. When I ask myself what spirituality of true religion means in commercial life, I think of him. He was one of the merchant princes of Liverpool, and one of the most generous givers to philanthropic objects in that city of princely givers.

But it is not of his wealth or his generosity that I think chiefly as I remember him. He was not eloquent, not a good speaker, he was not of commanding presence or of great intellectual power, but he was a man who had the most simple childlike faith in God, and who gave himself unweariedly to the service of his fellow-men. He was not an ambitious man; he did not court the admiration or gratitude of his city, but there was no one in Liverpool more respected or more honoured. I remember his saying to me, "A man may either seek to write his name or make a mark upon his time. They are different things and sought in different ways. I prefer to try and make a mark." In doing that he has left a name as well which will be honoured for many years to come.

I remember another story of him, how, when unseated at a general election, after some years of Parliamentary life which he had enjoyed and in which he had done good service on Committees, his first words were not words of disappointment but of determination to do something else. "I am defeated," he said; "well, now we will have the Hospital." Thwarted in the direction that he had wished to take, he turned at once to another work which he could not have carried out had he been elected. It was characteristic of his indomitable love for doing good.

The spiritual life, the quiet trust in God, the simplicity of the child, is not a monopoly of obscurity or poverty, it is not confined to those who are outside the great affairs of the world, although religious teachers sometimes almost make it seem that to such quiet lives alone the peace of God is possible. Men great in commerce, great in war, great in adventure, great in affairs of State have known it too. Thank God that there is no station, no power, no circumstance of wealth or poverty incompatible with that inward peace, that spiritual life, that quiet devotion to what is right and good. William Rathbone regarded and used his wealth as a great trust from God. He was a man living in the spirit, using his wealth as a noble instrument of service. He gave unceasingly, and he never lingered over the giving with conscious pride; he sought no recognition from others; he did not admire himself for doing it. It was the right thing to do, it was a plain duty, and he did it simply and gladly. He had a deep care and love for the poor and the sick of his city. Year after year I have seen him with Mr. Thom at the annual Domestic Mission meetings, giving expression to his interested sympathy. He loved to influence and help young men; he tried to encourage them and to give them opportunities for culture and for travel, and for gaining experience through special work. He gave such help in the most simple, generous, and friendly way. It seemed almost as if we were conferring a benefit and not receiving one. I have not known many men whose kindness was so absolutely free from egotism, and who respected so fully the liberty of those he wished to help.

To-day, our friends in the kindred church of Liverpool are mourning his loss, and bringing a tribute of affection to his memory. In this church many of you will know him only for what I have been saying now; but there are others here who know him well, and are aware that I have spoken only a portion of the truth. It is good for us all to join with our friends elsewhere in grieving for the loss of a good and noble man, and in thanking God for the gift of so devoted, so loving, and so pure a spirit.

IN ECCLES PARISH CHURCH.

In the series of Lenten addresses arranged by the Vicar to be given after evening service, Mr. J. W. Graham, Principal of Dalton Hall, Manchester, spoke last Sunday on "The Quaker Movement." Practically the whole congregation, estimated at about 700, remained to hear the address, which was a clear and deeply interesting exposition of the fundamental religious principles of the Society of Friends, based upon the central conviction of the rich spiritual endowment of man and the direct access of the soul to God. We are anxious to publish Mr. Graham's address in full, and hope to do so next week. Meanwhile, it is interesting, and significant of much, to set beside this pleasant picture of last Sunday evening in Eccles Parish Church, the following record in George Fox's Journal, telling of his experience in Manchester in 1657:—

> Thence we came to Manchester, and the Sessions being there that day, many rude people were come out of the country. In the meeting they threw at me coals, clods, stones, and water; yet the Lord's power bore me up over them, that they could not strike me down. At last, when they saw they could not prevail by throwing water, stones, and dirt at me, they went and informed the justices in the Sessions, who thereupon sent officers to fetch me before them. The officers came in while I was declaring the Word of Life to the people, and plucked me down, and haled me up into their court. When I came there all the court was in disorder and noise. Wherefore I asked where were the magistrates that they did not keep the people civil? Some of the justices said they were magistrates. I asked them why, then, did they not appease the people, and keep them sober? for one cried "I'll swear," and another cried "I'll swear." I declared to the justices how we were abused in our meeting by the rude people who threw stones, and clods, dirt and water; and how I was haled out of the meeting and brought thither, contrary to the instrument of Government, which said "none shall be molested in their meetings that professed God, and owned the Lord Jesus Christ"; which I did. So the truth came over them, that when one of the rude fellows cried "he would swear," one of the justices checked him, saying "What will you swear? Hold your tongue." At last they bid the constable take me to my lodging, and there be secured till morning, till they sent for me again. So the constable led me to my lodging, and as we went the people were exceeding rude, but I let them see "the fruits of their teachers, and how they shamed Christianity, and dishonoured the name of Jesus, which they professed."
>
> Next morning, neither the constable nor the justices had anything more to say to Fox, and he was allowed quietly to go his own way.

The Committee of Manchester College, Oxford, at their meeting on Monday, passed the following resolution with reference to the late Dr. Vance Smith:—

That the Committee of Manchester College are deeply sensible of the great loss sustained by the College in the death of the Rev. G. Vance Smith, B.A., Ph.D., D.D., one of the oldest of its students, having entered the College at York in 1836, and concluding his course in Manchester on the removal of the College to that city in 1840. That the Committee recognise, with gratitude to his memory, the many services he rendered to his Alma Mater, commencing during his student days when he held the post of assistant Mathematical Tutor in York, 1839-40; and continued by him as Theological tutor in Manchester and London, 1846-57, as vice-Principal at Manchester 1846-50, and as Principal at Manchester 1850-53, his tenure of these offices being signalised by his careful and industrious scholarship and his sincere devotion to the principles and aims of the College. That the Committee bear testimony of the further services he rendered as Principal of the Presbyterian College, Carmarthen, to his long and faithful ministry, to his literary labours in the cause of theological truth, and to the honour which he won for the College, of which he was one of the most distinguished alumni, by his selection as a member of the New Testament Revision Company 1870-80. That the Committee desire to convey to Mrs. Vance Smith, the Rev. G. Hamilton Vance, and the other members of the family, their respectful sympathy with them in their sorrow.

We may further add to last week's memorial notice that Dr. Vance Smith, with the late Dr. Martineau, was one of the first two holders of the Rawdon Fellowship, a fellowship granted as a mark of distinguished scholarship.

When we cease to long for perfection, corruption sure and speedy leads from life to death.—*William Morris.*

THE MIDLAND CHRISTIAN UNION.

ANNUAL MEETING.

The thirty-fifth annual meeting of the Midland Christian Union of Presbyterian, Unitarian, and other non-subscribing churches was held in the Church of the Messiah, Birmingham, on Monday the 10th inst. The proceedings began with the business meeting, held in the church at 11. At 1.15 the ministers and delegates were entertained at luncheon at the Great Western Hotel by the members of the Church of the Messiah. At 3.15 there was a conference in the church on "Modern Methods in Relation to Temperance Reform," opened by Professor J. H. Muirhead, M.A., of Birmingham University. At 5 all present were entertained at tea in the schoolroom, and at 7 there was service in the church, the preacher being Rev. E. W. Lummis, M.A., of Warrington. All the meetings were largely attended, the largest attendance being at the conference in the afternoon.

The Rev. L. P. Jacks presided over the business meeting at the outset. Subsequently the new president, Mr. W. Byng Kenrick, occupied the chair. The minutes of the last meeting having been taken as read, a like course was adopted with reference to the committee's report for the year, which had been distributed among ministers and delegates.

The report notes the large number of changes affecting the churches of the district. Early in the year Rev. J. B. Higham and Rev. A. Ryland entered upon the work at Wolverhampton and Stratford-on-Avon respectively. Rev. F. A. Homer has resigned West Bromwich; Rev. P. Dean, Walsall; Rev. A. W. Timmis, Stourbridge; Rev. J. Howard, Tamworth. At the end of the year Rev. T. A. Gorton became minister at Small Heath.

As regards the Union itself it has been without a president during the year, but the committee were glad to be allowed to nominate Mr. W. Byng Kenrick for the ensuing year. Mr. J. A. Kenrick, treasurer for the past six years, had felt compelled to retire; Dr. James Russell had consented to accept the arduous office.

A series of special week-night services were held in the autumn under the auspices of the Union at Small Heath, Stratford-on-Avon, Walsall, Warwick, Whitchurch, and Wolverhampton, and they had been so far successful that it was suggested to continue and extend the effort. The Lay Preachers' Association has done an increased amount of good work; its members have conducted 109 services as compared with 39 in the previous year.

Great regret is expressed at the resignation, in the course of the year, by the Rev. Joseph Wood of his position as vice-president, as a protest on principle against the adoption by the committee of the suggestion made by the B. and F.U.A. that the Union should ask the various churches of the district to send particulars of their endowments, that a record might be kept by the Union for the sake of security—and that, if the congregation had no objection, a copy of the statement might be sent to Essex Hall. The report bore testimony that for sixteen years Mr. Wood had been prominently identified with the work of the Union, and recorded the committee's sense of the earnestness and value of his services.

Dr. J. Russell submitted the report of the treasurer, an office which he had held for only two months. The balance-sheet, he pointed out, showed for the last year's working a deficit of £51. That, however, did not really express the real state of affairs, because certain sums (£37 10s.) were voted at the end of the previous year, which really belonged to this year. The deficit on the present year's working was, therefore, very considerable. So far as he could gather, their expenditure seemed likely to be greater during the ensuing year rather than less. So that unless they obtained a considerable increase on the income of the Union they would next year have to face a serious deficit. A deficit of £100 would, he emphasised, be a serious matter, considering the limited funds at their disposal.

The Chairman moved that the report of the committee and statement of accounts be adopted, printed, and circulated. He was, he said, only in the character of a stop-gap chairman. For some time the Union had been without a president, but he was glad to say that the position was to be filled that day. The year had been one of great difficulty in the Union; there had been difficulties without and difficulties within. They in that Union had, however, been accustomed for so many years to have a difficult work that he thought he could say that the addition of one or two new difficulties did not make very much difference. Therefore they had to be thankful that a measure of vigour and courage had been given to them, which had enabled them to go on with their work, and to achieve certain results. He thought the right attitude of mind for them to take was, not of complaining that they had not been able to do more, but of thankfulness that they had been able to do anything at all. Yet, he did not want to boast. He thought that a work of that kind was a work which must always be done under certain stress of difficulty, and they must not expect from them brilliant or astounding results. He thought they might truthfully say that at the present time the condition of the Midland Christian Union was somewhat critical. For a long time they had been trenching upon their capital resources, and the time would come when those resources would be at an end. That, of course, was unless a much larger measure of support was accorded to them by the laity of the district than had hitherto been received. They would certainly have to curtail the range of their operations. That was a possibility to which he looked forward with the utmost reluctance and pain: he did not believe that the laity would allow that possibility to be realised. But whatever change for the better was to take place in the work of the Union they must begin, he believed, with a change in the spirit of the Union itself. He thought that the time had now come when they might make an appeal in all frankness and earnestness to the members to pocket any little differences of opinion that might exist, to lay aside small personal prejudices about this or that detail, and heartily to co-operate for the general objects which the Union had in view. For a long time—ever since he had been connected with the Union—they had suffered from a superfluity of candid friends, and he could not help feeling that the work of the Union had been considerably retarded, and the lives of those who had that work to do considerably burdened, by an amount, of petty criticism about this and that which had constantly been levelled against them. They did get tired sometimes of merely standing up to be shot at, and he appealed to their friends who had played the part of candid critics—perhaps a little longer than they ought to have done—to adopt a more cordial and sympathetic attitude of mind towards their work. What they wanted in the Union was not criticism; they had had enough of that for years. They wanted less criticism and more money. If those who had been so lavish of their criticism for years past would now turn round and become equally lavish of their money, they would get on splendidly, and they would have a better record to show next year. Speaking of the chief difficulties which they had had to face, the greatest lay in the fact that at the beginning of the year they were confronted by an unusual number of empty pulpits. Five were vacated during the year—Stourbridge, Small Heath (which had been vacant for some time), Walsall, West Bromwich, and Tamworth. He was happy to say that these vacancies had, for the most part, been filled. He understood that an appointment had been made at West Bromwich of a minister whose name would command great respect in the district—he meant Mr. E. A. Voysey. From what he knew of him by repute, he spoke for all the ministers of the district when he extended to him a very cordial welcome. The Small Heath vacancy had been filled by the appointment of the Rev. T. A. Gorton, to whom, he wished also, on behalf of the Union, to extend a warm welcome. Referring to West Bromwich they regretted exceedingly the loss of the Rev. F. A. Homer, who was retiring from that pulpit, and leaving behind him a name and reputation which was much to be envied. He had gained the affection of his people, and it was to their great sorrow that he left them. There was still another vacancy of which he desired to speak—not of pulpit, but of official position. They had been without a president, but that state of things was to be ended. The committee had to propose for their acceptance the name of Mr. W. Byng Kenrick, as president of the Union. Speaking for himself he should be prepared to accord to that gentleman most hearty support, and he believed he would be a capable and respected leader. His name was sufficient to carry weight with them all. As regards the treasurership, the Union had great cause to congratulate itself upon the appointment of Dr. James Russell.

Mr. George Titterton seconded the resolution. He did not know, he said, if he had been asked to second the resolution as a candid friend, although he was among those who had felt that the Midland Christian Union had never filled the place which it ought to have filled, at any rate in recent years. The report contained many interesting matters—some of prime importance. It was a record of financial decay, but there was a suggestion that the Phœnix would yet rise from its ashes. There was a good deal of natural lament, but there was also a note of hope. It seemed that the Midland Christian Union had arrived at its low-water mark, but it also seemed to suggest that there was coming a flood which would carry them into brighter days. The new president would, doubtless, do much in furtherance of the Union, but neither he nor the Angel Gabriel could make the Union successful unless there was a better, a nobler, and more self-sacrificing spirit in the laity devoted to the cause which the Union

represented. There was, he observed, in the report a reference to the lay-preachers, and that a large number of services have been held by them. In his opinion they might make yet further use of their lay-preachers and so greatly strengthen the common work of the churches.

In reply to a delegate, the CHAIRMAN stated that the Rev. Joseph Wood had resigned his position as a vice-president, but he still continued to be a subscriber. The money at the bank (£238) was uninvested capital, and in view of present financial claims the committee was not in a position to invest that capital.

The Rev. J. C. STREET (Shrewsbury) said he did not share the view that there was any crisis in the history of the Union. He did not think that they were in very low water, or that there were signs anywhere of great decadence. The subscription list of the Union was larger than it had been for many years. It was within a few pounds of the largest amount that they had ever had, and though it was a small subscription list, and most inadequately represented their various churches, it did not indicate any falling off of their friends in regard to the Union. It did, however, suggest whether they could not all do a great deal more than they were doing. He should not like their friends or the public to understand that the Union was in a parlous or perilous position. He did not think it was. The difficulties of the year had been extraordinarily great, and he thought they might take satisfaction to themselves that they had got through them as they had. He thought they owed a great debt of gratitude to the lay preachers. They had rendered exceptional aid in carrying out the work of the Union, and he desired to pay honour to the Rev. Rudolf Davis, who had arranged this service, which had been of immense assistance to the weaker churches. What they would have done without him and his fine band of lay preachers he could not imagine, and as one on the outside, though a member of the committee, he desired to bear testimony of great respect both to Mr. Davis and the gentlemen who had been associated with him in supplying the pulpits during a time of great difficulty. He sympathised with the concluding observations of Mr. Titterton. He felt that they were wanting baptism of a higher spirit. There were great openings for them, opportunities for usefulness, and if they had the true spirit of consecration and devotion they would go on to better things in the future. Mr. Street concluded with an expression of regret that there had been a withdrawal from their ranks of one of the best and bravest men among them—the Rev. Joseph Wood. A matter of grave principle was brought before the committee; and he was in thorough accord with the protest made by Mr. Wood. He (Mr. Street) had remained on the committee and intended to do so if desired. He could not, however, help feeling that Mr. Wood's withdrawal from co-operation, even for a time, was to be regretted.

Mr. TITTERTON intimated that it was his intention to re-nominate Mr. Wood, and he had reason for the belief that he would again accept office.

The Rev. J. B. HIGHAM (Wolverhampton), said he did not think the Union was moribund; it merely had certain ailments. He thought that one of the best ways of moving forward was by using the services of lay preachers. At Wolverhampton, where he was single-handed, the lay preachers would be of immense help. He hoped to take his part in services at the workhouse, but without lay preachers he would be prevented doing so.

The resolution was then unanimously adopted.

Mr. T. W. RYLAND moved, and the Rev. A. A. CHARLESWORTH seconded, the election as president of Mr. W. Byng Kenrick.

The resolution was unanimously adopted, and the CHAIRMAN, in calling upon Mr. Byng Kenrick to occupy the chair, accorded him a warm welcome. He did so, he said, with peculiar pleasure, for Mr. Kenrick was a member of his own congregation, and late superintendent of the Sunday-school. They believed that his tenure of office would be faithful, vigorous and efficient, and successful in the highest sense.

The PRESIDENT, on taking the chair, acknowledged the compliment. He took great interest in the work of the Union, and would devote as much time as he could to it.

Mr. E. L. TYNDALL moved a vote of thanks to the officers for their services during the year. He believed Mr. Kenrick's known energy for work and organisation would be most valuable to the Union. £400 was not much, he said, to help their poorer churches during the year; but he felt that if the Union were properly known to the different churches a much larger measure of support would be given to its funds—particularly if they were acquainted with some of the struggling ministers—when they knew that educated gentlemen leaving college accepted £100 a year, which was a far less sum than a good clerk received. He thought it was necessary that a society like theirs should be energetic in obtaining funds to supplement such a meagre stipend. He was strongly of opinion that the lay preachers ought to be more supported. They should have a better position than at present.

The resolution, having been seconded by Mr. W. SMITH (Evesham) and adopted, a cordial vote of thanks was passed, on the motion of Mr. C. HARDING, in recognition of the valuable services of Mr. Archibald Kenrick as treasurer during the past six years.

The officers and committee were then appointed, the Rev. Joseph Wood being included among the vice-presidents.

An account of Professor Muirhead's paper and the discussion which ensued, and of Mr. Lummis's sermon, we must reserve until next week.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

THE annual meeting of this Mission was held at Ainsworth on Tuesday, March 4, when there was a large attendance from the churches of the district.

In the afternoon service was held, conducted by the Rev. E. S. Hicks, of Bolton, when the sermon was preached by the Rev. R. A. Armstrong, of Liverpool. Taking as text, Luke xv. 18, Mr. Armstrong said that it was because he had been somewhat stirred by something he read not very long ago that he wanted to proclaim once more the essence and the living power of the Gospel of Christ. What he had been reading was a sermon published by that popular, eloquent and earnest Congregational minister, Dr. R. F. Horton, of Hampstead, who had given a most heterodox and quite unrecognisable account of the doctrine of the Trinity. Dr. Horton said that Unitarianism surrendered the revelation of God in Christianity, and fell back on the revelation of God in Judaism. Unitarianism insisted, with every variety of insistance, on the revelation of God given by Christ—the revelation of the Father's accessibility to His children. The very essence of the Christianity, which was called Unitarian, was that it regarded the Fatherhood of God as so real, so close, that the human child was able to approach Him, enter into communion with Him, and fully realise the true essence of sonship with Him. If Dr. Horton had read at all the true spirit of Unitarianism he would have known, whether their theology was right or wrong, that they recognised that God was in their midst and open to approach every instant of their lives. Thus misrepresentation, however unintentional, could hardly go farther than it was carried in the few pages published by this popular Hampstead preacher. Allowing, for the moment, that the doctrine of the Trinity was to be found in the Gospels, Mr. Armstrong argued that if the Trinitarian theory were in the Gospels, it was only found there by a great deal of ingenuity. But the wonderful teaching of the Fatherhood was so very plain that he who ran could read.

The business meeting was subsequently held, Alderman T. HOLT in the chair; the report, which was taken as read, being presented by the Rev. R. T. HERFORD. Our recent Provincial Letter from Mr. Herford gave an account of the work of the district. The report and balance-sheet having been adopted, the rest of the ordinary business was transacted, and Mr. W. Healy of Heywood was elected President.

After tea a public meeting was held in the schoolroom, Alderman T. HOLT again presiding.

The CHAIRMAN said he was very glad they had had a fine day for their meeting at Cockey Moor, and that there had been a good attendance. Among those who helped to start the Unitarian Mission was the late John Wright, of Bury, who took a great interest in it; and who was an able organiser, and greatly to him was indebted the work which that mission had done. Since its commencement it had had its ups and downs; it had been in difficulties, and it had worked out of them, and he hoped it would work out of the difficulties in which it was at present. There was no doubt the Mission had done good work, but there was plenty of room for it to extend its boundaries and to go into very large towns, even in this part of the country, where at present they had no stand. They were still moved by the same great principles which actuated those who began that Mission, they believed that they had a great and a grand mission for the people if they could only get them to think on Unitarian lines. It was an individual religion. They wanted people to thoroughly understand, to hold fast to that which was good, and prove all things as a satisfaction to themselves. They thought that they were right, they did not say that other people were wrong; they

tried to reason out and stand by what they believed to be the truth. They had a noble sense of duty, doing what they believed to be right; being good and doing right, not for fear of hell or any reward of heaven, but doing right because it was right. The speaker went on to urge that their students should be taught how to preach extempore sermons before leaving college, in order that their principles might be put before the people in a forcible and eloquent manner.

Addresses were also given by the Revs. R. A. Armstrong, J. A. Pearson and B. C. Constable and Mr. W. Hayes.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

The annual meeting of the Liverpool District Missionary Association was held in the Ullet-road Church Hall on Wednesday, March 5, the Rev. L. de B. Klein, president, in the chair. Among those present were the Revs. C. H. Wellbeloved, H. W. Hawkes, W. J. Jupp, E. W. Lummis, R. S. Redfern, J. M. Mills, H. D. Roberts, and A. L. Smith, Mrs. George Holt, Miss O. M. Rawlins, Messrs. C. W. Jones, A. S. Thew, R. Robinson, P. H. Holt, H. Jevons, J. Burton, W. J. Pidgeon, C. S. Jones, and Major Evans.

Apologies for non-attendance were received from the Revs. R. A. Armstrong, J. C. Hirst, J. Crossley, and A. E. Parry.

The President, in moving the adoption of the report and balance-sheet, spoke very highly of the work that had been done by the Rev. H. D. Roberts, the Association's missionary, at Garston, Widnes, St. Helens, and Runcorn. At Widnes the difficulties which arose owing to their being turned out of the only suitable room in the town had been met by building a comfortable iron church which was in every way suitable, and they were hopeful of the work proving a success. At St. Helens the week-night lectures were well attended, the audience averaging over 100, and a further series are now being held. The sad point to be mentioned was with regard to Crewe, where the committee had to deal kindly but firmly, for it was felt that the minister, for whom they had the greatest admiration and regard, was working to his utmost, but that the congregation were not helping him as they should. They hoped that the congregation would realise its duties and responsibilities, and before long be working with renewed vigour. With regard to Bootle and Liscard there was little to say, for they were both progressing steadily and satisfactorily, and they were to be congratulated upon what they had each achieved.

Mr. Charles W. Jones, in seconding, said that in his opinion they had taken the right step at Crewe in facing what they had for a long time felt was unsatisfactory, and he hoped in time that matters would be put on a more satisfactory basis. He advocated carrying forward the work in new centres, but it should be in such a building as had been erected at Widnes, in a central prominent position, which should be suitable and attractive, and then, if there were no response by the residents of the neighbourhood, it could be easily removed elsewhere. He was glad to have been at the opening service at Widnes, and to have seen the healthy and encouraging signs of future usefulness there, and considered it one of the most hopeful signs of life of this Association, due very largely to the work of their missionary. He was glad to point to the success achieved by the conversion of the Hamilton-road buildings to the purposes of a Domestic Mission, and thought that more good might be done in that way by using churches (previously not very satisfactory) as Domestic Missions or closing them altogether and devoting their energies to other more promising places.

The Rev. E. W. Lummis moved :—

That in receiving the reports of the Rev. R. Stewart Redfern, J. Morley Mills, and A. E. Parry this Association expresses its cordial appreciation of the efforts they have made during the past year in their respective districts; and that the report of their missionary, the Rev. H. D. Roberts, makes it more evident how much a missionary was required, and also how fully and satisfactorily the Rev. H. D. Roberts has entered into the spirit of the work of the Association.

He expressed the feeling of the whole Committee of the Association in cordially thanking Mr. Redfern for his persevering hard work at Crewe under almost insuperable difficulties, and dwelt upon the work that Mr. Roberts had been doing in full justification of the course they had taken in appointing a missionary.

Mr. A. S. Thew seconded, and the Revs. R. S. Redfern, J. M. Mills, and H. D. Roberts replied.

The Rev. H. W. Hawkes moved the appointment of the Committee for the ensuing year, which Mr. Pidgeon seconded; and the meeting was brought to a close by a vote of thanks to the President, moved by Mr. R. Robinson, seconded by Mr. F. Cook.

MANSFORD STREET CHURCH AND MISSION.

ANNUAL MEETING.

The annual meeting of the Mansford-street Church and Mission, Bethnal Green, was held on Thursday evening, March 6, at Mansford-street, the chair being taken by the Rev. Joseph Wood, of the Old Meeting, Birmingham.

Mr. Stanton W. Preston read the Committee's report.

The report noted that as the owner of the ground-rent would not sell, the Redemption Fund, including £500 from the Permanent Chapel Building Fund, and made up to an additional £1,000 by transferring £47 17s. 4d. from Mission capital, had been vested in Trustees. The proceeds did not, however, meet the whole charge, which would be covered if friends would provide another £500. The placing of a memorial tablet in the Chapel to the late Rev. C. L. Corkran, was recorded, to the cost of which the congregation and old members of the Spicer-street Mission had contributed. The report referred with great regret to the resignation of the Rev. W. G. Cadman (on account of his wife's health), "after nearly nine years of faithful and untiring labours," and bore warm testimony to the value of his work and that of his family. The approaching settlement of the Rev. John Ellis, of Sheffield, in April, was looked forward to with good hope. The report also dwelt upon the need for more helpers and additional pecuniary support.

Mr. J. G. Foster read the chapel committee's report, which gave particulars of a large amount of active work and noted that during Mr. Cadman's ministry the church membership had risen from 53 to 90, with a corresponding increase in the amount raised by collections and subscriptions.

The Rev. W. G. Cadman, in his report, said that at no time since his settlement had the evening service been better attended, nor had the Sunday-school had a larger average attendance. They had largely overcome the difficulty of retaining elder scholars, the chief factor in their success being personal interest in the individual scholars, not confined to the Sunday, but finding frequent opportunities of intercourse during the week. In addition to Miss Garrett's meeting for women, and that for men conducted by Mr. Christmas, they had some 50 scholars over sixteen, nearly 20 of whom were young men. There was a great opportunity in the school, and with more helpers, including an afternoon superintendent, they could look for even greater success in the near future. Having given particulars of the valuable Provident Society and Convalescent work, Mr. Cadman referred in the following terms to his approaching departure :—

In closing this report, I am reminded how near is the time when I shall leave the work to which you called me nearly nine years ago. I do not leave it without much regret; I am conscious of shortcomings and mistakes. It is a work different in some respects from that to which I had been used. It is a work into which it is impossible fully to enter at a plunge. It takes time to get to know and to win the confidence of one's neighbours, and till this is done one's influence is small. With every additional year, new interests are formed and new influences opened up. My experience is that the longer one engages in work of this kind, the more one loves it and the greater his possibility of doing good.

With a word of cordial welcome to Mr. and Mrs. Ellis the report concluded with grateful thanks to the Committee and all fellow-workers, and heartfelt wishes for the future.

Miss L. Jones, as Treasurer, presented the statement of accounts, giving particulars of the Ground Rent Fund above alluded to, and showing in the general account receipts amounting to £398 4s. 6d., £22 10s. withdrawn from capital for special repairs, and a deficit of £47 11s. 2d., showing the serious need of more regular subscribers.

The Chairman, in moving the adoption of the report, congratulated the members on the great activity shown in that work; but while they had many reasons for encouragement it was difficult to escape depression when they thought of the mass of poverty and vice around them, and the great tide of evil which, after all their efforts, seemed constantly to rise to the same level. They must take a larger view and look at England as a whole. Then they would see there had been wonderful progress in the life of the people; not indeed in the submerged tenth, but in the great artizan class, whose labours "maintain the fabric of the world." The children were better fed and clothed and taught; there were shorter hours of work and more means for wholesome recreation. While they must deplore many things—gambling, which was becoming as great a curse as drink, apathy on public questions, the passion for sport—yet the balance was on the side of the good, and they might thank God and take courage.

Never in the history of England had there been such healthy public spirit on the subjects with which they were concerned, never so many earnest men and women devoting themselves with enthusiasm of humanity not simply to the relief of distress, but, if it might be, to the uprooting of some of its causes. The chief work of their missions must still be the uplifting of individuals, the rescue of the perishing, but at the same time they must search out the causes of that misery, and if possible cut off the entail. All true improvement must indeed come from within, and they must continue to take man by man, and house by house. But it was "illpreaching to a man on an empty stomach," and there must be some change in the environment of thousands before they could expect any improvement. In the frightfully overcrowded dwellings of the poor it was idle to expect modesty; and while people flocked from the country to the town, and the wages, especially of women, were so terribly low, there was an inevitable drift into debt, drink, and degradation. They must make life on the land once more attractive, with a fair measure of hope and sustenance; and the drink traffic must be attacked by large public action. Every mission committee should be a vigilant committee, a sanitary committee, a committee on housing reform, to collect data, and face the larger problems, to influence public opinion with regard to those deep-seated causes of evil against which their missions had to fight.

Mr. E. F. GRUNDY, in seconding the resolution, noted with pleasure the hopefulness of Mr. Cadman's report, and reminded the meeting how little of the minister's best work could be put into a report.

The Rev. T. E. M. EDWARDS moved, and Mr. A. THOMPSON seconded, the appointment of the Committee, and Mr. Edwards, in urging the need for more workers, deplored the lack of self-sacrifice and consecration in the present generation of young people in our churches. If they could only know something of the joy of self-denial they would be eager to come forward to help in that work.

The Rev. W. COPELAND BOWIE moved a resolution of warm appreciation of the untiring services of the Rev. W. G. Cadman and the members of his family. As an old friend of twenty-six years' standing, he bore testimony to the singleness of purpose and devotion of heart and mind with which Mr. Cadman had worked. Speaking of the life of the poor, after a long experience, first living amongst them, and afterwards in what was called a respectable suburb, he believed there was more genuine appreciation of the good gifts of life, and certainly more self-sacrifice and genuine kindliness towards one another, among the poor than among those other people, and he was not disposed to take a dark view of life. He fully agreed with the chairman that there were two sides to their work, and Mr. Cadman had not forgotten it, but had done admirable work in charity organisation, as a school-manager, and in other municipal efforts. During the last ten years he was convinced there had been a great improvement in London. The manners of the children were improved, and the last census proved that the overcrowding was not so bad as it had been. He thought he saw a slackening in the enthusiasm for University settlement work, because people had expected to see results too quickly, and that interest must be revived, for it was the surest way to secure the improvement at which they aimed. Mr. Cadman had worked there in the largest spirit of helpfulness; many lives uplifted and characters moulded for good bore witness to what he had done.

Mr. E. B. SQUIRE very cordially seconded the resolution, which was as cordially adopted.

A vote of thanks to the chairman, moved by the Rev. EDGAR DAPLYN, and seconded by the Rev. V. D. DAVIS, brought the meeting to a close.

MR. GEORGE MEREDITH AND THE WAR.

SIR,—I have to thank you for your courteous reply to my "humble inquiries." I admit that the name of Mr. George Meredith gives importance to whatever he writes; but all the more censurable is he on that account if he writes recklessly or falsely. I am not an Englishman, but I am shocked to see one *of Mr. Meredith's standing* hurling charges of "fruitless butcheries" and "insensate inhumanity" against his countrymen, in the face of such clear evidence to the contrary. The appeal to Lord Salisbury, at least, shows a distrust of our Commander-in-Chief which, I think, nothing has occurred to justify. ROBERT B. DRUMMOND.

19, Hartington-gardens, Edinburgh,
March 12.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Belfast Domestic Mission.—The annual meeting was held on Feb. 28, in All Souls' Church, and on the following Sunday the annual sermons were preached by the Rev. H. Gow, of Leicester. There was a large attendance at the annual meeting, over which Mr. Adam Duffin presided, among those present being the Revs. H. Gow, W. H. Drummond, J. A. Kelly, T. Dunkerley, R. J. Orr, A. Ashworth, and Dr. H. S. Mellone. Mr. G. J. Slipper, the missionary, presented an interesting report on his work, the value of which was cordially recognised, and thanks were accorded prospectively to Mr. Gow for his services.

Bolton: Bank-street.—The Rev. E. S. Hicks, M.A., has received and accepted a unanimous invitation to stay for a third year as assistant minister to the Rev. C. J. Street, M.A., LL.B. The congregation having used the "Seven Services for Public Worship" for twelve months once a Sunday, have definitely resolved to substitute them for the "Ten Services of Public Prayer."

Cwmbach: South Wales.—The annual meetings of the Unitarian Church were held on Sunday and Monday, March 9 and 10, when the sermons were preached by the Revs. T. J. Jenkins, Gellionen, and W. Tudor Jones, Swansea. The devotional part of Sunday evening service was taken by the Rev. H. Robinson, Abercynon, and that of Monday evening by the Rev. R. J. Jones, M.A., Aberdare. At this service the Rev. D. Rees, Rhondda, and the Rev. W. Jenkin Davies and Mrs. Davies, Belfast, were also present. The congregations throughout were good, the splendid sermons delivered were listened to with rapt attention. It is to be hoped that the good seed sown will bear fruit in due season.

Elland (Resignation).—The Rev. James Taylor has resigned the pulpit of Elland Chapel, and will relinquish his ministry at the end of the present month.

Guildford.—On Sunday, March 9, the services were conducted and the sermons preached by the Rev. T. W. Freckleton, whose friendly and inspiring voice, familiar to many, was welcome to all, through moving addresses which will be remembered for long by all who heard them.

Liverpool: Hope-street Church.—On Tuesday evening last the annual special service for young people was conducted by the Rev. R. A. Armstrong. There was an excellent attendance, and those present joined very heartily in the service, and appeared to be genuinely interested in the address. Mr. Armstrong spoke from the words, "The fear of the Lord maketh a merry heart," and dwelt on the fact that a real religious faith is the true condition of life-long cheerfulness and gladness, and even of the spirit of merriment, while the direct and exclusive pursuit of pleasure and amusement led to discontent and weariness and life-long disappointment. He expressed his earnest desire to be a helper to those who were growing into manhood and womanhood, and pleaded with them to be his helpers, too. The south transept, in which the little congregation was gathered, was beautifully decorated by loving hands.

London: Stratford.—A Twentieth Century Pledge Signing Crusade Meeting was held in the schoolroom on Monday evening, March 3, in connection with the Stratford Unitarian Church Temperance Guild and Band of Hope, under the auspices of the National Unitarian Temperance Association. The chair was taken by the Rev. T. E. M. Edwards, who was supported by the Rev. R. H. Greaves, of Highgate (late of Troy, U.S.A.), Mr. Chancellor, of Highgate, Mr. A. W. Harris, Joint Secretary of the Association, and others. There was a very good attendance, a number of strangers being present. The Chairman spoke of the importance of effort in combating the evils of drink. All classes are affected by it, and even some who profess to be religious Christian men and women are debased by it. The Rev. R. H. Greaves said he had attended many temperance meetings before, but this was the first Unitarian Temperance meeting he had ever been present at. He reminded the audience of the text from St. James: "To him that knoweth to do right and doeth it not, to him it is sin." Is alcohol a good thing? Those who believe that it is not, and yet refuse to help in the cause of temperance, are deliberate sinners. Health is injured by the use of alcohol. Dr. B. W. Richardson has proved by experiment that the heart is made to do excessive work, and is deprived of necessary rest by the use of alcohol. Total abstinence often means a bright intelligent old age, as against the physical and mental debility of the habitual drinker. Alcohol deprives many of necessary food and clothing, and many of the wretchedly poor would be in better circumstances but for its use. The drink trade may employ a great number of persons, but if industrial pursuits were substituted, a greater number would be employed, and there would be increased prosperity. He instanced a brewery in America employing twelve men which was closed, the building being subsequently turned into a factory employing 100 men. With the reduction of the drink traffic there would be fewer paupers, fewer criminals, less taxation, less poverty and wretchedness. Politics and social life would be purer. Mr. Greaves illustrated his remarks by reference to his experiences in America, and closed by quoting Lowell's lines—"Once to every man and nation." Mr. Chancellor and Mr. W. J. Noel also spoke. Several fresh pledges were taken.

London: Wandsworth.—The annual meeting of the church was held on Wednesday evening, when there was a very good attendance. Mr. A. W. Biggs, who presided, drew attention to the loss by death of several members who had long and generously helped the church, and he urged the members to endeavour to supply, as far as possible, the void thus created in their ranks. The balance-sheet was presented by Mr. Hugh James (treasurer), and the report by Mr. H. B. Lawford (secretary), and both showed much cause for gratification. In the course of the evening's business, Mr. J. F. Schwann expressed doubt as to the wisdom of sending delegates to the Provincial Assembly, where matters about which strong differences of opinion existed had been introduced without notice, to the disadvantage of the proper business of the Assembly. It was ultimately decided to nominate delegates, but to ask the Assembly's Committee to furnish the congregation in advance with an agenda paper showing the resolutions which would be submitted. A vote of thanks to the minister (the Rev. W. G. Tarrant) was passed by acclamation, and in responding he pointed out that the congregation was now entering on its twenty-first year, and should endeavour to make it more vigorous and useful than any year in the past.

Manchester: Pendleton.—On March 3 Mr. John Harwood, a member of the church, gave an excellent recital in the schoolroom, to a crowded house. On Saturday, March 8, the annual congregational meeting was held. Twenty-two new members joined the church during the year, and seven names disappeared from the roll of membership owing to death and removal from the district. There has been a steady increase in number of subscribers and total amount of subscriptions during the last three years; but the income from

rents and other sources has decreased somewhat this year. The special effort fund instituted for the purpose of painting the school and purchasing new hymn-books, cushions, &c., amounts to £60 ; £40 more are required to complete the plans. The Rev. T. P. Spedding delivered an admirable illustrated lecture before the Literary Society on March 10, entitled "A Trip to the Transylvanian Unitarians." The heartiest vote of thanks was accorded to Mr. Spedding, on the motion of the minister, the Rev. Jenkyn Thomas, seconded by the Rev. A. H. Dolphin. The congregation have to mourn the death of the organist, Miss Annie Balshaw, L.R.A., which took place on the 6th inst., in her 22nd year. Miss Balshaw secured her diploma as Licentiate of the Royal Academy of Music in September, 1900, in organ-playing and theory of music, being the second lady and the youngest pupil in the kingdom to secure this diploma for organ-playing.

Preston.—The annual congregational tea-party took place at Percy-street on Monday last, March 10. After tea the chair was taken by Mr. S. Lee, J.P., who spoke of the satisfactory financial position of the chapel, and of the healthy condition of affairs generally. He extended a cordial welcome to Mr. W. Haslam, J.P., and family, who had recently taken sittings. The Rev. N. Anderton, B.A., made reference to the death of the Rev. Joseph Harrison, and spoke of the year just past as a very eventful one for himself. He took the opportunity to thank the congregation most warmly, on behalf of his wife and himself, for their kind gift at the time of his marriage. He spoke of the year's work as on the whole satisfactory. The marked improvement in the amount of pew rents noted in the previous year had been maintained and slightly increased, and the total amount raised by the congregation for various purposes throughout the year was most creditable. He united with Mr. Lee in extending a hearty welcome to the new members of the congregation. Their motto was religion before doctrine. Their fellowship, a fellowship in the worship of God and the service of man.

Southend-on-Sea.—At the weekly meeting of the Social Union on Wednesday evening, the Rev. R. H. U. Bloor, B.A., of Hackney, gave an interesting recital of selections from Tennyson, Browning, Kipling, and others. The recitals were interspersed with songs by Miss Hyde, which were very well rendered. There was a large and appreciative audience present, on whose behalf Mr. Dear, at the close of the entertainment, expressed a hearty vote of thanks.

Swansea.—It is with great regret that we record the passing away of Mrs. James Rosser, in her 85th year. Mrs. Rosser had been connected with the church for nearly eighty years. Her reminiscences of Unitarianism in Swansea during the first half of the nineteenth century were very interesting. She was a character admired by all who knew her. Another prominent young member, Mr. W. B. Hughes, passed away in his 33rd year. He was the son of the late Rev. W. B. Hughes, Unitarian minister, of Cefn. Mr. Hughes was superintendent of the Sunday-school as well as local treasurer of the British and Foreign Association. He leaves a widow and three little girls to mourn his loss. References will be made next Sunday morning by the Rev. W. Tudor Jones to the memory of both.

York.—On Sunday evening last, at the end of the service, the Rev. H. Rawlings made allusion to the recent death of Dr. Vance Smith. Special mention was made of his long association with St. Saviour-gate Chapel, in his capacity as minister, and of his work as a member of the New Testament Revision Company. On the following morning the *Yorkshire Herald* printed a summary of what was said.

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OUR CALENDAR.

SUNDAY, March 16.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. T. J. HARDY, B.A., "The Parable of the Furnace."

Bermondsey, Fort-road 7 P.M.

Blackfriars Mission and Stamford-street Chapel, Rev. FREDERIC ALLEN, 11 A.M. and 7 P.M., Lantern Service, "The Story of Religion in England." Solos by Messrs. W. Savage Cooper and W. H. Lindsay. Monday, 17th, Social Institute, 8.15 P.M., Lantern Pictures (150 photographs) by Messrs. T. Coram and F. Edwin Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Evening, "The Tenth Commandment."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. S. S. BRETTELL, M.A.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christia Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A., and 7 P.M.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Evening, "The Quakers."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. G. SKELT, and 6.30 P.M., Mr. E. HOWARD.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. A. E. PARRY, of Liscard.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. E. WILKES SMITH.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M and 6.30 P.M Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church Manor-road 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

LIVERPOOL, Ancient Chapel of Toxteth 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M , Rev. W. J. JUPP, and 6.30 P.M., Rev. Dr. KLEIN.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M., Rev. Dr. KLEIN, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30, Rev. T. E. M. EDWARDS.

YORK, St. Saviourgate Chapel, 11 A M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon and 7 P.M. Rev. RICHARD LYTTLE, of Moneyrea, "Religion in the Nineteenth Century : its Outlook in the Twentieth."

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN-SQUARE, W.—March 16th, at 11.15, Dr. WASHINGTON SULLIVAN, The Wisest Saying of all—"What shall a man give in exchange for his soul ?"

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 16th, at 11.15 A.M., JOHN A. HOBSON, M.A., "Intellectual Honesty."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

MARRIAGES.

DRUMMOND—BAILY—On the 4th March, at Rosslyn-hill Chapel, by the Rev. Edgar Daplyn, John Classon Drummond, second son of the Rev. James Drummond, D.Litt. of Oxford, to Emma Gibson, daughter of Walter Baily, M.A., of 4, Rosslyn-hill, Hampstead, and Terrier's Green, High Wycombe.

DEATHS.

DARE—On the 8th March, at 2, Albany Villas, Sidmouth, Clara Dare, daughter of the late Rev. Joseph Dare, in the 55th year of her age.

FAIRBROTHER—On the 11th March, at her residence, Parrox View, Preesall, Poulton-le-Fylde, Elizabeth, second daughter of the late Robert and Alice Fairbrother, late of Rochdale.

MONKS—On the 10th March, at Matlock, Margaret the wife of F. Monks, Walton Old Hall Warrington. Cremated at Manchester on 12th.

WORTHINGTON—On the 19th February, at Cluny Lodge, Bournemouth, Sarah, widow of the late Isaac Worthington, of Altrincham Cheshire, in her eighty-eighth year.

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New Church for Unitarian Congregation, ABERDEEN, N.B.

For sixty years the Congregation has struggled to exist and let its light shine amidst stern sectarian prejudices and strong social antipathies.

After long and painful experience of the hindrances to progress connected with the present habitation, an earnest effort has been made to acquire ground for a proper home, and a good site is now possessed.

The site is at the very centre of the city, stands open to important thoroughfares, and has near it some of the newest and finest buildings in the city; and in the immediate neighbourhood there is a numerous population of the kind likely to be influenced by the presence of a Unitarian Church.

Plans have been prepared with an idea of usefulness, and the result is a well-devised set of buildings, in which work of various kinds may be carried on effectively.

The cost of site and buildings, &c., will be £6,500. To meet this £2,500 will be got for present church, £500 will be raised by the Congregation, and £750 has been granted by the McQuaker Trustees. The additional sum required is £2,750. For that sum the members of the congregation are obliged to appeal to distant members of their household of faith, and other sympathisers.

They make their appeal anxiously, in view of their vocation as instruments of a liberalising religious movement in a Northern outpost, and having due regard to the desirability of having a modernised Church and other buildings as a centre of work in a growing University city.

Donations may be sent to the Rev. A. WEBSTER, 2, Mackie-place, Aberdeen, or to Mr. T. M. SPIBY, Treasurer, 92, Bonaccord-street, Aberdeen.

Donations Paid or Promised.

	£	s.	d.
Sir J. T. Brunner, Liverpool	100	0	0
Mr. F. Nettlefold, London	100	0	0
Sir Edwin Durning-Lawrence, London	100	0	0
Mr. Wm. Meldrum, Aberdeen... ...	20	0	0
Mr. H. W. Riley, Manchester	15	0	0
Mr. Adam Ritchie, Aberdeen	10	0	0
Mr. T. M. Spiby, do.	10	0	0
Rev. A. Webster, do.	10	0	0
Mr. G. R. G. Conway, do.	10	0	0
Mr. James Allan, do.	5	5	0
Mr. James George, do....	5	5	0
Mr. Herbert Thomas, Bristol	5	5	0
Mr. Alex. Martin, Aberdeen	5	0	0
Mr. Dove Paterson, do.	5	0	0
A Friend, do.	5	0	0
A Friend, London	5	0	0
Rev. J. E. Carpenter, Oxford	5	0	0
Mr. Stephen S. Tayler, London ...	5	0	0
Mr. Percy Preston, do....	5	0	0
Mr. Wm. Smitton, Wick	3	3	0
Miss R. F. Craigmile, Aberdeen ...	3	0	0
Rev. A. Chalmers, Wakefield	2	2	0
Rev. Stopford A. Brooke, London ...	2	2	0
Mr. John Muir, Glasgow	2	2	0
Mr. Jas. Urquhart, Cawnpore... ...	2	0	0
Mr. G. Carslake Thompson, Cardiff ...	2	0	0
Mr. W. Thornely, London	2	0	0
Mr. J. Edwards, Aberdeen	1	10	0
Mr. and Mrs. Robertson, do.	1	0	0
Rev. H. E. Dowson, Gee Cross ...	1	1	0
Mrs. Topham Steel, Liverpool ...	1	0	0
Various smaller sums	24	6	0

Ministers' Pension and Insurance Fund.

The ADJOURNED FIRST MEETING of the Donors and Subscribers to this Fund will be held at ESSEX HALL, LONDON, on WEDNESDAY, March 19th, at 3 P.M. Rules 1 to 7 inclusive of the Constitution having been passed, the business before the meeting will be:—

To consider, and if approved to adopt, the remainder of the Constitution and the By-Laws prepared by the Committee.

To elect the first Managers.

To elect a Chairman, Treasurer, Honorary Secretary, Trustees, and Auditors.

J. ESTLIN CARPENTER,
Chairman of Committee.

H. CHATFEILD CLARKE,
Acting Treasurer.

J. COGAN CONWAY, Secretary.

British & Foreign Unitarian Association.

The NEXT MEETING of the COUNCIL will be held at ESSEX HALL, on TUESDAY, April 15th, 1902. The President, W. Blake Odgers, Esq., K.C., will take the Chair at Four P.M. Any NOTICES OF MOTION by Members should reach the Office on or before April 5th.

In accordance with Rules 9 and 11 Nominations for the COUNCIL or for the EXECUTIVE COMMITTEE for 1902–1903 should reach this Office not later than *Monday, March 31st, 1902.*

W. COPELAND BOWIE, Secretary.
Essex Hall, Essex-street, Strand, London,
March 13th, 1902.

Forest Gate Unitarian Church, London, E.

IMPROVEMENT SCHEME.

The Committees of the British and Foreign Unitarian Association and the London District Unitarian Society having given their hearty approval to the Congregational plans for long-delayed and greatly-needed improvements, Appeal is now made for help, so that the work may be proceeded with at once. The amount required, including £100, balance of mortgage, is £298.

Contributions already received or promised:—

	£	s.	d.
Grant for improvements from London District Unitarian Society... ...	15	0	0
Additional grant when improvements are effected	35	0	0
Grant from L.D.U.S. Permanent Building Fund towards mortgage (if balance raised before March 31) ..	50	0	0
Minimum Congregational Contribution	25	0	0
British & Foreign Unitarian Association	15	0	0
Sir J. T. Brunner, Bart., M.P.	10	0	0
D. Martineau, Esq., J P.	5	0	0
F. Nettlefold, Esq.	10	0	0
H. Epps, Esq.	2	2	0
J. Harrison, Esq....	2	2	0
S. S. Tayler, Esq.	2	0	0
Ion Pritchard, Esq.	2	2	0
Dr. Blake Odgers, K.C.	2	2	0
Miss Mary Martineau	1	1	0
Mrs. Shannon	1	1	0
Miss H. Frankish	0	10	0
Mr. E. and Mrs. M. Chitty	2	2	0
G. W. Chitty, Esq.	2	0	0
A. P. Allen, Esq....	1	1	0
J. T. Preston, Esq.	1	1	0
Howard Young, Esq.	1	11	6
E. Hanger, Esq.	1	0	0
S. Harris, Esq.	1	0	0
R. Keating, Esq.	1	0	0

Contributions gratefully received and acknowledged by

FRANK KILBURN (Hon. Sec.),
"Hillborough," Abbott's Park-road,
Leyton, E.

or WALTER YOUNG, LL.D.,
Hill House, Romford.

Manchester District Sunday School Association.

The 57TH ANNUAL MEETINGS at TODMORDEN, on GOOD FRIDAY, March 28th, 1902.

11 A.M.—Religious Service in the Church. Preacher, the Rev. S. A. Steinthal. A COLLECTION will be made in aid of the funds of the Association.

12 P.M.—Business Meeting in the School. Chairman, the Rev. S. A. Steinthal, the retiring President.

6.15 P.M.—PUBLIC MEETING in the School. Chairman, Mr. James Crabtree. Reader of Paper, the Rev. H. Rawlings, M.A., of York. Subject of Paper, "Naughty Boys and Girls."

A Collection will be made at the Evening Meeting in aid of the Twentieth Century Fund.

Southend Unitarian Church.

Until further notice all communications to the above Church should be sent to me at the undermentioned address,

HORACE G. BALL, Hon. Sec. (*pro tem.*),
Elsie Villa, Belle Vue-road, Southend-on-Sea.

Chorlton-cum-Hardy Unitarian Church.—BAZAAR in PUBLIC HALL, WILBRAHAM-ROAD. Friday and Saturday, March 21st and 22nd. Opened each day at 3 P.M.

DEVOTIONAL BOOKLETS
By the REV. W. G. TARRANT, B.A.
DAILY MEDITATIONS
(Fourth Edition Revised.)
NIGHT UNTO NIGHT.
Cloth, red edges, 6d.; roan gilt, 1s.
London: Philip Green, 5, Essex-st., Strand, W.C.

Crown 8vo. with Illustrations, price 2s. 6d.
Evolution and its Bearing on Religions.
By A. J. DADSON.
"Undoubtedly a valuable work, deserving the special attention of all who desire to keep abreast with current thought."—*Literary Guide.*
London: Swan Sonnenschein and Co., Ltd.

Social Purity Alliance; founded in 1873, to uphold one equal standard of Purity alike for Men and Women. For particulars and literature apply to Mr. E. Hammond, Secretary, 18, Tothill-street, S.W., on Monday and Wednesday Mornings, or to Mrs. Hammond on Friday Mornings.

Funds are greatly needed to extend this important work and to reprint valuable papers.

Contributions will be acknowledged by the Secretary, or by Mr. W. T. Malleson, Hon. Treasurer.

Mansford-street Church and Mission.

The following Resolutions were passed at the Thirteenth Annual Meeting of the Mansford-street Church and Mission, held at Mansford-street on Thursday, March 6th, 1902, the Rev. Joseph Wood in the chair. Reports read.

1. Moved by the Chairman, and seconded by Mr. E. F. Grundy:—
"That the reports now read be received, adopted, and printed for circulation, under the direction of the Committee."

2. Moved by the Rev. T. E. M. Edwards, and seconded by Mr. A. Thompson:—
"That the following ladies and gentlemen be the Committee and Officers for the ensuing year:—Mrs. Squire, Mrs. J. C. Drummond, Miss Norton, Rev. Dr. Herford, Rev. E. Daplyn, Sir E. Durning-Lawrence, Bart., M.P., Messrs. T. Adams, W. J. Clark, J. G. Foster, E. F. Grundy, H. B. Lee, and E. B. Squire. Treasurer, Miss L. Jones. Secretaries, Mr. S. W. Preston and Mr. J. E. Drummond. Auditors, Mr. Squire and Mr. Heald."

3. Moved by the Rev. W. C. Bowie, and seconded by Mr. Squire:—
"That this meeting desires to record their high appreciation of the untiring services of the Rev. W. G. Cadman and his family during the nine years he has been in charge, and of the manner in which he has overcome serious difficulties. They hope his example will induce others to come forward and assist some of the many agencies now being carried on."

4. Moved by Rev. E. Daplyn, and seconded by Rev. V. Davis:—
"That the best thanks of this meeting be given to the Rev. Joseph Wood for his kindness in coming from Birmingham to preside."

Manchester Domestic Mission.—The ANNUAL MEETING of Subscribers and Friends will be held in the Lord Mayor's Parlour, Town Hall, MANCHESTER, on TUESDAY AFTERNOON, March 18th. By the kind hospitality of the Lady Mayoress, Tea and Coffee will be served in the Drawing Room at 3 o'clock. The Rt. Hon. the Lord Mayor will take the chair at 3.30. Mrs. B. Bosanquet, the Rev. H. Enfield Dowson, and others, will address the Meeting.

Rivington Chapel.—Preliminary Announcement.

The ANNUAL SERMONS will be preached by the Rev. Charles Roper, B.A., of Manchester, on SUNDAY, June 1st, 1902, at 3 and 6.30 P.M.

Printed by Woodfall & Kinder, 70 to 76, Long Acre, W.C., and Published for the Proprietors by E. Kennedy, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, John Heywood, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), John Heywood, Deansgate.—Saturday, March 15, 1902.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3117. NEW SERIES, No. 221.] LONDON, SATURDAY, MARCH 22, 1902. [ONE PENNY.

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NOTICE.

The next issue of "The Inquirer" will be published on Thursday, March 27th. Advertisements and Editorial matter should be sent as early as possible.

NOTES OF THE WEEK.

THE preliminary advertisement of the anniversary meetings in Whit-week, which will be found in our present issue, shows a programme of great interest. It will be seen that the Sunday School Association, of which Lady O'Hagan is this year the President, again holds the first place, with a Tuesday morning meeting. In the evening the Essex Hall Lecture is to be given by Dr. Drummond, Principal of Manchester College, Oxford, his subject being "Some Thoughts on Christology." The annual sermon of the British and Foreign Unitarian Association is to be preached in Little Portland-street Chapel on Wednesday morning by the Rev. Henry Gow, of the Great Meeting, Leicester, and at the Public Meeting in the evening the speakers will include Mr. W. Blake Odgers, K.C., President of the British and Foreign Unitarian Association, Mr. V. Tchertkoff, and the Revs. R. A. Armstrong, T. J. Hardy, and Frank Walters. The Conference on Thursday morning should prove of unusual value, as it is to consist of papers on "Types of Religious Experience," by the Revs. G. V. Crook, E. W. Lummis, L. de B. Klein, Alexander Webster, W. Wooding, and others. There will thus be no thought of discussion, but each speaker, having had formerly experience of the religious life of some other communion, will have the opportunity of bearing testimony to its worth, and contrasting its strong and weak points with the conditions of religious life among Unitarians. At the ministers' meeting on Thursday afternoon we are glad to see that Mr. Hodgson Pratt, the veteran advocate of Arbitration, has consented to read a paper on "Tentative suggestions as to some of the causes which have restricted the progress of Unitarian Churches."

THE following note appeared in the *Daily News* of March 10 :—

"We have much pleasure in announcing that the Rev. Stopford A. Brooke has consented, in response to the wishes of many friends, to undertake a six months' preaching ministry at Little Portland-street Chapel, Regent-street, beginning in October of the present year. Mr. Brooke's health has so much improved recently that he has felt able to engage in this extra work. The congregation at Little Portland-street and their minister, the Rev. H. S. Perris, M.A., are cordially co-operating in the scheme. Many old hearers of Mr. Brooke at Bedford Chapel and the innumerable admirers of his lectures and printed works will read this announcement with pleasure. Little Portland-street Chapel was formerly the scene of Dr. Martineau's London ministry, and is in a readily accessible part of Central London. Mr. Brooke will preach at the morning services."

IT is good news that comes with the March reports as to the condition of the Concentration Camps in South Africa. Thanks to the energetic measures which have been taken at the instance of the Colonial Secretary, there is a very great improvement in the death rate. Whereas in the dreadful months of October and November last year (according to figures given in the *Manchester Guardian*) the deaths per thousand were 338 and 284, in January they had sunk to 165, and in February to only 72. The number of deaths in October were 3,156, in February 638. The mortality of children under twelve shows a similar diminution, having been 2,633 in October, 2,271 in November and only 391 in February. The Natal camps have proved exceptionally healthy, where there are now over 18,000 of the people. Corrugated iron huts are to be substituted for tents, and every effort is being made to be prepared for the coming winter.

THE Jubilee of Owens College, Manchester, was marked on Wednesday week by the presence of the Prince and Princess of Wales, who opened the Whitworth Hall, and paid a high tribute to the public spirit of Manchester men, who had done so much to secure the great prosperity of the college. Subsequently at luncheon at the Town Hall, the Prince expressed his pleasure, as a sailor, that the first two cities he had visited as Prince of Wales should be Bristol, one of the oldest, and Manchester one of the youngest, of British ports, and ranking sixth among them. He congratulated Manchester on having found her sea legs. On the following day Lord Spencer, as Chancellor, presided at a presentation of honorary degrees. Among those who received the hon. *Litt.D.* were Dr. Alexander McLaren, the Dean of Manchester, and Mrs. Rylands, founder of the Rylands Library; among the hon. Doctors of Science were Principal Oliver Lodge and Professor J. H. Poynting of the Birmingham University.

THE annual gathering of the Evangelical Free Church Council at Bradford last week seems to have been thoroughly successful, some 1,100 delegates and 200 personal members taking part in the proceedings. The new president, Dr. W. J. Townsend, of Prestatyn, who belongs to the Methodist New Connection, took for the subject of his address "The Free Church of England: Its Divine Call." That Church, he said, must stand for righteousness in the State, in society, and in the home. Subsequently he referred to the education crisis, and maintained that the School Board system was a stronghold to be maintained against the Sacerdotalists. The system must not be abolished, but perfected.

WE have received from Mr. Frederick Jevons, chairman of the congregation of the Birkenhead Unitarian Church, the following resolution passed, with one dissentient, at a special general meeting held on Sunday, March 16 :—

That in view of the endless controversies arising out of religious teaching in Board Schools, this meeting desires to affirm its belief that the only satisfactory solution to the question lies in the exclusion of all religious teaching from the schools supported by municipal rates, and desires to impress upon all congregations the importance of extending their Sunday-school systems.

THE attention of all who are interested in the Guild movement is called to the advertisement of the first annual meeting of the National Conference Guilds' Union, to be held on Easter Tuesday at the Old Meeting, Birmingham, when an address will be given by the Rev. Joseph Wood, the President, and among the speakers will be Miss Edith Gittins and the Rev. J. J. Wright. In the evening a service

will be held in the church, with addresses by the Revs. Charles Hargrove and Henry Gow.

ULLET-ROAD CHURCH, LIVERPOOL.

Mr. Gerald Moira's Decorative Work.

On the last Saturday in January the new Church Hall, given by Sir John Brunner and the late Mr. Henry Tate to the congregation of the Ullet-road Church, Liverpool, as a memorial of the donors' fathers, was formally presented; and in giving an account of the proceedings we quoted from the *Liverpool Daily Post* a description of the decoration of the library and vestry, by Mr. Gerald Moira, which is a further special gift of Sir John Brunner's.

Of this work a most interesting account will be found in an article by Dr. G. C. Williamson in the March number of *The Artist*, "an illustrated Monthly Record of Arts, Crafts, and Industries" (27, Chancery-lane, London, W.C. 1s.). Dr. Williamson's article is comprehensive in its scope, giving first a brief sketch of the chief forms of decorative art, as seen at Pompeii, Ravenna, and in later Italian work, and then lamenting the modern decadence under baleful mechanical and mercantile influences.

As to this he writes:—

> How seldom is an artist allowed to render the walls and rooms beautiful as they should be, with all the wealth of skill and device with which he has been equipped, and how bare and uninteresting are in consequence many of the greater buildings which have been and are being erected, when with the same outlay of means upon them they could be beautiful and delightful!
>
> How often is the artist hidebound by hard and fast rules; governed by a niggardly expenditure or by a want of real taste, and how often, too, it happens that the artist himself, not being a real craftsman, is unable to do the work which he ought to do and has to leave the execution of his own ideas to someone of lesser capability, because, forsooth, he cannot use the tools himself and can only prepare the drawings and leave the actual work to others.

But in Mr. Gerald Moira he recognises a genuine craftsman and artist,

> One of our rising artists, who in so many ways affords a fine example of the very reverse of what I have been lamenting and who so closely resembles the Italian artist of mediæval times in the variety and character of his personal work.

Examples of Mr. Moira's varied activity may be seen in moulded plaster-work at the Shoreditch Free Library, in the Mosaics of the King's Hall at the Holborn Restaurant, in the plaster decoration of the Bechstein Hall, in various church windows and in the Shakespeare Memorial at Stratford-on-Avon, and in the Frescoes now being produced in the Council Room of Lloyd's Registry in Fenchurch-street; but Dr. Williamson's article is chiefly concerned with the decorations of the Ullet-road Library, of which a number of illustrations are given, including some most interesting reproductions of the original studies for some of the figures.

One full-page illustration shows the six panels of the library ceiling, representing "The Triumph of Truth" rescued by Time from her four great enemies, Ignorance, Intolerance, Envy, and Calumny, and surrounded by some of the world's great teachers, of such various ages as Moses, Plato, St. Francis, Shakespeare, Newton, and Pestalozzi. Near the portrait of Pestalozzi, Dr. Williamson says:—

> The artist has wisely introduced the figure of Sir John Brunner, M.P., the donor of the work, who, in accordance with the charming tradition of the Old Masters, is represented in the allegorical picture which he has so generously presented.

Another full-page illustration shows, on a larger scale, the panel in which Moses is the central figure, with Luther, Milton, and others grouped about him, in quaint mediæval style.

The figure of Time upholding Truth is also shown, in a beautiful unfinished drawing, in which the artist first presents the "Naked Truth," to be afterwards clothed in becoming raiment. Among the first studies for figures is that of St. Francis, and the first coloured study for the head of "Luther" (shown in a full-page illustration) is particularly fine, though it appears to us the likeness of some other noble man, rather than of Luther.

Over the mantelpiece in the vestry there is a coloured bas-relief, representing the rising sun, and above it the inscription: "Then shall thy light break forth as the morning." Of this also there is an illustration in Dr. Williamson's article.

Thomas Pargeter's, of Foxcote, Charity.—The thirty-fifth annual meeting of the Trustees of this Charity, was held at the offices of Messrs. Harding and Goode, 32, Waterloo street, Birmingham, on the 17th inst. The following Trustees were present:—The Revs. E. D. Priestley Evans, Henry Eachus, E. P. Hall, J. B. Higham, L. P. Jacks, H. McKean, J. H. Matthews, A. H. Shelley, and Joseph Wood. The Rev. Henry McKean was elected chairman for the ensuing year, Mr. F. H. Jordan (of Lloyd's Bank, Limited) was appointed treasurer, the Revs. J. H. Matthews and J. B. Higham were appointed auditors, Mr. Charles Harding was re-appointed secretary, and Mr. Charles Copeley Harding was appointed deputy secretary. Eight vacancies in the list of annuitants occurred during the past year, six being elected to supply the vacancies, which were as many as the income so released would bear. The number of annuitants at present receiving benefit from the Charity is 104; of these ninety-four are entitled to £20 each, and ten being sisters receive £16 each per annum, by quarterly payments. The Trustees have, of late years, been able to materially increase the number of annuitants, owing to the contribution of liberal gifts by friends of the Charity, and also to the fact of a donation of £100 contributed annually to the funds for some years past by a friend of the Charity. These gifts bespeak the appreciation in which the Charity is held, and are an example which it is hoped may be followed by others. The number of applicants is exceedingly large, many of the cases of an urgent character. Applicants must be ladies, not less than fifty-five years of age, never having been married. In the selection of annuitants preference is given to candidates who have received the education and occupied the position of gentlewomen.

A COMMENDATION.

Sir,—May I call the attention of your readers to the advertisement headed "Education in Germany," which appears in your columns.

Parents sometimes find it extremely difficult to hear of a suitable home for young people whom they wish to send to Germany for general education or for special study of the language; and the difficulty is especially great when it is desired that the religious atmosphere of the foreign home should resemble that of the English home. For Unitarians the difficulty is met by Herr Schwarz, who is not only an experienced school-teacher but also an apostle of the liberal faith who has been compelled to withdraw from the ministry of the State Church of Baden on account of his courage and consistency.

I write particularly to say that his daughter, who is now in York, and whose acquaintance I have had the pleasure of making, may be returning home after Easter, and that any boys whom their parents wish to send could travel with her.

H. Rawlings.

March 19.

[In The Inquirer of Sep. 3 and 10, 1898, under the title "An Earnest Heretic," we published an account of Herr Gottfried Schwarz, and a translation of his "Sixty Propositions against the False Teaching of the Churches."—Ed. Inq.]

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

The Missionary. By George Griffith. (F. V. White and Co.)

The Miracles of Christian Belief. By C. Watts. 1s. (Watts and Co.)

Shall we understand the Bible. By the Rev. T. R. Williams. 1s. (A. and C. Black.)

Matriculation Directory. 1s. (Burlington House, Cambridge.)

Songs from Shakespeare's Plays. 2s. (A. C. Curtis, the Astolat Press, Guildford.)

Plato. By D. G. Ritchie, M.A., LL.D. 3s. (T. and T. Clark.)

Mistress Barbara Cunliffe. By Halliwell Sutcliffe. 6s. (Fisher Unwin.)

Twenty-Two Talks on Everyday Religion. By T. L. Cuyler, D.D., LL.D. 2s. 6d. (Isbister and Co.)

Men of the Moment. No. 1. *The Right Hon. Joseph Chamberlain.* 1d. (A. Treherne and Co.)

Idler, Review of Reviews, Connoisseur, County Monthly.

It is the angel-aim and standard in an act that consecrates it. He who aims for perfectness in a trifle is trying to do that trifle holily. The trier wears the halo, and therefore the halo grows as quickly round the brows of peasant as of king. This aspiration to do perfectly—is it not religion practicalised? The smallest roadside pool has its water from heaven and its gleam from the sun, and can hold the stars in its bosom, as well as the great ocean. Even so the humblest man or woman can live splendidly.—*W. C. Gannett.*

MINISTERS' PENSION AND INSURANCE FUND.

THE meeting of the donors and subscribers to this Fund, adjourned from Feb. 26 to complete the consideration and adoption of the constitution and by-laws, and to elect the first managers and officers, was held at Essex Hall on Wednesday afternoon, the President, the Rev. J. ESTLIN CARPENTER, in the chair. There were also present Mr. J. Cogan Conway (hon. secretary of the Special Committee), Mrs. Bartram, Miss M. C. Martineau, Miss A. L. Browne, the Misses E. J. and L. K. Garrett, Messrs. W. Colfox, David Martineau, J. Harrison, F. Monks, W. Blake Odgers, K.C., T. Grosvenor Lee, Ion Pritchard, T. P. Young, Howard Young, A. T. Young, A. Wilson, and Bryan Johnson, the Revs. W. C. Bowie, A. A. Charlesworth, V. D. Davis, A. Farquharson, F. K. Freeston, H. Gow, J. E. Odgers, W. C. Pope, W. H. Rose, F. W. Stanley, J. E. Stronge, F. Summers, W. G. Tarrant, Joseph Wood, and W. Wooding. Mr. Wooding's name should also have been in the list of those present on Feb. 26. Altogether, at the two meetings, fifty-six donors and subscribers took part in the proceedings.

At the meeting on Feb. 26, as recorded in THE INQUIRER of March 1, the first seven clauses of the constitution had been adopted, practically determining its chief features; and the remainder of the constitution, with the bye-laws, was adopted on Wednesday, though not without a good deal of discussion on matters of detail.

In modification of the constitution as drafted, it was determined that while the general meetings of the Fund are to be triennial, at the time of the meeting of the National Conference, a report and statement of accounts shall be bublished annually. As regards possible alterations of rules, the decision was that these should be made only at a triennial general meeting, to be confirmed at a further general meeting held not less than three months afterwards, and provided that not less than thirty persons be present at each meeting.

When the whole of the constitution had been adopted, the Rev. JOSEPH WOOD moved, and the Rev. J. EDWIN ODGERS seconded:—

That the constitution now adopted by the donors and subscribers be referred to the National Conference for approval.

Mr. WOOD pleaded that as the Conference had originated the movement for the establishment of this Fund, and a committee of the Conference had appealed for donations and had conducted the whole business, it would be discourteous, as well as unfair, not to submit the constitution to that body for confirmation; and that was the view strongly taken by the Conference committee at its last meeting. [The resolution of the Conference committee is reported by the secretary in a letter in our present issue.]

Mr. W. BLAKE ODGERS said that as a matter of course they, as a special committee of that body, should report to the Conference what had been done, but as a matter of law those who had given the money must determine its object and the method of administration.

The CHAIRMAN pointed out that even if they submitted the constitution to the Conference, no vote of that body could alter what had now been determined.

On a show of hands, nine votes were given for the motion and a large majority against.

The by-laws were then considered, and with modifications adopted. These determine, among other things, the particulars of the ministers' insurance, to secure an annuity of £52 or £104 after reaching the age of sixty-five, and, if desired, a further insurance of £250, with or without profits, at death. The Fund to share in the payment of premiums, under certain conditions.

On the motion of Mr. W. COLFOX, seconded by the Rev. W. WOODING, the following first managers were then elected:—The Revs. J. Estlin Carpenter, C. J. Street, W. G. Tarrant, and D. Walmsley; Messrs. Howard Chatfeild Clarke, T. Alfred Colfox, John Harrison, J. Cogan Conway, C. Sydney Jones, William Long, David Martineau, and W. Blake Odgers, K.C.

On the motion of Mr. T. GROSVENOR LEE, seconded by Mr. HOWARD YOUNG, the Rev. J. E. Carpenter was elected chairman, Mr. H. Chatfeild Clarke treasurer, and Mr. J. Cogan Conway hon. secretary.

On the motion of Mr. J. COGAN CONWAY, seconded by the Rev. F. W. STANLEY, the following were elected trustees:—Messrs. David Ainsworth, Howard Chatfeild Clarke, F. J. Kitson, and Oswald Nettlefold.

On the motion of Mr. ION PRITCHARD, seconded by the Rev. A. FARQUHARSON, Mr. Harold Wade and Mr. Bryan Johnson were elected auditors.

Mr. F. MONKS then moved, and Mr. W. BLAKE ODGERS seconded, a vote of thanks to Mr. Carpenter for presiding, which was carried by loud and long continued acclamation, acknowledging not only his services at that meeting but throughout the whole arduous business of raising the Fund and working out the scheme. The meeting then terminated.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

THE annual meeting of this Association was held on Saturday last. The proceedings began with a service in Cross-street Chapel, Manchester, at which the Rev. R. A. Armstrong, of Liverpool, preached. The sermon was from a text taken from one of Dr. Martineau's prayers, "Thou hast laid upon us a mighty trust," and was a vigorous appeal for religious loyalty and activity. The service was well attended.

After tea, which was served in the Lower Mosley-street Schools, the public meeting was held in the Memorial Hall, under the chairmanship of the Rev. CHARLES ROPER, President of the Association. Mr. Roper's address, moving the adoption of the report, was a stirring one, full of the enthusiasm which has made his own work so successful and so much appreciated. The Forward Movement Churches, he said, were well established amid growing populations, and he could not expect anything of them but vigorous life. All the churches in the district had settled ministers; and the churches at Middleton and Oldham-road, in spite of their peculiar difficulties, had made both ends meet. The Strangeways Church would have soon or late to follow the Christian population if it were to maintain its best traditions, and show enterprise in matters of religion. Services had been started at Lower Mosley-street schools, and a good regular congregation gathered, whilst the Sunday-school also had increased since the settlement of the Rev. Cobden Smith.

The President referred with gratification to the fact that more churches than usual had sent in statistics, which made the 13th page of the report an object lesson.

The finances of the Association did not cause him satisfaction. The income was steadily decreasing. Of the Bazaar Fund only £524 remained unvoted, though, in view of repayments to be made by Urmston and Heaton Moor, there was unspent practically £1,300. He called for a zealous effort to increase the annual income. Though carriage-folk were fewer, the financial resources of the district were as strong as ever. During the ten years ending 1864, £4,937 was raised in the Manchester district and spent upon church-building, &c.; in the ten years ending 1874, £47,007 (including the private munificence that built the churches at Monton and Gorton); ten years ending 1884, £28,727; ten years ending 1894, £47,589; and in the seven years since (notwithstanding the extinction of millionaires), £33,000. There was muscle and sinew in the body yet, and the democratic element in the churches must be more extensively represented on the subscription lists.

Referring to the Association's desire to help the churches which compose it, Mr. Roper spoke of a new scheme of work calculated to quicken the religious life of the people, and make them more enthusiastic for the cause. How anyone could help growing enthusiastic about the Unitarian Faith, he confessed himself unable to understand. To him it was the most uplifting, inspiring and glorious gospel ever preached. Not to desire to communicate it to others was a piece of unforgivable selfishness and self-satisfaction, diametrically opposed to the true Christian spirit. No true Unitarian could wish to make his neighbour a Unitarian against his will and conviction, the very suggestion was absurd; but he did feel that they had shaken themselves free from many of those superstitions and prejudices which obscure religious thought, and, therefore, it was a matter of duty to let it be known what is believed by Unitarians, and why. Sometimes folk in the pew were too sleepy, too comfortable, too self-satisfied to care; and some of the parsons too neglectful of the intellectual difficulties which beset an increasing number of men and women. True religion was more than creed; it was life. Character was higher than creed; but character was influenced by belief. There was a grander work than that of creating litigious theologians, a fact upon which every church in the Association was agreed. For example let them take the work of the Pendleton friends done last summer in the congested parts of their parish; of the Oldham friends and their district services; of the Upper Brook-street friends and their cinderella work; all work that was included in his idea of the Unitarian Gospel. Might God streng-

then the hands and inspire the hearts of those engaging in it!

And finally, was it too much to hope for a Self-Denial Week among Unitarians? The Salvationists of Manchester had raised £1,100 in their Self-Denial Week for the work of the Army. If the Unitarians of the district sent in their theatre and concert money for a fortnight, the Treasurer's financial anxiety for a whole year would be removed, and it would be possible to make things hum all round.

Mr. Percy H. Leigh seconded the motion in a terse speech, and the report was adopted.

The Treasurer's statement called forth some interesting observations. Its adoption was moved by Mr. G. H. Leigh, who insisted on the necessity of congregations strengthening themselves, and so helping the common work of the Association.

Mr. Wigley, in seconding, referred to the distress caused to ministers and worshippers by Unitarians who settled near a place of Unitarian worship from a distance, but would not join in the work and worship of their fellow believers.

In support of the motion Mr. Wm. Marcroft urged that a "Thousand Guineas Fund" be raised for furthering the work of the Association.

Mr. W. Barton Worthington spoke of the encouraging features presented by Manchester Unitarianism—the work at Moss Side, the manly effort at Bradford, and the new departure at Lower Mosley-street.

Mr. Wm. Lord having spoken, the statement was adopted.

Mr. W. Blake Odgers, K.C., delivered a joyous and encouraging speech. The retention of "Presbyterian" in the title of the Association pleased him, because it reminded all of our connection with those who, to his mind, introduced the "open trust." He spoke as President of the British and Foreign Unitarian Association, a doctrinal society with distinct objects to which it was faithful in the broadest spirit, as witness its third "object." Having conveyed the greetings of his Association, he sympathised with the treasurer over his deficit. Being a treasurer or two himself, he thought deficits were rather common, but sometimes they went too far! As to congregational principles, he insisted that each congregation must stand on its own legs, but not resent counsel, for counsel might often well be offered, and to the general good, too. One especial thing he had to say to congregations, and that was that they should look after their young people; teach them why they had been brought up Unitarians; give them the positive aspects of the faith. Those who wished young people to believe must believe themselves, and set an example of faith and works. Besides, let them be given work to do, *and* be trusted to carry it out.

The Rev. W. G. Tarrant, who also represented the British and Foreign Unitarian Association, having cleverly veiled a plea for the increase of ministers' salaries, insisted that the work of the movement was not the concern of ministers alone. They must work as hard as laymen in their ordinary callings; but laymen should not be above encouraging and stimulating ministers, nor be themselves lacking in missionary spirit. As to those people who, when they had removed from one district to another, did not join the church in whose neighbourhood they found themselves, he would leave them alone till something within their own hearts moved them. There were others to whom appeal might be made with better effect, who are looking for the leading which Unitarians alone can give; and as examples, Mr. Tarrant mentioned those two faithful men, Admiral Sir George Elliott and Field-Marshal Sir Neville Chamberlain, men who became earnest Unitarians late in life.

The Rev. R. Travers Herford, representing the North and East Lancashire Unitarian Mission, of which he is secretary, compared notes between the two societies. The object of both was to spread the Unitarian religion. There were various ways of setting about this. He would sketch one plan:—(1) It was possible to have a short course of lectures in some new district for £5 or £10; (2) If the course proved successful it had to be followed up, a cottage could be rented for six months, and supplies engaged for the time, but it would now cost much more than £10; (3) And when what a correspondent of his once termed the *neculeas* of a congregation had been gathered, the fact of growth would have to be faced and preparations made for the settlement of a minister. From his experience he should say that a sum of £5,000 would have to be spent on the "cause" from the time of its inception till independence was reached. That money would be spent for the sake of religious ideals, and it was no wonder, in the face of such cost, that Unitarians were not free to do all the work that lay before them. He asked if it would be right to weaken any support for the sake of breaking new ground, and gave it as his opinion that work that had been begun should be carried on to a satisfactory outcome.

Mr. Wm. Simpson, of Heaton Moor, was the next speaker. The guiding principle of freedom had secured his adhesion to Unitarianism. He felt that all were convinced there was apathy in the body; that it was suffering from a sort of diseased respectability; that a level of duty was recognised but carefully not exceeded! He asked why Unitarian churches succeeded better in some places than others, and declared it was not all a question of pulpit and pew. Conditions and conventionalities had to be considered. He looked forward to an extension of Unitarian work among the masses rather than the classes; he thought more direct appeal should be made to the emotions; and suggested that opportunities should be afforded for men to meet together to talk about their faith and so get to understand each other's difficulties.

Votes of thanks, proposed and seconded by friends from various churches not hitherto represented among the speakers, were carried most enthusiastically by the audience.

Then all joined in singing

> From all that dwell below the skies
> Let the Creator's praise arise;

and the President pronounced the Benediction.

The Oldham Choir led the singing at the service and during the evening, rendering also several part-songs, which were thoroughly enjoyed.

MANCHESTER DOMESTIC MISSION.

The sixty-eighth annual meeting was held on Tuesday afternoon in the Lord Mayor's Parlour at the Town Hall. The chair was occupied by the Rev. S. A. Steinthal, and there was a large attendance. The Committee, in their report, emphasised their sense of the continued and increased necessity of the work of the Society. In these days, when the tendency of popular thought was to lay stress on the consideration of practical social needs and on the solution of pressing problems of poverty and distress, they believed that the work of the missions and their ministers was assuming not a less but a greater importance than ever before in their long and varied history. The Committee wished again to remind the friends of the mission of the need, which the missionaries were constantly emphasising, of a larger number of helpers, so that the work of the missions might be more efficiently done. There was no doubt that in recent years the demand for voluntary assistance in all kinds of philanthropic work had largely increased, but it was a regrettable thing that old-established institutions should be allowed to suffer.

Mr. D. A. Little, treasurer, said the unsatisfactory feature in the accounts as compared with the two previous years was the fact of an adverse balance, amounting to over £26. The income last year was over £100 less than in the year before, due to decreased income from an investment, and also to a decrease in the amount received from donations. The donations in 1899 amounted to £387, in 1900 the amount was £215, and last year it was £111. Donations being an unreliable source of income the Committee were anxious to increase the subscription list £100 per annum. He was glad to report progress in this direction.

Mr. Alderman Rawson, writing to the Rev. W. E. George, hon. secretary, said he was exceedingly sorry to say that he would be unable to attend the meeting. He would have liked to renew the expression of his unabated confidence in the unsectarian and purely philanthropic character of the mission and his satisfaction with the result of its last year's operations.

The Chairman moved the adoption of the report and accounts. The meeting also expressed its welcome to the Rev. A. W. Timmis, and declared its sympathy with him and the Rev. J. W. Bishop in their labours.

Mrs. Bosanquet (London) seconded the resolution, and delivered an address on work like that undertaken by the Manchester Domestic Mission, of which we regret that we have not received any report.

The resolution was adopted.

Mr. Timmis and Mr. Bishop, the missionaries, also spoke.

On the motion of Mr. George Leigh, seconded by the Rev. Priestley Prime, the officers and Committee were reappointed; and on the proposal of the Rev. Dendy Agate, seconded by the Rev. George Knight, votes of thanks were passed.

There is no sure stronghold of faith unless the God who spoke once is speaking still, and unless revelation is a continuous process.—*Professor A. M. Jones.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE SHAREHOLDERS' MEETING.

SIR,—As your columns inform the readers of THE INQUIRER of the general result of the recent Shareholders' Meeting, it is right that they should be informed with more exactitude. They must know, then, that the holder of fifty £1 shares had ten votes, and the holder of five shares only one. Thus a very small group of the larger holders could outvote a much larger number of ministers and others who are small holders. Again, the proxy votes were, of course, given by those who had not heard the discussion, and were only in possession of the case put forward by the majority of the directors. These facts modify the significance of the figures of the division, 82 to 31. At the show of hands the majority was in favour of the amendment.

Your readers are, I think, further entitled to know that the motion put forward by the London directors—though disapproved by their only provincial colleague—was for the dismissal of the present Editor, and a large reduction of the very moderate outlay for editorial services; while the amendment favoured the retention of the present Editor, the engagement of a Sub-editor of professional journalistic experience, and the endeavour to raise a substantial subvention fund with a view to the further improvement of the paper.

We are most anxious to avoid, if possible, the importation of discussion on this grave matter into your columns. But, as mover of the amendment, I feel myself entitled to claim that your readers should be relieved from the inaccurate impression of the balance of opinion among the shareholders, which the figures quoted must necessarily produce.

RICHARD A. ARMSTRONG.

Liverpool, March 17.

[We felt it right last week to make the bare announcement of the result of the Shareholders' Meeting, as to which anxiety was felt by many friends throughout the country, and we cannot refuse to publish this further statement in Mr. Armstrong's letter; but it must be obvious to our readers that we cannot open these columns to any general discussion of the subject.—ED. INQ.]

THE BRAHMO SCHOOL FOR GIRLS.

SIR,—I wonder if I may be pardoned if I send you a word in view of the appeal for the Calcutta Brahmo Somaj School and College for Girls, which you published in your issue of Feb. 22. My interest in both England and India is my excuse.

As I read the letters and papers that come to me from India I am more and more impressed with the strength and value of the work done there by Mr. Williams, and with the importance of the service which the Unitarians of England have rendered, are rendering, and may continue to render, to the Brahmo Somaj in its difficult but extremely important mission among the Indian peoples. I trust that Mr. Williams's lamented death will not cause any falling off of interest in the Indian work. Rather, should not a knowledge of the large service which he rendered, and of the strong hold which he obtained upon the confidence and love of the people wherever he went, open English hearts and hands still more widely, and strengthen the determination to extend the brotherly hand of helpfulness in every way possible to a land which so deeply needs England's sympathy and aid.

The appeal for the Calcutta Girls' School and College may well receive wide and general attention. The men whose names are attached to it are the most influential, reliable and careful of the Brahmo leaders, and all of them are men who would under no circumstances make such an appeal for outside help were not the need very great. It is almost impossible for the people of England to realise how extremely poor all but a very few of the people of India are. I have seen a good deal of self-sacrifice, and very noble self-sacrifice, in America and in England; but I have never witnessed self-sacrifice in either country to be compared with much that I saw and learned of among our Brahmo Somaj brethren in India. When in Calcutta I visited this Girls' School for which an appeal is now made, saw the work it was doing, and became convinced of its great importance. Its need for a better location and for better buildings is certainly very great. It will be a severe blow to the Brahmo cause if the school is compelled to discontinue. No effort should be spared to prevent such a disaster. Almost every Hindu and Englishman in India with whom I talked told me that the key to the social and religious regeneration of India was to be found in the education of her girls and women. The Brahmo Somaj is leading in this important work earnestly and heroically, but under very great difficulties. If it can be helped sufficiently to enable it to establish this school on a permanent basis, the results for good in the future cannot fail to be great and lasting.

I remember with grateful admiration the generosity with which English Unitarians have responded to appeals to help India in other ways in past times. I trust and believe that they will be equally generous in the present case.

J. T. SUNDERLAND.

Toronto, Canada, March 7.

NATIONAL CONFERENCE.

SIR,—I have to inform you that at a recent meeting of the Committee of the National Conference it was resolved to postpone the further consideration of the Circular regarding finance and the appointment of a paid secretary until the next Conference.

I am further to state that the following resolution was also passed at the same meeting:—"That in the opinion of this Committee the constitution for carrying out the superannuation scheme of the National Conference should be submitted by the Special Committee entrusted with the carrying out of that scheme to the National Conference for approval or otherwise.!' CHAS. FENTON,

Acting Hon. Sec.

10, Vineyard-hill, Wimbledon,
March 17.

Inquiry having been made as to who are members of the Conference Committee we append the following list:—

Members of Committee of the National Conference, 1900-1903:—President, Rev. J. Estlin Carpenter, M.A.; Vice-Presidents, James R. Beard, J.P., W. Blake Odgers, K.C., LL.D.; Treasurer, H. Chatfeild Clarke; Hon. Secs., A. W. Worthington, J.P., Chas. Fenton, Rev. F. W. Stanley, Rev. J. Ellis.

Elected by the Leicester Conference.—Rev. R. A. Armstrong, E. Clephan, J. Cogan Conway, Rev. W. H. Drummond, Rev. F. K. Freeston, H. P. Greg, Rev. C. Hargrove, Rev. Brooke Herford (resigned October, 1901), Miss F. Hill, Rev. J. C. Street, Grosvenor Talbot, Rev. J. Wood.

Nominated by Societies.—Rev. F. Walters, Northumberland and Durham; Rev. A. Chalmers, Yorkshire Union; J. Dendy, Lancashire and Cheshire Provincial Association; Rev. R. T. Herford, North and East Lancashire; Rev. S. A. Steinthal, Manchester District Association; Rev. B. C. Constable, East Cheshire Christian Mission; Rev. H. Gow, North Midland Association: Rev. L. P. Jacks, Midland Christian Union; John Harrison, London and South-Eastern Counties Provincial Assembly; G. H. Clennell, London District Association; H. Blessley, Southern Unitarian Association; Miss Tagart, Central Postal Mission; L. N. Williams, South-East Wales Unitarian Association; J. Graham, Scottish Unitarian Association; Rev. J. A. Kelly, Ulster Unitarian Christian Association; Ion Pritchard, Sunday School Association; Rev. Dendy Agate, Home Missionary College.

Co-opted.—David Martineau, A. H. Worthington, Rev. J. E. Odgers.

The Special Committee on Superannuation is constituted as follows:—Rev. J. E. Carpenter, President; H. Chatfeild Clarke, treasurer; J. Cogan Conway, secretary; the Revs. C. C. Coe, J. C. Street, W. G. Tarrant, and J. Wood, Messrs. David Ainsworth, C. Fenton, David Martineau, W. Blake Odgers, K.C., Frank Taylor, and A. W. Worthington.

SIR,—I should be obliged to you for an opportunity of addressing your readers on some points in the present discussion, on the ground that, along with others amongst us, I have been thinking for several years on the subject of Church life, and particularly on the true destiny of our Free Churches.

First let me deprecate the supposition that those who have high expectations of the Conference are antagonists of the Unitarian Association. Nearly all of us are attached to both societies by our principles and affections. The question is, what is the proper sphere of each?

After the discussions and experiences of more than half a century, it ought to be quite clear that the Unitarian Association, while it has a greater educational work than ever, cannot be the representative body for those free "open-trust" Churches with which this discussion is concerned. It represents a splendid, comprehensive type of theology; but it is theological in name and object, and is a society of individuals. The "Conference" is the only *national* society representative of the Churches, and alone of existing institutions *can* be so.

Many of our friends seem to be forgetful of our past experiences and blind to

our present needs. When the Dissenters' Chapels Bill had to be introduced, and our very *possession* of the chapels was at stake, the Unitarian Association was rightly considered to be disqualified by its name and nature for the defence of the non-subscribing congregations.

A special society had to be got up for the purpose. If any action were taken now for the defence of these Churches throughout the kingdom, the National Conference would be the proper organ for it.

As for our present needs, there are more things to be said than this letter has space for. Our *greatest* need is that all our members should see that the unique gift of our Churches to the religion of the nation is an *ecclesiastical* principle and an ideal of *Church life.* This ideal, which attracts most attention and sympathy in all our successful missionary enterprises, is the principle of non-subscription to articles of belief and the perfect mental freedom of our members. Thousands of religious people are sick of sectarianism; they want to feel their way cautiously and reservedly towards the truth. They are glad to associate with others in worship and good works, so long as they are not labelled with another doctrinal name or enrolled in just one more sect.

Besides the personal and spiritual service which our Churches render every week, and will render still more thoroughly in future, the basis on which they are formed is surely the only possible basis for a large, national, popular, and even international Church. The Conference even now represents in a comparatively passive manner the Church of England (and more) which is to be. What might it not accomplish for the reformation of Church life throughout the Empire if it became really active in cultivating the community of aims in its own Churches, and promoting therein an intense universal missionary activity, strong by the co-operation and economy of its forces, but so much more liberal and spiritual than the Churches of the past. Its strength would lie in its freedom from the old "ecclesiasticism," and any desertion of its fundamental principle, the sacredness of private intuitions, would mean its own decay and death. If is infringed an individual or local liberty, it would *lose influence.* Now, the so-called Evangelical Free Churches are moving in this direction. At present they exclude Unitarians; but some day they will arrive at our present ecclesiastical comprehensiveness. Then they will have anticipated us; they will have taken the name and position of "The English Free Church," or some more fitting title, which already belongs by right to us; and they will do the leading part in the future Reformation, unless we rise to the height of our calling and make clear and definite to the world the sublime ideal of spiritual communion and co-operation which has been born in our midst.

If this letter is submitted to your readers, you will perhaps allow me to address you again on some other considerations which give importance to this subject. A. LESLIE SMITH.

Liverpool, March 15.

[The Rev. W. Mellor's letter last week should have been given under the heading, "The Conference and the Churches."—ED. INQ.]

MINISTERS' PENSION AND INSURANCE FUND.

SIR,—Mr. Howard Young appears to misunderstand what I said in my letter. I had nothing to remark about sections in the meeting held at Essex Hall, as I knew nothing about them, and I was glad that your report did not say "who was for which" proposition, as it is most undesirable to appear to be arguing against any person or persons. Two clear and definite objections ought to be stated, and these I endeavoured to express.

1. The Conference originated the Fund, and should have had the decision as to its constitution.

2. A meeting held in London at that time of the year was not likely to be a representative meeting, and, as a matter of fact, was not representative.

We have in Manchester our District Association which is representative of the churches, through their ministers and delegates. From time to time special work has been undertaken through a vote of the Association, and money has been collected. I never heard even a suggestion that the subscribers to such special funds should be called together to decide what should be done with the money. Invariably the Association and its committees administer the funds and carry out the work. The National Conference is in like manner representative, and it appears to me that a similar course of procedure would alone be satisfactory.

PRIESTLY PRIME.

Heaton Moor, March 15.

ODIUM THEOLOGICUM.

SIR,—I feel it to be my duty to lay before your readers a case of theological narrowness which ought to convince us that the work of our churches, both destructive and constructive, is still very much required.

Recently my son, Alfred Graham, who is a thoroughly trained musician, applied for the position of organist in a leading Presbyterian church in this city. The usual inquiries were made, with the result that he was recommended for the post by the committee and musical expert, and in due course was informed in a letter from the clergyman that he had been "unanimously and cordially chosen as organist." The same evening, in course of conversation with the clergyman, it transpired that my son had been brought up in a Unitarian family. This one fact entirely altered the aspect of affairs. Instantly all further confirmation of the appointment was suspended; and after a few questions of the nature of a theological examination, it was intimated that the matter must be reconsidered by the session. The final result will be best seen from the following letter:—

Glasgow, March 13, 1902.

DEAR MR. GRAHAM,—Our kirk session met last night and considered with very great care the whole case of one with your sincere convictions being organist in the Stevenson Memorial Church. They ask me to say that they think it wise in the interest of all concerned—your own interest as well as that of others—that another appointment should be made. They came to this conclusion with a deep regret, in which I very fully share. They regret that one of whose character and gifts they have formed so high an opinion should be ineligible for the post of choirmaster because of a difference of theological view. That seems to them so fundamental that they feel they cannot do otherwise. With kind regards, yours sincerely,— W. M. CLOW.

This letter gives me the impression that in the estimation of the writer, though one had all the genius of a Handel and the saintliness of a Channing, he would not be qualified for the position of organist in this Presbyterian church unless he held similar views on theology. It is some satisfaction to get such a clear, outspoken statement of the position. To be consistent such people should exclude from their services all hymns by Unitarian writers, and even inquire into the creed of the composers of the tunes they sing. Consistency, however, is not to be expected, for not only are such hymns sung, but it is well known that many members are to be found in these churches compared with whom we Unitarians, are conservative. Perhaps the saddest result of this position is that such tests are frequently bribes to insincerity. It is certainly hard on the man who, with every qualification for such an appointment, finds his prospects of advancement and pathway to usefulness blocked by such a theological toll-bar. This case is rendered all the more glaring from the fact that my son has been organist during the past two years in a Congregational church, where his relations with minister, members, and committee have been most harmonious and cordial.

JAMES GRAHAM.

2, Linwood-terrace, Hillhead, Glasgow.
March 17.

OBITUARY.

MRS. ELIZABETH KEMPSON.

THERE passed away, on the 11th inst., a lady who was one of the oldest inhabitants of Leicester. Mrs. Elizabeth Kempson was born in 1816. She was the only daughter of Mr. John Flower, an artist of provincial reputation. Mr. Flower was a pupil of the celebrated painter P. de Wint, and had the same strong love of nature as his eminent master. From her father Mrs. Kempson inherited a love of art and literature. Of rare intelligence, with a wonderful gift of memory, she was an authority on all the events of art and history. Possessed of a large and valuable library, and a well-cultivated mind, there were few subjects of general interest with which she was not conversant.

Mrs. Kempson was a member of the Great Meeting from her childhood, and until the last few years of her life was rarely absent from her pew, and to the last she took an interest in Unitarian proceedings. Her husband, Mr. William Kempson, died a few years ago. He was an alderman, and had been twice Mayor of Leicester. During his life the house in Southfields was a centre of hospitality. Such scholars as Professor Knight and Henry Morley, and many of our Unitarian ministers and laymen, were warmly welcomed, and many friendships were formed between them and their genial hostess. Such memories are pleasant, and we of an older generation look back upon them with feelings of subdued pleasure. E. C.

MRS. F. MONKS.

THE congregation of Cairo-street Chapel, Warrington, have lost a true friend by the death of Mrs. Monks, the wife of Mr. F. Monks, J.P., of Walton Old Hall, which took place at Matlock on Monday, March 10. Mrs. Monks, who had suffered for some time from heart disease, had gone with her husband and other members of her family to Matlock, in the hope of recovering strength, but there came to her instead the summons of release. In accordance with her express wish her body was cremated at Manchester, and on Thursday morning, March 13, the ashes were privately interred in the Cairo-street burial-ground. On the afternoon of the same day a memorial service was held in the chapel, conducted by the Rev. E. W. Lummis, and largely attended. Among those present were the Warrington District Nurses, in whom Mrs. Monks had long taken a deep interest. She had served also on the ladies' committee of the Warrington Infirmary, and had given ungrudging service in other philanthropic work in the town, as well as in connection with the Cairo-street congregation. Mr. Lummis, in his memorial address, speaking of Mrs. Monks, dwelt upon the simplicity of her character, her quiet persistence and strength of will, and the absence in her of self-seeking. She was wise with the wisdom that cometh down from above, and wonderfully kind. The first hymn sung was "O God, Our help in ages past," and at the end of the service the Dead March in *Saul* was played, the congregation standing in solemn silence.

MISS DARE, OF SIDMOUTH.

MISS CLARA DARE, whose death on March 8, in her fifty-fifth year, we announced last week, was the daughter of the late Rev. Joseph Dare, and sister of the Rev. H. M. Dare, formerly minister at the Old Meeting, Sidmouth, of which Miss Dare was an attached member. She had been resident in Sidmouth for the last twelve years, and was well known as a teacher of music, at one time having weekly engagements also in Exeter. A pupil of Garcia, Saloman, Madame Mary Davis, and Caldecott, she was proficient both in singing and as an instrumentalist, and had a special gift for teaching, gaining the warm attachment of many pupils. To her friends she was always ready to sacrifice herself for the pleasure of music, and ever willing to help them by taking her place at the piano, or accompanying their songs or instruments. To many her death will prove a painful loss, but to those who knew her more intimately she will leave behind her the happy memory of one who was the kindest, the most gentle, and the most sympathetic of friends.

She was buried at the Cemetery on Tuesday, the 11th inst., the Rev. W. Agar officiating.

TO CORRESPONDENTS. — Letters, &c., received from the following:—N. A.; R. H. U. B.; L. C.; T. C.; J. H.; R. J. J.; E. M.; S. H. M.; H. M. L; W. L.; C. de M.; T. L. M.; N. S. P.; C. R.; M. R.; O. M. R.; E. L. H. T.; J. M. Ll. T.; C. B. U.; D. J. W.; J. H. W.

THE CHILDREN'S COLUMN.

The Sanctuary Knocker.

ON the north door of Durham Cathedral hangs what is certainly the most celebrated knocker in all the world. Altogether different from any knocker you have ever seen, its curious shape would cause you much amusement; but strange as is its shape the use it was put to is even more surprising. I hope that one day you will see a photograph of this wondrous piece of metal, or, what is better, that you will pay a visit to the Cathedral—one of the most beautiful in our country—and see, not only the knocker, but all its treasures, for yourselves.

Meanwhile let me try to describe it as best I can. A bronze ring of great thickness hangs from the partly-opened mouth of a most hideous head, which seems itself to start out of the wooden door; the head resembles one of those curious figures one sometimes sees on the outside of buildings, forming waterspouts and known as "gargoyles": not quite animal, not quite human, the sort of thing one sees in dreams and fairy-books; this head has ears that stand up straight like those of a horse, only not quite so long. It has enormous eyes—or rather eye-sockets—and most fierce-looking teeth; the ring is shaped somewhat like the letter "D," two dogs' heads holding on to the bar that works between the angry teeth.

A long time ago there were pieces of crystal or enamel in the great holes that now do duty for the eyes, and even to-day you can see the little pieces of metal that held the "eye" in its place. The whole is much the worse for wear, which is not to be wondered at when we remember that for some seven or eight hundred years it has faced the wind, rain and snow of a most exposed position.

It is known as the "Sanctuary Knocker," and was for a great many years one of the most important possessions of the district. The law was that anyone who had committed a crime or was in danger of being arrested for debt or any offence could flee to the Cathedral and, once having placed his hand upon the ring, would be safe from all harm.

Day and night there was always someone ready to receive any such visitor—one knock at the door and it was immediately opened; the rank or the offence of the person made no difference; all shared alike; the porters admitted without any question. Once inside the Church a bell was rung to announce to the city that someone had taken "sanctuary"; then a black gown, with a yellow cross upon it, was placed upon the refugee, and he was led to a special room where he remained in safety for thirty-seven days.

This old custom of sanctuary—by no means confined to Durham—was first heard of in connection with St. Cuthbert in the eighth century, and the last recorded use of the Sanctuary Knocker at Durham Cathedral was in the year 1524. In the old days, when laws were less strictly administered, when in the wilder parts of the country men took the law into their own hands and were often cruel and unjust in their methods of taking revenge or of punishing offences, this privilege of sanctuary was a very useful and a truly Christian institution; the progress of civilisation and the more efficient carrying out of the law which followed the making of roads and improvement of the means of communication led at last to the abolishing of the rights which Durham shared with other cathedrals. To-day only the old bronze knocker remains to tell us what has been.

Looking at it, as I often do, one cannot help thinking of the hands that at different times have grasped it—hands wet with fear, hands wet with blood, hands delicate and unused to toil, hands hardened by exposure and bruised in many fights, hands of cowards fleeing from a fate they had often brought to others, hands of brave men anxious to live that they might yet undo the evil they had done; little hands that could never reach the knocker, for children often had to take sanctuary in those violent times; hands of old men hardened in sin—what a long story of dread, of horror, of violence, and of Christian charity which sought to come between vengeance and its victims!

Now the privilege of sanctuary is done away, the old knocker is fastened and remains a mere relic, but sometimes we feel that it is not quite all dead and gone, and that in some form or other the thing remains.

Have you not read of that large estate wherein every little bird is sheltered and protected, where the owner will not allow a shot to be fired or a trap to be set, and all the wild things are allowed liberty and security from the persecuting sportsman? Have you not also heard of that good woman who will not allow the huntsman across her grounds, who protects and provides for the hunted deer and fox? These, and there are not a few like them, are modern instances of "Sanctuary," not for men—men now very largely can protect themselves— but for the weaker members of the family—the "little brothers and sisters" who need so much our consideration and love.

When some of the grown-ups have looked at the old knocker on the Cathedral door and remembered that though they may not be thieves or murderers, nor have bloodhounds on their tracks or fierce men shouting for their blood, yet all have so far departed from God's ways that they must cry "guilty," then while you youngsters play on the green outside, looking at the quaint carvings on the walls and reading the strange epitaphs on the graves, we are glad to slip into the Cathedral and in its solemn companionship remember Him who is the great Sanctuary and refuge for us all."

ARTHUR HARVIE.

No reform in theology is more needed at present than one which shall teach us how to prize and how best to possess this mortal world. We make too much of death and hereafter. We seem to be wandering at the foot of a mountain, behind which lies the land of our dreams. The mountain exists only in our conceit; the land of our hopes and our fears is in the soul. To be in eternity is to be spiritually transformed; it is not to be disembodied, but disenchanted, *unselfed*. To fill the moment worthily is everlasting life.—*F. H. Hedge.*

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LONDON, MARCH 22, 1902.

WILLIAM RATHBONE.

WE claimed last week the privilege of silence, standing by the grave of WILLIAM RATHBONE, conscious of how much there was to be said of the lofty purpose and the manifold achievements of his life, and of the profound influence of such a character on the community in the midst of which his life was spent. But neither can we now give anything like the record that would be fitting, to show how much he did and with what quiet persistence and singleness of purpose, with a wonderful self-effacement and devotion to his fellow-men. So much of the good he did was done in secret, and so far-reaching was the influence he exercised over other men, compelling them to something of his own nobleness of purpose and largeness of heart in generous giving, that we may rejoice indeed in the thought of such a life and gladly submit to the persuasion of its excellence, but must acknowledge that no complete record is possible.

At a meeting of the Council and Senate of University College held in Liverpool last Saturday some true things were said of Mr. RATHBONE, which it is a pleasure to repeat. He was "the incarnate conscience of a great city," said the Principal, and Sir EDWARD LAWRENCE, an old friend and fellow-worker, though an opponent in politics, bore witness that it was "love for the well-being of mankind" that was the mainspring of his actions. Professor MACCUNN said that during all the time he had known Mr. RATHBONE he had never heard him speak a word of depreciation or disparagement except of one thing, and that was his own deserts; and, further, that if he were to pick out one quality above others that marked Mr. RATHBONE'S pre-eminence, it would be "the concentration and the sure instinct which enabled him to lay hold of so many high and noble ends, and to cling to these with a tenacity quite invincible; and not only to pursue them for himself, but to inspire other men likewise to pursue them."

The letter, which we here reprint, addressed to the Liverpool papers by Mr. RATHBONE'S son, the seventh bearer of that honoured name, presents to us a happy picture of the closing days of a long and beneficent life. We are grateful, especially, for that characteristic protest against the lament that "there is no one to take his place," and for the reminder of his generous confidence in those whom he himself had done so much to inspire for service of unselfish devotion to the public good.

Sir,—My mother and the other members of my father's family feel that some attempt, which must be quite inadequate, should be made to express their gratitude for the evidences of affectionate esteem for him which have reached them, and which have been generally manifested during the last few weeks.

My father's attachment to Liverpool, and to his neighbours and fellow-citizens, whether known to him or not, was of a peculiarly personal character. It resembled, in perhaps a more than common degree, the affection which men have for individual friends. If, as we believe, the last two or three years were in some respects the happiest of his life, we know that nothing contributed more to that happiness than the many tokens which he received that the sentiments of personal attachment to which I have referred were reciprocated not only by his friends and the associates of his public work, but by very many fellow-citizens to whom he was personally little known or not known at all. The message of confidence and affection, which is often spoken too late to bring comfort or happiness, came to him in full measure, and was a source of deep and sometimes wondering thankfulness.

It is impossible for me to acknowledge as we should like to do the sympathetic care and completeness which have marked the leading articles and notices in the columns of the Press, and the extreme kindness of the resolutions and private letters that have been sent to us. I can only say that all this kindness has been profoundly felt, and will never be forgotten. One form of tribute, however, has been in many instances rendered, as to which, if you will permit me, I believe my father would wish me to make known, in justice to others, what we know to have been his own thought.

It has been said that, in several directions of his public work, "his loss is irreparable," and "that there is no one to take his place." That there should be among his friends and fellow-workers, as a question of personal feeling, the consciousness of a vacancy not easily to be filled would have been to him a matter for renewed gratitude. But, in any practical sense, he would not have wished the words I have quoted to pass without protest.

I have alluded to the happiness of the last years of his life. Our impression on this point especially applies to the last eighteen months, since his dangerous illness in August, 1900. On his partial recovery from that illness he withdrew from almost all his public positions, and seemed at the same time to divest himself from the sense of personal responsibilities in many directions from which he had never before, in the memory of any of us, been free. The thought that enabled him with a quiet mind to lay aside the harness, if I may express it so, that he had worn so long, the reason that the last months were untroubled by anxiety as to the future of the causes that he had most at heart, was the complete confidence which he felt in the younger men with whom he had of late years associated. He believed implicitly that whether in local government, nursing, educational, or in most other matters, his younger colleagues had not only the ability to carry on his share of the work, but the energetic and hopeful spirit of initiative with which he had so much sympathy, and which he felt assured would carry the benefits he had worked with them to attain to far wider issues than had been, in his lifetime, possible. No tribute would have more strongly appealed to my father, would have more warmed his heart, than that of Mr. Archibald Williamson, when he spoke of my father having enlisted for public work young men like himself, who perhaps first joined in his labours for his sake, but were impelled to continue to give their thought and their leisure by their own sense of the interest and value of the work.

The one duty which he could never quite reconcile himself to surrender was his attendance at the Select Vestry, and he constantly urged on his doctors that he would make any effort and submit to any treatment that would enable him, as he expressed it, "to go down and save some poor devil from going into the workhouse."

Except when this particular disability troubled him, the line of thought which I have tried to indicate was constantly present in my father's mind during the past year. Of my many visits to him in that period I do not think there was one in which he did not speak of it. It recurred again and again on his sick-bed, in his bath-chair in the garden, at his fireside, and always as a source of comfort and as enhancing the peace of mind and contentment with which he was enabled at last to lay down his active duties and to enjoy, with his friends and his family, the rest and quiet of his closing days.

It is only after much hesitation that I have ventured to attempt to convey this message to my father's friends, known and unknown, because I believe he would have wished it.—Yours, &c.

WILLIAM RATHBONE.

Greenbank, March 16, 1902.

We had fully intended to publish a memoir of Mr. RATHBONE this week, but find that it will be impossible to find space in our present issue for all that we desire to include. Instead, therefore, of dividing the memoir into two parts, it seems better to reserve the whole until next week. It will thus very fittingly appear in our Easter number.

BRAHMO SOMAJ SCHOOL FOR GIRLS.—Ion Pritchard desires to acknowledge receipt of the following donations:—Miss Emily Sharpe, £2; Miss Jenner, £2 2s.; Miss Booth, £5; Mr. C. F. Pearson, £5. Donations towards the new school building should be sent to me at Essex Hall as early as possible.

THE QUAKER MOVEMENT.*

BY J. W. GRAHAM, M.A., PRINCIPAL OF DALTON HALL, THE OWENS COLLEGE, MANCHESTER.

I FEEL as though a happier and brighter day were dawning in the religious world, when you and I, each remaining loyal to our own measure of recognised truth, can yet meet and consider in friendly fashion one another's position.

My own task is perhaps a more delicate one than that of any other of your lecturers, for the Society of Friends for which I speak is, perhaps, further removed from Anglican practice than any other church. But I can speak, with no simulated respect, of methods and means which do not appeal to myself, but which deserve respect because you and countless congregations like this value them as means of grace.

Well, the Society of Friends has only one principle; it exists as a testimony to one great truth: the exceeding richness of the spiritual endowment of man, and the power of the human soul when in touch with the Divine Soul and unaided by any outward help. Our belief is in the strength of soul that is at the service of the faithful man who lays hold on the Divine Power; in the light and guidance that come to the eye kept single; in the fruit-bearing power of the seed of the Divine life in the souls of men.

Now it is not common to hear much of human strength in religious talk, it is far more common to hear of human weakness; and though that may often be uttered in a somewhat conventional manner, so that people would not like others to say about them what they are ready to say about themselves, yet human weakness is doubtless a great fact of experience. We Friends recognise it; as, on the other hand, those who start with a strong realisation of human frailty do not deny that strength is available too. But these truths are held in different proportion and with different emphasis, and this single fact has been a kind of watershed which has caused us to go far apart in our practice from other churches. The Society of Friends makes its arrangements and orders its worship on the belief that men are vehicles of the Divine Spirit, whereas all the organisation of the Church is really nothing but a series of helps to human weakness: the beautiful buildings with their glowing windows and carven stone produce an atmosphere and an influence not exactly that of common earth, and so assist the mind to devoutness; the creeds are meant to guide the believer's erring feet to truth; the ritual service is to provide a safe and dignified expression for his feeling; and the educated and separated order of clergy are provided as teachers, counsellors and confidants in spiritual things to their weaker flock. Truly the differences work out to some complexity between those who feel that each man is, or may be, close to the Divine Presence without external aid, and those who rely much on means of grace.

Most churches in the seventeenth century acted on the belief that man is by nature a sinner. Quakerism really arose as a testimony against the doctrine of Calvin, which began, like the rival system of Rome, with a statement of human degradation. We believe that, in the truest sense of all, man is by nature a saint; and that when he fails to reach that ideal he is proportionately uncomfortable and out of his true relation, and missing his natural development. Doubtless he has a double nature. We fix our mind on his better one, and I incline to think the Church has considerably joined us here as time has gone on.

Let me at once admit that those who have a vivid sense of human weakness, blindness, and dulness have much to urge; and, Quaker as I am, I recognise the wisdom, for many people, of external aids—experience has proved that the majority of people prefer them. We elect to do otherwise. We work on the nobler and stronger hypothesis of human nature, and simply wait listening for the Divine Voice. To us a silent meeting is not a vague and bare vacuity; it may throb with the Divine life, and be as silent and as fruitful as the dew or the gentle rain—and the spirit of it as quiet as the breathing of the air.

We think that this is a more bracing experience for the soul than to rely on the stimulus of music, to follow forms of words, to listen to appointed sermons, to learn belief from traditional creeds. All those things appear to us to be of the nature of tonics or stimulants useful for invalids and probably for all of us at intervals, but, to the healthy man, weakening, and they mostly make their appeal through the gate of the flesh. Man is, indeed, a compound of flesh and spirit; but religion, after all, is an activity of the spirit. What is called in the religious world nowadays, since Henry Drummond's book, "Parasitism," is what we dread. Our meetings are sometimes dead and often weak; but, at any rate, we at once know that they are. We cannot hide our feebleness behind a musical service, nor live on the eloquence or earnestness of our minister. Perhaps it is better that the nakedness of the land should be unconcealed, that there may be a chance of reform.

If the access of the soul to its Divine original and basis be a reality, we prefer to leave the way open for spontaneous expression; thinking that there is no sacredness like the sanctity of a human soul, the only real temple of the Divine Indwelling. So we meet on a basis of silence, give liberty for all to speak, or to offer prayer, and wait for the consequences. The consequence has been what we should expect, a revelation of Divine life mixed with human dross, at its best veritable inspiration, and even at its weakest disciplined by the general sense of solemnity in the congregation. It is remarkable that for 250 years a solemn quiet, rather than an ebullition of excitement, has been the Divine way of manifestation with us.

We have no celebration of Holy Communion. This will strike you more strangely, perhaps, than anything else, and more coldly and unpleasantly. And it is generally said that there is a direct command of our Lord to perform this rite. On that point I cannot now do more than refer you, if you care for my opinion, to a little pamphlet on the Lord's Supper, of which I still have a number of copies available; but the true Quaker argument is that no religious observances were contemplated by our Lord; that he left behind no organisation, but a spirit to inspire many organisations; and that the true Communion is a daily feeding upon Christ; and that days of special religious excitement are apt to be followed by reaction between the great days.

The tendency to shirk effort—to do things in the easiest possible way—to make cheap substitutes for costly things—is ever present in our nature. Now the communion with the Infinite, which we seek as the very fountain of religious strength, is not an easy or a lazy experience. It is the most active energy of the soul. And how easy it is to substitute a ceremonial for the reality. If the Eucharist does become a substitute for true communion, its very beauty and impressiveness become evil instead of good for us; further, there has inevitably arisen the tendency to lay stress on the outward act in itself, and even to assert that without the outward act, performed under proper ecclesiastical sanction, no communion is possible. Such assertions are quite familiar, and the service of the Society of Friends is to experimentally demonstrate their error. These are, then, the kind of grounds which have led us to eschew the outward means through which our fellow-Christians receive, as I am sure they do, Divine blessing; and to be our own priests, no one coming closer to God than we. I hope I have not been too controversial. I was bound to explain our position on this central point of divergence. The processes of the soul are real: all else is but regulation, and regulation on such a subject spells hindrance.

It is too true that when one of the great needs of mankind has become officially recognised and institutions organised to supply the need, these institutions tend to stand in the way of the free and simple satisfaction of the need. The recognised authorities come to regard it in a technical light, and only in a narrow and official way. But the spirit bloweth where it listeth, still. So that we stand as a testimony to the dangers of over-organisation. We are not organised even into clergy and laity.

The whole of our little spiritual strength, then, has been devoted direct to the help and salvation of man, and has not been devoted to the support of institutions. We have built no costly churches, maintained no clergy, either in wealth or poverty, furnished no choirs and organs; we have devoted ourselves to freeing the slaves, to teaching our adult schools, to fighting intemperance, to humanising gaols, to foreign missions, to helping the victims of war and famine whenever they blast the face of the world. We have time and money for these things largely because they are not absorbed in providing means of grace for ourselves.

The secondary place which religious observances have with us makes us appear quite irreligious to some. There is so little to see; no sacraments, no creeds, no baptism, no clergy, no choirs. But, correspondingly, the whole of human life and experience is in a measure transfigured to our minds. The concerns of business and recreation are all part of Divine Service. It is a common-place with us that there is no line between sacred and secular. We shun amusements which weaken the moral fibre. Even our peculiarities of speech and dress, now abandoned, were a perhaps misplaced expression of sensitive aloofness from contamination. We love simplicity of life, that the soul may not be hampered by the swaddling clothes of luxury. We try to live all the time *sub specie æternitatis*, in the very presence

* An Address given in Eccles Parish Church on Sunday evening, March 9, 1902.

of the Eternal. We believe that pure religious service is to visit the fatherless and widows in their affliction and to keep ourselves unspotted from the world. All this, you will see, leads to a distrust of any localising of the Divine Presence, any materialising of the Spirit. We each have our own holy places where we have met with God; but they are independent of buildings and need no consecration.

A creed to us is a thing impossible. If it is consciously felt, it is a slavery of the soul; if not felt, it is a nullity. Each man must be free to make his own creed. And our bond of union is in a united reliance upon individual guidance. Our attitude towards the Bible is more like the intimate familiarity of friendship than the ceremonious deference of a slave. We are in sympathy with modern critical studies, and have no rubrics to be affected by their results. Our authority in religion is within. Great variety of belief is permitted on the large theological questions which concern all Christians.

The testimony always borne by us against war is, perhaps, the fact which has made the most impression upon the public. It is due to our founders' quick recognition of the evil spirit behind war, the lusts from which it came. They were free from any connection with Governments, and their whole attention was directed to the true inwardness of things; to a spiritually minded man moral and spiritual influences are the only right ones. Force is no remedy; and the slain soldier is a temple of the Lord destroyed.

Such is our ideal. I have given that to you because that is what you want from me to-night. But we, the actual Friends, "in this poor miserable hampered actual," let me confess in the same breath, carry out our ideal most imperfectly. We stumble and fail, and are victims to temptation and all the various influences which harden and corrupt the soul.

Yet we are encouraged by the knowledge that our simple worship has been found helpful by many saintly souls, and has been a source of the strength of many a brave servant of the Cross.

MIDLAND CHRISTIAN UNION.

ANNUAL MEETING: CONTINUED REPORT.

We reported last week the annual business meeting of the Midland Christian Union, held in the Church of the Messiah, Birmingham, on Monday, March 10. Here follows a report of the afternoon Conference and the evening service:—

THE CONFERENCE.

After luncheon the President took the chair, and at once called upon Professor J. H. Muirhead (Birmingham University) to read his paper on "Modern Methods in Relation to Temperance Reform." The following summary can do little more than suggest the contents of a very important, closely reasoned, and interesting paper.

He believed, Professor Muirhead said, that of single social causes of demoralisation, it would probably be generally admitted that intemperance was by far the greatest. The expenditure of something like £100,000,000 on drink alone by the working classes annually, and the loss on an average per individual worker of some thirty days a year, represented not only an appalling amount of individual poverty and misery, but an economic, political, and, as recent writers had reminded us, a military danger of the first magnitude. The question, however, for consideration was not as to the extent of the evil, but as to the way of getting rid of it. He had therefore chosen the subject of methods rather than the need of temperance reform. Noting at the outset one or two of the most outstanding differences between the spirit and policy of the early phase of the movement and the present, he showed how the end aimed at and so habitually thought of by the early reformers, was the total abolition, rather than the improvement of, the drinking habits of the people—teetotalism rather than temperance. And then he showed how circumstances had, in the opinion of many men, so completely changed the situation as to require a corresponding change of attitude in the true reformers. Science was coming more and more to recognise that the craving for strong drink in its extreme forms was in a large number of cases an inherited disease which, like others in the same class, could only be effectively treated by isolation and systematic extermination of the morbid stock. The more comprehensive view of the problem brought home by facts of the past made it impossible any longer to place the same reliance upon any single line of attack, least of all upon any merely negative or prohibitive policy, and recent writers had done good service to the cause by insisting upon the necessity of combining constructive with controlling measures. They were faced with the failure of the policy of prohibition, taken as a whole, to effect its object; and secondly, there was the present state of organisation in the "trade" representing a policy, in part at least, adopted as a measure of defence against the attacks of the older Temperance party. Evidence gathered from all parts of the world, showed not only failure of the older policy to effect its purpose, but a tendency to bring with it unforeseen effects, in contempt for law and the corruption of its officers. The opposition the Temperance party must acknowledge was enormous. There was a trade interest representing £300,000,000 of capital, distributed over thousands of shareholders of every rank, with tens of thousands of employés thoroughly roused to a sense of its danger, and on the other hand the tightened hold over the licensed houses obtained by the great brewers through what was known as the tied-house system. This system was not a new thing; they heard of it so early as 1818. What was new was the phenomenal rapidity of its recent development, resulting in the inclusion within it of some three-fourths of the licensed houses. As to the general effect of this extension there ought to be no mistake, and it could not be too widely known or too strongly insisted upon that the general effect was to increase drinking. The 1899 Minority Report of the Royal Commission left no doubt upon this head. He believed that nothing short of the organised action of the community as a whole would avail in the future to check the abuses of the liquor traffic. He did not undervalue attempts, either through agreement, as was being done in Birmingham, or through State action as Lord Peel proposed, to reduce the number of licensed houses. When they had done their best in that direction they would still find themselves face to face with a serious problem. They would still have innumerable houses in our larger cities, each with a larger clientèle of customers, each provided with the means, as well as the motive, to expend its attractions by a still more palatial glare and glitter over an even wider area than at present. The more one considered the limits to the extinction policy, the more he believed were they driven to the conclusion that the only ultimate means of coping with the problem was by asserting the claim of localities to have the traffic managed in the way best suited to the welfare of the community as a whole. The most valuable suggestion he thought in the Minority Report was not the proposal for the reduction of licenses, but that for the control of their issue by a body more directly answerable to the ratepayers, and indeed largely consisting of representatives of the county or city councils. This was entirely in the right direction, though short of what he believed would be found to be ultimately necessary. The true line of development was in the direction of reinstating the public-house in the true sense of the word—as a place of rest and recreation, of diversion and reasonable enjoyment. Any new policy should relegate the sale of drink pure and simple to the background, and make the public-houses again what they were in intention, and at one time in fact. The intention was undoubtedly that in most cases the public-house should be a place where it would be possible to obtain alcoholic drinks, but it was also intended that these should form only a small part of the attraction, as in most Continental restaurants. It was because the new Public-house Trust Association was likely to prove a suggestive experiment in this direction, rather than because it offered a final solution of the problem, that it deserved every encouragement from temperance reformers. In the meantime, there was another direction in which they might look for assistance. The Town and County Councils, they were told, were going to have secondary education entrusted to them under the new Education Bill. Here was a form of secondary education which was already in their hands—the education which could be conveyed to adult citizens through judicious arrangements for rational enjoyment. The Glasgow Exhibition and the recent Industrial Exhibition in Birmingham proved the lamentable want of cheap and respectable places of indoor recreation in the city and neighbourhood. Both places were regularly crowded; the same people came to see one another, to hear good music, to look at some good drawing or colouring, to have a meal, or merely a drink and a pipe in pleasanter surroundings than any public-house could yet supply. The results were unmistakable, and some municipalities, notably Glasgow, had begun to apply them. In that city there was a great system of winter gardens, municipal concerts, listened to by 10,000 people on Saturday evenings, which did not cost the ratepayers a penny, and a new concert-hall and winter garden were likely to be added to the municipal resources of enjoyment. More and better results would follow when the City Council there had the courage to attack the problem of the people's refreshment, so closely bound up with the people's recreation. His opinion was that no programme of reform was

likely to be successful in the coming century, or at all, to meet the situation which did not take a broad and tolerant view of the ideal to be aimed at, which did not include a large measure of collective control, perhaps collective management, of the sale of intoxicants, and which did not include such indirect methods as the improvement on the one hand of the homes, and on the other of the public enjoyments of the people.

The discussion was opened by Mr. GEORGE BASNETT (Birmingham), who spoke in favour of the introduction of a superior and attractive class of coffee-house, provided with all reasonable modern attractions in the way of games. He insisted also that a strong condemnation of juvenile smoking was desirable.

The Rev. J. C. STREET, while admiring the spirit and masterly character of Professor Muirhead's paper, stated that he was very largely in disagreement with it, He did not admit that the whole statement of facts was accurate, having regard to the success of prohibition in America. He was still strongly of opinion that total abstinence was one of the best forms which could be employed of promoting temperance. He knew of no method that had been so powerful, influential, or successful as the method of total abstinence. It had saved innumerable multitudes, not simply from drinking, but from drunkenness. Upon the total abstinence principle he placed his implicit faith, although he, of course, recognised with gratitude that there were subsidiary agents which might be employed leading to personal abstinence, and in the direction of sweeping away from a district certain temptations. Certainly a solution would not be found in the municipalisation of the drink traffic.

The Rev. J. B. HIGHAM gave his experience as missioner among the navvies in the Elan Valley. In the Corporation canteen it was, he said, impossible for an habitual drunkard to get served, it was also impossible for a man to obtain drink there during working hours. He believed that very much might be done in the direction of modifying drinking propensities. What was necessary was a palatable light beverage, free from alcohol. They also found as a most effective counter-attraction Saturday night "socials," in which popular music and a little dancing were introduced, as well as a temperance buffet.

The Rev. L. P. JACKS, in moving a hearty vote of thanks to Professor Muirhead, said the type of public-house which Professor Muirhead had in mind was something very different from the ordinary public-house of to-day. He could not help feeling that some of the old planks of the Temperance party needed at least modification.

The motion was seconded by the Rev. JOSEPH WOOD, who observed that they could scarcely be Christian folk without having the drink question a constant burden upon their minds and consciences. He admitted the need for transforming the public-houses, but in front of that he put the transforming of private houses. Local option and prohibition were heroic remedies, but they were quite impossible in the present state of public opinion. He was strongly of the view that the question should be tackled on the side of the housing of the people, the education of the people, and the improvement of the workshops in which so many men were condemned to pass their lives. What also was necessary was the provision of counter attractions under healthy conditions to the public-house for giving the people some taste of the joy of living.

The motion was unanimously adopted, and Professor MUIRHEAD briefly replied. He hoped, he said, to see the public-house of the future more after the style of the Continental restaurant. He believed that the publican could then be fought on his own ground by any company like the Public Trust.

THE EVENING SERVICE.

Service was held in the Church of the Messiah in the evening, when the Rev. E. W. Lummis, of Warrington, preached a sermon on "The Knowledge and Love of God," taking for text James iii. 17., together with the episcopal benediction from the Prayer-book.

We regret that we can only offer a very imperfect report of the sermon, which dealt with what had been and what ought to be the relations between Theology and Religion.

Too often in the past there had been a dissipation of religious force in theological polemic. Again and again the knowledge of God has degenerated into fanaticism and schism. The epistle from which the text was taken was itself a mediating document, striving to reconcile two sects—was man justified by faith, or was he justified by works? Here is the beginning of the great controversy, and the difference led to schism. But the difference was not a difference of religion; it was a difference of theology alone. It belonged to the mind alone, apart from the heart. Sometime later the idea came forward that Jesus was the Logos, and the Church was divided as to whether he was the Logos or not. Then came questions as to the nature of the God-man: Had he two wills, or one only; two natures, or one? a question settled for the Church at Nicœa. And following this was the question as to the nature of the Holy Ghost: What relation did it bear to the Father, and what relation to the Son? This question was settled for the Church towards the close of the fourth century, So question after question arose. But always in the field of theology, and not of religion.

Then to clear souls it occurred that this was not what Jesus meant, and there was made the protest of a practical discipleship by such a one as St. Francis. Later came the protest of Luther, who spoke true words about the right of every soul who recognised God as Father to speak directly with God as his Father. But by and by the knowledge of God degenerated again to fanaticism or sectarianism, and a theological standard of orthodoxy was set up. So with Calvin and with others, and in the Puritan revolt in this country. Bearing in mind these lessons of history, it must be clear to us that the knowledge and the love of God cannot be really separated; but theology must not be allowed to dominate religion, as has too often been the case. On the contrary, our theology ought to be founded on religion. Not that in our churches of Open Trust we are to be silent as to theological truth.

It is only by making our heart guide our intellect, and our intellect guide our heart, that we can be right. We exist to find new truth continually, and to preach new truth continually. There is a wisdom that cometh not from above, earthly, fanaticism. Out of it come schism and hatred, and it leads men to hypocrisy—tempts men to profess with their lips what they do not believe with the heart. But there is also the wisdom from above in those who teach the truth, but do not seek forcibly to impose it on the world—a wisdom pure, peaceable, gentle, full of good fruits. For all the nobler issues of religious effort the one road to success was to lay aside the lower wisdom, fanatical, impatient, based on self-love, and cultivate the wisdom which is not only pure and fruitful, but also merciful, peaceful, and gentle.

PROVINCIAL LETTER.

YORKSHIRE UNITARIAN UNION.

A FRIEND told me the other day of a service which he had been induced to attend at the principal Wesleyan Methodist chapel of Leeds. It was a Sunday evening, and there was no special attraction. The preacher was the one most often heard in the place—an able and earnest man with a natural gift of oratory, but not a Spurgeon, or even a Price-Hughes. The place was seated for 2,500; it was "packed"; there must have been nearer 3,000 there. The sermon was an old-fashioned one on "The Bible: Its Infallibility, and its Adaptability to all Modern Uses." "All our errors and our blunders arose from the neglect or the misunderstanding of it. Even the mistakes and failings of scientific research might be traced to ignorance of the Scriptures." I am told that the usual offertory is from £18 to £20, not, it may be said, a large amount for so great a number to raise; but it must be remembered that they are for the most part very poor people, and an average of twopence a head is more than "respectable" congregations generally raise for the ordinary weekly collection. Indeed, I have heard of a former vicar of Leeds Parish Church reproaching the large evening congregation by contrasting the average amount of the offertory with that which would result from a contribution of one halfpenny a head! Moreover, large sums of money are raised here in other ways; many thousands must have been spent during the last few years in additions to and improvement of the school and chapel premises, two nurses are supported for the benefit of the poor of the mission, and an active religious and philanthropic work is being carried on under the direction of the ministers of the place.

Now, why is it that work on so large a scale, so well supported, and showing such satisfactory results is utterly beyond Unitarian reach? We are more or less successful, judging of success by our own standard, but judged by Methodist standards we fail uniformly and altogether. We do not reach the masses although we go to them and try every means to get a hearing of them. We have mission churches in densely-populated neighbourhoods; they are for the most part small—I suppose not one would accommodate more than 600—but is there one of them regularly filled? Then we appeal to the classes, and it cannot be said that they respond any better than do

the poor. Our best churches are rarely or never filled. The people who attend are often of the salt of the earth, but, however select the audience may be, it is not numerous.

Now it is childish to shut our eyes to the fact, and worse than childish to deny that it is fact. If we are adult in mind we shall face it boldly, and ask what it means. "Who and what art thou?" is the proper way, according to our old story-books, of addressing the spectre which waylays us in a dark lane by night, or awakes us by stealthy tread across our bedroom floor; and we used to read, to our great relief, how, so addressed by the terrified mortal, the object of his apprehension would turn out to be a white cow got astray from the herd, or a cat which had concealed itself under the bed to escape its enforced seclusion in the coal-hole. We are not successful—there's the white-sheeted ghost which haunts our meetings. Well, why not? Our opponents say it is because we do not deserve success, we have no gospel, we do not hold the truth of God, we have no ministry which meets the spiritual needs of men. But does the success or failure of any religious movement depend upon its own merits? Or how is it that Romanism is a failure among the poor of England, and Protestantism a failure among the poor of Ireland? Take away the Irsh element, and English Romanism would be left very much in the position of Unitarianism, with the advantage, of course, that its adherents are bound to make open profession of their faith. Again, put out of account the English and Scotch families settled on Irish soil, and all the Protestant churches there together would not be more, or more influential, than we Unitarians are in England. It is abundantly clear by this time that success of the common type is not for us, and boasting is a poor substitute for it. We must be content, ay and be proud, to bear our witness, "whether they will hear or whether they will forbear." If it is often under much discouragement that we speak for what is to us the cause of God and of right, so much the more the merit. There is little credit in bearing witness to the truth of commonly received opinions; we may share the reproach and the reward of the prophet and martyr if we uphold our protest against a frowning or scornful world.

These reflections are not, I am sorry to say, at all inappropriate to my report on Yorkshire Unitarianism. They are, on the contrary, directly suggested by a mental review of the state of our scattered churches. It would be so gratifying to your correspondent and your readers alike if there was some one or other notable success to chronicle; but it would be a poor thing to set down the real figures even where there has been progress.

Perhaps the most encouraging feature of recent months has been the improvement at the old chapel at Wakefield. The building, whose beautiful sunburnt brick is a pleasure to the eye, may be seen by travellers northwards from the railway station, which overarches part of its graveyard. It has always seemed to me the model of what a Unitarian Chapel should be, by no means to be mistaken for a ritualistic church; inside and out just looking what it has always been, the place of worship of solid, unpretending people, content to be in a small minority but determined to maintain their own. At one time, as I have been told, it was well attended, and the coaches of country families would be seen at the gates waiting for the conclusion of service. But for many years the congregation has been thin, and it seemed almost beyond hope of revival. But revival there certainly has been of late, as I have been assured by outsiders as well as by members of the congregation. Mr. Chalmers lately completed twenty-one years of ministry at Wakefield, and more gratifying to him than even the presentation made to him at the time must be the increase of numbers and interest which has followed.

It is good news to us all that the congregation of Park-street, Hull, has at last found a pastor, after nearly a year spent in search. And it is a compliment to our College, that after hearing many men of age and long experience in the ministry, it is a student whom they have finally preferred. Mr. F. H. Vaughan, B.A., who will finish his course next June, is the minister-elect, and I hope I may write next September to tell you that we have all joined with our friends at Hull in giving him a hearty welcome to Yorkshire. But he may be fully assured of it beforehand.

It is the season of bazaars, and we are talking of a great county bazaar to be held next year. The only doubt is whether the individuals who care at all about Unitarianism, as distinct from their own chapel, are numerous enough to warrant any hope of success. If we could promise ourselves results which should bear to the whole Union the same proportion that the results of the bazaar just held at Hunslet bear to the congregation there, we should do magnificently. Over £125 has been raised without any exceptional effort, and without appealing beyond the boundaries of Leeds. Holbeck follows with its bazaar this week, and we trust it will not suffer from coming so soon after its near neighbour.

I hear that Mr. Taylor has resigned the pulpit at Elland. I trust that the fact that he has not succeeded in a place of exceptional difficulty will not prevent his soon obtaining another pulpit. The perseverance and patience with which he has so long stood to a post where there is much to discourage and little of reward, ought rather to commend him to churches in need of a minister.

Dewsbury and Huddersfield are two churches which have this misfortune in common, that they have been closed for a longer or shorter period at some crisis of their history. Both are at present asserting their right to existence, and neither is now to be numbered among the weakest of our churches. Mr. Mellor and Mr. Whiteman are doing all that can be done under adverse circumstances, and their congregations are rallying to their side.

There is no real reason for discouragement in this review of our affairs any more than there is for exultation. The only thing which we have to deplore is the departure from among us of Mr. Ellis. London gains what Yorkshire loses, but this is poor consolation to the congregation at Upperthorpe which owes so much to him and is so warmly attached to him. We hope they may not have to wait long to find a minister who will not be unworthy of his predecessor; but they cannot offer much in the way of remuneration, and good ministers are not waiting about for hire.

Charles Hargrove.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Colyton.—The children of the Sunday-school had their annual tea on the 4th inst., about thirty-two (including helpers and some older scholars) being present. Gifts were afterwards distributed to all the children now attending the school, besides special prizes of books for regularity of attendance and for success in the recent examination. The funds for the tea, &c., were kindly given by Mrs. Sweetland, the late Miss Powell, and Mr. Kittle jun., to whom thanks are due, as also to those who kindly assisted by personal services.

Hastings.—The Free Christian Church has been thoroughly renovated, beautified, and put into complete repair. The congregation, aided by numerous friends, with a grant from the British and Foreign Unitarian Association, have raised the amount required. One member of the church has contributed as his offering a beautiful piece of decorative work, in the form of a text, 1 Cor. xiii. 13, painted in black and gold on the wall behind the pulpit. The gallery of the church has been altered, so that it may be used as a schoolroom, for guild meetings, &c. The reopening services will take place on Sunday next, when the Rev. Gardner Preston will preach at both services.

Heaton Moor.—The past season has been one of increased activity. Monthly social evenings have been established, and with the exception of one particularly cold and uncomfortable evening, the attendance has been good: they have been a valuable addition to the social life of the church. Good music has been provided on these occasions with the help of many friends, including members of the choirs of our churches at Moss Side, Longsight, Stockport, and Bradford, and the Rev. G. A. Payne gave an interesting lecture on "Mrs. Gaskell." The Young People's Guild has entered on more active life, and has had frequent and interesting meetings. It is a pleasure to record that the attendance at the ordinary services has noticeably improved, and that several new members have joined the church with the New Year.

Liverpool Sunday School Society.—The annual meeting of this Society was held in the Hope-street Church Hall, on Thursday, 13th inst., the Rev. J. Crowther Hirst (president) in the chair. There were present representatives from eight of the thirteen schools affiliated to the society, a very wet evening probably preventing those from a distance from coming. The report of the Council showed that the past year had been a profitable one, all the meetings of which there had been six, having been very well attended, and proving of greater interest and more full of life than in some recent years. Another school—namely, Southport, had affiliated itself to the Society during the year, making thirteen in all, with 1,972 scholars on their books and 141 teachers. The treasurer's statement of accounts was also satisfactory, showing a balance in hand of over £2. After the business, the President read a most interesting paper on "Our Duty to Animals, as a subject for Sunday-school Teaching," in the course of which he said that cruelty to animals by human beings was often caused by thoughtlessness, bad temper, ignorance, and fashion, but most often by the real indifference of human beings towards the feelings and sufferings of dumb creatures. Such indifference tended to undermine character, and it was therefore of great importance that all our scholars and young people should be trained to be kind and sympathetic towards animals. The teachers would find their scholars always interested in stories about animals, and much might be done in this way to teach them to be kind and gentle, and above all to have real love for animals. A discussion followed, in which the Revs. R. A. Armstrong, W. J. Jupp, A. Leslie Smith, Miss O. M. Rawlins, Mr. Zeper, and the Rev. T. Lloyd Jones took part.

London.—A Conference of Lay-Preachers in connection with the Provincial Assembly of London and the South-Eastern Counties was held in the Council Room, Essex Hall, on Thursday evening, the 13th inst. There was a very good attendance. After a social and friendly chat around the tea-table, the chair was taken by Mr. John Harrison, President of the Provincial Assembly, who expressed his pleasure in occupying that position, and also their indebtedness to the lay-preachers for the invaluable help they were rendering to the smaller

churches. The Rev. J. Page Hopps gave a very characteristic address on "The Cathedral, the Salvation Army Barracks, and the Footpath Between." He regarded the Cathedral as the symbol of an Æsthetic and Musical Religion, the Salvation Army Barracks as the symbol of a Religion of Rescue, the Footpath Between was a Religion of Average and Comprehensive Human Life. The Footpath suggested (1) Being in the Open; (2) Freedom and Variety; (3) Reality; (4) Moderation. Mr. Hopps emphasised the need of going forth into the open, away from churches and chapels, and thus endeavour to come into contact with the masses who go to no place of worship. He urged the duty of adapting themselves to existing circumstances, to guard against unreality and over-emphasis, and not to express what they themselves did not feel. They might learn from the Cathedral, grace and beauty and musicalness; and from the Salvation Army, reality, ardour, solidity, vigour, and emotion. A short discussion followed, and hearty votes of thanks were passed to Mr. Hopps and the chairman.

London: Essex Church.—"The Daughter of Jairus," by Sir John Stainer, will be given on Sunday evening by an augmented choir. Collections will be taken for the musical expenses.

London: Little Portland-street.—On Thursday, March 6, a very interesting address was given at the Portland Institute, on the subject of "Women's Suffrage," by Miss Isabella O. Ford, of Leeds. The Rev. H. S. Perris presided, and amongst those present were Miss Jenner, Miss McKee, and others interested specially in women's work and progress. Miss Ford made a powerful plea for an immediate grant of the franchise to properly qualified women; claiming that it would add a new dignity and worth to woman's labour; help to raise the rate of wages in factories and workshops; and largely contribute to the solution of the terrible social problem, with which the wages question is closely associated. After some friendly discussion, a hearty vote of thanks was accorded to Miss Ford for her able address.

London: Mansford-street.—On Tuesday evening the members and friends of the Mansford-street Church and Mission gathered together to bid farewell to the Rev W. G. Cadman and Mrs. Cadman, who are leaving London for Macclesfield. In the absence of Mr. W. S. Preston, the chair was taken by the Rev. F. H. Jones. Mr. Foster, on behalf of the workers in the chapel and school, presented Mr. and Mrs. Cadman with a set of fish knives and forks and slice, and a handsome walnut coal-cabinet, and in so doing spoke warmly of the friendship and esteem in which the minister and his wife were held among them. Miss L. Jones, on behalf of the Committee and many friends and supporters of the Mission, handed Mr. Cadman a purse, with Mrs. Cadman's initials, and containing a draft for £98. Letters were read from the Revs. E. Daplyn, W. C. Bowie, V. D. Davis, and J. P. Hopps expressing regret at their inability to be present, and their admiration of the excellent work that Mr. Cadman has done. Mr. Squire, in bidding farewell to Mr. Cadman, conveyed to him the expression of regret on Mr. Preston's part at being prevented by an accident and injury to his hand from being present. The Chairman, in opening the proceedings, referred to the deep and lasting influence of Mr. Cochrane upon London Mission work generally, and the unbroken unity that exists among all workers for good and great purposes and the true improvement of human life, and assured Mr. Cadman that they would still feel that they were all working with him and he with them. Mr. Cadman, in responding to the various speeches, and thanking for the farewell presents of his friends, referred with earnest feeling to his work in London, and with gratitude to all helpful workers at the Mission and in the schools and other institutions. Mr. Ion Pritchard said farewell on behalf of the various friends and fellow-workers outside the Mission and Mr. Lee for those within. The proceedings were interspersed with music, and brought to a close by the singing of a verse of "Auld Lang Syne."

London: Peckham.—The Lecture Hall attached to the Peckham Unitarian Church was well filled on Friday week on the occasion of an entertainment on behalf of the Avondale Band of Hope funds. The first portion of the programme consisted of vocal and instrumental music, contributed by friends; this was followed by an operetta entitled *Red Riding Hood's Rescue*, performed by members of the Band of Hope. The choruses were delightfully rendered, and solo parts well sustained. The charming dresses and excellent singing reflected great credit on the organisers of the entertainment, and especially on Mrs. Cooley, who had undertaken charge of the rehearsals and general arrangements.

London: Plumstead.—A very successful bazaar was held at the Unitarian Church on Thursday, the 13th inst. It was opened by Lady Durning Lawrence, supported by Sir Edwin Durning Lawrence, Bart., M.P., Mr. W. Blake Odgers, K.C., Mr. J. Harrison, Mrs. Martineau, Mrs. Tarrant, the Revs. W. Copeland Bowie, T. E. M. Edwards, G. W. Tarrant, F. Allen, W. C. Pope, and others. The chair was taken by Mr. David Martineau. After prayer, offered by the Rev. T. E. M. Edwards, a report, briefly stating the origin and progress of the movement in Woolwich, was given by the Secretary of the Bazaar Committee, Miss Ada Burrows. It was stated that the hall in which the people now worship, and the site which admits of the erection of a church yet to be realised, cost the sum of £2,204. The bazaar was held for the purpose of clearing off the debt of £700 which still remained. In this help would be received from the Committee of the London Bazaar. The Chairman then called on Lady Durning Lawrence, who, in an appropriate speech, declared the bazaar open. A vote of thanks, moved by Dr. Odgers, and seconded by Mr. J. Harrison, was acknowledged by Sir Edwin on behalf of Lady Durning Lawrence, and business at once commenced. The bazaar realised, between donations and sales, £239, and the land and hall are now practically free from debt. The church and congregation, which are steadfastly increasing, will probably ere long contemplate the completion of the plans of their architect, Mr. H. Chatfeild Clarke, in the erection of a church on the land adjoining the hall.

London: Stamford-street.—In December last one of a series of aggregate meetings of local Bands of Hope, arranged by the Southwark Bands of Hope Union, was held in Stamford-street Chapel. At each meeting the same address was given and prizes were offered by the Union for essays upon the management of the meetings; musical programme, &c., was entrusted to the home society at each centre. In his report to the Union upon the meetings, just issued, the lecturer, Mr. H. F. Morris—a member of the Church of England—says: "The gatherings were nearly all successful. Personally I enjoyed most those held at Southwark Park Congregational, St. Winifred's, Manor Chapel, St. Augustine's, The Ark, and above all, that of the Unitarian Church, Blackfriars." We are also gratified to find that one of our members (Edward Turner) has secured first place for his essay among fifty sent in from Bands of Hope in the boroughs of Southwark and Bermondsey.

Manchester: Moss Side.—The Committee and minister consented to the Hulme Corps of the Salvation Army holding a service in their church on Sunday afternoon, March 2, when the Rev. Charles Roper led the devotions, and Captain Frank Prideaux delivered an address on "The Social Work of the Army." There was a good attendance of the congregation, and their sympathy with the "Self-denial Week" effort received tangible expression in a collection amounting to £4 2s. 6d. It was probably the first time the Salvationists ever held such a service in a Unitarian church, and certainly the first time a number of Unitarians ever joined them in such common worship.

Stockport.—Preaching on Sunday week on "Signs of the Times," the Rev. B. C. Constable referred to Archdeacon Wilson's recent utterances on the "Atonement," Canon Henson's on "Apostolical Succession," and the Vicar of Eccles's address on "The Unitarian Movement." This last he recognised as a brave utterance, and trusted that it would help to break down the walls of partition between Churchmen and Nonconformists.

Todmorden.—On Saturday last a reopening party of the school was held after decoration. A large number was present. The entertainment consisted of a quartette party, with two reciters. Mr. H. Barker, the chairman, said that within eight years over £,2,030 had been raised for the enlargement of the school. The minister said that the roll of church and school was now at its greatest height. But the work was begun—namely, to fill the church and school. On Sunday a scholar's service in the school celebrated the reopening. Two addresses were given and two solos sung. Six teachers' prizes were presented for complete attendances during the year. Three gold medals were given for ten years' complete attendance to three scholars, and one silver medal for five years' similar attendance.

Torquay: Unity Hall.—On Monday, March 3, Rev. C. Stovell, Baptist minister, of Chudleigh, gave a lecture on "Longfellow" to a large and attentive audience. The interest in the proceedings was much increased by several songs, duets, and trios from Longfellow's poems, rendered by friends who were kind enough to give their services. On Friday evening the Rev. James Harwood, B.A., of London, on a brief visit to the West of England, lectured on his "Visit to India and the Bramo Somaj." Owing, unfortunately, to the short notice and counter attractions on the same day, the attendance was extremely small, but those who were fortunate enough to attend were amply rewarded by what they heard. The Rev. A. E. O'Connor presided at both lectures.

West Bromwich (Presentation).—On Tuesday week a congregational meeting was held in the schoolroom, under the presidency of Mr. J. J. Bowater, for the purpose of making a farewell presentation to the Rev. F. A. Homer, who has been obliged to resign his ministry on account of ill-health, and is going for a time to Canada. The Chairman and other speakers bore high testimony to the value of Mr. Homer's work in church, school, and guild, and in connection with the recreation classes and the Congregational Society; and on behalf of the congregation, the school, and guild, Mr. A. Underhill made the presentation of a beautiful gold Waltham lever watch, with a suitable inscription. Mr. Homer, in acknowledging the gift, said that his friends in the too kind things they had said of his work had described rather the ideal of his ministry that what he had been able actually to accomplish. He should always take the warmest interest in the church, and it would be a great joy to hear of its progress, not merely in numbers but in energy and enthusiasm, in its broad and fearless outlook, and in large-hearted charity.

Whitchurch (Resignation).—The Rev. W. F. Turland has resigned the pulpit of the Church of the Saviour, having accepted an invitation from the congregation in Walsall.

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Situations, etc.

EDGBASTON. — Wanted, superior WORKING HOUSEKEEPER for busy home; no children. Leisure and freedom given to suitable person.—H. D., INQUIRER Office, 3, Essex-street, W.C.

HEYWOOD MIDDLE-CLASS SCHOOL.—Wanted a thoroughly Competent, Experienced, and Trained HEAD MASTER or MISTRESS for above mixed School (8 miles from Manchester). All information from the Rev. T. B. EVANS, M.A., Springfield House, Heywood.

SITUATION required for young girl as UNDER-NURSE or UNDER HOUSEMAID. Nearly two years' experience. Apply—Mrs. NAPIER, Upton House, Word, *viâ* Dover.

WANTED situation as MATRON, UNDER MATRON, HOUSEKEEPER, or COMPANION. End of April. References.—Address, L., INQUIRER Office, Essex-street, Strand.

WANTED in April, LADY NURSE for boy of 17 months. Able to take entire charge. References, Mrs. LUMMIS, Deira, Stockton Heath, Warrington.

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DEATHS.

COUPLAND—On the 16th March, at 7, Maitland Park-road, Haverstock-hill, Gertrude, the wife of W. C. Coupland, aged 73.

DORNAN—On the 17th inst., at his residence, Lee Bank, Coppice-street, Oldham, Thomas Dornan, aged 75 years. No flowers.

KEMPSON—On the 11th March, at her residence, Southfields, Elizabeth, widow of the late Mr. Kempson, J.P., in her 86th year.

ROOKE—On the 15th inst., at Weybridge, Surrey, Peter Henry Rooke, in his 94th year.

Our Calendar.

SUNDAY, March 23.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. T. J. Hardy, B.A., "Victory in Failure."

Bermondsey, Fort-road 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen. Evening, "Palms and Thorns."

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, Rev. Frank K. Freeston, 11 A M., "A Palm Sunday Homily," and 7 P.M., "Daughter of Jairus" (Choral Service). Collections for Choir Expenses.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.

Highgate Hill, Unitarian Christia Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. Critchley, B.A., "Roughened Hands," and 7 P.M., Mr. H. Stanley Jevons, M.A., "What Next."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A. Evening, "The Unitarians."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Mr. S. Field.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M., and 7 P M., Rev. G. Critchley (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. Pharaoh, and 6.30 P.M., Rev. S. S. Brettell, M.A.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P M., Rev. John McDowell.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Rev. S. Burrows.

Chatham, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. Hitchcock, B.A.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Hastings, South Terrace, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church Manor-road 11 A.M. and 6.30 P.M., Rev. A. Leslie Smith, B.A.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein.

Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. W. Lawrence Schroeder, M.A.

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 A.M, Rev. J. E. Carpenter, M.A.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Portsmouth, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. Thomas Bond.

Scarborough, Westboroug 10.45 A.M. and 7 P.M., Rev. Ottwell Binns.

Sidmouth, Old Meeting, High-street 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

Southport, Portland-street Church, 11 A M. and 6.30 P.M., Rev. C. H. Wellbeloved.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

York, St. Saviourgate Chapel, 11 A M, Children's Service, and 6.30 P.M., Rev. Halliwell Thomas, of Doncaster.

IRELAND.

Dublin, Stephen's Green West, 12 noon and 7 P.M., Rev. E. Ceredig Jones, of Bradford, "The Impregnable Rock of Unitarianism."

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. Mellone The attendance of visitors cordially invited.

Cape Town, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—March 23rd, at 11.15, Dr. WASHINGTON SULLIVAN, A New Theory of the Death of Jesus—"Barabbas or Jesus, who is called the Christ."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 23rd, at 11.15 A.M., ALFRED SUTRO, "The Drama of To-day and To-morrow."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

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IMPROVEMENT SCHEME.

The Committees of the British and Foreign Unitarian Association and the London District Unitarian Society having given their hearty approval to the Congregational plans for long-delayed and greatly-needed improvements, Appeal is now made for help, so that the work may be proceeded with at once. The amount required, including £100, balance of mortgage, is £298.

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MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The 57TH ANNUAL MEETINGS at TODMORDEN, on GOOD FRIDAY, March 28th, 1902. Preacher, the Rev. S. A. STEINTHAL.

Reader of Paper, the Rev. H. RAWLINGS, M.A., of York. Subject, "Naughty Boys and Girls."

A Special Train will leave Manchester for Todmorden at 9.30 A.M., and return at 8.15 P.M. For full particulars, see handbills issued to the Schools.

READING.—The NEW CHURCH HALL will be OPENED on WEDNESDAY, March 26. Conversazione at six o'clock. Meeting at seven. Addresses by Rev. J. Estlin Carpenter, M.A., and others. Collection for Building Fund. £130 still required.—G. SHRUBSOLE, Treasurer, Craven-road.

TEMPERANCE ORGANISER WANTED.—The Committee of the N.U.T.A. would like to meet with an earnest Abstainer (ministerial or lay) who can undertake secretarial and organising temperance work. A small honorarium offered. One occasionally visiting the provinces would be specially valued.—Address replies to J. BREDALL, Hon. Sec., 3, Birdhurst-road, Croydon.

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THE FIRST

ANNUAL MEETING

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THE OLD MEETING CHURCH,

BRISTOL ROAD, BIRMINGHAM,

On EASTER TUESDAY, APRIL 1st, 1902.

PROGRAMME.

3.0 P.M.—Business Meeting. Committee's Reports and Election of Officers.

4.0 P.M.—Chairman's Address (Rev. Joseph Wood). Ten minutes' Papers or Addresses on Guild Work, &c., by—
Miss EDITH GITTINS, Leicester.
Miss BADLAND, Kidderminster.
Mr. E. OLDFIELD, Sheffield.
Mr. A. TERRY, Leeds.
Rev. J. J. WRIGHT, Chowbent.

☞ **To be followed by discussion.**

6.0 P.M.—Tea in the Upper Schoolroom.

7.30 P.M.—Service in the Church, to be conducted by Revs. E. D. P. EVANS and A. A. CHARLESWORTH. Addresses by Revs. H. GOW, B.A., and CHAS. HARGROVE, M.A.

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The British & Foreign Unitarian Association.

THE ANNIVERSARY MEETINGS of the British and Foreign Unitarian Association, and of the Sunday School Association, will be held in London during **Whit-week, May 20th, 21st, 22nd, 1902.**

PRELIMINARY PROGRAMME.

Tuesday, May 20th.

10.0 A.M. **Sunday School Association Annual Business Meeting and Conference.** President: The Right Hon. Lady O'Hagan.
2.0 P.M. **Afternoon Excursions** and Visits to places of Interest in and near London.
8.0 P.M. **Essex Hall Lecture:** "Some Thoughts on Christology." By the Rev. James Drummond, M.A., LL.D., D.Litt.

Wednesday, May 21st.

11.30 A.M. **Annual Sermon** at Little Portland Street Chapel. Preacher: The Rev. Henry Gow, B.A.
1.30 P.M. President's Luncheon to Representatives of District Societies.
4.0 P.M. **Annual Business Meeting** of the British and Foreign Unitarian Association. President: W. Blake Odgers, Esq., K.C.
7.0 P.M. **Public Meeting** at Essex Hall. Addresses by the President, Mr. V. Tchertkoff, the Rev. R. A. Armstrong, B.A., the Rev. T. J. Hardy, B.A., the Rev. Frank Walters, and others.

Thursday, May 22nd.

10.0 A.M. **Conference** at Essex Hall. Papers on "Types of Religious Experience." By the Revs. G. V. Crook, E. W. Lummis, M.A., L. de B. Klein, D.Sc., Alex. Webster, W. Wooding, B.A.
3.30 P.M. **Unitarian Ministers' Meeting.** Paper by Mr. Hodgson Pratt on "Tentative Suggestions as to some of the causes which have restricted the progress of Unitarian Churches."
8.0 P.M. **Conversazione** at the Royal Institute of Painters in Water Colours, Piccadilly.

Correspondence respecting the Meetings should be addressed to the Rev. W. Copeland Bowie, Secretary, Essex Hall, Essex Street, London, W.C.

Printed by Woodfall & Kinder, 70 to 76, Long Acre, W.C., and Published for the Proprietors by E. Kennedy, at the Office, 3, Essex-st., Strand, London, W.C. City Agent, John Heywood, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), John Heywood, Deansgate.—Saturday, March 22, 1902.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3118. NEW SERIES, No. 222.] LONDON, SATURDAY, MARCH 29, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

EASTER falls early this year, and with bright sunshine seems to promise to holiday-makers some remnants of the equinoctial gales; but the early spring flowers are here, and we commend to the special attention of our readers the article on "Birds—and the Coming of Spring," which will be found on another page. In South Africa, however, we remember that it is not spring or summer but winter which is coming—for the camps and for the men in the field. Our earnest prayer must be that the fresh hope of peace negotiations may not prove in vain, and that the end of this cruel conflict may be near at hand.

WE have received from the Rev. W. Mellor, of Huddersfield, another strong letter on the subject of the Ministers' Pension and Insurance Fund, and the independent action of the subscribers to the Fund, as apart from the Conference. It is as well that the doubt which exists in a good many minds on this subject should be cleared up, and we shall publish Mr. Mellor's letter next week, hoping for further elucidation. Meanwhile, there is no doubt as to the great achievement of the Fund, and the immense benefit it will be to our ministers and congregations alike. We understand that the managers are about to commence work at once, and that every minister who has passed his fortieth year, yet still looks to benefit from the Fund, should apply at once to the hon. secretary, Mr. J. Cogan Conway (Brooklands, Ringwood), or he may lose the special benefit conferred on such seniority. Congregations will remember that an annual subscription of a guinea gives them the right of representation at general meetings of the Fund.

THE new Education Bill of the Government was brought into Parliament on Monday by Mr. A. J. Balfour, and was read a first time. Mr. Balfour's statement in exposition of the Bill was extremely moderate and conciliatory in tone, and claimed that the Bill was framed not to serve any sectional interest, but with the one object of advancing the cause of education, and making an end of the present "system of costly confusion." Although the full text of the Bill has since been published, there seems to be a good deal of vagueness on many important points, and one chief section of the Bill is left merely permissive, so that what its fate may be is more than doubtful. But Mr. Balfour is quite clear as to his own ideal. A system of Universal School Boards he declared to be impossible, though why he did not explain. The object of the Act of 1870 was only to make good defects in the existing system, but it had led to unexpected results. There were at present about three million children in voluntary schools, and two and a-half million in Board schools; but the voluntary schools were being starved, and they must be preserved by rate-aid from extinction. The School Board system had been extravagant. An educational authority, elected *ad hoc*, with unlimited rating powers, ought not to be tolerated; there must be a new authority, and the educational and the rating authority must be one and the same.

THE Bill, therefore, proposes to make the County Council in counties, and the Borough Council in county boroughs, the educational authority, to work through committees, according to an approved scheme. Boroughs of over 10,000, and urban districts of over 20,000, are also to be allowed to act as independent authorities; and these authorities are to have control of the whole system of primary, secondary, and technical education. On the education committees the majority of members must be appointed by the Council, but representatives of other bodies, and persons of expert educational experience may also be appointed. Whether any of these latter may be women is not stated. The new authority is to be responsible for the maintenance of voluntary and "Board" schools alike, out of the rates, the managers of the voluntary schools being charged only with the due maintenance of their buildings; and in return for the rate-aid to voluntary schools, the Council will have the right to appoint a third of the managers, and will have other control, but not over the religious teaching. It will thus be seen that the education authority is to be removed from direct popular control, such as exists under the School Board system, and that the control granted over voluntary schools is even further attenuated. While the new authorities are allowed to supersede the School Boards they are not as yet to be compelled to do so! London is exempted from the operations of the Bill, and is left over to be dealt with separately next year.

IN the discussion on the Bill Sir H. Campbell-Bannerman insisted that if rate-aid was given to the voluntary schools there must be genuine popular control. Mr. Bryce expressed the opinion that unity of authority as regards elementary and secondary education might be too dearly bought; it was by no means certain that the authority, which was best for secondary, would be best also for elementary education; but if there was to be one authority, it should be, as in Scotland, specially elected for that purpose. The Borough Councils already had their hands full, and the splendid work of the School Boards ought not to be sacrificed. As regards the facilities given by the Bill for the multiplication of small denominational schools, such a result was very much to be deprecated. The case of Roman Catholics was exceptional, but what the majority of Protestant parents wanted was sound Bible-teaching and moral instruction based upon it. Nothing could be worse for the children than to divide them up on lines of dogmatic separation, of which they could have no understanding. He wished the Government had confined their Bill to the subject of secondary education, when it might have been of great value.

THE Easter number of the *Art Journal*, published as "The Easter Art Annual, 1902" (Virtue and Co. 2s. 6d.), is devoted to the Life and Work of Dante Gabriel Rossetti. The story of the artist-poet's life, which includes notes on a large number of his pictures, is most interestingly told by Helen M. Madox Rossetti, and the number is very amply illustrated. There are seven full-page reproductions of pictures, including the exquisite "Annunciation" and "Beata Beatrix," which are in the Tate Gallery, and "The Beloved," one of the most perfect of Rossetti's pictures, though in the print its marvellous richness of colouring is, of course, absent. In the text there are a large number of smaller illustrations, "Dante's Dream," the original of which is in the Liverpool Art Gallery, holding the place of honour on the first page. There are also some interesting portraits and sketches of the studio and drawing-room in Rossetti's house at Cheyne-walk.

THERE is a *Thrush* that sings all the

year round, and it costs fourpence a month to hear him sing. He wears a suitable brown coat, and certainly has a good opinion of himself, with a large wide-open page and plenty of margin. Mr. T. Mullett Ellis, of 28, Essex-street, Strand, is his editor, and Simpkin, Marshall and Co. are publishers. January began the second year of his perennial song, and provided fourteen sonnets by Miss May Virginia Lake—these, and nothing more. The sonnets are pleasant reading, if of no very striking originality; but is it lawful for a line of a sonnet to end like this?

And there is none more solitary than—

The sonnets have been commended by Sir Richard Garnett and by Mr. Ernest Hartley Coleridge, and they do undoubtedly deserve friendly recognition, as from a young writer with a delicate perception and a musical ear. Miss Lake is a lover of Nature, and as time goes on will perhaps write with more concentrated force. What she can already do may be seen from this one sonnet—but best of all by asking the *Thrush* for the whole fourteen:—

Oh, see how glorious shows the waking earth!
From her long sleep she springs, and everywhere
Shakes forth the golden tassels of her hair,
While all the woodlands echo with her mirth:
See, she is clothed, as for a festival,
In clinging robes of tender shining green,
Broider'd with silver stars and golden sheen,
And round her brows a fragrant coronal
Of purple violets and windflowers pale.
She calleth forth the butterflies and bees
From their dark winter haunts, and in the trees
A choir of singing birds her wakening hail.
Oh, leave your works, ye grave philosophers!
And come into the fields to study hers.

So on "the first mild day of March" Wordsworth called to his sister to leave her work and come out into the open air:—

One moment now may give us more
Than years of toiling reason:
Our minds shall drink at every pore
The spirit of the season.

. . . .

Then come, my sister! come, I pray,
With speed put on your woodland dress;
And bring no book: for this one day
We'll give to idleness.

A recent issue of the *Manchester Guardian* had a note on the "Ancoats Brotherhood," from which we take the following:—

"The work of the Ancoats Recreation Committee is by no means confined to those refreshing Sunday afternoon gatherings which have just come to an end. It seeks to open the eyes of the 'brothers' as much to the truth and beauty of nature as to the truth and beauty of literature. Through the winter months the members have listened to lectures about books, and much has been taught about the most stimulating and progressive writing of the last ten years. All this has been of enduring value in widening the sympathies and setting the mind at work in new directions. In another month or two the Brotherhood will bid a truce to roofs and go abroad for learning into the fields and woods. Meanwhile there will be gatherings on Sunday mornings to hear addresses on a diversity of things. The subjects down for discussion at the Brotherhood Sunday morning range from the philosophy of Plato to the evolution of the Cremona violin. All alike give promise of good talk, and, as Dr. Johnson observed, 'there is great solace in talk.' On the first Sunday in May there is to be a festival of flowers in the Ancoats Museum, and a discourse on 'The Poet's Garden,' as well as music. Then from May onwards to the end of August the members spend the Sunday, or the greater part of it, in rambling abroad into the country. Moor and woodland, hill and dale, far and near round Manchester will be well explored. The Brotherhood members always know how to spend delightful hours when they turn their back on Ancoats for a shining summer day and voyage afield into the heart of the Cheshire woodlands or the Derbyshire moors. There is also a Brotherhood Cycling Club, which 'runs' on three days of the week through the spring and summer."

The Governors of Willaston School have issued a booklet of information concerning the school, with eight admirable full-page pictures, showing the buildings from various points of view, and interiors of the dining-hall, reading-room, gymnasium, a class-room and a dormitory, and also plans of the grounds and buildings. Willaston is in the heart of Cheshire, a mile from Nantwich and four miles from Crewe station. The building is quadrangular, surrounding a court, and there are ample grounds, with the playing-fields close at hand. On a subsoil of gravel and sand, with a good water supply, and the most enlightened sanitary and house arrangements, the foundations are laid for a thoroughly healthy and happy school-life. The booklet tells of the course of instruction on both the classical and the modern side. In the lower forms the instruction is the same, and elementary science is taught, chiefly by object and diagram lessons.

The aim of the Religious teaching is to instil a simple Christian faith and personal Religion. The history of Religious liberty and rational faith will receive attention. This instruction will be in the hands of teachers free from tests of Religious belief.

Careful and individual attention is given to the physical training and development of the boys, and the whole system of school recreation is compulsory. The boys are taught practical gardening in the grounds, under the school head-gardener, each boy cultivating a separate allotment. What the booklet promises, we have reason to believe, is amply fulfilled at Willaston. If any doubt it, let them go and see, or inquire more fully of the authorities. Mr. A. H. Worthington, 1, St. James-square, Manchester, is Secretary of the school, Mr. E. W. Marshall 38, Barton Arcade, Manchester, the Clerk. The Head Master, Mr. Guy Lewis, should be addressed at Willaston School, Nantwich, Cheshire.

At every moment of the day, at work, in every society, in your trade or business, you are called on to take your side in a thousand ways on behalf of the true, and against false, ideas. Proclaim the true; let all the world understand the side you take. Steadfastly, when a crisis comes, set your face to go to Jerusalem.—*Stopford A. Brooke.*

"RETROSPECT."

"*I shall go softly all my years.*"—*Isaiah, xxxviii. 15.*

Softly, softly, must I go
For the rest of my years in this world below:
Sure no longer of prosperous days,
Shattered to earth as a broken vase,
Matched and mended with infinite care,
To the outward show just passing fair.
But softly, softly, must I go
For the rest of my years in this world below.

In the rosy dawn of life's young day
Visions of greatness before me lay;
Heir of the ages with proof-armour mailed
I grappled with fate and almost prevailed.
But the Angel of God on my hip laid his hand,
And I bowed to the Will of my God's command.
Softly, softly must I go
For the rest of my years in this world below.

The battle is past, the wrestle o'er,
Alive from the conflict, halt and sore,
But blessed of the Lord who alone can give
The trials by which a man can live!
All bitterness past, the love remains,
And faith that to heaven itself attains.
Softly, softly, must I go
For the rest of my years in this world below.

The flush of the morning is gone, 'tis true,
Giving place to evening's golden hue,
A new-risen joy the soul sustains,
The peace of God in the heart now reigns:
And calmly one waits the midnight cry,—
"Go forth to meet Him, the Bridegroom is nigh!"
Softly, softly, must I go
For the rest of my years in this world below.

C. de Montmorency.

In the *British Weekly* of March 20, "A Man of Kent," in his column of "Rambling Remarks," had a reference to The Inquirer, for which we desire to express our cordial acknowledgment. After quoting our recent announcement as to the result of the shareholders' meeting, and adding a friendly word about the editor, the note continued:—

There is no paper I value more. One is always sure of finding in The Inquirer at least one article or review of special mark. It is obvious that such a paper must be conducted under great difficulties, but the literary ability and the ethical fervour of Unitarians are not surpassed in any Church in this country, and they have been well represented in The Inquirer. In his early days Mr. R. H. Hutton was editor of The Inquirer, and he took over to the *Spectator* much of the best that he had learned among his own people, adding, no doubt, other elements which greatly increased his strength.

As we are not in danger at present of suffering from the woe which befalls him of whom all men speak well, it seemed to us right that the friends of The Inquirer should be permitted to share the pleasure with which we have read this note.

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* Lines suggested by a sermon by Rev. Stopford A. Brooke, preached at Little Portland-street Chapel, March 17, 1901.

GOD COMING TO HIS TEMPLE.

"Behold the Lord whom ye seek shall suddenly come to His Temple."

"But who may abide the day of His Coming? and who shall stand when He appeareth? For He is like a refiner's fire."—Malachi iii. 1, 2.

THE prophet Malachi was looking forward to a time when the sumptuous shrine at Jerusalem should receive in fulness the Holy Spirit of the Lord—so that He should rule through the hearts and lives of all His people throughout the land. It was his anticipation of a Golden Age—an age to be made golden, not by gold, but by the spirit of all righteousness having become the kingly power governing life—the very soul and conscience of the nation.

I borrow these fine words of the prophet, that we may give them a present significance.

"Behold the Lord whom ye seek shall suddenly come to His Temple."

What Lord do we seek? What is His Temple? And how shall he suddenly come?

It is not the Temple on Moriah or Gerizim, on this mountain or on that—it is the temple of the whole earth and heaven, and the Coming of God suddenly into it is His return in the glory and strength of life in the days immediately before us. Is not every Spring-time an Advent of God?

As we have gone forth life has seemed to rush in upon us in an overwhelming tide. We have felt the first fresh intimations of—

A presence that disturbs us with the joy
Of elevated thoughts: a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air
And the blue sky and in the mind of man—
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.

Some of us, perhaps, have been conscious of a certain receding of the spiritual tide within us with the annual diminution of the light and suspension of the vitality of Nature. Others are alive to the fact that they too would have had the same experience but for an element of moral defiance in their hearts which prompts them to oppose the braver spirit to depressing circumstance, and to live by the exercise of hope when the present sources of strength fail them. For where physical energy and health are liable to fail, spiritual energy is prone to follow. When Nature has lost her mirth we are more likely to lose ours. The strain is put upon us, rather than the support given to us, to play the man and be ourselves during the slower, duller days of the winter and early year. Therefore we are all expectant of the spring and of the Easter resurrection. Along with Nature let the soul arise in new life. Therefore the sight of the crocuses' "thousand cups of gold," of the silken willow buds, and the dusty catkins, gives us the gladness which comes by promises about to be fulfilled.

We are prone to grumble at the length of our winters; yet, if physically somewhat trying even in their dilatory pace, they have an ethical value which we cannot afford to lose. Spring-time and summer come round quite quickly enough, and last long enough for our behoof. Nay, if this enchanting outburst of life which is now imminent occurred but once in ten or twenty years it might not only fill our souls with awe as some stupendous miracle, but we should want for language to define our gratitude and to measure our praise. But whereas this prodigy of life is repeated twenty times for once, our wonder and thankfulness diminish in opposite proportion.

Into this temple not built with hands, whose floor is the varied earth, whose altars are mountains, with clouds for smoke of incense—which for frescoes has the sunrise, and for windows the sunset—draped with forests and with the dome of sky for roof: into this Temple of Nature comes, in majesty unknown to any temple rites of old, the Lord of All—the Eternal Spirit of Life; and comes suddenly, with proclamation of the winds alone. Suddenly, as we soon shall see, He will have come, and all the land will be one pageant of beauty.

But who may abide the day of His coming? and who shall stand when He appeareth?

In earlier times, when men looked for God to come and judge the earth and rule in glory, their minds clung to the notion of a Deity with a "mailed fist," to be worshipped in dread. Such a conception even influenced the creation of the great works of the Italian masters. Thus, in Michael Angelo's "Last Judgment," where Christ has come to judge the earth and reign amid the saints, he has degenerated into a pagan colossus, from whose fierce attitude his own mother shrinks in fear,—a mountain-smashing Thor hurling the avalanche of his wrath at the paralysed multitudes who have missed his path or defied his will. Who shall abide the day of His coming? Who shall stand when He appeareth? Who, indeed?

But this is not the truth. This is a blasphemy which we willingly consign to the past. God's method of coming to us, to render judgment and to rule the earth, is not the method of merely punishing us when we break His law—giving gladness for goodness and sorrow for sin—but of overwhelming us with such a force of loving-kindness and mercy that the resistance of sin and selfishness within our hearts is broken down. Our redemption lies in the measure of our amenableness to His reason or truth, in the degree in which we are capable of being subjugated by mercy and love—by our not being able to stand against the glory of God in the earth and the glory of God in the soul. Who may abide the day of His coming? Who shall stand when He appeareth?

You or I or anyone may, if only we are sufficiently stolid in heart and dead in conscience. But who *may* abide complacent and indifferent—who *can withstand* Him when He appeareth? Who of us can fail to be lifted up, to be chastened in conscience and quickened in life by the refining fire of His glory ascending over the earth?

'Tis life whereof our nerves are scant,
More life and fuller that we want.

It may be that this Easter morning we shall rise from our beds and, looking forth over hill-side and meadow, it will seem as though, by one touch of an invisible hand, earth and heaven have been made anew—the Spirit has come—the Easter Spirit of a Divine resurrection; and in every vernal breeze—in every breath of nature palpitating with the song of birds—in every fragrant exhalation from the furrowed soil, He will be saying: *"I am come that ye may have life—and that ye may have it abundantly."*

H. M. LIVENS.

BIRDS—AND THE COMING OF SPRING.*

THROUGH the dark days the jubilant thrush sang on. From the highest bough of his favourite tree, just within the park gates, he greeted the dawn, as each day it glowed one or two minutes earlier in the chill north-east. While the snow was yet on the ground and the frost still held the waters, he sang of the new year—of the young child soon to be born, whose name is Spring. And when the rain fell, and the wind blew still from the east, he held to his prophecy; and then on a day—Nature's "New Year's Day," the first of March, when the sun shone warm, and a soft breeze came up from the south, my thrush went wild with delight. It was no longer a "song without words" that he sang. "I told you, I told you," he shouted. "Did I not tell you? Did I not say it, did I not sing it—winter was going, spring was coming? And now it has come—it has come—it has come." And as I heard him exulting thus and beheld him there, against the sky, on his topmost bough, I fell to thinking of the birds—of those who, in dark days, herald the bright, and when they come make them brighter with their presence; and of those who will return with the bright days to our shores—I thought of them all in their relation to our human affairs, of how much they are to us, and how real a part in our life they play.

For these winged creatures are so near to us, and yet so strange and elusive. We love them, yet fail to understand them. So much in their life delights and yet baffles us. Their gift of flight, their skill in building, their charm of song, their beauty of form, their vivacity, their swiftness and grace of movement—who does not rejoice in these things, yet who knows the secret of the marvellous manifold life they express? Some of them are always with us—even in our great cities the sparrow and redbreast find a home. How we should miss them from our world! How desolate and lonely, how silent and sad would the earth be without them!

Many of us have curious ways of showing affection for these bright and beautiful beings. Some like them when killed, for the sake of their flesh; even the lark, who can sing "at heaven's gate" in the light of dawn, is brought in thousands to the London market every week in winter time, to be eaten. Others show their love of birds by shutting them up in cages, condemning to life-long imprisonment in a few feet of space these wild creatures of the sunshine and sweet air. Strangest of all, many like to wear their wings and feathers on their heads, as if for adornment, knowing that this must mean the slaughter of countless numbers, often in the nesting season, and their young left to die of hunger and cold. Yet some of us still love them for their *life*, and for

* This paper of Mr. Jupp's, had space permitted, should have been published at the beginning of March; but we find it just as delightful now.—ED. INQ.

that alone. Is it foolish to ask, now that their own glad time of spring, and ours, has returned, what they mean for us, in their own free life, as God made them? They will be coming to us the next few weeks in multitudes from other shores to mingle with those who have stayed the winter through. Their many and varied notes will be heard over the land in field and valley and forest; and spring, in this old England of ours, will be joyous with their presence and their praise, just as it was 10,000 years ago. What is it that they mean to us? What is their message and ministry to our hearts? "Ask now the fowls of the air, and they shall tell thee," said the ancient Hebrew poet. "Behold the birds of the heaven. . . whom your heavenly Father feedeth," said the great nature prophet of Galilee. And when we "ask" or "behold," what wisdom of life and of love may we learn?

They are a *link between earth and heaven.* They belong to the homely ground where our feet must always tread; but they sing in the trees or the air *above us.* Among all the higher forms of life that wondrous, glorious gift of flight is theirs alone. They are at home and at ease in regions where only the eye can follow—or some cruel missile of death devised by man's murderous skill. They move, joyous and free, over us where the light and air commingle; and often lift us thither—often make us *look up,* when our eyes would be on the ground. They take our thoughts away from life's fretful cares, and call us in spirit to soar with them in clearer, brighter realms. I have watched the seagulls floating on wide wing above this great city on the Mersey; I have seen eagles mount in great spiral curves over a Swiss lake, high above Mount Pilatus; I have heard the lark sing from his "privacy of light" over English fields; and it has seemed to me that they helped man's thought to soar, and gave to his spirit wings, and made life more heavenly, serene and pure.

I have often wond ered how much of his gift of *aspiration* man owes to the birds, with their power to soar and sing. The stars have done much for him, doubtless. They have lifted his soul, and bidden his thoughts roam through the deeps of space. "Come up hither," they have seemed to say; and Newton "voyaging through strange scenes of thought alone," has been, to many, the type of man's soaring intellectual strength; and the "new star in Perseus" has exercised the mind and deepened the wonder of a great company of seekers after knowledge during the past year. But it is often difficult to "hitch your waggon to a star." They are so far away. They hold themselves so coldly remote. They have no link with earth, except the few rays of their light that reach us, after wandering, sometimes many years, through the great silence of space. But the birds *belong* to our little earthly dwelling-place. They live with us here, and however far they soar, they come back to the homely ground. Like the clouds, which are born of the waters held in the hollows, or flowing down the channels, of the earth, and which will return to earth when their travels in the air are ended, the birds share with us our planetary home, and know its changes of day and night, of cold and heat, of life and death. So their song and their flight in the air above lift us *without too severe a strain.* They raise our thoughts without bewildering them, and to each of these winged creatures belongs some of the praise which Wordsworth gave to his skylark:

Type of the wise who soar but never roam,
True to the kindred points of heaven and home.

Then, too, there is something very pure and intimately human in the pleasure they bestow, when we are receptive and willing to be cheered. They seem, indeed, for the most part, very indifferent to us. They go their own way when we let them alone. They sing their songs for their own delight. Their loveliness is for themselves—for one another. Their nests, often so exquisitely fashioned, are hidden away for the most part in secret places. The wren, who builds that perfect little house of moss and dried grasses and fern-fronds, conceals it from all but the keenest seekers. The splendid palace of the Bower bird, fashioned and adorned with such lavish care and skill, is found in lonely uninhabited spots, where no foot of man is expected to intrude. The mocking-bird and the hermit thrush—two of the most wonderful songsters of the Western continent—sing in the deep woods, far from the haunts of men. Birds do not seem to *care* to give us pleasure; but they do. And one of the most careful students of bird life has hazarded the opinion that it is something very closely allied to our human experience which makes them so full of interest and delight to us. Mr. W. H. Hudson, in his latest book, entitled "Birds and Man," has tried to explain some part of the secret of our joy in them; and he suggests that what we value most in a bird's song, *e.g.*, is the degree of its approach to the tones of the human voice. In the chapter, "The Secret of the Willow Wren," after describing its song, so sweet and constant from March till June, and telling how he sat, one Sunday morning, in Kensington Gardens, listening long to its dainty aud leisurely cadence, he says, "The secret of the charm, I imagine, is traceable to the fact that there is something distinctly human-like in the quality of its voice, its *timbre.*" And he says that a foreigner coming to this country many years ago, and hearing the same bird's song for the first time in a London suburb, tried to describe it afterwards, and said it "was like a wonderfully bright and delicate human voice talking or laughingly saying something rather than singing." Other of the minor minstrels Mr. Hudson finds more pleasing in their notes than the great singers, because of their "more human-like tones." However this may be—and I quote his words because, of all living writers, he speaks with a knowledge and affection which come of intimate acqaintance with their life and doings—to me the joy they give us seems a part of some close and tender fellowship between their life and ours. Something in them must be in sympathy with something in us. We do not merely admire them; we love them; and they waken thoughts and feelings in us that prove our kinship with them, deep and real. The Power that placed us here speaks to us through them, and the pleasure we have in their soaring flight or joyous song or grace of form, is one of the purest and most innocent and most healthful human sensations which nature can inspire.

But their deepest and divinest ministry to us, perhaps, is in that hopeful, trustful spirit which so many have found awakened in them when watching the birds or listening to their voice or musing on their ways. I am not sure whether Hope or Trust is the best word for that inspiring sense of cheer which they have so often given to me. Their life is a very eager, busy, exuberant life. They sing often as if their souls were full to overflowing with some wild and sweet excitement. They fly about in the air above us or from tree to tree, as if motion itself were the supreme luxury of existence. And in nesting-time and when caring for their young, they are as energetic as a modern man of business, or a child in the full excitement of a favourite game. But there seems no anxiety, no restless, carping care, about it all. They have found that happy secret—known to so few of us—of work without worry, of activity without fretfulness and vain distrust. I am afraid it is very unscientific to talk thus. The birds haven't "found" anything; they simply obey the impulse of instinct, and are neither anxious nor unanxious, fearful or fearless. These human words are meaningless as applied to them. Be it so, yet the impressions one receives are real.

Something of childhood's trust and hope comes back to me when I watch the birds or hear them sing or think upon their ways. I cannot tell why it should be thus, more than when observing other creatures, doubtless as wise as they; but so it is. They bid me rest and rejoice in the good that now is, in the work that's to be done to-day, and yet hope or dream of some unknown good that is yet to be. When I had heard my thrush sing so well in winter days, and then had listened to his wild shout of happiness at the first sure promise of spring, I took down a volume of George Meredith's poems, and read again his fine lyric, entitled "The Thrush in February." And there was this one verse that said in four lines all, or nearly all, that I had felt—

He sings me, out of winter's throat,
The young time with the life ahead;
And my young time his leaping note
Recalls to spirit-mirth from dead.

"Nature's eternal message to the heart of man" is told us in many ways; and the birds are among its best interpreters. Through them the Unseen Wisdom speaks, bidding us be ever young in Trust and in Hope—strangers to worry and to fear. "Ask of the birds and they shall tell thee," that though they are surrounded with dangers, and have numberless foes, though their life is short and their strength is small, yet, if their ways are wonderful and their songs are sweet and their presence bright and beautiful to us, it is because they innocently trust the Power that gives them life to-day, and harbour no fears of what to-morrow may bring.

W. J. J.

When all thy soul with city dust is dry,
Seek some green spot where a brook tinkles by:
But, if thy lot deny thee nook and brook,
Turn to green thoughts in a fresh leafy book.

Frederick Langbridge.

The unrealised ideal has changed the worth of a man if he has struggled up toward it. "What I aspired to be and was not, comforts me."—*E. H. Griggs.*

LITERATURE.

JAMES RUSSELL LOWELL.*

ADMIRERS of Lowell, who read his letters published in 1894, will gladly welcome the excellent biography by his friend Mr. H. E. Scudder which has recently appeared. In American reviews it has been recognised as a substantial and enduring memorial of one of the foremost representatives of the literature of the nation. The Life will appeal also to the English public to whom Lowell is so well known by his writings, and specially to the large circle to whom he became personally dear during his residence here as American Minister, and in his frequent subsequent visits to this country. And not only for his own sake will this Life be studied; but also because it admits the reader into companionship with the group of literary men with whom he was in close intercourse, men who, with himself, have made a little corner of Massachusetts into a shrine dear to all cultured pilgrims to the United States.

In the two volumes, containing some 900 pages, interest never flags, so skilfully and sympathetically does the biographer unfold the story of the many-sided character of his friend, who was at once poet, moral enthusiast, critic, politician, reformer and humorist; yet, with all his broad interests, so tender and true in the daily details of home affections and friendships. In the opening pages we read of the environments of Lowell's boyhood; of the old country home, Elmwood, near Cambridge; of his conservative father; of his mother, with occult tendencies handed down from her Orkney forbears; and we picture the little lad drinking in his first love of Nature as he gazed day after day on the river Charles, winding through the sunny meadows, and his first love of poetry from Spenser's "Faery Queene" with which his young sister fed his opening mind.

At school, and at Harvard University, as boy and youth, his imaginative powers developed fast. He was a sort of Scheherazade to his appreciative companions; and, turning aside too readily from set tasks, he fell to "delightful browsing" in fields of literature to which his instincts led him. "A college training is an excellent thing," said Lowell, in after years, "but, after all, the better part of every man's education is that which he gives himself." Yet the authorities at Harvard were of a different opinion, and, owing to his neglect of college regulations, the future poet was "suspended" for a time, during the absence of his parents in Europe, and underwent rustication at Concord with a tutor.

Here Emerson comes upon the scene with his wonderful influence, and young Lowell records, "he showed me how man makes himself eternal." From this time begins the new development, the "stirring of the soul within" to hatred of evil and to a strong purpose in life.

It is difficult to condense within needful limits the rich abundance of details with which this deeply interesting biography abounds. Lowell falls in love and marries in course of time. Under this new influence his power of poetic expression grows and, with it, his moral enthusiasm, His first volume of poems which appeared in the year 1841, entitled "A Year's Life," was the outcome of this new affection which was so influential in the development of his character. In Chapter iv. we find ourselves "In the Anti-slavery Ranks," and read how Lowell cast in his lot with the men and women who were leading a forlorn hope. He declined to cultivate the popularity which awaited his acceptance, and resolved to serve the unpopular cause as a poet, thus cutting himself off from profitable literary openings. "My heart leaps up before me into the conflict," he cried, and when urged to suppress an anti-slavery song in the volume of poems he was about to issue, replied: "Let all others be suppressed, *that* will I never suppress."

It was during this period of strain and stress that Lowell's power of satire developed. Never did censor more boldly condemn expediency, and the cowardly reluctance of politicians to support the highest moral standard.

Yet even in his most caustic expressions there is a genial ring. Comparing Lowell with the English satirist Swift, his friend Mr. Thomas Hughes remarked: "Lowell wielded an equally keen rapier, but it is the rapier of good humour." In 1846 the first number of the "Biglow Papers" appeared anonymously in the *Boston Courier*. It is easy to understand the half jealousy with which he watched the popularity of these humorous poems. As his biographer tells us, "he felt it was unfair to the other half of him;" and the poet in him almost apologises when he says, "If I put on the cap and bells and made myself one of the court fools of King Demos, it was less to make His Majesty laugh than to win a passage to royal ears for certain serious things which I had deeply at heart." Lowell was by nature a man of letters and a lover of beauty, and the sphere of politics and party strife gave no opening for the expression of his best thoughts in either verse or prose. But the passion for truth and freedom was strong within him, and he must give his message in the form in which it would best strike home to the minds of his fellow-countrymen.

Owing to the many-sided character of its subject this biography is full of variety. The reader turns quickly from Lowell the satirist and reformer, to Lowell the poet of delicate sentiment and deep feeling in his home and among his friends; to the simple life at Elmwood, with its nobly chosen poverty lightened by his constant tenderness and gleams of humour. He described his own nature truly when he wrote—

> To me Fate gave, whate'er she else denied,
> A nature sloping to the sunnier side.

Yet sorrow was no stranger to his home. Lowell wrote his well-known poem "The Changeling" when the first break in his family occurred and "troops of wandering angels stole his little daughter away."

Another side of his character comes out in the record of his first visit to Italy, when he gave full vent to his love of art and his reverence for the memories of the past. This visit was shortly afterwards followed by the death of his wife. Professor Stillman tells us how out of the "deep shadows of his wrecked life" he roused himself to show kindly sympathy with the grief of other men, and at last "fresh enthusiasms began to knock at his garret door." Longfellow and Stillman were his chief intimates in that time of trouble. In 1855, as successor of the former, he was elected Professor of Belles Lettres at Harvard, and went abroad to devote himself to a long period of study in preparation for the post.

It is interesting to read of Lowell's influence over his students; how he stirred and quickened their thoughts, giving them of his best, and inspiring them with his own love of literature. His counsel to them is recorded—to read the best books, and to do so not for the sake of attaining scholarship, but for the love of great thoughts and of elevating companionship which "will make men scholars before they are aware." In due course we come to the account, probably familiar to most readers, of the delightful summer sojourn in the Adirondack wilderness, where Emerson, Stillman, Agassiz, and other literary men met to "frolic in the forest," and where Lowell, bringing forth treasures of wit and imagination, was the soul of the company. It was about this time that new hopes of a happy home-life arose with his engagement to Miss Frances Dunlop, an intimate friend of his late wife, who, during his long absence in Europe, had been caring for his only remaining little daughter since her mother's death.

During his editorship of the *Atlantic Monthly*, and afterwards of the *North American Review*, Lowell's critical faculty underwent the highest cultivation. In his political writings for these papers he shows the deep feeling with which he witnessed the subserviency of the Government to the increasing demands of the Slave power, and his contempt for the political degeneracy of the times. He preaches the need for national integrity, and points with scorn to the treason against the ballot-box "as dangerous as treason against a throne." At times an expression of some high ideal breaks forth, or a poem for some special occasion, written at a white heat; but he found his college and editorial work combined dulled his imaginative powers, and he says, "I long to give myself up to poetry before I am so old that I have only thought and no music left. I cannot say as Milton did, 'I am growing my wings.'" Amid constantly changing experiences the rich inner life develops, however; and the reader cannot doubt that, unnoticed by himself in the press of duty and amid the uncongenial tasks of political life, the poet's wings *were* growing.

Another visit to Europe and a season of study of old French and English poetry and mediæval literature, as preparation for college work, made breaks in his life as a political writer and worker. A rare intuitive perception seemed to guide him in his treatment alike of literature, affairs, and men. It is noteworthy, too, that his sympathy for commonplace, ordinary life grew deeper with the flight of years; and it was very sincerely that he wrote, when a popular edition of his poems came out in 1876, "I would rather be a fireside friend and the Galeotto of household love than anything else."

Not the least interesting part of his life are the years spent in diplomatic service. Passing over his experiences as Ambassador to Madrid we come to the story of his life in London as American Minister, a post for which his quick per-

* "James Russell Lowell: A Biography." By Horace Elisha Scudder. Two vols. Macmillan. 15s. net.

ception and tact, which had been called forth by practice in literary criticism, and his experience in the diagnosis of political conditions and opinions in the United States, admirably fitted him. It was a difficult matter during the time of the disturbances in Ireland, when the arrest of American citizens was of frequent occurrence, to keep up the *entente cordiale* between England and the United States; but we are told that by his perfect sincerity and delicate tact he accomplished the feat. One can well believe that, during this responsible life, the editor of the *Atlantic Monthly* might appeal to him often in vain for literary contributions to his paper. "I am piecemealed here," he once wrote in reply to such a request, "with so many things to do that I can't get a moment to brood over anything as it must be brooded over if it is to have wings. It is as if a sitting hen should have to mind the doorbell." Yet the poet's inner life found expression again and again, and he gained refreshment in writing poems during his short intervals for rest.

Thoroughness, we are told, was a marked characteristic of Lowell's work, whether in his professorship, in his political life, or in the field of literature; yet how prolific a writer he was may be learned from the long list of his works with which the appendix to his biography furnishes us. He differed from many literary men in that he was no recluse, but used his culture, his varied mental powers, and practical sagacity for the help of the world by throwing himself into the public movements of the times he lived in. Probably his poems are better known in England than his prose works, yet his studies of great men are specially characteristic alike of his fair criticism and his generous judgment, while some of his addresses, notably the address on American literature, testify to the position he held in the world of letters in the United States.

In 1885 the return of the Democrats to power in the United States brought to a close his official residence in England. While still uncertain as to his future movements, his wife died; and, in this new sorrow, he declined to be nominated for the Professorship of English Language and Literature at Oxford, and sailed for America. But to the satisfaction of a large circle of friends he revisited England three or four times.

Our last picture of Lowell is in the old family house, Elmwood, where he made his home with his married daughter. In 1891 he had a severe illness, after which he had to give up his professorship at Harvard, and with it occupations that were the great interests of his life; for the seizure had left keen suffering behind it, destined to prove fatal in a few months. Yet to the last he was forming cheerful plans for future work, writing delightful letters, rejoicing in his little grandchildren, and watching with great enjoyment from his window the gambols of his favourite grey squirrels in the tree-tops.

"The kind of world one carries about in oneself is the important thing, and the world outside takes all its grace and colour from that." Thus Lowell had once written; and now, in old age, notwithstanding constant pain and loss of power, he was in his own experience proving the truth of his words. He still found the outside world beautiful, for within he was "true to the dreams of his youth," and looked onward in faith to the realisation of ideals he had always cherished. On a summer day in 1891 "the spirit climbed and had its eyes unsealed."

In his later years both America and England gave honours to Lowell. Among other testimonies he received were the titles conferred on him by the Universities of Oxford, Edinburgh, and Harvard; but it was genuine feeling that led him to say, "I should best like to be remembered by kindly acts and helpful deeds."

Frances E. Cooke.

BIBLE STUDY.*

It is a standing taunt against the Higher Critics of those who repudiate their conclusions that the challenge to defend themselves is never taken up; and it is sought to establish an inference that judgment must be entered against them by default. But there is a good old rule that when people "oppose themselves and blaspheme" the teacher shall pass on to address himself to those of another temper; to those who at least are willing to examine a question on its merits, and, when the question is whether a certain Image did or did not fall down from Jupiter, to weigh the evidence before promulgating a conclusion.

The minutely laborious road of criticism cannot be escaped by any royal short-cut of *à priori* methods. Nor are the postulates of criticism in any way invalidated by the demonstration of errors in detail. If venerable names have become associated with gravely erroneous views, the error of the views must be recognised, but not to the distortion or negation of the facts they failed to interpret. Samson, for instance, may not be a Sun-myth; it does not follow that the traditional view of the historicity of the story of Samson is correct. In black and white this looks so laughably obvious as scarcely to call for express statement. Nevertheless it is just these seemingly "obvious" fallacies which are the points of departure of much argument which for its very wordiness suffices to impose upon persons not given to probe down to premises. The on-rushing stream of progress cannot but leave its backwaters; and it is not for those who sail on the former to waste time in arguments with those who prefer to gyrate on the latter. But forasmuch as there are many who have merely mistaken the backwater for the stream, it is the part of all who pass them at least to give a friendly "hail," which will indicate the existence of a different course to any who may have the heart to exploit its possibilities. Not that we wish to encourage a tendency to mere criticism: far less with any "shadowed hint confuse a life that leads melodious days." But where the critical attitude obtains, and critical criteria—the criteria indispensable to any criticism worthy of the name—are lacking, we should be able and ready to furnish inquirers with something better than vague generalities. If a man loses his belief in God, because he has lost belief in Moses or John, what has been destroyed is really no more than a subtle idolatry that had made to itself a God under the forms of a definite intellectual presentment; the possibility of a real religious belief in God remains where it ever was and where it only ever can be, in the ultimate necessity of the human soul. Euclid did not create the geometrical principles which his volumes are still adequate to demonstrate. Nor can we admit that spiritual truths are less "necessary" in the order of the universe than those of mathematics. Our apprehension of them is indeed less "exact"; it may not be, on the whole, "scientific" at all. But we *live* by them, apprehended or not; and whatever the Bible does towards their demonstration, is unaffected by attempts to show what the Bible does *not* do.

We have not left space to say anything in detail of the Book this article is intended to introduce; but the introduction will be none the less adequate if it serves to emphasise the necessity of acquiring facts before entering upon discussion of theories about such facts; and to reassure those who, equally afraid to believe and to doubt, pass ineffective lives in the unstable ways of the double-minded. Doubt is the first condition of belief. When you have followed every doubt to its utmost consequence you have discovered the "things which are not shaken" and "remain."

This volume is an excellent summary of the *results* of all the work hitherto done towards the elucidation of the literary composition of the Old and New Testaments.

It is a striking monument upon the confines of a century that saw the question as to whether a hare chews the cud a criterion of orthodoxy between Authority and Colenso.

You may buy this book, reflect it in your examination papers, get ordained, and preach it now-a-days. It is quite consistent with the Thirty-nine Articles. It has come to be so recognised by the happy method of eliminating objectors. Only the fittest survive. Hence there is general complaint of a dearth of curates.

Let us, at all events, keep a reverent memory alive of such men as Colenso was, and willingly "go forth unto him without the camp, bearing his reproach."

H. A. R. J.

* "Biblical Introduction." Old Testament, by W. H. Bennett, M.A. New Testament, by W. F. Adeney, M.A. Methuen and Co. 7s. 6d.

"THE WHITSUNTIDE MEETINGS."

Sir,—On behalf of the Committee charged with the arrangements for the Whitsuntide Meetings, I am desired to say that they will be glad to assist visitors, as they did last year, by keeping a register of hotels and lodgings, and the rates that are charged. Those who wish for assistance in this way are requested to communicate with the Secretary of the Hospitality Committee, Essex Hall, stating what accommodation they require and at what cost. There is every prospect of a most interesting series of meetings, and it is hoped there will be a large attendance of friends from different parts of the country.

James Harwood, Chairman.

March 26.

A man was born not for prosperity but to suffer for the benefit of others, like the noble rock maple which all round our villages bleeds for the service of man.—*Emerson.*

OBITUARY.

MR. THOMAS DORNAN.

The Oldham congregation has sustained a serious loss by the death of this esteemed and faithful member on the 17th inst. in the seventy-sixth year of his age. Descended from a staunch old Yeomanry family, long settled on their own extensive farm in Westmorland, he commenced business at an early age in Oldham, and brought into commercial affairs the high sense of honour and integrity which marked that fine ancestral type. Indeed, if ever a commendation of sincerity and fidelity could be given unhesitatingly of any man, it could be said that these qualities dominated his life in all its relations. He had the good fortune to become the son-in-law of Mr. Jonathan Taylor, the veteran upholder of Lord-street Chapel, and bore with him the brunt of an unpopular cause through weary years, when almost all the congregation was of one family as well as one faith. And when better times came he continued to do invaluable though unobtrusive service till his health and strength failed.

For nearly half a century the home of our deceased friend has been gratefully associated far and near with hospitality to the brethren, and there will be many an interchange of sympathy between his widow and family and those they have kindly entertained in bygone days. During the last few years Mr. Dornan had suffered from a painful internal malady, but even under the most sorrowful conditions his resignation and courage never faltered, and the religious faith that had been so long habitual to him became more real and deep and sustaining. And when the end came it it was the calm close of a career that had been free from all sordidness of spirit, marked by moral elevation and usefulness in manifold spheres.

The service in the house and at the grave was conducted by the Rev. J. A. Pearson, minister of Lord-street Chapel, and the Rev. Andrew Chalmers, of Wakefield, the latter a friend of the family ever since his first pastorate in Oldham nearly thirty years ago. The assemblage at the funeral was large and representative, and all seemed under the shadow of a great loss, and all of one mind that their departed friend had left a noble example and a record of earnest and consistent service in every good word and work.

Longing is God's fresh heavenward will
With our poor earthware striving;
We quench it that we may be still
Content with merely living;
But would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope
And realise our longing.—*J. R. Lowell.*

I do not believe the world is dying for new ideas. A teacher has a high place amongst us, but someone is wanted, here and abroad, more than a teacher. It is power we need, power to help us to solve our practical problems, power that shall help us to realise a high individual spiritual life, power that shall make us daring enough to act out all we have seen in vision, all we have learnt in principle from Jesus Christ.—*C. J. Perry.*

THE CHILDREN'S COLUMN.

Good Friday and Easter Day.

Capri is a small island near Naples, in Italy. Every year, at Easter time, a curious and rather beautiful festival takes place there, which, I think, you will like to hear about.

I daresay you have heard much lately of Lent, and of keeping Lent. It comes from an old Saxon word *leneten*, which simply means *to lengthen*, and the season we are now living in—that is from Ash Wednesday to Easter Day—was first called Lent because it is the season when the days begin to *lengthen*. It is about the same as Spring—the time when things begin to *spring*. As the Bible says:—"The winter is past . . . . and the time of the singing of birds is come."

But since Jesus lived and died on earth, this season has gained a further meaning. As you remember, just before he began his ministry, he spent forty days alone in the wild hill country, preparing for that great life-work which God sent him to do. This period in his life the Christian Church has agreed to think of as taking place in the *leneten* or lengthening season of the year. Then, you know, on Good Friday we remember his death; and on Easter Day we remember that only his body died, and that his soul—that is himself—rose above death into the higher and lovelier life of heaven.

Well, people think of this Lent and Good Friday and Easter Day in different ways, and have varied customs. You could tell some Easter customs, I am sure, which belong, perhaps, to your own part of the country, in which eggs, or flowers, or plays, or dancing, or singing, or dressing-up come in. Palm Sunday and "Mothering Sunday" some could tell about. But they all somehow hint at the joy and meaning of springing, rising, rejoicing life in Nature and in Man.

So, you see, from Ash Wednesday until Good Friday is over the time is called Lent. In Nature it is the time when the days are gradually lengthening out into Spring, and, in our thought of Jesus, it is the time during which he suffered and died. *Then*, on Easter Day, Spring has really come, and also Jesus has risen above death into heaven.

Now, the people of Capri have both these reasons for keeping Easter. When Spring comes they rejoice; and, just as we at Christmas-time decorate our homes and schools and churches with evergreens, and decorate the evergreens with all sorts of bright things, so the people of Capri in Spring-time cut some nice boughs from the olive trees, and decorate them with anything that looks pretty or tastes good—bright ribbons, pretty sweets, delicious biscuits. They carry these boughs to church with them, to show their thankfulness to the Great Giver for the fruits which summer and harvest will bring.

But they take birds to church as well. And why? For two reasons. The first reason is this:—Pirates and other wicked men in olden days used to carry off the Christian children and people of Capri into slavery. Their sufferings were terrible. By and by some good men began the work of wandering in search of these slaves and releasing them from their cruel masters. Such slaves, when found and redeemed, were kept in comfort until Easter Eve, when they were taken to the church and set free.

That old bad time is past even in Capri, but the people of Capri wanted somehow to remember their being set free, and so every year, some weeks before Easter, they catch a lot of birds in their gardens or fields. No, they don't hurt them; not a bit. They catch them to be very kind to them. They feed them well, and birds and children in a house grow very friendly indeed.

Easter Eve comes at last. All go to church—men and women, boys and girls; some with gaily decorated olive boughs, some with birds held by a ribbon to the wrist, and some with a bough in one hand a bird in the other.

What a church full of gay boughs, lively birds, and eager folks—old and young! What is going to happen? Look toward the Communion-table or high altar, as it is called. You cannot see it. All through this Good Friday week a great thick curtain has hidden that end of the church from sight. But now, on this Easter Eve, all in the church are gazing in that direction.

Hark! The clock strikes twelve! The organ peals forth, the curtain drops and discloses a figure which is meant to represent Jesus, no longer the crucified sufferer, but risen above death into heavenly life. Now, all ribbons or strings which hold the birds are let go, and one, two, three, twenty, fifty, a hundred happy creatures are fluttering and flying above the heads of the people. At first some of them beat their wings against the walls, but all doors and windows have been purposely opened, and before many minutes every bird is free as air and sky!

Thus do the good folks of Capri keep in memory the setting free of slaves in bygone years on Easter Eve, and, perhaps, this setting free of the birds has also come to have another and even more beautiful meaning to them. What do you think it is?

J. J. Wright.

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honour to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low!

H. W. Longfellow.

Life is joy, and love is power,
Death all fetters doth unbind;
Strength and wisdom only flower
When we toil for all our kind.
Hope is truth;—the Future giveth
More than Present takes away,
And the soul for ever liveth
Nearer God from day to day.

J. R. Lowell.

It is hardly an exaggeration to say that two-thirds of all that makes it beautiful to be alive," consists in cup-offerings of water. Not an hour of life's journey but is rendered easier by their freshening or harder by their absence.—*W. C. Gannett.*

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EASTER ONCE MORE.

ON the eve once more of the Easter festival we have been looking back with some wistfulness over the past four years, to see how with each recurrence of this great season of the Christian year the lessons of its faith and joy found expression in these columns. Old words often come back with fresh meaning, and this year, instead of any fresh pleading for that faith which is stronger than death, we will recall some words from those former years. The first passage is from an article written the week before the festival, the others belong to the actual Easter days.

1898.

There are this year special reasons why we should be mindful of the deeper meaning of the Easter festival. As a nation we need the awakening and cleansing power of the Master's spirit, we need the strength of that Righteousness, which is the power of the living GOD, in which he lived and died, and for ever lives. We ought not, perhaps, to say that we need it more than ever before, but there are circumstances in our national life to-day which ought to make us realise with fresh earnestness the need, and which should call us to something more than a light-hearted holiday.

It ought not to be a matter merely of excited interest that our troops are now fighting on the borders of the Soudan, and men are being slaughtered in savage conflict. Whether this war was just and inevitable or not we do not now express an opinion ; but it should make us ask, as we follow the fortunes of our troops, whether it is nothing but the glory of victory that fires our blood, or whether we ourselves should be ready to suffer, and, if need be, to die in such a cause, believing that we served the truest interests of justice and humanity.

But there are other rumours of war, and the vehement conflict of interests in Africa and in the Far East. We do not know what these coming days may bring, but we do know that there is a higher motive than the passionate grasping at any cost at power and commercial profit, and our prayer must be that the true honour of England may be preserved. There is a self-sacrifice to which even a nation may consent, and of this some understanding might come to our people even now in quiet vigils with sacred memories of the PRINCE of PEACE.

1899.

The joy of the Easter morning is a universal truth of GOD, if only with JESUS all men would learn the full meaning of their manhood. GOD is the Fountain of all beauty, but more intimately to us the Father of living souls. The shadow falls, and those who are most dear to us are taken from our sight. But then in the silence, with wonderful revealing and strong consolation, comes the witness of the Spirit, "Not dead, but living unto Him." We do not ask for signs and wonders, we learn only to be still and know that He is GOD. We say "Our Father"—and we know the meaning of this life of spiritual manhood, which death cannot touch.

. . . .

The real shadows of life remain, the bitterness of failure and sin, of unworthiness and cowardice, but from all these our refuge is in the Father's infinite compassion. It is life to which He has called us, and not death, and in life with Him there must at last be victory over sin. And in Him also those darker riddles of human fate in this world, which are so terrible to sensitive hearts, must be solved. There is no way of deliverance, but in utter surrender to Him who is Eternal Goodness, in undaunted courage that is given in faithful service, and in the patience of hope. And, meanwhile, we are not deprived of the joy, which is of heaven—the joy which each awakening spring-time brings, and that deeper joy of the hidden life, of which Easter is the emblem and the beautiful recurring festival.

1900.

These words are written on the eve of Easter amid signs of the returning Spring. We are thankful to be able to include in our present number Mr. STOPFORD BROOKE's beautiful memorial address, in which we value especially those words concerning the wonderful completeness of Dr. MARTINEAU's life, and the manner in which out of the stress of intellectual and moral warfare, he came "more and more to abide in the world of the Spirit, closer and closer to the everlasting peace and love, so that his life reached fulness of being." That is what remains with us as a benediction on our life, in undying fellowship of spirit, that we may be of a good courage, and with reverent thankfulness go forward upon our way.

1901.

In our FATHER's house are "many mansions," but our rest is in Him, with that greater fellowship of the seen and the unseen, in which the most glorious have their place, in which JESUS is the first-born of many brethren, and everyone is there to whom we have owed most—all who have brought us any quickening of fuller knowledge, nobler loyalty or more perfect love. They are not memories of the past, they are of the household, and, as we rest in the living GOD, are with us here, filling our life with a new richness, making us understand better the unspeakable riches of the love of GOD.

. . . . .

This festival of Easter is therefore for the humble and despised of the earth, even more than for the great churches with their gorgeous ritual and throngs of worshippers. It is a greater gift for the lonely heretic than for any other. To him is given an unspeakable delight in the lovely ritual of the reawakened earth, so pure and beautiful that he desires no other. His heart is lifted up in worship in that greatest of all visible temples, in which the benediction is for all alike. He is at one with humanity, because he feels the thrill of life out of which humanity is born. And amid the glory of the spring-time of the year, coming in its abundance out of the fulness of the Creator's joy which cannot fail, his thought rises to a purer height, in which it is life of the spirit that he contemplates, and in which he is anew dedicated to the holiest service. Unseen of men there are those who come to him on the Mount of Transfiguration, who talk with him perchance of what he must suffer, yet of the glory of the conflict, of what he must accomplish in brave witness to truth, in passionate loyalty to right, and in the surrender of perfect love. For to him also is given, in the Master's spirit, to love even those who hate, to give himself utterly for his brethren's sake. His prayer that the FATHER's will may be done brings into his heart the divine peace. He is not alone, but is compassed about by the heavenly witnesses, and is sustained by the supreme Strength and Love.

There are none, even in the humblest places of service, even the most solitary and despised, to whom these greatest of gifts are not offered, to whom the supreme joy is not open, in life which is beyond the power of death.

God keeps His holy mysteries
Just on the outside of man's dream,
Yet touching: so they draw above
Our common thoughts to heaven's unknown:
Our daily joy and pain advance
To a divine significance:
Our human love—O mortal love!
That light is not its own!

E. B. BROWNING.

WILLIAM RATHBONE.

Memoir.

THE long life of William Rathbone, the sixth in a remarkable succession of the bearers of that name, appears to us as the rich fruition of a great inheritance of noble character. His father and grandfather were distinguished citizens of Liverpool, and the earlier William Rathbones men of no less sterling worth, though with less opportunity of public service. He himself in the great field of politics had the widest sphere of them all, and, as the *Times* said, "in a quiet and unassuming way has left his mark on the practical philanthropy of the Victorian Era." His work for education, and, above all, for the nursing of the sick poor, grew to have a national significance, but it all sprang from the same humble faithfulness and simplicity of purpose in the love of doing good, which had long been the tradition in his family, and which in himself remained steadfast to the end. There was something very touching in the old man's loyalty to the one office which he could not relinquish when all others were laid aside, that of Guardian of the Poor.

Earlier Members of the Family.

The Rathbones came originally from Gawsworth, near Macclesfield, and while still in the old home the earliest William Rathbones were engaged in business as sawyers in Liverpool, so that the connection goes back to some two hundred years ago. In 1746 the second and third of the name established the firm of William Rathbone and Son in Liverpool, as timber merchants, ship-owners, and ship-builders, on a scale of course very different from that of the great undertakings of later times. The grandfather of our William Rathbone sold the first cotton grown in America which was brought to this country, and was one of the consignees of the first line of packets which crossed the Atlantic. Yet more worthy of note is the fact that he was one of the first of those who refused to have any share in the profits of the slave trade, by which so many Liverpool merchants were enriched.

The earlier Rathbones belonged to the Society of Friends. The third of the name, who died in 1789, was remembered as a Quaker preacher, and was thus described long afterwards by Dr. Rutter:—

> He was one of the most remarkable men I have ever known, remarkable for his calm and unaffected piety, for the mildness and placidity of his disposition, for the kindness and consideration which he ever showed to the wants or weaknesses or feelings of others, and for the uncommon firmness and dignity of his conduct on every occasion. . . . He was not a man of brilliant talents, nor was he at any time distinguished by his eloquence in the gallery [of the Meeting House, where ministers sat]. But all he said and did was directed by a judgment singularly sound and by intentions singularly upright.

His son William (1757-1809) was the friend of Roscoe, and one of the leaders of the Anti-Slave Trade party in Liverpool, a man of remarkable eloquence and undaunted courage. He was also something of a heretic, and in 1805 was disowned on that account by the Hardshaw (St. Helens) monthly meeting. Some years earlier he had become a subscriber to the London Unitarian Book Society, and though he did not join any other religious connection he attended occasionally at Benn's-garden Chapel, of which Renshaw-street and the Ullet-road Church are the successors, and of which Roscoe was a member. His wife was Hannah, daughter of Richard Reynolds, the well known philanthropist of Bristol.

His Parentage.

His son William (1787-1868) was also disowned by the Society of Friends when, in 1812, he married a Unitarian—Elizabeth, daughter of Samuel Greg, of Quarry Bank, and sister of Robert Hyde Greg, the friend of John James Tayler. He was afterwards reinstated, but finally withdrew in 1829, when his eldest son was ten years old, being at that time a member of the Renshaw-street congregation. Thus the Quaker and Unitarian traditions were blended in William Rathbone in happy union, as we hold, for the fullest nurture of the Christian life. He inherited also the finest traditions of good citizenship, for his father was a leader in all that was best in the higher life of Liverpool. His mother also, who survived her husband and lived to a great age, was deeply interested in all efforts for social amelioration and the advancement of education, and exercised a very beautiful and far-reaching influence. At the time of the passing of the Education Act, in 1870, Mr. Forster told her son that the most valuable of the suggestions which he received while the Bill was under discussion came from her.

Mr. Rathbone's grandfather died at the early age of fifty-one, "worn out by his devotion to the public good"; but he and his father both lived to be over eighty, and there is a striking similarity in their record, except that the father had to fight in harder and more troubled days in the conflict for Reform. He stood by Wilberforce in the cause of freedom for the slave, and fought for purity of election in a borough notoriously corrupt. He was the fearless leader of the Liberals in the stirring days of the Anti-Corn Law and Reform agitations, and in the struggle for the removal of Nonconformist and Roman Catholic disabilities. He was known as the "Educationist," and was foremost in every movement for the elevation of the people. In 1837 he was chosen the first Mayor of Liverpool, after the passing of the Municipal Corporations Act.

At his death, in 1868, the Rev. Charles Beard, then recently come to Renshaw-street Chapel, preached a memorial sermon, which concluded with these words:—

> I dare not lament one who has so lived, and to whom God has given so fair a death. And I count those happy whose right it is to drop the tears of natural affection upon his grave, and to follow in the footsteps of his achievement.

There were other words also in the sermon, which might now, with equal fitness, be repeated of his son:—

> There may be more famous names in the annals of Liverpool than the name of William Rathbone, but none more honoured, none more beloved. No man fought a more gallant and a more uncompromising fight for his political principles, no man adhered with a more steadfast consistency to his religious convictions, yet friends of every party and of every church crowded round his coffin, and bent over his grave with the sadness of a common regret. Was it not from their belief that his love of truth, his devotion to right, transcended the limits of any party policy, and that the width of his sympathies was bounded only by the invisible Church of God. . . . Every good cause which during the last sixty years has struggled to victory owes a debt to him. Few men have so completely and so happily lived the common life of their country; not for the rewards and distinctions of public life, for he never desired them, but because his heart was in the common weal, and whatever affected the welfare of mankind touched him in the tenderest part. Yet he never stooped to the meaner artifices—the disingenuous compromises of politics. He could accept defeat cheerfully, but never a dishonourable victory; and his influence lay not more in his intellectual force than in the general conviction of his absolute rectitude.

Of such parentage was the William Rathbone to whom this memoir is devoted.

Early Training

He was born Feb. 11, 1819, at a house in Cornhill, Liverpool, which is now [illegible] site of the Albert Dock warehouses, but where at that time his father lived, like other merchants and shipowners, close to the shipping and their warehouses. It was some years later that the family moved out to Greenbank, the beautiful home now so rich in memories, where Father Mathew and many another philanthropist and champion of an unpopular cause found a warm welcome, and where Blanco White breathed his last—the home so happily described by Dr. Martineau when he called it "that house of refuge for all the saints." Of the schools the boy attended, one was that of the Rev. John Brunner, father of Sir John T. Brunner, Bart.; and his last school, before going to business, was at St. Domingo House, Everton, under the care of Mr. Charles Voelker, a pupil of Pestalozzi, where among his schoolfellows were the late Sir James Stansfeld and Sir Percival Heywood. At seventeen he was apprenticed for three years in an East India merchants' office, and at the conclusion of his term, with his old schoolfellow and life-long friend, Thomas Ashton, spent some months at Heidelberg, a university chosen on the advice of the Rev. J. J. Tayler. There he attended the lectures of Schlosser, the professor of history, and Zachariæ on political philosophy, and was influenced particularly by Schlosser's ardent liberalism and lofty character. On his return home, Mr. Rathbone spent a year in the London house of Messrs. Baring Bros., followed by a visit of some months to the United States. Thus his preparation for a business career was made as complete as possible, and in September, 1841, he returned to Liverpool and joined his father's firm, Messrs. Rathbone Bros. and Co., shipowners and merchants, a business connection which he maintained until 1884. In 1847, the year of his marriage to Lucretia, daughter of Mr. S. S. Gair of Liverpool, he also became a partner in the firm of Messrs. Ross T. Smyth and Co., corn merchants, from which he retired only in 1889.

It was at the opening of his business career, in which he quickly made a reputation for skill and good judgment in commercial affairs, and as an authority on matters of trade and finance, as well as on social questions, that Mr. Rathbone made that remarkable resolution, which we quoted a fortnight ago, to guard himself, in case of growing riches, against

"pecuniary paralysis." In this he followed in his father's footsteps, and laid the foundations of that generosity and wise beneficence in the use of wealth, which gave him so high a place among the helpers of his fellow-men.

Business and Something More.

Those early years were strenously devoted to business, and with remarkable success, but with no forgetfulness of other aims. To those days we can trace back some of the interests which remained to the end among the chief in Mr. Rathbone's life. It was in 1836, the year in which he left school and entered on his apprenticeship, that the Liverpool Domestic Mission was founded, of which his father was the first president, and the Revs. James Martineau and John Hamilton Thom were among the chief inspirers. Then for ten years the Rev. John Johns was the first Minister to the Poor in Liverpool; and then came the Irish famine and the terrible epidemic of fever in Liverpool, to which the faithful missionary fell a victim. These were formative influences in the young man's life, and during his early years in business he was himself actively engaged in work among the poor, being a visitor for the Provident Society, and the almoner of his parents' abundant charities. Thus his sympathies and his insight into life were deepened, and he learnt by personal experience to appreciate the value of that "Elberfeld" system of Poor Law relief, on which he afterwards laid so much stress, by which voluntary visitors from the well-to-do and educated classes are brought in as the administrators of outdoor relief.

Mr. Rathbone's convictions on the general subject of charity were expressed in a striking little book which he published in 1867, with the title "Social Duties considered with reference to the organisation of effort in works of Benevolence and Public Utility." From the first chapter of this book, on "Social Disintegration" the following passages are taken:—

> This disintegration of society, which grows out of the very completeness of its mechanical organisation—this alienation and mutual ignorance between rich and poor, as classes, arising from the severance of the old personal ties and the termination of the old lasting relations between individuals rich and poor—is at once a reproach to us as a Christian community, a peril to our interests as a free and powerful nation, and an evil of ever-increasing magnitude in its influence on the lives and characters, the moral and physical well-being, of each member of what should be one body politic and religious. The existence side by side of so much useless and needless splendour, so much unmerited and unrelieved destitution, of luxury with squalor, the living picture of Lazarus at the gate of Dives that is ever before our eyes if we but open them—cannot but force upon our conscience the gravest questions as to the individual responsibility of each of us for a portion of the shocking spectacle; the right of each of enjoying his share of the wealth without taking his part in a methodical and sustained effort to relieve the want. Political economy, rightly understood, has no salve for these qualms of conscience. It tells us, indeed, that indiscriminate or thoughtless almsgiving—the easiest form of apparent charity—is, in fact, a vice; but it also leaves open to us a vast field for the expenditure of labour and money, and enforces the duty by showing the mode and the conditions of its safe and beneficial performance.
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> There must be nothing of assumed superiority, nothing of patronage in the tone of the rich man if he would give to others or derive himself the full benefit of such intercourse. Patronage is resented by the poor: the spirit which dictates it precludes the rich from reaping the internal benefit of their own charity. The rich man must come to the poor as a friend who has much to gain as well as to give, to learn as well as to teach; as a brother who, having received from God more of this world's good things, does not on that account pretend to claim any superiority over his brother. He must advise, not as a master, but as a friend; he must sympathise, not as a superior, but as an equal in all that forms the ground of sympathy; he must give, not as patron to dependent, but as brother to brother. Coming in such a temper he will find the poor man ready to acknowledge whatever title to respect is personal to himself, to look up to him as a man of education, of character, of refinement. But, if he pride himself upon his wealth, as raising him above the poor, he approaches them in a temper which excludes sympathy, and renders real gratitude very difficult by rendering respect impossible. The poor despise the purse-proud man not one whit less than do the well born and well educated; and, despising, his gifts cannot make them love him. The men who most influence the poor are those who give most of their heart where they give their help; they who receive most reverence from them are those who treat them with most respect for a common and equal humanity.

To his training in the school of private benevolence, and of practical business life, was added from the first the lofty and inspiring influence of his minister at Renshaw street Chapel (eleven years his senior), the Rev. J. H. Thom, who in 1838 became also his brother-in-law. For Mr. Thom, as for Dr. Martineau, Mr. Rathbone entertained throughout life a profound veneration as well as warm personal affection, and if we ask what was the secret of his life, with its lowly Christian grace and its indomitable faith and persistence in well doing, we can hardly be wrong if we find it in that pure spiritual teaching and ardent personal discipleship to Christ, which found such wonderful expression in Mr. Thom's sermons on the "Laws of Life after the Mind of Christ."

Politics and Parliament.

Mr. Rathbone's active participation in politics may be dated perhaps from 1852, when he became chairman of the Liverpool Liberal Association, and thoroughly reorganised the party. An instance of his watchfulness over great public interests occurred at the time of the Crimean War, when after the disgraceful breakdown of the commissariat he organised the demonstration which prevented the threatened whitewashing of the culprits. Another great public service he rendered at the time of the Lancashire Cotton Famine, caused by the American Civil War. He and his friend Charles Melly by their prompt action started the Liverpool contribution on an adequate scale, so that it amounted ultimately to £100,000, and Mr. Rathbone served for three years on the executive of the General National Committee, which met weekly in Manchester, administering a fund of £2,735,000. At the end of the distress, £30,000 remained over from the Liverpool contribution, and this was devoted to the building of the Woolton Convalescent Institution, to the interest of which Mr. Rathbone was always warmly devoted.

In 1865 he fought Mr. Gladstone's South-West Lancashire campaign, and in November, 1868, was himself returned as minority member for Liverpool. Then at the General Election of 1880, with rare self-abnegation, he gave up that seat to Lord Ramsay, and was defeated, as he fully expected, in the chivalrous endeavour to win South-West Lancashire again for the Liberals; but in November of the same year he was elected member for Carnarvonshire, and again in 1885 for the northern division of the county, and retained that seat until his final retirement from Parliament in 1895. No man was more thoroughly respected on both sides of the House, and in his own characteristic way Mr. Rathbone did a large amount of valuable work. Here also his generous devotion of his means to public services, and his wise penetration in selecting the best instruments for carrying out his purposes found abundant scope. The Bankruptcy Bill of 1869 was the first great measure in which he was actively concerned, and, realising the importance of exact legal knowledge to supplement his own mercantile experience, he secured the help of Mr. R. S. Wright (now Mr. Justice Wright) to advise him on the measure, and, subsequently gave Mr. Wright a general retainer as his Parliamentary legal adviser. Thus he made his influence felt, particularly on the subjects of education, licensing, registration of voters, the laws of conspiracy and of labour, but above all on the great question of Local Government. Indeed, Mr. Rathbone regarded it as the most useful act of his public life, that he induced Mr. Wright to undertake a laborious inquiry, which lasted three years, into the complications of Local Government, and to prepare a comprehensive scheme for its reform. Of the memorandum issued in 1877, as the result of this work, which contained not only a masterly summary, but references to all the authorities and sources of information, the *Times* said that it was "the most important work that had ever appeared on Local Government." Mr. Wright also drafted a Bill, which, although it has never been brought in, has been of great service to successive Governments and to private members when dealing with the subject. To that special work Mr. Rathbone devoted several thousands of pounds, and another of his generous undertakings was the commissioning of Mr. E. L. Fanshawe to visit America to examine the operations of the various Liquor Laws, the result of which was an elaborate report on the subject in regard to fifty-four States and Territories of the United States and Canada. This was published as a volume of 400 pages in 1892.

Mr. Rathbone was a staunch Gladstonian Liberal. In 1881 he moved the amendment to Sir Michael Hicks-Beach's motion condemning the retrocession of the Transvaal; and on the crucial question of Home Rule, after grave consideration he followed Mr. Gladstone. He was one of the chief promoters of the Welsh Intermediate Education Bill of 1889, and from 1891 to 1900 was President of the University College of North Wales, at Bangor. To him that college, and the cause of higher education in the Principality generally, owes an immeasurable debt.

University College, Liverpool.

And this was only a natural sequel to what he had already done for his own native city. Those months of 1880, during which Mr. Rathbone was without a seat in Parliament, he devoted to practically securing the establishment of University College, Liverpool. A town's meeting on the subject had been held in 1878, and the project had been previously warmly advocated, not only by Mr. Rathbone, but by Mr. Thom, by his successor at Renshaw-street, the Rev. Charles Beard, by Sir William Banks, Professor Campbell Brown, Sir Edward Lawrence, Mr. George Holt, and others; but £100,000 was just then being raised for the new bishopric of Liverpool, and the project of the college seemed likely to fail for lack of the necessary funds. Then in 1880 Mr. Rathbone, with his brothers, Messrs. S. G. and P. H. Rathbone, offered £10,000 for the endowment of a first professorship, and the contagion of his generous enthusiasm was so great that in a few months £80,000 had been raised, and the seven professorships needed for the foundation of the college were secured. Many other gifts followed, from Mr. Rathbone himself, and from others kindled by his example and persuasion, notable among them, beside the members of his own family and Mr. George Holt, his friend Sir Henry Tate. Thus when a fresh crisis arose at the creation of the Victoria University, Mr. Rathbone with his brother Mr. S. G. Rathbone, Messrs. Benson and Theodore Rathbone, Mr. George Holt, and Mr. Thom gave £10,000 for further endowment, and Sir Henry Tate gave another £5,000, so that the needed £30,000 was quickly raised, and the college was affiliated with the new University. The feeling of all friends of the college with regard to Mr. Rathbone's benefactions and constant personal interest, was well expressed in the following resolution passed at a special meeting of the Council and Senate after his death.

The Council and Senate of University College, assembled in special meeting, desire to record their sense of the loss sustained by the college in the death of Mr. William Rathbone, one of its vice-presidents, and for more than twenty years an active member of its court and council, and one of its most generous benefactors. To his inspiring faith and untiring energy the college largely owes its foundation; to his wise counsel and unwearying labours it owes much of its growth and prosperity. In every department of its work his interest, his sympathy, and his support helped to strengthen and sustain; while his fidelity to truth and his devotion to the public good made his life an example both to the scholar and to the citizen, winning for him the affection and the veneration of all who knew him.

Mr. Rathbone, with the late Mr. Christopher Bushell, was named in the Royal Charter as vice-president of the College. In 1895 he received from Victoria University the honorary degree of Doctor of Laws. Four years earlier he had been admitted, with his friend, Henry Tate, an honorary Freeman of the City of Liverpool.

Nursing Reform.

To this record we have now to add a brief account of what was, perhaps, Mr. Rathbone's greatest work of beneficence, which arose out of the first great sorrow of his life.

We have already noted that in 1847 Mr. Rathbone married the daughter of Mr. S. S. Gair, of Liverpool. Twelve years later she was taken from him, and it was from the experience of the comfort derived from skilled nursing during his wife's last illness, and the sympathetic thought of the contrasted sufferings of the poor, that Mr. Rathbone was led to the endeavour, with him the inevitable outcome of such thought, to provide for the poor what he knew to be of such inexpressible worth. The nurse who had been found so capable in his own home was engaged to devote herself to the care of the sick poor in one of the worst districts of Liverpool, and though after a month's experience, dismayed by the squalor and misery she found, she begged to be released, she was encouraged to persevere, and it was demonstrated what immense help could thus be afforded by simple means, not only in the actual nursing of the sick, but in giving to the poor and uneducated an elementary knowledge of the laws of health and of the good ordering of a home. Having gone so far, Mr. Rathbone felt that more nurses must be engaged, to extend the benefit to other districts; and since there were not enough skilled nurses to be had, he followed the example of Florence Nightingale in her Nurses' Home at St. Thomas's Hospital, and in 1860 founded a Home and Training School in connection with the Royal Infirmary at Liverpool. Thus the infirmary itself was benefited, and there was soon an adequate supply of duly trained nurses for the district work and for private families. Liverpool was divided into eighteen districts, each with a trained nurse and a ladies' committee to superintend the work. In 1864 Manchester took up the work, and four years later the East London Nursing Association was established. The system spread to other parts of the country, and in 1874 the Metropolitan and National Association was founded, of the Council of which Mr. Rathbone was a member.

The greatest impetus was given to this work when, in 1889, our late Queen devoted £70,000 of the Women's Jubilee Gift to the establishment of the Queen Victoria Jubilee Institute for Nurses. Mr. Rathbone acted as honorary secretary of the Provisional Committee, of which the Duke of Westminster was chairman, and his services were warmly acknowledged. In the following year he published a little book, giving a "Sketch of the History and Progress of District Nursing," dedicated by permission to the Queen.

With this great achievement must be remembered what Mr. Rathbone did for the reform of nursing in workhouse infirmaries. What that nursing used to be, when it was entrusted to ignorant and often brutal pauper women, need not be here described; but Mr. Rathbone, knowing what it was, determined that the evil should not continue. In 1864 he made an anonymous offer to the Liverpool Select Vestry to bear for three years the cost of providing skilled nursing for the workhouse infirmary. Thus with the help of Miss Agnes Jones and twelve Nightingale nurses he showed what ought to be done, and made it impossible to revert to the old bad system. Miss Jones unhappily was cut off in the midst of her devoted labours by typhus fever, but not before she had assured the success of that great reform, in which before long the whole country followed Liverpool.

In 1867 Mr. Rathbone sought election as a member of the Select Vestry, and remained, as we have stated, a Guardian of the Poor to the end.

More than can be told.

But here we must draw this most imperfect record to a close, though many of Mr. Rathbone's efforts of wise beneficence have not been so much as named. What he did to enable young men destined for the ministry to gain experience on leaving college by work among the poor has been already referred to in these columns. Another instance of his great kindness was the maintenance of two houses at West Kirby as homes of rest for clergy of the Church of England and Nonconformist ministers. Of Mr. Rathbone's life-long interest in the Liverpool Domestic Mission we have already spoken, but it should be added that in 1886 he took the chair as President at the Jubilee meeting of the Society, of which his father was the first President. In many other ways, as at the founding of the Sustentation Fund at the National Conference meeting in 1882, he showed his deep interest in the churches and the religious community in which he grew up, to the welfare of which he was devoted to the end. To him, as executor of Mr. Thom, his brother-in-law, we owe not only the new edition of the two volumes of the "Laws of Life after the Mind of Christ," but other volumes which preserve for fresh generations of readers some of the fruits of that wonderful ministry. Of this we wrote last year, at the time of the unveiling of the statue of Mr. Rathbone in Liverpool, but may once more repeat here: "The ministry of John Hamilton Thom made great demands on those who heard his word. Of how true the response in the heart of William Rathbone we have been for many years the witnesses."

That the people of Liverpool appreciated what Mr. Rathbone had done for them and what he was, was proved on that occasion of the unveiling of the statue by many heartfelt testimonies, as again at the funeral, and on subsequent occasions after the peaceful close of his life on the evening of March 6.

Mr. Rathbone was twice married, and is survived by his second wife, daughter of the late Mr. Acheson Lyle, of The Oaks, Londonderry, whom he married in 1862, and by children of both marriages. The papers stated at the time of Mr. Rathbone's death that a grandson of his, an eighth William Rathbone, had recently settled in Liverpool; but whether that remarkable succession in one line of distinguished citizenship should be continued or not, it is matter for great thankfulness to be assured that Mr. Rathbone himself rested in the conviction that there are many successors to his spirit, to his strenuous devotion to the public good, and that the many forms of good work which he had so much at heart will not be allowed to fail for the lack of generous and willing help.

In this memoir there are many things left unsaid, but it cannot close better than by once more repeating the touching words of Florence Nightingale's tribute: "In remembrance and humble love of one of God's best and greatest sons."

Duty is the great mountain road to God.—*W. C. Gannett.*

THE EASTER FAITH.

THE recurrence of the great Christian seasons does more than emphasise in their turn the several aspects of the Gospel associated with them. A separate lesson belongs respectively to Christmas, to Good Friday, to Easter Day. But, in addition to its own lesson, each season carries with it a lesson which is common to all; it brings the reminder of an essential characteristic of the Christian religion. The sequence of the seasons of the Christian year is a repeated witness to the historical character of Christianity.

This circumstance provides us with a very necessary safeguard against a tendency which in the interest of practical religion requires constantly to be resisted. This is the tendency to rest in a conception of Christianity which sees in it essentially a body of ideas, of ideas put forward by the reflective mind concerning the nature of God and of the relations between God and man. These ideas are subjective creations, they are conceptions thrown out by enterprising thought, they are judged in respect of their elevation and their beauty, and the minds to whose creative activity they can be traced are accounted to have accomplished great things. Men speak of the idea of God's Fatherhood as a beautiful idea. They look at it in the same way, appraise it by the same rule, as is employed when they come upon some striking imaginative achievement in a great poem or some remarkable synthesis in a great contribution to philosophy. The idea has suggestive efficiency, it has been created by thought and it provokes thought. Christianity is sometimes represented as the sum of the teachings of Christ, and the ideas underlying these teachings are assigned to the creative vigour of the mind of Christ. But where this is the case, where the whole stress is laid upon ideas and upon the achievement of the mind in initiating them, there is involved a defect which is fundamental. No emphasis upon the beauty of the ideas can conceal the fact that they are essentially subjective in their origin, while the testimony to the creative power of the thinker makes this doubly apparent.

Now, of course, it is not disputed that Christianity does present us with a body of ideas. It is not disputed that a union of Christianity with philosophy is legitimate, and, indeed, indispensable. What is maintained, in opposition to the view just described, is that the significance of the ideas does not lie in any quasi-æsthetic value or any witness to the originating powers of human reflection. Their significance lies in their association with facts, in the basis on which they are founded, the basis of historical reality. It may be said, for example, that in so far as there is novelty in Christian thought it is to be found less in the complexion of the ideas, than in their reality; they are largely old ideas, once shadowy and ineffective, but now made alive and actual, no longer the obscure products of tentative reflection, but living and operative certainties of the soul. The novelty is in the facts, in historical events, in the life and presence upon earth of Jesus Christ.

The significance of the feast of Easter is sometimes held t consist in certain ideas which it suggests. It suggests the idea of Renewal, the idea of Resurrection, the idea of Immortality. The value of the season to the devout mind is contained in the contemplation of these fruitful conceptions. It is true that such ideas are suggested by the season, but its value is not to be sought in their beauty or fertility. It is to be sought in its reminder of the historical facts which are the basis of the ideas, which provide their manifestations and establish our confidence in their truth. Harnack has recently drawn a distinction between what he calls the Easter message and the Easter faith. It has been thought by some of his readers* that in so doing he disconnects the Easter faith from any foundation on historical facts. He is thought to have asserted that the Christian belief in immortality is independent of any occurrence in time. This interpretation appears to be questionable. For what does he mean by the Easter message and by the Easter faith? The Easter message he describes as the tradition of the empty grave. On that tradition the faith in the Resurrection cannot rest, it is unstable and always exposed to fresh doubts. It cannot be established as historical. The Easter faith he defines as "the conviction that the crucified one gained a victory over death," "the conviction that Jesus lives." Is this to dissociate it from dependence upon history, to leave it as an idea suspended in a purely speculative region? Scarcely so. The very statement implies an historical connection. It is the conviction that *Jesus* lives, that the *crucified* one has triumphed over death. It is thus bound up with an historical person, with Jesus, and with an historical event—his crucifixion. This is not the same thing on the part of the disciples as a mere adherence to the conception of a life after death, a conception with which they were already familiar before they came into contact with Christ; it is not the same thing as a belief that they themselves would live again on the other side of the grave. It is inseparably associated with one person and one definite series of events. The Easter faith is the conviction that *Jesus lives.*

It may be objected that this is no more than faith in a fact; it is not a faith that necessarily reposes on a fact, such a fact as the empty grave would be if the reports concerning it were above question. But it is no part of the present argument to contend that the ultimate fact on which the Easter faith rests is a conviction in the minds of the disciples; whether we say with Harnack,† "no appearances of the Lord could permanently have convinced them of his life if they had not possessed in their hearts the impression of his Person," or whether we go further, as we well may, and trace the belief in the appearances to an impression exerted upon the disciples' minds by the Lord in his exalted state, still, in both cases the Easter faith is more than a mere subjective creation, in neither is this the ultimate fact. In both the ultimate fact is the impression wrought by an historical person.

The Easter festival, therefore, presents us with realities and appeals to us to seek the basis of our religious ideas in the realities of fact. It raises us from the inclination, too often indulged, to be content with emotional states or speculative reflections. It reminds us that the Christian religion is something more than aspiration, more than desire for communion with God, more than beautiful conceptions respecting the Divine Nature. It warns us that we have not to rest in conjectures as to what may be true, as to what may happen. It presents us with what has happened, with what has been done, with what has been fought for and has been secured. It is the record of a deliverance, not a hope hazarded as to its possibility. It forces upon our notice and brings us face to face with a fact having its own place in a due order of facts. It calls us to turn from all that "wisdom of words" which as early as St. Paul was discovered to make the cross unreal, and to open our ears to the one sufficient declaration, "Because I live, ye shall live also."

A. B.

* See "Historical Christianity." T. B. Strong. p. 91.

† "History of Dogma." Vol. 1, p. 86. Note (E. T.).

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

ORGANISTS' THEOLOGY.

SIR,—I notice in THE INQUIRER of last week that Mr. Graham considers himself hardly dealt with because his son was not accepted as organist in the Stevenson Memorial Church after his theological opinions became known. The minister says, "The Kirk Session ask me to say that they think it wise in the interest of all concerned—*your own interest as well* as that of others—that another appointment should be made."

It would perhaps be well to consider what it means for a Unitarian to become organist and choirmaster (the two positions being generally combined) in an alien church, in this case Presbyterian; he would have to play tunes to hymns, Sunday after Sunday, containing doctrines diametrically opposed to his own.

As choirmaster he must also assist in singing the hymns repeatedly, the choir having full knowledge that their instructor believes no word of them. Anyone who has attended Presbyterian worship will remember the authorised hymn-book, and how extremely orthodox it is. The Kirk Session, no doubt, recognised this when it called Mr. Graham's attention to "*his own interest*" in the matter. I have often observed that this side of the question is overlooked by persons who, not infrequently, make similar complaints in your columns.

FRANCES A. LEWIN.

Oxton, March 24.

GUILDS.

SIR,—In my last letter I explained that I was fully in favour of the general "Guild idea." His reply is three-quarters of it, an unsolicited testimonial on my behalf to the same effect. Some expression of regret on his part at having plunged into print to father upon me an attitude towards Guilds which I had never assumed would have been more

fitting. The testimonial was doubtless well meant, but was wholly gratuitous.

I also explained that I had passed no criticism upon actual Guilds. Whereupon, with regard to the "religious type" of Guild to which I had referred, Mr. Wright first states that it does not exist—knowing perfectly well that I never said it did—and then transfers the opinions which I expressed about this "imaginary" type to the actual Guilds, concerning which I avowedly made no criticism. This method opens the way for much fervid rhetoric; but it is beside the mark.

I am sorry to have to trouble you to insert this personal explanation; but it is necessary as an antidote to Mr. Wright's view of my view of Guilds.

Neander Anderton.

[This correspondence is now closed.—Ed. Inq.]

JOKAI'S "MANASSEH."

Sir,—The perusal of "Manasseh," by Jokai (recently reviewed by you), has given me extreme pleasure by vividly reviving in my mind scenes and experiences in Transylvania; and I now feel impelled to suggest that every member of the late Hungarian party who has not read this book should do so without delay. Such will find it full of interest.

The hero of the story is Manasseh Adorjan, of Toroczko, a truly noble character. The mountain scenery round about Toroczko is so ably described that the Szekler Stone with its cultivated terraces and the houses embowered in trees seem to stand before us again.

The characteristics of the happy and industrious inhabitants of that delightful bit of Szeklerland are fully set forth, as also are many details of their social and religious life. As one reads, the spacious Unitarian Church is again seen to be full of earnest worshippers clad in their remarkable holiday costumes; and when the service is over, the scenes of innocent gaiety which followed seem to be re-enacted.

Then there is a minute description of the Torda Gap at a time when the river-bed was the only road, and of the great Balyika Cave therein.

Some of the characters in the story make use of this cave as a place of refuge from an invading host in the troublous times of 1849.

Torda itself, Kolozsvar, and other places visited by us, also come in for notice.

Altogether, the tale is one of surpassing interest to those who have had the good fortune to visit those places. The book, I suppose, is to be found in most public libraries, and it deserves a place in every private one.

W. H. Shrubsole.

19, Vancouver-road, Catford.

All love is of God and will endure. We need not fear that our friend whom we have loved so much here will leave us there for some higher society with which he has more affinity. We sometimes hear this fear expressed, that our friends may have gone up so far as to have passed quite away from our reach. But can we fail to see that it is in the nature of love to be able to come down in deeper sympathy with all below, as it ascends in fullness of life to loftier attainment above?—*J. F. Clarke.*

PROVINCIAL LETTER.

LIVERPOOL.

Liverpool lies just now under the shadow of a great loss; a shadow, however, pierced by rays of cheering light. It seems impossible to write of our local Church life without placing in the foreground the honoured and loved name of William Rathbone, in whose praise and memory men of all sects and parties have united without one jarring note.

It has been noticeable, however, how many of the able and eloquent memoirs furnished by the leading newspapers have ignored Mr. Rathbone's lifelong and earnest connection with our Unitarian faith and the churches in which it is preached. It is true that he was a man lifted far above all "isms" in any narrow sense, but his clear and pronounced Unitarian convictions were beyond question. We, who share with him the light of that faith, cannot but rejoice that such a noble life was distinctly the fruit of its strength, and may claim that the tree should be judged by its fruit. With no desire to make sectarian capital of such an example, we may gratefully inscribe the name of William Rathbone on the long roll of those lofty souls whose chiefest inspiration has come from their Unitarian training and the ideals it has fostered. Our calendar of saints will bear comparison with that of any branch of the Tree of Life.

The last rites, which you have already described, brought into the stately Ullet-road Church, a vast assembly of representative men and women, of many churches and creeds. Roman and Anglican Catholics, Broad and Evangelical Churchmen, Nonconformists and Jews, men of the world and agnostics, nurses and missionaries, millionaires and artizans, the Lord Mayor and the City Fathers, all were gathered in grateful remembrance of one of the simplest and least ostentatious of men. One could not help wondering to how many of them the reverent and impressive service, free from the least note that could divide, and full of the universal faith that unites, must have come as a revelation. Was this the dreaded and ostracised Unitarianism, which is denounced from pulpits as the worst form of infidelity? Was this the Nazareth out of which no good thing comes? I trust the revelation may not be in vain. The talk on 'Change seems to hint otherwise.

Turning now to Church news, the next most stirring event has been the opening of the Ullet-road Church Hall and Cloister, the princely gift of Sir John Brunner, M.P., and Mr. Henry Tate. Alas! that the echoes of that opening ceremony had hardly died away before one of the kindly givers passed into the Unknown. We can ill afford to lose such men. But the gift in which he joined will remain to coming generations an inspiration and an incentive. It brings back into modern life the dignity and charm of the grand old collegiate halls; and as time mellows the abundant oak timbering, our descendants will glory in its atmosphere of stately repose.

From such a hall, with the connected cloister housing the monuments of bygone worthies, its terrace and quadrangle, its sundial, yet to be, and its library enriched with frescoed ceiling—from these glories to a "tin tabernacle" is a wide leap. And yet the galvanised school-chapel just opened at Widnes is dedicated to the same great end as the church and hall in Ullet-road; and the same gospel of theological light and liberty, conjoined with the same gospel of religious reverence and trust, will consecrate both.

Widnes is an entirely new field, and the work there has been begun in a purely missionary spirit. Preaching the gospel to the whole world has to be prefaced by preaching it in single spots; so our district missioner, Rev. H. D. Roberts, begins near to home. The opening of a cosy building of their own has so far proved an attraction to the nucleus of liberal thinkers in Widnes, and fair congregations assemble for Sunday worship. Week-night lectures bring in many more. Mr. Roberts has the courage of his convictions, and in both Widnes and St. Helens (another field he is sedulously tilling) he has been lecturing on True Authority in Religion. This has necessitated an investigation of the claims of the Roman Church to such authority. Such a challenge could not pass unnoticed, and crowds of Roman Catholics have marched in as defenders of the Faith. From what I hear, the meetings were lively, though no breach of the peace took place. It is quite a new phase of Unitarian propagandism; and yet, why not? Until the true seat of Authority is proclaimed, and the noisy and insistent claims of Roman and Anglican alike are exposed and exploded, no real progress can be expected. Have we not been too mealy-mouthed in our methods? Is it not time that Greek should meet Greek, and that sacerdotal bubbles should be pricked? And who can so consistently do this as the logical Unitarian?

In St. Helens, the newspapers gave full and, on the whole, fair reports of the lectures and ensuing debates; so that the seed was widely sown. Whether a living Church will emerge from the dust of conflict remains to be seen. Only a bold policy will prevail. Another iron building, with some assurance of permanency, might encourage waverers to face the music and bear the obloquy of joining a Unitarian Church.

The hope that the venerable Renshaw-street Chapel with its wealth of association might be utilised in some way, has vanished. The site is for sale. There is a possibility that on it a large public hall may be erected for city use. If this should come to pass, it would be only a case of the transmutation of force. The site on which a William Rathbone got his greatest inspiration for civic and social reform will still echo to the oratory of politicians, reformers, and philanthropists, and to the charms of music and poetry. The eloquence of a Thom and a Beard will be translated into the current dialects of the changing times. So be it!

For the rest, our local work is alive and encouraging. Birkenhead will before long rejoice in its completed church. Liscard and Bootle throb with life, and, though growth is slow, there is growth. The missions were never in better heart. I say nothing about the three mother churches which support the two types of missionary effort. That they do so, and also do their own work well, is a sufficient record. Honesty compels me to note the one and only drawback to an all-round tale of health. Without blame to its worthy minister, Crewe is sick, almost unto death

and yet hope springs eternal in the human breast, and the unexpected may happen.

H. W. Hawkes.

THE NATIONAL CONFERENCE.

Sir,—Permit me to point out to the Rev. A. Leslie Smith and those who agree with him, that the Conference is quite as dogmatic as the British and Foreign Unitarian Association, and, therefore, from their point of view, equally unfitted to represent our Free Churches. For what is it? "National Conference" is not its title. There are many National Conferences, from Wesleyan to Vegetarian, and certainly ours is not a Conference of the whole nation. We must look at its actual title, as defined by Rule 1: "The National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Nonsubscribing or Kindred Congregations"; that is to say, Unitarian and kindred congregations, for the force of that word "other" is to link the various congregations together, as kindred to the term first employed, "Unitarian." So that the proper short title is not "National," or even "Triennial," but "The Unitarian Conference." There are numerous Presbyterian congregations in the nation that are not kindred to Unitarian, but they are excluded.

And I ask permission to embrace this opportunity of repudiating, in the most emphatic manner, for myself, as well as, I am persuaded, the vast majority of our people, the ascription to the Conference of an authority which it neither possesses nor claims.

It is a most valuable institution for the purposes for which it was established—consultation and deliberation—but it is not a governing body, and any serious attempt to make it one would wreck it. Our people will not impose on themselves, nor allow anyone to impose on them, a yoke which neither they nor their fathers were able to bear. Let it not be forgotten that the English Presbyterians never established a general Presbytery.

J. Cogan Conway.

Ringwood, March 22.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdare.—On Monday last the Christian Endeavour Society, connected with the Old Meeting House, provided a treat in the shape of a most interesting lecture by the Rev. David Rees, Rhondda Valley, on "Tolstoy, his Life and Parables."

Billingshurst.—By the death of Mr. William Evershed, of Nutsfield, who passed away on March 14, in his 77th year, the congregation at Billingshurst loses one of its oldest members; coming of a family whose name has been associated with the congregation through the whole of its history, and a direct descendant of one of its founders, whose name he bore. He was for many years its secretary, and helped in many ways. The funeral service was conducted by the Rev. G. Lansdown and the Rev. A. J. Marchant, who spoke in prayer at the graveside to a large number of relatives and friends. Mr. Tarring represented the Horsham congregation.

Burnley.—On the invitation of the Superintendents of Trafalgar-street Unitarian Sunday-school, Mr. Alderman Bibby and Mr. J. T. Bibby, the annual Conference of Teachers and Workers of the Church and School was held on Saturday last. Tea was provided, after which Mr. Alderman Bibby took the chair, and in place of the usual original paper or address, Mr. J. T. Bibby read Miss Marian Pritchard's paper on "The Teacher's Aim to raise the Scholar's Ideal." This fine paper formed the basis of a most interesting and inspiring conference. A series of excellent addresses were given by the Chairman and Messrs. S. Holden, M. Jobling, P. Bibby, S. Sutcliffe, J. S. Mackie, J. Farrer, J. Hargreaves, Walls Hargreaves, and Miss Annie Vaines. The invitations included the Superintendents of the Accrington, Colne, and Padiham Unitarian Sunday-schools, and to these Mr. James Hartley, of Colne, and Mr. J. T. Harrison, of Padiham responded. They added much to the pleasure and profit of the evening by delivering excellent speeches. Thanks to the hosts, and a vote of appreciation of Miss Pritchard's paper concluded a most helpful and encouraging meeting.

Clifton.—During the month of March a course of evening sermons on "Some Social Aspects of Christianity" has been delivered to particularly good congregations, the numbers being, in fact, the largest on record. "Christian Faith and Social Needs," "Work and Wages," "Problems of Slum Life," and "Slums, and the Way Out" have been the subjects successively dealt with. The course will be continued during April. On March 23, after the evening service, Dr. Warschauer delivered to an audience which filled the lecture hall an address on "The Old Testament and Modern Thought," reviewing a lecture on the same subject which had been given during the preceding week by Professor Agar Beet, of Richmond Wesleyan College. Dr. Warschauer pointed out how important were the concessions to the criticism of the Old Testament, which even so conservative a scholar as Professor Beet was compelled to make, how much more there was implied in those concessions than appeared on the surface, and in conclusion defined the attitude of modern thought towards the unique literature of the Hebrews as one whose freedom was perfectly compatible with undiminished reverence for, as well as the deepest interest and delight in, this marvellous literary and religious treasure. An interesting and thoroughly friendly discussion followed the address.

Crewkerne.—The annual distribution of prizes for regular attendance and good conduct in Sunday-school took place in the schoolroom on Tuesday, March 18. Upwards of 150 were present. Eighty-five scholars had qualified for prizes, each of whom received a suitable book at the hands of the superintendent, Mr. E. J. Blake. This over, the rest of a very pleasant evening was spent in games, &c.

London: Highgate.—The *Daily News*, of Monday, in its columns of news of "The Religious World," under the heading *Unitarian*, had this note:—"A new Boys' Club held its first meeting at the Highgate Hill Unitarian Church on Thursday evening last. The club was started as a branch of the R.E.D. Brotherhood, every one of the members of which is pledged not to smoke until he is sixteen, seventeen, or eighteen years of age; while the young men who are associated with the movement are pledged to do what they can to prevent boys from smoking. Under the direction of the minister of the church, the Rev. R. H. Greaves, and the Warden of the Chapter, Mr. Bertram Talbot, the boys have formed themselves into a Court, holding its sessions with closed doors, and using a ritual specially prepared for the purpose, and provision is made for social enjoyment of various kinds, including games, after each meeting. Mr. Greaves regards the club as a very important part of the work of the church; and as the work is entirely unsectarian in character, and the one aim is to get hold of 'the boy on the street,' and help him to attain a pure and noble manhood, he and the Warden are being joined by earnest young men who are not in any way identified with Unitarianism."

London: Peckham.—On Tuesday last, under the direction of Miss Carter, an entertainment was given by the Avondale Sunday-school Guild on behalf of its funds. The decoration of the schoolroom, the pretty dresses of the children, and the accessories generally evidenced the loving service of many hands. The entertainment was of a varied character, including pianoforte, songs, choruses, "action" songs, "living pictures," recitation, and a fifteen minutes' operetta. It was noted that many of the children on the platform stood where their parents had in childhood taken part in similar performances, and, in this connection, that there were over twenty registered subscribing members of the church who had formerly been pupils in the Sunday-school, the elder scholars of which at the present time were fairly regular attendants at the church services.

Manchester: Chorlton-cum-Hardy.—A bazaar on behalf of the Wilbraham-road Unitarian Church, opened in the Public Hall on Friday, March 21, by Colonel Pilcher, V.D., with the Rev. C. Roper in the chair, and on Saturday, the 22nd, by the Rev. D. Agate, with Mr. Geo. Hadfield in the chair realised something over £180 to be used in paying sundry debts in connection with the furnishing of the church. Mrs. W. H. Talbot, who was announced to open the bazaar on Saturday, was unable, on account of ill-health, to fulfil that engagement, and sent word to express her sincere regret.

Newcastle-on-Tyne.—The Rev. Frank Walters has just completed a course of four Sunday evening lectures in the Church of the Divine Unity, on Unitarian answers to four religious questions—namely: "Was Jesus God?" "Was the Death of Jesus an Atonement?" "Is the Bible Infallible?" "Is Future Punishment Eternal?" Crowded audiences, composed mostly of men, attended each service, completely filling the building. Special hymns were used. Considerable interest has been taken in the lectures by the outside public, and the minister of the local Swedenborgian Church on Sunday evening last replied to Mr. Walters's first lecture, "Was Jesus God?"

Rotherham.—On Wednesday fortnight a lecture was given to the Church of Our Father Literary and Social Union, by the Rev. C. Peach, of Manchester, on "Pessimism and Optimism and their Prophets," these being Omar Khayyam and Browning. This was the last lecture of the season.

Sheffield: Upperthorpe.—The Rev. John Ellis, who has so successfully ministered to the congregation for the past nine years, preached farewell sermons on Sunday, 23rd inst., to large congregations. Mr. Ellis, as already announced in these columns, has accepted the pastorate of Mansford-street Church and Mission, Bethnal Green. In the course of his remarks, Mr. Ellis touched upon the devotion and affection of his congregation, and the great happiness he had experienced during his ministry, which would for ever remain in his memory. He urged upon his hearers the necessity to keep close together during the time they were without a settled minister, and to be loyal to whoever may succeed him in the pulpit to carry on the good worth which, with their assistance, had been achieved. On Monday evening a farewell social meeting was held in connection with the Literary and Social Union, when Mr. W. Guest, who presided, and the Rev. J. E. Manning bore high testimony to the work of Mr. Ellis's ministry at Upperthorpe; and the Chairman, on behalf of the congregation, presented to Mr. Ellis a purse containing about thirty guineas. Mr. Ellis acknowledged the gift, and bade his friends farewell with much feeling. He had learned much, he said, through those nine years of ministry at Sheffield, and he was leaving them to undertake a humble and very arduous work. It had come to him as a call which he could not refuse. A varied musical programme contributed to the enjoyment of the evening.

Swansea.—A most successful Kinderspiel, entitled "Old Friends with New Faces," was performed in the schoolroom on Tuesday evening, March 18, by the children and a number of young people, conducted by Mrs. Tudor Jones. There was a large attendance, who enjoyed the singing of the fifteen different characters and the choir. Mrs. Jones and her choir are to be congratulated on the excellent work they have done during the past winter.

ABERYSTWYTH

("*The Biarritz of Wales*")

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

CORONATION SEASON.—Small furnished UPPER PART TO LET. Sitting-room, two bedrooms, kitchen with gas stove, bath room, &c., on two floors. Can be had from now till end of June or July, or longer if required. Rent moderate to careful tenant.—Write or apply to Miss Holland, 16, Chesterton-road, North Kensington, London, W.

BIRTHS.

Warschauer—On the 22nd March, at Oakfield, Hampton-road, Bristol, to the Rev. Dr. and Mrs. Warschauer, a son.

DEATHS.

Mace—On the 18th March, at his residence, 6, Chase Green Villas, Enfield, Charles Mace, aged 75 years. Interred in Tenterden Churchyard on the 22nd inst.

OUR CALENDAR.

SUNDAY, March 30.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. T. J. HARDY, B.A., "What happened on the first Easter Sunday."
Bermondsey, Fort-road 7 P.M.
Blackfriars Mission and Stamford-street Chapel, Rev. FREDERIC ALLEN, 11 A.M., "An Easter Message," and 7 P.M., "From Death to Life."
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. T. E. M. EDWARDS.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. E. CAPLETON.
Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A., and 7 P.M.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY (Evening only).
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. NOEL, and 6.30 P.M., Mr. G. WARD.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. E. B. BETHAM.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M. Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. J. MORGAN WHITEMAN, of Dewsbury.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon and 7 P.M., Rev. G. H. VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

GOOD FRIDAY.

Essex Church, 11 A.M., Rev. FRANK K. FREESTON.
Richmond, 11.15 A.M., Rev. S. FARRINGTON.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 30th, at 11.15 A.M., Prof. W. H. HUDSON, "Egoism, Altruism, and Conduct."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

Situations, etc.

HEYWOOD MIDDLE-CLASS SCHOOL.—Wanted a thoroughly Competent, Experienced, and Trained HEAD MASTER or MISTRESS for above mixed School (8 miles from Manchester). All information from the Rev. T. B. EVANS, M.A., Springfield House, Heywood.

SITUATION required for young girl as UNDER-NURSE or UNDER HOUSEMAID. Nearly two years' experience. Apply—Mrs. NAPIER, Upton House, Word, *vid* Dover.

WANTED situation as MATRON, UNDER MATRON, HOUSEKEEPER, or COMPANION. End of April. References.—Address, L., INQUIRER Office, Essex-street, Strand.

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On EASTER TUESDAY, APRIL 1st, 1902.

PROGRAMME.

3.0 P.M.—Business Meeting. Committee's Reports and Election of Officers.

4.0 P.M.—Chairman's Address (Rev. Joseph Wood) Ten minutes' Papers or Addresses on Guild Work, &c., by—
Miss Edith Gittins, Leicester.
Miss Badland, Kidderminster.
Mr. E. Oldfield, Sheffield.
Mr. A. Terry, Leeds.
Rev. J. J. Wright, Chowbent.

☞ **To be followed by discussion.**

6.0 P.M.—Tea in the Upper Schoolroom.

7.30 P.M.—Service in the Church, to be conducted by Revs. E. D. P. Evans and A. A. Charlesworth. Addresses by Revs. H. Gow, B.A., and Chas. Hargrove, M.A.

THE LAMPETER CHURCH.

The Unitarian movement at Lampeter has but a very short history. The first Church was opened in 1876 under the present ministry. The British and Foreign Unitarian Association voted £200 towards the building, and by the liberality of friends, far and near, the task was completed. Here, however, begins the plain but sad tale. The building, though neatly furnished and imposing in appearance, owing either to a sandy foundation or structural defects, soon showed signs of dilapidation, and had at last to be abandoned. It has now been pulled down, and the services are conducted in the School-room pending the building of a new Chapel.

The congregation, with its Sunday-school, is one of the largest on the roll of our Welsh Churches, and has attained an assured and honoured position in the town. Three of its sons are in the ministry, and three more are studying at different colleges with the same object.

Lampeter, in the centre of Cardiganshire, with its great Church of England College, its Lower Hall, where the Assizes, the Quarter Sessions, the County Council Meetings, are held, is a rapidly growing town; and we feel it a duty incumbent upon us to make the new Church not only worthy of our own position, but also of the town in which it is situated. The building is estimated to cost from £1,700 to £2,000. Over £600 will be made locally. The congregation and minister, sorely grieved and crestfallen on account of the fate of their old Chapel, feel reluctant to appeal the second time to the generosity of the Unitarian public, but a re-constrained to do so in the interest of the Liberal Gospel, which they cannot at any cost renounce. This Appeal is made in confidence to old friends who helped us before, and new friends as well, all of whom cannot help being touched by the tale of sad misfortune which is the history of the first Church at Lampeter. Subscriptions will be thankfully received by the Minister, and acknowledged in the *Christian Life* and Inquirer.

R. C. JONES, Minister.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

The ardent hope of peace for South Africa, raised by the report of probable negotiations, has still to wait for confirmation by the slow movement of events in that difficult country; but the expectation seems to be gaining ground that the rejoicings at the King's Coronation will not be marred by the dark cloud which would still remain if before that time honourable terms had not been offered and accepted for the making of a lasting peace. Meanwhile, Cecil Rhodes, "the Napoleon of South Africa," has passed away, glowing tributes have been offered to the great Imperialist, and it is stated that a memorial service is to be held in St. Paul's. The judgment of his character may be left to history. He was a man of striking personality, who attracted Gordon, and he had a most remarkable career. It is generally acknowledged that he cared for his great wealth not for mean and selfish personal ends, such as make too many millionaires contemptible, but for the power it gave him, which he was eager to use for the advantage of the country that he loved and the extension of her Empire. That he used his power unscrupulously, and was an accomplice of the conspiracy which collapsed with the Jameson Raid, has been declared in high places to be nothing against his personal honour; but there are many of his countrymen who distrust the building of an Empire on such terms.

We publish this week some notes on the Education Bill now before Parliament and the country, and on the strong opposition which is rising against it. In the *Christian World* will be found an elaborate and forcible article on the Bill by the Hon. E. Lyulph Stanley, vice-chairman of the London School Board, who at the outset states his opinion of the Bill in the following terms :—

It attacks every principle of religious freedom, of popular government, of financial control by those who bear the burden of payment, and of educational efficiency and progress. It reproduces in a proposed law almost word for word the demands of the bishops and of the ecclesiastical assemblies of the Established Church, and it sets aside and repeals the provisions for popular self-government and educational progress that were embodied in the Act of 1870 and in the subsequent administration of popular Education.

Heartiest congratulations to Dr. Edward Everett Hale on the completion of his eighty years! His birthday, on Thursday, April 3, was to be the occasion of a great celebration in Boston, and we shall look eagerly for the accounts of it. The life-long friend of James Russell Lowell, and many other of the chief men of his generation in America, chief in letters, in religious inspiration, philanthropy, and good citizenship, Dr. Hale has had a very great and widespreading influence as one who has taught men the meaning of brotherly love and a genuine practical Christianity. It was for his ordination as a Unitarian minister that Samuel Longfellow wrote the hymn, of which these are the first three verses :—

O God! Thy children, gathered here,
Thy blessing now await;
Thy servant, girded for his work,
Stands at the temple gate.

A holy purpose in his heart
Has deepened calm and still,
Now from his childhood's Nazareth
He comes, to do Thy will.

O Father! keep his soul alive
To every hope of good:
And may his life of love proclaim
Man's truest brotherhood!

How amply that hope and that aspiration have been fulfilled in the long life of Edward Everett Hale multitudes of younger men and women know, who have learnt from him to "look up and not down," and to "lend a hand."

The *Athenæum* announces that Professor Otto Pfleiderer, of the University of Berlin, has received a second invitation to deliver a series of lectures before the Divinity School of Harvard University. The former invitation was declined on account of a work which Professor Pfleiderer then had in hand, but he has now accepted the invitation of President Eliot, of Harvard, and is to deliver the lectures in the spring of 1903.

In the April number of the *Art Journal* is the third of a series of articles on Rothiemurchus, by the Rev. Hugh Macmillan, D.D., descriptive of Loch-au-eilan, "one of the loveliest bits of scenery in Scotland." There is a full-page illustration, showing the loch with its grand background of hills and its wooded shores, and the article also tells of Doune House and the Grant family, who have long been the proprietors of the district. Not far from the garden of the Doune, on a knoll which commands an extensive view, is the Polchar, which was for many years Dr. Martineau's summer home. Of this Dr. Macmillan writes :—

When he first came to Rothiemurchus he found that everything was sacrificed for the sake of the deer forest. Old roads were shut up, and the public were excluded from some of the grandest glens. Dr. Martineau set himself to counteract this spirit of exclusiveness; and in a short time he succeeded in securing free access to the loneliest haunts of nature. Of an extremely active habit of body, he climbed the heights, and explored all the recesses of the Cairngorms. In his later years, however, he seldom moved beyond the scenes around his own door. His refined face and earnest manner always impressed one. Calling upon him on his ninety-second birthday to offer my congratulations and good wishes, I shall not soon forget his look, as if he were already a denizen of another world, and had brought its far-reaching wisdom and experience to bear upon the fleeting things of time. The family of Dr. Martineau have done an immense amount of good in the locality, having founded a capital library for the use of the inhabitants and visitors, and a school for wood-carving, with an annual exhibition and sale of the articles made by the pupils, which has stimulated the artistic taste of the young people in a wonderful degree.

We learn from the hon. secretary of the Ministers' Pension and Insurance Fund that our note of last week, in so far as it referred to prospective members of more than forty years of age, was written under a misapprehension, and that there is no reason for making any immediate application. Full particulars as to the Fund will be forwarded to all ministers in due course. We are sorry if our mistake has involved the secretary and other friends in needless correspondence.

We are informed by the Rev. G. A. Payne, of Knutsford, that afternoon service, beginning at 3 o'clock, is to be held on the first Sunday of each month during the summer in the Allostock Chapel, and that to-morrow (April 6) when the first service is to be held, is "Daffodil Sunday," when the chapel will

be decorated with the wild daffodils which grow in the district. Cyclists who know the charm of the Cheshire country, if they are out on Sundays, are requested not to forget those services, and are informed that cycles will be taken care of, and that there is a C.T.C. farm at Cranage, about a mile from the chapel.

PARALLELS.

A few weeks ago Mr. Herbert Lawson called attention in The Inquirer to Shakespeare's reference in "Hamlet" to some tradition of the dead rising in Rome before the murder of Julius Cæsar, and pointed out the parallel between this tradition and a similar one in the Gospel according to Matthew. Mr. Hardy suggested that perhaps Shakespeare only expanded a passage in North's Plutarch which mentions "strange and wonderful signs as preceding Cæsar's death." But it occurred to me that probably Shakespeare was acquainted with the much fuller account of these signs, which is to be found in Ovid, part of which I quote below.

The subject of literary parallels is always an interesting one, and practically unlimited, and I have put together a few, some of which no doubt are familiar, which have recently occurred to me in re-reading Plato and other things.

The question of indebtedness, in any particular case, of the later writer to the earlier one I do not concern myself with; it certainly does not always follow, because one writer says much the same thing as another had done before, that, therefore, he was either obscurely quoting or consciously plagiarising; it must often be the case that in dealing with the same subjects, especially in religion and ethics, similar thoughts occur independently to different minds; though it may sometimes happen that the parallel is due to intentional but unacknowledged quotation, or to indirect transmission, or to unconscious reminiscence. No one can tell who was the first utterer of a good thing, or who first proclaimed a universal truth. For instance, the saying that God has placed man in a post which he must not quit without leave, is quoted by Plato from the Mysteries, but Cicero attributes it to Pythagoras.

Without further preface I subjoin a string of actual or apparent parallels, beginning with the one which suggested the subject:—

"Now from the sixth hour there was darkness over allthe land until the ninth hour. . . . And the earth did quake, and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised, and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many."—Matt. xxvii.

"The sad face of the sun gave a livid light to the alarmed earth . . . The azure-coloured Lucifer had his light tinged with a dark iron colour; and the chariot of the moon was besprinkled with blood . . . They say, too . . . that the ghosts of the departed were walking, and that the city was shaken by an earthquake."—Ovid, Met. xv. 8.

"I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews resort, and in secret have I said nothing."—John xvii. 20.

"If anyone says that he has heard anything from me privately which all the world might not know, be well assured that he says what is not true."—Socrates, Apology, 21.

"What shall it profit a man if he gain the whole world and lose his own soul?"—Mark viii. 36.

"For I make it my sole business to persuade you, both young and old, not to care for anything else so earnestly as for your souls."—Apology, 17.

"Many are called but few chosen."—Matt. xxii. 14.

"There are many that bear the Thyrsus, but few that are inspired." ("Many begin the rites but few are purified.")—Plato, Phædo, 38.

"For wide is the gate and broad is the way that leadeth to destruction, and many be they that enter thereby. For narrow is the gate and straitened the way that leadeth unto life, and few there be that find it."—Matt. vii. 13.

"To Vice in crowded ranks the course we steer,
The road is smooth, and her abode is near;
But Virtue's heights are reached with sweat and pain,
For thus did the immortal powers ordain.
A long and rough ascent leads to her gate,
Nor, till the summit's gained, doth toil abate."—Hesiod, quoted by Socrates, Xenophon, Mem. ii. (Bysshe's trans.).

"Whence come wars and whence come fightings among you? Come they not hence even of your pleasures that war in your members?"—James iv. 1.

"The body and its desires are the cause of quarrels, fightings and wars.'—Phædo, 30.

"Why not rather take wrong? Why not rather be defrauded."—1 Cor. vi. 7.

"If I must necessarily either act unjustly or suffer unjustly, I should choose rather to suffer unjustly than act unjustly."—Plato, Gorgias, 55.

"Render to no man evil for evil."—Rom. xii. 17.

"Then we ought not to do the least evil or injustice to any man, let him do by us as he will."—Plato, Crito, 10.

"Here I am; witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a bribe to blind mine eyes therewith?"—1 Sam. xii. 3.

"We wronged no man, we corrupted no man, we took advantage of no man."—2 Cor. vii. 2.

"Have you known, then, that I have accused any man out of malice, that I have sown dissensions among friends, that I have raised seditions in the Republic; in short, that I have committed any other sort of injustice?"—Socrates, Xenophon, Mem. iv. 4.

"It can surely in no way become one who seeks the 'honour and glory which is conjunct with immortality' to be fond of the airy titles that poor mortals are wont to please themselves with."—John Howe, sermon on "The Vanity of Man as Mortal."

"I therefore, Callicles, am persuaded by these accounts, and consider how I may exhibit my soul before the Judge in the most healthy condition. Wherefore, disregarding the honours that most men value, and looking to the truth, I shall endeavour in reality to live as virtuously as I can, and when I die to die so."—Plato, Gorgias, 173.

"I suffer out my threescore years,
Till my Deliverer come."
—Charles Wesley.

"This is still the same, even in the case of those to whom death would be more agreeable than life. Is it not a surprising thing that such men are not allowed to possess themselves of the good they want, but are obliged to wait for another Deliverer."*—Phædo, 15.

"God has put us in this life as in a post which we cannot quit without His leave."—Phædo, 16 (see also Apology, 17.

"Warrior to thy duty stand,
. . . . .
Never, never leave thy post."
—"Hymns of Praise and Prayer," 264.

I have not searched for these parallels; I could have found many more had I done so; they occurred to me spontaneously while reading, as one thing constantly suggests another. They may serve to show that some great thoughts are not private property, but belong to the human race.

The references to the quotations from Plato are to the sections in Carey's translation (Bohn's Library), but I have sometimes given a preference to a different rendering. Walter Lloyd.

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Passages from the Life of an Educational Freelance. By W. H. Herford, B.A. 3s. (Isbister and Co.)

Edward Plantagenet. By E. Jenks, M.A. 5s. (Putnam's.)

The Social Evil. With special reference to conditions existing in the City of New York. A report prepared under the direction of the Committee of Fifteen. 5s. (Putnam's.)

The Conflict of Truth. By F. Hugh Capron. 10s. 6d. (Hodder and Stoughton.)

British India and England's Responsibilities. By J. Clarke, M.A. 1s. (Swan Sonnenschein and Co.)

Silas Marner. By George Eliot. 6d. (W. Blackwood and Sons.)

Woman at Home, Cornhill, Strand, Sunday Strand, Wide World, Captain, Nineteenth Century, Good Words, Sunday Magazine, Expositor, Contemporary, Crisis, International Journal of Ethics, Monthly Review.

Take the nearest way Godwards, but be always sure to keep in motion on that way, until God's rest comes of itself.—*Eckhart.*

* Εὐεργέτης is a "benefactor," but the above rendering is from a translation of the "Phædo," published in 1763, which Charles Wesley may have seen.

LITERATURE.

THE LADY POVERTY.*

From cover to cover this book bears signs of loving care. Open it and your eyes are arrested by the espousals of St. Francis to the Lady Poverty, one of Giotto's gems. Get to the dedication, and Charity awaits you with a smile upon her face as mysterious as Leonardo's Giaconda, "To Dives that he may come to bliss with Lazarus." Look through the introduction, and you find the facts about the book put briefly and well: how that this little work comes from some unknown Franciscan's hand, was probably written in the year 1227, has been printed six times until now in Latin and Italian, and is now for the first time rendered into English. By this time you have nearly reached the translator's farewell, which in itself is so sweet a passage that you will glance over to the initials, M. C., and, finding they are dated from Livorno, are more grateful than ever to Montgomery Carmichael, whose charming volume, "In Tuscany," may already have made you long for a holiday there. "And now, *lector humanissime*," says he, "I am glad to have done with all these dry details, necessary perchance to a right understanding of the subject, and to leave thee free to hasten onward to the green pastures and still waters of one of the fairest of mediæval idylls. Feed in those fresh pastures, dip in the restoring waters: thou canst not but gather therefrom health and strength, life, and the life to come; together with a right knowledge of the Past, a loving pity for the Present, and a valorous good resolution for the Future."

By this time we are ready to begin the book itself (those who have any patience in these days to listen to any praise of the Lady Poverty), and we soon find ourselves prisoners to a simple story of a search and its reward. The Blessed Francis has learned to long for her whose service shall liberate him from the world and from himself. He desires the Lady Poverty, and goes through the midst of men seeking her. On every side he is met with laughter, rebuke, or scorn, but at length, in a mount of vision, he beholds the Lady of his desire, and speaks to her.

She, in reply, tells him in symbol of her perpetual dwelling among men, of her presence in the far-off Paradise, that Eden of the simple life and few desires, lost through a lust of new possessions; how thereafter she became a wanderer and fugitive upon the earth, finding no rest among the Patriarchs or their descendants in that land flowing with milk and honey; then, when Jesus came, and spoke so many words in praise of her, she flew to him and would not leave him, for, even when Mary his mother went away, the Lady Poverty had mounted the cross with him and stayed. She had, too, a part with the Apostles, who "bore themselves with charity, abounded in piety, and endured every want, taking care that it should not be said of them, 'These men preach, but do not practise.'" But after their day the Lady had fallen upon evil times, for her great enemy Avarice, cloaking himself under many disguises, such as Prudence, or Discretion, strove mightily to steal the hearts of her servants.

A terrible account is given in one chapter of the depths of degradation into which monastic life, untrue to the life of Poverty, may fall, and the Lady closes her words with the reproach, "And yet they say unto me, 'We are thy friends.'" In the end the holy Francis wins the consent of his beloved; she descends with him to the common plain, and then a pretty picture follows of her surprise at finding no gorgeous chapel or chapterhouse, or refectory, or "fine seats and polished tables." She washes her hands in a plain earthenware bowl, wipes them on a brother's habit, eats her meal of plain barley bread soaked in water on a table of grass, and when she asks for wine is met with the answer, "Lady, we have no wine, for the necessaries of man's life are bread and water, and it is not good for thee to drink wine, for the spouse of Christ should shun wine as poison." So let us leave them, the newly-wedded, the saint and his beloved, glorying in "the nobility of want"—a phrase that will repay more than a passing use. And let us turn to what follows. It is a defence of the spiritual significance of evangelical poverty, a fine piece of writing, imbued with the joyfulness and quiet gladness of the typical Franciscan, and written by one whom I think I knew before he took the name of Father Cuthbert, before even he had thought of being a Franciscan, though his gentle nature seemed born for the order. Open the essay anywhere, and you find the true visionary, always abounding with inward happiness (the word "joy" occurring on almost every page). He can well write of this saint: "Clad in his peasant's dress, and with no possessions of his own in the world save his soul and body, he is nevertheless the man rich in all things that are of vital interest, the clear spiritual vision, the perfect joy, the encompassing sympathy, which gathers all palpitating life into its own. Francis *lived*, if ever a man lived. His was the liberty of soul which finds the joy of life in all creation." And Father Cuthbert goes on to show with what a beauty and dignity Francis dowered his Lady, how Poverty was no friend and companion of dirt and squalor and idleness, but moved with the pure serenity of a queen, delighting in pure air and streams and birds and flowers. It was not the poverty of the slums he thought of. "To rescue the poor from the conditions which have so effectually demoralised them during the past two or three centuries of unheeding individualism would undoubtedly have been to Francis a first and urgent duty were he with us to-day." But the true gospel of Poverty is that the disciple of Christ shall keep himself free of all "the moral slavery which wealth and temporal possessions so easily set upon the soul. To no man is given the spiritual insight and vision which alone can bring rest eternal to man's spirit, unless he have first put from him the lust of the earth." Father Cuthbert is careful to point out that it is not the mere possession, but "the selfish misuse and the inordinate desire of material gain and its pleasures which is opposed to the virtue of evangelical poverty." And when he applies this to the larger field of national life he reminds us that "the enduring strength of a nation, as of an individual, depends upon moral fibre and spiritual vision," and thus he leads us back naturally to the Apostle of holy Poverty. "To all who revolt against the vulgar materialism which dominates so much of our present life Francis of Assisi is as a prophet sent by God."

Altogether, for its introduction, the central masterpiece and its closing essay, this little book is one to be treasured on that growing shelf upon which stand such works as "The Mirror of Perfection" and "The Fioretti." Edgar Daplyn.

* "The Lady Poverty—an Allegory of the 13th Century," translated by Montgomery Carmichael. John Murray. 3s. 6d. and 5s.

JUDAH PYECROFT, PURITAN.*

Between the historical novel and fictitious history there is nowadays but a difference of literary intention, with perhaps the balance of interest on the side of the pure romance. The writer of a historical novel invites criticism, so far as the subject-matter is concerned, on the two lines of fact and fable, history and fiction. The local colour and the development of incident must not clash with the facts of historical research, yet the main purpose must be in the telling of the story, and the interest should be sufficient to dull our sense of the accuracy or inaccuracy of the historical outline. Who of us cares whether or not the picture of England, presented in Scott's "Ivanhoe," is a true one? or whether Kingsley in "Hypatia" has given us a correct impression of Cyril of Alexandria? We have life, movement and scenes of absorbing interest; we forget the history in the story; only when the need of analytic criticism arises do we approach the ungracious task of anatomical setting-out. The more fascinating the story, the less willing are we to criticise the structure. In "Judah Pyecroft, Puritan," we have "a Romance of the Restoration." Ostensibly the "story" interest should predominate, for in romance we allow to the artist absolute freedom of treatment. Yet throughout the book we feel we are in contact with a writer who desires primarily to impress us with his reading of a particular period of history. The mere joy of telling a good story is but a secondary motive. We do not wish to infer that the story is not a good one nor well told; but it is somewhat too apparent that Mr. Harry Lindsay is writing for Nonconformists; the book is essentially a book for Dissenters.

The story is told by Judah Pyecroft, a Puritan of fairly balanced judgment, whose account of the Restoration we can accept without much demur; but looking at the work as a criticism of character, we may be allowed a few words of comment. General Monck is a little hardly treated, the impression of him given being that of a mere time-server. His return to the Royalist allegiance was not until Richard Cromwell dissolved Parliament; a Royalist represents Monck as saying, "Richard Cromwell forsook himself, else I had never failed in my promise to his father or regard to his memory."

The picture given of the Merry Monarch shows Charles as the selfish lover and pleasure-seeking prodigal, rather than as the astute, if lazy, man of affairs, determined to hold his own and keep the peace; but in a delineation of the King, it is fair to remember a side of his nature which commands admiration. He was brave: at the battle of Worcester he

* "Judah Pyecroft, Puritan." By Harry Lindsay. Chatto and Windus. 6s.

charged the enemy in person and with partial success. His movements in England and his travels on the Continent called for considerable endurance; yet he passed through all with the *sang-froid* and easy grace of the true cavalier. He was grateful to those who helped him in his time of need: at the time when £1,000 was offered for information that would lead to his capture, not one could be found to betray his whereabouts. Further, his desire was for toleration to all: the policy of the Act of Uniformity contradicted his own two declarations; but he was not his own master and had to submit to the mind of the Parliament. With all his faults—and he had many—Charles II. was not wholly despicable; there was something in him which called forth the devotion of those in immediate contact with him.

Our story begins with the closing days of the Great Protector, and deals with the eventful time which immediately followed. The main theme is the Act of Uniformity and its effects. A love story of Puritan intensity winds its way throughout. The incidents are quietly told with no great art in the telling, but with a certain charm that holds us to the end. The pathos is subdued and there is an absence of anything of the "thrilling" order. Perhaps it is the style of writing that invests the book with an air of artificiality; something there is that makes us feel that the author is not quite at home in the Restoration manner of telling a story.

Of the characters, the Puritan villagers, with their brave and devoted pastor, are altogether admirable. Jabez Rought, Saul Fletcher, and Rueben Pyecroft are men of sterling worth, while the Reverend Master Purchase is a fine type of Puritan faithfulness.

On the whole, the book is one which commends itself for its lucidity and earnestness. A real knowledge of the period is shown, and there is an able setting-forth of the working of the Act of Uniformity and its adjuncts. The criticism of the Act is, of course, wholly adverse.

W. Lawrence Schroeder.

ARTICLES IN THE REVIEWS.

The *Nineteenth Century and After* opens this month with an article by Miss Agnes Lambert on "The King's Declaration," pressing home the obnoxious character of the Declaration against Transubstantiation and the Mass, held sacred by so many millions of the King's subjects, and its uselessness as any safeguard of the Protestant succession. The half-hearted attempt of the Government last year to be rid of an acknowledged scandal is fully described, and the growing feeling throughout the Empire that the matter cannot be left where it is. If the Declaration were simply abolished, there might be an ignorant outcry, but nothing essential to the stability of the Throne and its acknowledged Protestant faith would be lost; while, in Miss Lambert's view, something substantial would have been done for the strengthening of Imperial unity.

An article of special interest is that on "The Literature of the Australian Commonwealth," by Mr. Percy F. Rowland. Miss M. F. Johnston presents "The Case against Hospital Nurses," as too often unsympathetic and most troublesome and pretentious, and traces these undesirable results to their training, in the course of which they are seriously overworked, and suffer in consequence from irritability. Thus also the probationers have a hard time.

Some of the harsh treatment meted out to probationers at the hands of the Sisters and Matrons would bring infinite discredit on any institution were it only possible to make it public, but from the circumstances of the case the victim is generally unable to defend herself while she is still at the hospital. So there is no question of redress except in very extreme cases.

Small tyrannies and petty annoyances, it is added, can hardly be good training for the higher susceptibilities of a woman. Thus the need of reform is pointed out.

In the *Fortnightly*, Mr. J. B. Crozier writes very severely of Mr. Benjamin Kidd's new book, "Principles of Western Civilisation," and Dr. John Todhunter has an article on "Poetic Drama, and its Prospects on the Stage," with warm appreciation of Mr. Stephen Phillips's works, and especially of *Paolo and Francesca*, his "most satisfactory play."

In the *Contemporary* Mr. Vernon Bartlet, of Mansfield College, Oxford, writes on "Non-Episcopal Churches," with reference to the Dean of Winchester's *non possumus* on Canon Henson's plea for the recognition of such churches. Mr. Bartlet shows how unsubstantial is the historical basis of the ordinary Tractarian view, and how the insistance on that view is only a recent episode in the history of the Church, shared only by a section of its present members.

Has not the time come for certain Churchmen to begin to "doubt their own misgivings," instead of merely reiterating, with vague appeals to an indeterminate "primitive antiquity," assertions which fly in the face of scholars like Ussher, Cosin, and many another classic divine of the seventeenth and eighteenth centuries, as well as of Lightfoot, Hort, Sanday, Gwatkin and Armitage Robinson in our own day?

Such scholars have conclusively proved that the most primitive antiquity furnished no ground for the high Anglican claim for the Episcopate.

Readers interested in Church affairs should also turn to the Rev. J. Gamble's article on "The Standard of Orthodoxy in the Anglican Church;" while temperance reformers will find an article on "The New Licensing Bill," by Mr. Thomas Holmes.

The *Monthly Review* opens with an article on "Sport and Cruelty," commenting on the brief and quite unworthy discussion in the House of Lords which followed the Bishop of Hereford's introduction of his Bill for the prevention of cruelty to wild animals. The Earl of Iddesleigh has a brief article on Jane Austen, "The Legend of St. Jane;" and the illustrated article, by Mr. T. A. Cook, is on "The Shell of Leonardo," which is to be continued.

To Correspondents. — Letters, &c., received from the following:—W. A.; R. H. U. B.; F. E. C.; A. W. F.; M. C. G.; A. H.; B. K.; E. C. L.; J. S. M.; W. B. O.; O. M. R.; H. B. S.; H. S. S.; R. S.; J. M. Ll. T.; C. W. W.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE MINISTERS' PENSION AND INSURANCE FUND.

Sir,—I venture to think it would be hard to equal and impossible to surpass, in sadness and repulsiveness, the proceedings at the adjourned meeting of the so-called subscribers to the Ministers' Pension and Insurance Fund, as reported in your last issue (March 22). In view of the thus reported proceedings of that meeting, it does seem as if anti-climax from the Denominational point of view, could no further go, and that at length, and at last, we have touched the bottom of confusion thrice confounded, not to say of sheer ecclesiastical anarchy, in regard to by far the most important collective effort of the past twenty years.

In so far as an earnest reader can judge, only one wise thing was even attempted at the amazing assembly in question, namely, the resolution, moved by the Rev. Joseph Wood and seconded by the Rev. J. E. Odgers, in favour of referring the so-called "constitution" of the fund "to the National Conference for approval;" and that one wise effort was treated with what seems like sheer contempt, or even worse, by all but the very small minority of nine. It is especially astounding to read that one who is regarded as a legal authority should have gone so far as to say that while, "as a matter of course, they, as a special committee of that body, should report to the Conference what had been done," yet, "as a matter of law, those who had given the money must determine its objects and the method of its administration." Does Dr. Odgers thus mean to say that there is any existing law, or "matter of law" whatever, that thus makes it necessary that a collective fund, initiated by a representative body, and carried on by that representative body up to the point at which, through its honoured and distinguished president, it has become a decided financial success, shall then be taken possession of and managed by a mere handful of non-representative people, on the miserable ground that, at the request of the representative body in question, they subscribed the money, or a more or less greater proportion of it? I absolutely deny that there either is or could be, in a free land like ours, any such law or "matter of law." Let us look at the facts, and the law too, in the light of well-known analogies. Will, then, the representative committee of the Wesleyan Conference charged with the raising of "The Million Guineas Fund," hand over their own delegated powers and rights as to the final disposal and management of that enormous fund to any so-called meeting of subscribers? Will the Congregational Union sub-committee that is raising its half-a-million of money hand over its disposal and management to what are called the subscribers, in utter disregard of the Representative Body to which it is bound not only to report but by which also it will have to be guided? Are the Baptists, through their Union, raising a quarter of a million to be disposed of and managed by the subscribers to the fund?

All these, and all kindred questions, answer themselves with a clear, ringing, and unmistakable negative. The Wesleyan Conference will have a final voice in the Million Guineas Fund, the Congregational Union in the disposal and management of the half-million fund, and the Baptist Union in the control of the quarter-of-a-million fund, and, unless our own National Conference sinks far beneath its proper level, it will, in an analogous manner, insist, not merely upon what otherwise would be the empty form of "a report of what has been done," whether by its own special committee or by "the subscribers' meeting," but also upon still keeping its own Ministers' Pension and Insurance Fund in its own hands, determining its constitution and settling its management by its own duly-elected representatives.

Nevertheless, more astounding still than even the totally inadmissable words of Dr. Odgers as to "a matter of law," is it to be told that the chairman of the meeting, who is also the President of the National Conference, "pointed out that, even if they submitted the Constitution to the Conference, no vote of that body could alter what had now been determined." Has, then, the President of the Conference thus handed over to a private monetary body not only his own representative rights and duties, but also the inherent rights and duties of the National Conference he has hitherto so ably represented and so splendidly served? Such an abrogation of official place and power is legally and morally impossible, and could only be effected by sheer violence to reason and right, as well as to the only representative body we have in this connection, as in others. Happily, as Mr. Fenton's letter shows, the Conference Committee has at length ventured to give a somewhat belated "opinion" on the large question at issue; but far more than mere "opinion," late or early, has been demanded all along, and is demanded now, at its hands on this grave question. It is greatly to blame for not keeping the whole control, as well as the raising, of the fund in its own hands as the representative of the Conference, that gave birth and training to the fund, till the Conference itself meets again. Meanwhile, though some of us thought we were slowly marching on to a collective self-rule, yet these misnamed subscribers' meetings are making sad havoc in our ranks, and the promised democratic government of our ecclesiastical affairs is being turned by them into a plutocracy, the very worst kind of government possible or even conceivable. Let the Conference Committee, even now, on behalf of the Conference it represents, insist on its rights, and loyally do its duty, and so put an end to its own stultification, and to a gross abuse on the part of others.

W. Mellor.

21, Bath-street, Huddersfield,
March 25.

P.S.—As the relative and comparative dates will show, the above letter was written, and sent to you for publication, before I saw Mr. J. Cogan Conway's letter in your last week's issue. That letter, in so far as it can be rightly classified at all, belongs to the discussion on "The Conference and the Churches," into which, by a fortunate chance, it has actually got, and not to the quite distinct question of "The Ministers' Pension and Insurance Fund," in its particular relation to the Conference on the one hand and the so-called subscribers' meeting on the other; and I think it very important, if not absolutely necessary, to keep the discussion of these two questions quite separate from each other. Taken thus on its own merits, and in its own right class, without the slightest encroachment on the more general question, the subject now actually before us should be treated, as it is treated in my letter, as a question of concrete and pertinent facts, as a question of applied logic, and as a question of sound ethical principle and wise policy. (1) The salient facts are these: (*a*) The Conference originated the Pension and Insurance Fund; (*b*) The Conference, through its officers, conducted it up to the moment of its assured financial success; (*c*) At that moment, however, the management of the Fund was taken out of the hands of the Conference and usurped by a private company. (2) The logical question is this: (*a*) What is the logical connection, in general, among the steps thus indicated? (*b*) The logical connection between the first and the second is clear enough, but what is the logical connection between the second and the third? (*c*) Let those who have forced on the third step explain its logic in regard to the other two. (3) The question of sound ethical principle and wise policy may be stated thus: (*a*) On what principle of good morals, or wise policy, is it that the Conference, having started the Fund and made it successful, should then be compelled to hand it over to be thenceforth managed by a non-representative and private company? (*b*) On what good moral principle, or sound policy, did the subscribers' meeting thus take possession of the management of the Fund palpably belonging not to us, who are called subscribers, but to the Conference to which we openly gave our subscriptions? (*c*) On what good moral principle, or wise policy, is it that the Conference of our Free Churches, the only central representative body we have, should not have been entrusted, through its own duly elected and responsible officials, with the future management of its own Fund, instead of that Fund being incontinently seized and managed by a self-elected and irresponsible corporation?

W. M.

April 2.

THE NATIONAL CONFERENCE.

Sir,—A reference to letters in The Inquirer, in which the idea of a Triennial Conference was developed and explained some twenty years ago, would clear up the confused notions revealed by some of your recent correspondents as to its aim and purpose. It was distinctly meant to be a *deliberative*, not an executive, body. It was to supply periodical opportunities for the exchange of views on matters in which its members had a common interest. The absence of organisation, save so much as would affect the necessary arrangements for successive meetings, clearly shows that it was meant only for the discussion of general principles, not for the establishment of definite institutions. That important practical suggestions have ensued from its meetings is to be gladly recognised. But they have properly been relegated for inquiry and investigation to distinct bodies, appointed for their special aptitudes, and charged with the responsibility of carrying them, when possible, into effect. Thus, the necessity for some improvement in the remuneration of our ministers being demonstrated in Liverpool, in 1882, the subject of the remedial measures to be adopted was left to a committee, whose operations were illustrated in the establishment of the Ministers' Sustentation Fund. It is obvious that such a task could not have been successfully undertaken by a large and miscellaneous meeting, called for purposes of conference and discussion.

Another illustration is supplied by the projection at the last meeting of a Ministers' Superannuation Fund. It was clearly necessary to refer the question to a body of experienced men in order to ascertain its practicability and promote its success. This being happily secured, it remained for the subscribers and donors to settle the trusts, appoint officers and committee, adopt rules and regulations, and carry on the work. To suppose that the Conference had any powers in this direction is surely a mistake. Only those who had subscribed the money could reasonably claim a share in its administration. If A and B give money for a certain purpose, how can C and D justify a demand to regulate its expenditure? I doubt whether the new movement could do better than follow the example of the Ministers' Funds, both "Augmentation" and "Sustentation," which have worked satisfactorily to their supporters for a good many years, and which make up their accounts and publish their reports annually or half-yearly to those who are entitled to receive them.

I commend to your readers the excellent letter by Mr. Cogan Conway in your last issue. In his conclusive argument I cordially concur.

Harry Rawson.

April 2, 1902.

Sir,—It is to be hoped that the Rev. A. Leslie Smith and those who agree with him will ask Mr. Cogan Conway's authority to speak in the name of the Conference before they accept his assertion that the Conference is quite as dogmatic as the B. and F.U.A. Mr. Cogan Conway is not the President that he should tell us *ex cathedra* what the Conference is or is not. It would have been more modest and less oracular if Mr. Cogan Conway's assertion had been prefaced by the words *In my opinion*. In order, therefore, not to offend in the same manner, may I say that in my opinion Mr. Cogan Conway has given an entirely misleading and inaccurate account of the basis of the Conference. He quotes the title as given in Rule I., "The National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian *and other non-subscribing and kindred churches*," and asserts that the first word, "Unitarian," is the interpretation of all the rest. It would appear here, however, as in Acts of Parliament, the interpreting clause is to be found not at the beginning but at the end—and "*other non-subscribing* and kindred churches". The basis of the Conference is not Unitarianism but Non-Subscription, and how a non-subscribing association of churches can be a dogmatic association passes comprehension. The history of the Conference clearly proves that it is its non-subscribing

character which is the essential thing. The title mentions Unitarian churches and Liberal Christian churches. Mr. Cogan Conway supposes that these are synonymous terms. Nothing of the kind. There are Liberal Christian churches which are not Unitarian, although they are non-subscribing, and it is within my own personal knowledge that such Liberal Christian churches have been invited to join the Conference, and it has been a disappointment that, with one exception, they should have declined. Further, it is to be noted that there are churches, not a few, within the Conference which repudiate for themselves the designation "Unitarian," as a betrayal of the spirit and the letter of the non-subscribing principle.

Mr. Conway winds up his letter with a would-be alarming fanfaranade, warning all and sundry against "the ascription to the Conference of an authority which it neither professes nor claims." It is a little difficult to understand, although it sounds big and terrifying, what "professing an authority" may mean. But, whatever it means, why this alarm, if, according to Mr. Cogan Conway's own account of the matter, the Conference does not profess it, still less claim it? When any body of men can be found who seek to turn the Conference into an authoritative or governing body for our churches, it will be time enough for Mr. Cogan Conway to blow his trumpet. It is not the friends and adherents of the non-subscribing principle who would impose "a yoke" on our churches, but those who would fasten upon them a dogmatic name. Mr. Cogan Conway seeks to frighten us out of our wits by setting up the bogey—a white sheet and turnip bogey if ever there was one—of what will happen if the Conference becomes an ecclesiastical and governing body. Seeing that nobody has any such design, Mr. Cogan Conway need not waste his breath. What many do desire is that the Conference should use its unique opportunities for the more adequate service of the churches by dealing with matters of practical urgency. It has already done this in the case of the Pension Fund. All honour to Mr. Cogan Conway for the labour he has thrown into the scheme. Yet he presents this singular spectacle, that while willing to use the name, prestige and influence of the Conference to further the scheme in which he himself is particularly interested, he would not have the Conference extend its labours in any other direction.

It is to be hoped that the attempt now on foot, and of which Mr. Cogan Conway's letter is an instance, to reduce the Conference to a condition of impotence for any good and practical work, will meet with the failure it deserves.

Birmingham. Joseph Wood.

Sir,—"The National Conference," so called for brevity's sake, consists by its title of "Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Congregations." Surely, Mr. Conway's interpretation is erroneous. The word "other" implies that the Unitarian, Liberal Christian, Free Christian, and Presbyterian congregations are amongst the "Non-Subscribing." Thus, the short title would be "National Conference of Non-Subscribing or Kindred Congregations." Such a Conference and such congregations are unique in Christendom. It is only for their doctrinal freedom and its possibilities for good that I am more interested in them than in any other churches. I wish to avoid the old discussion of names; I am most anxious about the thing itself.

But to avoid the usual argument at cross purposes, let me state with what meaning I use certain terms. "Unitarian," however broad in its significance, always excludes the idea of Trinitarian doctrine. The pronouns "we" and "us" refer to the members of a certain group of churches in their ecclesiastical capacity. These churches have "open trusts," and ecclesiastically ignore the difference between a Unitarian and a Trinitarian. "We," in this sense, do not require of our ministers and members the adoption of particular theological doctrines. This is the mark which distinguishes our churches from the rest of Christendom, and gives them a special mission in the world. That mission is to demonstrate the possibility of a high religious life, and an active church-life, free from the restrictions of creeds and fixed articles of belief.

How is the church-life of Great Britain and Ireland ultimately to be organised? The Established Church of England cannot last with its present constitution, and none of the orthodox churches provide a home for all the forces of religion. These varied forces can be combined and utilised only on our principles. If so, we must believe not only in freedom, but in combination.

It has been urged that our churches need not organisation, but life. I reply, that life shows itself in organisation, and the cry for organisation is a sign of life, trying to work itself out in profitable activity. Through our present want of system, enthusiasm is chilled by inadequate opportunities, and energy lies idle or runs to waste. In the trade of the world we see an increase in combination and organisation, due to the demands of economy and efficiency. A church is a combination of worshippers. A conference or federation of churches only carries the principle a step further. The question is, whether we consider our church-work to be sufficiently important that we will do it as thoroughly as our other business. Moreover, the organisation of churches is a means of caring for each individual member, and giving him a duty to perform for others. It means practical brotherhood, which we profess to regard as half the Christian gospel.

Some of our members think that the district societies are quite capable of supplying the place of a national society; but this view will scarcely, I think, bear examination. Only see what the National Conference *has done!* First, it has manifested the *existence* of the community which practises religion without creeds and without subscription to articles of belief. Secondly, it has done service to its constituent churches by the co-ordination of the district societies, the establishment of funds and the inauguration of the Guilds Union. These things could not have been so well done by the districts separately.

Similar and even greater tasks may be achieved by the Conference in the future. Some might be immediately suggested; but I must conclude this letter with one main thought which lies at the very root of these possibilities. The Conference will stand for an *idea*, the organisation of the churches of the nation—ay, of the world—in freedom from artificial restrictions. Besides the Unitarian Association for theological propaganda, there is need of a society, charged with the custody of our ecclesiastical principle and our ideal of religious fellowship. The Conference, under any change of form or name, will be a *symbol* of "Truth, Liberty, and Religion." It will make the principle of Manchester College and our churches known, as it ought to be known, to the nation and to the world.

March 31. A. Leslie Smith.

OBITUARY.

MISS JANE H. GAIRDNER.

A brief tribute of kindly recognition and remembrance is due to Miss Jane Hannah Gairdner, who died rather suddenly of pneumonia early on Monday morning last, March 31, in Edinburgh. Miss Gairdner had been for many years past a faithful member of St. Mark's Chapel, and a staunch adherent of the principles of liberal religion. Gifted with a vigorous understanding, she was ever in search of information, and lost no opportunity of improving her mind. Her religion was of an eminently practical kind. Endowed with great energy and full of the desire of doing good, she was helpful in a high degree to all sick and suffering friends, and her visits will be missed in many a humble home. For a long time she took a deep interest in the work of the (unsectarian) United Industrial School, until its extinction, as being no longer needed, about a year ago. Miss Gairdner was the daughter of Mr. Robert Gairdner, a native of Ayrshire, but much of whose life was spent abroad, in India and Canada, and niece to the late Dr. W. Gairdner M.D., of Edinburgh. She is survived by an only brother, Mr. Robert Gairdner, of Dunedin, N.Z. The funeral service was conducted in St. Mark's Chapel by Rev. R. B. Drummond on Thursday.

MR. ARTHUR SHUTE.

Mr. Arthur Shute, whose death occurred on March 15, at his residence in Hope-street, Liverpool, was the youngest son of Stephen Shute, junior partner in the once noted firm Gibbs, Bright and Co., and was member of an old Devonshire family settled at Crediton, Devonshire. Early in life Mr. Stephen Shute removed to Liverpool, where he and his family were attached members of Renshaw-street Chapel for at least three-quarters of the last century. Early in life Arthur Shute entered into business in Liverpool and obtained moderate success as a merchant, gaining at the same time the respect and confidence of the leading men of the city. A man of cultivated tastes, he took little part in the public life of the city, but was deeply interested in the Liberal movement in religion, sympathising with the more conservative tendency in theology, and valuing the old traditions of English Presbyterianism. He earnestly supported the successive ministries of the Revs. J. H. Thom and Charles Beard, and for many years was secretary of the congregation, remaining

on the Council to the end. The remains were interred in the churchyard of Edgehill, Liverpool, where several members of the family have been buried.

DR. JOHN KITTON HIRST-SMYTH.

We regret to record the sudden death of Dr. John Kitton Hirst-Smyth, who passed away on Monday, March 24, while visiting a patient. He was in his 31st year, unmarried, and the eldest son of Dr. J. D. Hirst-Smyth, of London, who was formerly minister of the Octagon Chapel, Norwich. Having obtained the degree of Licentiate of the Society of Apothecaries, he took up medical practice at Whitworth, near Rochdale. There he began to take an interest in matters connected with the higher branches of education, and succeeded in establishing the Whitworth Field Naturalists' Society, of which he was president up to the time of his death. A recent movement for planting trees in the Whitworth district was largely the result of his efforts, and he was endeavouring to spread a knowledge of botany among school-children. He was of a retiring disposition and combined with his professional qualifications an active practical sympathy which made him a welcome visitor. Being called to attend a patient in the middle of night, he rose and went as quickly as possible; and, having performed this duty, was about to leave the house, when he staggered, and, being laid on the sofa, expired before medical assistance could be obtained. For several years he had been suffering from an affection of the heart. The painfulness of his death at so early an age has been somewhat relieved by the circumstances under which it occurred. He was a member of the Unitarian congregation at Rochdale, but the distance and his professional duties prevented his regular attendance. The body was brought to Norwich and interred at the Rosary, the service being conducted by the Rev. A. Hall.

Good Words for this month contains a third paper by Mr. Stopford Brooke on "Browning's Treatment of Nature," which closes on a familiar note. After quoting the lovely lyric from "Paracelsus" beginning

Thus the Mayne glideth
Where my love abideth,

the article concludes:—

"My heart, they loose my heart, those simple words," cried Paracelsus, and he was right. They tell of that which to see and love is better, wiser, than to probe and know all the problems of knowledge. But that is a truth not understood, not believed. And few there be who find it. And if Browning had found the secret of how to live more outside of his understanding than he did, or had not forgotten it, he would not, perhaps, have spoken more wisely for the good of man, but he would have written better poetry more continuously.

In the *Sunday Magazine* it is announced that in the May number Miss Stone will commence a narrative of her life among the Brigands. *Harper* contains an illustrated article by Dr. Morris Jastrow, jr., in "The Palace and Temple of Nebuchadnezzar," showing in a most interesting manner the results of recent German excavations in ancient Babylon. In a very different field are the four characteristic pictures by Mr. Edwin A. Abbey, R.A., in illustration of Goldsmith's "Deserted Village."

THE CHILDREN'S COLUMN.

In looking over some old books one day I found a little story which was so interesting that I stood beside the bookcase reading till I had finished it; and I thought you would like to hear it—especially as it is about a cat. The story is in verse, but, as the dialect was odd, I will tell you the tale in prose.

The man who tells the story was a sailor, Tom, who had left the sea ten years before, and he says that the last of his ships was the *Annabel Lee*, on which there was a steward named Jim Lord. Jim was very fond of animals, and he always took out with him five or six, to whom he used to teach the "rummiest tricks"; he loved all his pets, but of none of them did he seem quite so fond as of a cat that he had saved from a pond, where she was trying to swim with a stone round her neck.

Now Tom, the sailor, says that he and this cat didn't agree; she used to trot up and down the deck, and would get in the way of the crew; and at last one day, when Tom was shifting some kegs, she came and pushed in between his legs, and tripped him up, and he fell flat, upon which Tom jumped up in a rage and said, "Plague the cat! you don't never do *that* again," and picked up pussie and pitched her into the sea. His mates roared out, "Cat overboard! Jim Lord, someone's been chucking your cat overboard!"

Jim ran to the taffrail and saw it was true, for there was Pussy swimming within sight; and Jim ran to the captain and cried, "Cap'n, some brute's been and throwed the cat in the sea! Will you stop the ship, Sir, and lower a boat?"

But the captain said, "Jim Lord, I've been afloat nigh forty years, and of all the fools I ever did see in all that time you are the biggest, to think that any captain would stop a 'liner' to pick up a cat."

So Jim said, "Cap'n, then you're *bound* to stop to pick up *me*!" and in an instant he was over the taffrail and into the sea. This time the cry was "Man overboard!"

Well, the captain went white with rage, but he was bound to stop the ship and lower a boat. Tom says,—

"In less than five minutes we had her afloat
(Though I felt every minute were like an age).
. . . well, Jim
Picks up the cat and we picks up him."

And Tom goes on to say that it would have done your heart good to hear how the crew and the passengers cheered. And the captain said he would put Jim in irons for a week or more. But the crew got the mate to beg Jim off, and the passengers got one gentleman to beg him off also. So the mate and Sir Richard went to the captain and begged and argued for Jim, till, at last, the captain gave way, and said he would let Jim off the punishment, but he should never sail under *him* any more.

Then Sir Richard went to Jim to tell him, and he added "I respect your kindness and your pluck, and I don't like to see them bring you ill luck. So if you are tired of living at sea and would like a place where there are animals, and where you can teach them your ways—why, my old park-keeper is just dead, and the place is yours if you would like it." And Jim gladly agreed to the plan, and at the end of the voyage became the park-keeper.

Then Tom finishes his story by telling how that evening he went to Jim Lord and said to him, "It was all my fault that you had that swim; and now I axe your pardon, and I hope to get it." And Jim answered, "Tom, it's an easy thing for you to get that; what you want is the pardon of this here cat." And he picked her up,—

"an' he say to her "Kitty,
This is the man tried to drown you, my pretty:
He don't know your lingo, Kitty,' says he,
'So you says to him what you says through me.
You tells him as life's as sweet a thing,
And dying as hard, to a cat as a king;
You tells him it *might* have been God's plan
To have made him the cat and have made you the man;
And you ask him how *he'd* have felt if he
Had been took by you and chucked in the sea;
You ask him, Kitty, to think of *that*
Next time as he'd harm a poor little cat;
And then you gives him your pardon,' says he,
'And you gives him your paw.'"

And then Tom continues,—

"'Well, Kitty,' says I,
'As I take it, the two of you's taught Tom Bligh
A lesson I hopes he'll never forget.'"

And Tom adds that he hasn't forgotten it yet, though it is ten years since he left the sea; and in order not to forget, he went to a comrade who did the ship's painting, and said, "Bill, will you paint me a picture?" and he said, "That I will." So Tom says,

"Just paint me that cat there a-paddling at sea,
And Jim Lord a-swimming to save her, and we
A-pulling our arms off to pick up Jim,
And the *Annabel Lee* a-standing to."

"And," says Tom, "I *know* he's painted them true, though a London artist who came here, painting sheep and such rubbish last year, called it a *daub*; but I told him flat, if *he* can paint a picture like that—a picture to do a man's feelings some good—well, I wish he *would*."

Gertrude Martineau.

A WORDSWORTH QUOTATION.

Sir,—My attention has been called to the misprinting of one word in Wordsworth's noble line about Newton, quoted in the little piece about Birds, in your last week's issue. It is the word "scenes" which ought to have been "seas." The mistake so grievously mars the poet's splendid metaphor that I venture to beg you to insert the correction, with an apology to all lovers of poetic truth for one's carelessness in correcting the proof—or for the unpardonable sin of illegible caligraphy! Perhaps you may even spare room for the whole sentence in which the line occurs. It is in the "Prelude," Book III., lines 58-63, where Wordsworth is telling of his residence at Cambridge:—

"And from my pillow, looking forth by light
Of moon or favouring stars, I could behold
The antechapel where the statue stood
Of Newton with his prism and silent face,
The marble index of a mind for ever
Voyaging through strange seas of Thought, alone."

W. J. Jupp.

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LONDON, APRIL 5, 1902.

THE NEW EDUCATION BILL.

There have been so many Education Bills under discussion in recent years, and the number of people who take any serious interest in the controversies of the experts is so small, that it is to be hoped the Bill now introduced into the House of Commons will receive the earnest and thoughtful attention of the friends of civil and religious liberty. Regarded in one way it is an exceedingly feeble measure ; it is a permissive Bill, and nothing may come of it, so far as elementary education is concerned, if the county or borough council declines to take any action ; and if a resolution to adopt its provisions is once rejected by any council, no further resolution can be submitted until after the expiration of three years. In the event of the Bill passing in its present form, there is a prospect of confusion, controversy, and chaos all over the country for years to come.

But looked at in another way, the Bill is a far-reaching attempt to deal with the Education question on broad and national lines. There are many people who could have borne the pain of seeing School Boards, as now elected and constituted, abolished, if by this means a thoroughly representative and wholesome system for the management and control of education throughout the length and breadth of the land could be established. It matters little about names, and not so much, perhaps, as some of us may have thought about *ad hoc* elections, provided the real voting power of the people can be effectively brought to bear upon those charged with the care of education. If the local education authority in properly defined areas had been placed in direct and supreme control, the members of School Boards might have welcomed the new order of things. But under the proposed scheme, unless the county councils are able to secure the genuine representation of each locality on the committees which are to be the responsible administrators of elementary education, the change will certainly not be for the better.

The section of the Bill, which deals with what is called "Higher Education," is satisfactory so far as it goes, but it does not go very far. The local education authority *may* spend the whisky money, and impose a twopenny rate, or apply for a provisional order to impose a higher rate for the maintenance of secondary, technical, and evening schools ; but there is no security given that the thorough organisation and adequate provision of secondary education shall be obligatory on the authority. This is a need so pressing, in view of the high standard of other nations, and the competition our people have to face, that it has already been strongly urged that the Government should drop the section of their Bill which is concerned with elementary education, and concentrate their whole strength, and that of all true friends of education, on carrying through a really effective measure of secondary education.

Another point to be noted is that Mr. Balfour in his speech referred to the crying need for the more ample and satisfactory training of teachers, but nothing appears in the Bill on this subject, not even the abolition of the theological and ecclesiastical tests at existing colleges which obtain nearly their whole support from Government grants, supplemented by the fees of the students.

If the Bill as a whole is pressed, controversy will naturally centre round the Elementary Education clauses. The supporters of denominational schools are clamouring for the omission of the permissive clause. No wonder, for if the provisions of the Bill were applied throughout England, the ratepayers would be called upon to find annually about two millions sterling for the maintenance of these privately managed sectarian schools. That is something worth trying for, and no one need be surprised that the bishops and the clergy are praying that the Act may be made compulsory. It is not the expenditure of the money that is objectionable, doubtless it is needed ; and it is high time that those towns and districts which have selfishly shirked their duties for years past should be made to contribute their fair share towards the cost of educating the children. But it does seem a perversion of justice and equity for the public to find the money, and the denominationalists to spend it.

The local authority is required to maintain and keep efficient all public elementary schools within its area. In regard to the 8,000 parishes in which the Anglican Church school is the only available school, the monopoly is left undisturbed. A community made up in not a few instances of a majority of Nonconformists will have to pay the whole cost of maintenance out of the rates, with a public representation which shall not exceed one-third on the body of managers. Are the descendants of the men who resisted the payment of Church Rates going to submit to this new imposition? The power to inspect, to issue directions as to the secular instruction, and the audit of the accounts are right and good ; but the local authority is not allowed to raise any objection to filling the schools with teachers belonging to one church and professing one creed. This perpetuation of the imposition of theological tests upon teachers is one of the worst features of the Bill.

The clauses relating to the provision of new schools are very unsatisfactory. They appear to be drafted not in the interests of the community or of education, but to protect and promote denominational interests. The Board of Education will consider the objections raised by the ratepayers, and in giving a decision will be guided by the wishes of the parents, and the desire for economy of the rates. This last provision will enable the Board of Education to allow an unsuitable denominational school to occupy the place of a properly-equipped public school.

In the case of schools taken over by the local authorities or provided by them the control is more effective, but it is not by any means effective enough. The council will act through an education committee, and a majority of its members will be appointed by the council ; but the nominations of other bodies have to be accepted, and the Board of Education are understood to have given guarantees that certain "interests," ecclesiastical and other, will certainly be represented before the scheme receives approval. The Bill fails to provide a representative authority sufficiently in touch with the judgment and sentiment of the people to ensure effective management, or provide for the liberty of the teacher, the wishes of the parents, or the needs of the children. Mr. Balfour expressed the hope that the Bill would put an end to religious controversy ; it only transfers it from one arena to another. The controversy is likely, under this Bill, to become more bitter and heated than ever. It will continue until all schools supported by public money are publicly managed. Nevertheless, if the denominational managers had been allowed a representation of one-third, and the ratepayers two-thirds, the compromise for the sake of peace might have been accepted by the friends of civil and religious liberty.

How the provisions of the Bill in the matter of denominational religious teaching appear to average High Church opinion may be seen from the following extract from an article in the *Guardian*, which is on the whole strongly favourable to the acceptance of the Government measure :—

> Finally, there is the grave omission of any provision for denominational teaching in schools provided by the local authority. We regret, as much as any one can, that Mr. Balfour has not had the courage to

carry out consistently the principle which he professed and has in part embodied in the Bill, that "the wishes of the parents" are to be considered. But we are not prepared to make this omission a ground for opposing a measure which already gives us much that we have asked for, and may, before it assumes its final form, give us more. The omission itself may be rectified, but it is more important to note that the Bill, as it stands and still more as it is designed by the Government, provides for the need in a way which, though economically unsatisfactory, is from a religious point of view far more efficient than the permission to give denominational teaching in an undenominational school. Churchmen are agreed that religious education is not a matter of a "religious half-hour" a day, but of the tone and influence of the whole school day in a school in which religion is the chief element. The Bill allows the Church and other religious bodies, under certain restrictions, which need further definition, to provide such schools where they are needed; and if we are not to have everything, we confess that we would rather go without the power of imparting Church teaching in "undenominational" schools, than the power of founding new Church schools.

To us, on the contrary, it appears lamentable that such denominational considerations should be the determining motive in the ordering of national education. If such a sectarian ideal should be carried into effect, it would be necessary throughout the country to at least duplicate the schools in thousands of parishes, at enormous expense, and at far more serious expense of educational efficiency, bringing division into the children's lives, where there should be unity, accentuating unwholesome differences, not because the children or their parents desired it (for "the wishes of the parents" are to a great extent merely a clerical stalking-horse) —but at the dictation of sectarian intolerance.

Strenuous opposition to the Government's Education Bill is being organised by several representative bodies of those who set the ideal of a thoroughly efficient system of national education above any denominational or other sectional interests.

Thus the Educational and Organising Committee of the National Council of Evangelical Free Churches at a joint meeting unanimously passed the following resolution:—

That this Committee, having carefully considered the Education Bill introduced by the Government, strongly condemns its provisions, among other grave reasons:—

1. Because it proposes an education authority which, so far as its constitution is concerned, is in no wise representative, is not responsible to the public, and will be largely controlled by sectional interests, and which is peculiarly unsuited to take the place of School Boards as the authority for elementary education.

2. Because it provides for the maintenance of the voluntary schools out of the rates, unaccompanied by any real and effective public control.

3. Because, while it confirms the Ecclesiastical ascendency in thousands of schools, from which Nonconformists have suffered in the past, the proposals as to the erection of new schools, which are offered as mitigating this injustice, will, in practice, prove to be largely inoperative, would generally be educationally mischievous, and would lead to the multiplication of sectarian schools at the public cost.

4. It was further resolved to hold a conference of representatives from Free Church Councils in England and Wales on April 15 to further consider the Bill, and to make arrangements for combined action in opposition to it.

The committee of the National Education Association, of which Mr. A. J. Mundella is the secretary, at a largely attended meeting, with Mr. E. F. M. MacCarthy, of Birmingham, in the chair, resolved as follows:—

That the National Education Association condemn the Government Bill on education on the following among other grounds:—1. It fails to create a representative authority to manage education locally. It deprives county and borough councils of their present right to constitute their committees without interference; and subjects their action in this respect to the absolute control of the Board of Education, and the compulsory admission of representatives of external organisations and interests.

2. It puts the whole cost of maintenance of schools under private management on public funds, and fails to transfer the management whilst transferring the burden to a public authority.

3. It does not get rid of religious controversies, but forces them upon borough and county councils.

4. It perpetuates the present ecclesiastical monopoly in 8,000 parishes, and the suggested concessions in Clauses 9 and 10 are illusory, impracticable, and wasteful.

5. It establishes an area for the management of elementary education which is too wide and unworkable.

6. It tends to increase rather than diminish the pressure of the unjust system of religious tests in the teaching profession.

7. It imposes an additional annual charge of at least £2,000,000 on the rates, without giving the representatives of the ratepayers the fullest control and management of the schools so aided.

8. While submitting these essential objections to the Bill under consideration, the National Education Association reaffirms its opinion that the interests of education demand that there should be popularly-elected bodies in every part of the country, and that these authorities should be directly elected for the purposes of education and have only educational duties to perform.

And the Northern Counties Education League, of which Mr. Hirst Hollowell is the secretary, at a meeting in Manchester, resolved:—

That this meeting of the Council and Executive of the Northern Counties Education League, having considered the provisions of the Education Bill now before Parliament, is of opinion that the Bill is bad in principle and for the following reasons should be opposed at every stage: Because it proposes the abolition of School Boards, popularly elected authorities that have served the country well, with an increased efficiency; because it replaces School Boards by authorities not directly representative or responsible to the people at large; because, while proposing to combine secondary and elementary education, the Bill does not compel the new authority to provide facilities for secondary education, nor supply them with adequate funds where the council desire to make such provision. The Bill, therefore, fails to secure the continuous education of the talented children of the working classes. Because the Bill proposes to levy rates from the whole community for separate schools in which the public that must find the entire cost of maintenance would have no real control; because the permission apparently given for the provision of undenominational schools out of public funds is hedged about by such conditions as to make it practically useless; because the Bill will nearly double the charges laid upon the ratepayers while denying them efficient control over the expenditure of their money. This League desires to thank those members of Parliament who voted against the introduction of the Bill, and calls upon all members of Parliament to reject the measure and thus prepare the way to a just and statesmanlike reorganisation of education on national and unsectarian lines.

"WHERE DEEP SEAS MOAN."

Sark is a holiday resort of "pure delight" to all who love Nature unspoilt by the din of holiday crowds. It is the acknowledged beauty of the Channel group of islands, even to casual visitors. But to know it as it ought to be known is not to run over it in a day. That is to see only the salient points, the lions of the place. At least a fortnight is required to explore Sark thoroughly; and there are people who spend long summers in the island and still find new vistas of beauty day after day. To many minds it is more satisfying and inspiring to know a few places, perhaps even one place, well, than to run all over the world in a cursory and casual manner.

Sark lies about seven miles from Guernsey; and it may be reached from there in an hour. As one nears the coast and sees the great crags and dark cliffs, it is difficult to realise that in the midst of the island are valleys of tall trees and dreaming brooks; and meadows where yellow irises grow, and blue forget-me-nots. One special valley lies between cliffs which are thick with bracken and heather, and it winds down to the bay of *Dixcart*, white sanded, where the sea is clear as crystal, and on summer days blue as a deep rich sapphire. Then Sark has two wide moorlands: *Les Laches*, overlooking the quaint nest of a harbour with its pool, its entrance tunnelled through the cliff, and its picturesque boats; and the *Eperquerie*, at the north of the island, where the turf is short and soft, and one looks away over the infinitude of sea to Alderney. This wild enchanting common breaks off into precipitous heights. At the edge of the cliff there stands a cottage: its thatched roof is bound across with iron; its window is a mere pane stuck deep into the wall; it has but one room and a loft.

It lends to the lonely grandeur and strength of the *Eperquerie* an added note of weirdness. At night the fisherman's wife places a candle behind the little pane, and its feeble light shows her white face and anxious eyes, for, even in high summer, danger haunts her man out amongst the treacherous currents.

Sark also has its *Pass*, joining the larger island to a small one, which has its own special charm of height and moorland and wild rock-world. This Coupée Pass is at all times great, and very beautiful; but on a still night when the moon rides like a silver boat in the vault of sky, and a pearly mist lies over the sea, then is the *Coupée* a bridge of dreamland, dividing two seas of wonder and mystic beauty, The one is dark, still and deep, lying close against the cliff, three hundred feet down, moaning and tragic. The soft moonlight falls in a flood of radiance over the other side, where lies a bay encircled by rocks; here the sand is hard and shines like silver, and the sea gulls cry night and day. The one side is a tragedy, the other a vision of happy love.

Grassy peninsulas jut out in many parts of the cliffs. And Sark has its two pine woods, miniature it may be, but none the less real true woods. In one of them stands the little homely church; on Sundays it is good to lie under the murmuring hush of the trees and listen to the singing of the hymns from the church, where often in summer one has a musical treat, if visitors play the harmonium and take over the service. The other pine wood begins at the summit of a cliff, where it looks down into *Saignie Bay* and over *Les Autelets*, gigantic piles of rock, like massive altars. Follow it inland, and it leads to an ivy-grown, sheltered hollow, an ideal fairy-tale spot. One is still under its whispering spell as a path is crossed into the *Seigneurie*, the estate of the Lord of Sark. The wood borders a wide lawn; it descends a hilly bank of grass and hart's-tongue ferns; it shades a path by a lake which is wild and thick with foreign plants and water-lilies. Then it makes its way down to *Port du Moulin* Bay, rising tall and cathedral-like, till it mounts the cliff again to a resting-place.

But, after all, it is the coast of Sark that is so full of charm, for there are the caves, each with its own beauties and peculiarities of structure and colouring. Everyone has heard of the Gouliots, a noble series of caverns. The innermost of them is a shrine of Nature's own making, a place where one is constrained to be still and adore, a holy of holies in the heart of a cathedral. It is lofty and dark in its recesses, where a deep unfathomed pool lies hidden. Its outlook to the sea is through a rocky channel, whose floor is rose-pink, whose steep walls are covered with hosts of tiny golden anemones, sparkling with gems of sea water. And the rippling waves enter softly, translucent, musical.

One of the most delightful expeditions of a holiday in Sark is to take a boat with two fishermen guides and make *le tour de l'île*. There are caves to be entered the whole round of the coast. To describe them in detail would need a separate article.

The whole atmosphere of Sark is full of rest; its people, proud, independent, and faithful, are never in a hurry, and its sweet cottages bear out the truth of Ruskin's words of the "joy of humble life." The dialect is slow and expressive, the quaint old Norman-French. The laws are feudal, practically. Most of the people are French Methodists, and attend the tiny chapel in La Ville, the only hamlet of the island.

Then there is the enthralling spell of the Sark seas, of colour ineffable, of clearness that is brilliant:—

All round, no soul, no boat, no hail;
But on the horizon's verge descried,
Hangs, touch'd with light, one snowy sail!

Ellen Mary Rôbin.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING.

The annual meeting of the Manchester District Sunday School Association was held on Good Friday at Todmorden. At the morning service the Rev. R. T. Herford, of Stand, took the place of the Rev. S. A. Steinthal as the preacher.

In the course of his sermon, which was on "The Crucifixion," Mr. Herford said that according to orthodoxy Jesus by his death made salvation possible to all mankind. His crucifixion is thought of as the most tremendous event in history. Hence the solemnity with which Good Friday is observed. What significance has the day for Unitarians? What is there left in the crucifixion but a martyr's death like that of many others? Who knows the mind of God sufficiently to know what He meant exactly by any particular event in history? Orthodox dogma is a speculation incapable of proof. It is a pure speculation. The great lesson is in the agony of Gethsemane. "Thy will be done" were amongst the greatest words Jesus spoke: sorrowful unto death; but brave and reconciled to his fate, having given himself wholly and utterly into the hands of his Father. Sacrifice on the part of God is unintelligible. Good Friday is something more than a day of mournful remembrance, although it must be a weak reverence of him which can draw an estimate of his worth without a picture of his physical death. If he were incarnate God we could not think of him as a man of real sorrows. We must remember not only a death bravely met; but also a life lived with God.

THE BUSINESS MEETING.

In the afternoon the business meeting was held, the Rev. P. M. Higginson presiding. Regret was expressed by the Chairman, and endorsed by the meeting, that the Rev. S. A. Steinthal was unable, through the illness of his wife, to preside over the meeting. The Chairman went on to say that, after a long absence in the Holy Land and in Egypt, he had for a few months past been at home, but still had been something of a wanderer. He had gone to various churches to hear what was preached, and what spiritual influences were in the air in churches outside their own. He went to a very remarkable series of addresses by Archdeacon Wilson in a week in Lent at St. Ann's, Manchester, on "The Doctrine of the Atonement." He found the Archdeacon pleading for a modification of the old doctrine of the Atonement; a modification from the old idea of God, far off, remote, above mankind, to the idea of an immanent God, a God who lives in men; and he protested against the old forms of doctrine, which he held to be an abuse of the true doctrine of the Atonement. Then he read some startling lines to this effect from "Hymns Ancient and Modern," No. 97:—

Thus the work for our salvation
He ordained to be done;
To the traitor's art opposing
Art yet deeper than his own;
Thus the remedy procuring
Whence the fatal wound begun.

The Archdeacon disapproved of the doctrine, and expressed regret at its appearance in the book. Then he had listened to the addresses given in the Eccles Parish Church, when the ordinary evening service was over, by representative men of different Churches, who sought to show the strong points of their own Churches and their contributions to the common Christianity. Many of them would remember the brave words of Canon Cremer on the Unitarian movement. The Canon held it right to defer to the wish of the Bishop that Principal Gordon should not speak, but he himself gave an address on the subject which was to have been Principal Gordon's. Nothing could be more significant than this of the signs of the time. Quite as interesting to him as Canon Cremer's own short address on the services of Unitarianism to the common Christianity had been the breadth of his sermons at the ordinary evening services. He was told that this was an exceptional case, and that the old doctrines in very crude form still remained in many places. He thought they as teachers in Sunday schools and as managers, having to deal with young people, should keep their eyes open to these things and not allow themselves to live with any misconception of the matter. They must not allow themselves to believe that all the world was coming round to exactly their own Unitarian position, and on the other hand they must be careful to see they were not merely flogging a dead horse. They should not attack forms of doctrine which appealed to men's hearts to-day, but rather they should try to recognise as far as possible that which was common ground. He thought they had something to learn as well as to teach. They should not live in a fool's paradise and think that the world was becoming Unitarian after their own type and that all were coming to be like themselves. There was a temptation to say—Well, but those who are thinking these things in the Church of England and in various so-called orthodox bodies have no right to be thinking them there; they ought to come out, they are not conscientious; they are trifling with their obligations. He thought that for them it would be untruthful and insincere to undertake those obligations, holding the opinions they did, but it was very difficult. Theirs was a great inheritance of liberty. They might be thankful that their Free Churches had been able to pass quite naturally, quite simply, and without reserve, from an older form of thought which none of them held to-day to the larger views which now prevailed. They were not to judge others. "It is ours," said the Chairman, "always to remember that there is much in a church besides the doctrine. It is a place of worship, a place of holy thought and sympathy; the ritual itself has a deep hold on the hearts of those who have grown up in it, and it is a very hard thing to pull up the roots of our religious life even to plant them in a freer land." He pleaded that they should

recognise as broadly as they possibly could and with great thankfulness this widening of the old orthodoxies.

The fifty-seventh annual report of the Committee said that the work accomplished during the first year of the new century had been characterised by much energy and vitality, and continued:—

The Association is to be congratulated on its good fortune in having, for a second term of office, secured the valuable services as president of the Rev. S. A. Steinthal. Mr. Steinthal is a life-long servant of the Association, and so early as the year 1851-2 occupied a position as one of the visitors. His period of office as president has coincided with the passing of the old and the dawning of the new century, and the Committee gratefully recognise how much of the work accomplished is due to his business like capacities, to his energy and enthusiasm, and to the widespread and well-earned influence he exerts not only in the Manchester district but also in the shaping of the best work that pulses through our national life. The Committee rejoice that, after a service of half a century in our cause, he is still permitted to work amongst us, with a vitality and energy not equalled in many younger men. The Committee express to him a deep sense of their reverent respect for the example he sets us in his life as a courteous and kindly Christian gentleman.

The report reviewed in detail the different departments of the work, and had the following reference to the "long-service medals":—

Mr. Cuthbert C. Grundy finds that the long-service medals are thought so much of by many of the recipients of them, and that there is much disappointment in the case of Sunday-school workers who are entitled to these souvenirs but who have failed to receive them, that he has decided to continue the presentation of the medals. In order to simplify matters, all the medals awarded will be silver ones, and will be given to teachers and other officers who have served in Sunday-school work for twenty-five years, and who are still actively engaged in a Sunday-school of the Association; always provided in the case of "other officers" that for at least fifteen years out of the twenty-five they have been Sunday-school teachers. Further, any bronze medalist who has since the receipt of the medal completed twenty-five years of service, and is still working in a Sunday-school of the Association, will receive a silver medal in exchange for the bronze one. Fully verified applications are to be sent in to Mr. D. A. Little. It is proposed to distribute the medals at the Good Friday meeting in 1903.

In regard to finances, the general account showed an adverse balance of £58, and there was also an adverse balance of £14 on the seaside home account. Sixty-five schools have subscribed in the year, as against 63 in 1900 and 53 in 1899.

On the motion of the Chairman, the report and financial statement were adopted; and the committee, treasurer, and secretaries having been elected, a vote of thanks was passed to the Rev. R. T. Herford for his sermon.

The following representatives of kindred associations were welcomed:—The Sunday School Association, Mr. Ion Pritchard; London Sunday School Society, Rev. W. Chynoweth Pope; London and South-Eastern Sunday School Union, Rev. Frederic Allen; Yorkshire Unitarian Sunday School Union, Rev. E. Ceredig Jones, M.A.; North Midland Sunday School Association, Rev. W. Griffiths, Ph.D.

EVENING MEETING.

A large public meeting was held in the schoolroom in the evening, under the presidency of Mr. James Crabtree.

In opening the proceedings the Chairman said they were glad to welcome the Association to Todmorden again after an absence of eighteen years. It had been a pleasure to see the members of the Association in their new and handsome church and in their extended school.

The Rev. J. H. Wicksteed (Padiham) proposed the warm thanks of the Association to the members of the Todmorden Church and to the minister, trustees, and congregation of the Methodist Free Church, who had given their schoolroom for the purpose of luncheon and tea.

The Rev. George Evans (Gorton) seconded the resolution, which was passed, and the Mayor of Todmorden was thanked for opening his grounds at Scaitcliffe to the members of the Association.

The Rev. Henry Rawlings (York) then gave an address on "Naughty Boys and Girls." He declined, to begin with, to define the word "naughty"—they all knew it in its infinite varieties—and laid down certain rules for the guidance of teachers. One of them was that they should frankly acknowledge to themselves that naughty scholars in their classes were in some respects the most important, and that in any case there must be bestowed upon them special study and careful attention. This was not the tendency of the "natural man" in the teacher—be the teacher man or woman—but from the point of view of their own comfort they could not ignore the naughty. A second rule laid down for the guidance of the teacher was "Do not fear, or at least show no signs of fear." Many teachers were timorous, and he had known strong men who would rather enter on the battlefield than take charge on a Sunday of the dozen of the species boy. "Bubbling fountains of iniquity" was a description which had been given of a class of boys. By being resolute and unwavering the control they wished for might be obtained.

Mr. J. Wigley (Manchester) followed with an address on the same subject. He declared that, in his opinion, there were no naughty boys in the dictionary sense—the sense, that is, of being wicked, corrupt. But there were very many who were mischievous, troublesome, difficult to manage. They were wicked in a sinless sense, and could be dealt with by a firm teacher, but a teacher who yet showed a kindly tolerance.

The meeting, on the motion of the Rev. A. W. Fox, seconded by Rev. J. C. Hirst (Liverpool), passed a resolution expressing deep sympathy with Mr. Steinthal in his domestic affliction.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING.

The annual meeting of this Association was held on Easter Monday at the new Narborough Road Church, Leicester. A considerable number of delegates and other workers were present from the various schools, as well as the ministers of the district and the Rev. F. Allen from London, and the Rev. W. Harrison from the Manchester District. This was the first occasion upon which the Association had been entertained by the Leicester Free Christian School, and special pleasure was given on this occasion both to visitors who had not had the opportunity of viewing the new buildings, and to the Narborough-road friends, who were now in a better position to welcome the Association than formerly.

The proceedings began with an impressive service conducted by the Rev. E. G. Evans, of Chesterfield. The sermon was preached by the Rev. J. M. Ll. Thomas, of Nottingham.

Taking for text 1 Tim. iv. 16, "Take heed to thyself and to thy teaching," the sermon opened with a vigorous denunciation of the Government's Education Bill, as a menace to the moral and religious life of the country, threatening to betray society into the hands of a clerical faction; and then proceeded to urge the need of greater efficiency than ever in the religious teaching of the Sunday-schools. Parents had a duty to their children, the preacher said, which must not be neglected. They must not be left without direct spiritual nourishment and religious guidance from their natural guardians. If parents did nothing, outside influences were busily at work constantly making impressions on the child's mind, and it would grow up either with wrong prejudices or right preferences. The young soul could not remain a vacuum, and was perpetually being filled with *some* content. Thus the futility of the let-alone policy was proved, the choice was not whether a child should receive his parents' religious instruction or none, but that or some other. Thus they must see to it that their children received the right teaching. Not to decide what they should receive was really to decide that they should become the victims of the nearest and most powerful competitor among the rival sects. As they held religious principles dear, they must impart them to their children, and save them from rising up in judgment in after years against those who were their rightful teachers and guides to the higher life. In conclusion, Mr. Thomas gave an eloquent delineation of the true ideal of religious teaching and of the influence of a good teacher upon the children's lives.

The following extract from the Committee's report will give some idea of the condition of the school work in the district:—

The Committee desires to take this opportunity of congratulating the teachers and other workers in the Schools, upon the vigorous condition and real success which have evidently attended their efforts during the year. It will be seen from an examination of the tables of figures at the end of this report, that the numbers of the scholars in the schools of this district (2,201) are larger than they have been for some years past, and this, notwithstanding that there have been slight decreases in seven of the schools. May we not take this as a clear sign that the earnestness and determined zeal of our workers are about to be rewarded, and that the disappointing decline of certain past years is now to be changed to a period of steady increase? But there is still a great deal of loss to make up. We do not yet stand as high as in the year 1891, when the figures reached 2,208. The latter year gives the largest figures on record, with the exception of the year 1876, with which, however, no comparison can be made, as two schools were then included which do not now belong to the district. It is quite true that the welfare of the schools cannot be accurately gauged by the figures of

increase or decrease, and it is well known to the Committee that the finest results are being won by devoted and patient workers in some of the cases where a decrease in numbers has to be reported; and our aim should always be efficiency, rather than numbers. At the same time, the Committee would urge upon the attention of teachers the fact here mentioned.

The moral of the report was emphasised with much force by the retiring President, the Rev. W. G. Price. For the ensuing year there is to be a lady President, Miss Catherine Gittins, of Leicester Great Meeting.

At the Conference which closed the proceedings, a most interesting and forcible paper was read by the Rev. Dr. Griffiths, of Ilkeston, on "The Bible in the Senior Classes."

LIVERPOOL DOMESTIC MISSION SOCIETY.

ANNUAL MEETING.

The annual meeting of the subscribers and friends was held at the Mission, Mill-street, on Wednesday evening, March 26.

Mr. Walter Holland, the President, occupied the chair, and was supported on the platform and in the audience by, among others, the Revs. R. A. Armstrong, H. W. Hawkes, W. J. Jupp, L. de B. Klein, T. Lloyd Jones, H. D. Roberts and A. Leslie Smith, Mrs. George Holt, Miss Holt, Miss Bowring, Mr. and Mrs. W. B. Bowring, Messrs. P. H. Holt, R. D. Holt, Arnold Rathbone, Richard Robinson, Charles W. Jones, G. H. Ball, Richard D. Holt, Walter Coventry, F. Bowring, Miss Florence Melly, Mr. and Mrs. A. W. Hall, Mr. and Mrs. F. Robinson, Mr. R. W. Manning, Mr. B. P. Burroughs, and the Hon. Sec., Mr. Harold Coventry.

Letters were received from, or on behalf of, Mr. A. F. Warr, M.P., Sir John T. Brunner, Bart., M.P.. Rev. A. E. Parry, Mrs. Mulleneux, Sir Edward Russell, Sir W. H. Tate, Bart., Councillors H. C. Rathbone and Willink, Mr. Tom Cook and Mr. A. S. Thew.

The Committee's annual report was read by the Hon. Secretary, and alluded, in the first place, in sympathetic terms to the death of Mr. William Rathbone, mentioning the fact that he had acted as President of the Mission, and also had provided an additional assistant missionary for several years at his own expense. The Committee at their meeting on March 12 had passed a memorial resolution placing on record their gratitude for Mr. Rathbone's long services to the Mission, and expressing "their acknowledgment of the inestimable value which his example and encouragement have been in this as in so many other practical and philanthropic efforts for the improvement of the moral and social condition of the neglected poor."

The report referred to the question of building upon the plot of land adjoining the Mission, and said that after long and anxious consideration the Committee recommended the erection of a building to contain class rooms and suitable accommodation for a girls' gymnasium. The cost was estimated at £1,400 and the Committee appealed for generous support to enable them to carry out the scheme.

The report also referred with regret to the loss sustained by the Committee in the removal to Manchester of one of their colleagues, Mr. Richard Robinson.

The Treasurer's statement of accounts, read by Mr. Forwood Heyn, the Deputy Treasurer, showed a balance of about £111 due to the Treasurer, the regular income of the Society falling short of the normal expenditure by some £175 per annum.

The Chairman, in moving the adoption of the report and statement of accounts, referred to the loss sustained by the Mission in the death of Mr. Rathbone, who, he thought, took even greater interest in this than in other philanthropic work, partly because he was associated in it with the late Mr. Thom, and also because he was following in the footsteps of his father, who was the first president of the Mission on its foundation in 1836. Mr. Holland alluded to the many losses the Mission had sustained by death in recent years, and said it was natural that their thoughts should dwell on the filling of these vacant places. He was not, however, pessimistic about it; he thought it was the duty of them all to make up their minds that the Mission and its work should not suffer, but that it should be richer for the lessons of these lives which had been passed in their midst. Turning to the financial question, Mr. Holland mentioned, in passing, that besides being the largest subscriber on the list, Mr. Rathbone had, ever since the death of Mr. Thom, kept up the latter's subscription. He felt, however, that it was most important that the number of subscribers should be increased, as it was most undesirable for the Mission to be dependent on the few. He instanced the Hurst-street Mission at Birmingham with its 1,000 subscribers, as compared with the 200 in Liverpool, and hoped to see a large increase in the number of subscribers. With regard to the proposed new building, he said that he should like to be allowed to provide the greater part, if not the whole, of the cost, an announcement which was loudly applauded.

The Rev. R. A. Armstrong, in seconding the resolution, said the time seemed favourable to retrospection, and referred to a saying of the Rev. J. H. Thom's at the age of twenty-six, that the state of a country's poor was a sure index to the morality of the rich. Speaking of Mr. Rowntree's recent book on poverty in York, he feared that, judged by Mr. Thom's standard, the rich would fall very short. He pleaded for personal effort by men of influence in such work as that being carried on at the Domestic Mission.

The Rev. W. J. Jupp, in moving a vote of sympathy with the missionaries, remarked on the depressing conditions under which their work was carried on, and carried on steadily and persistently, although knowing they were only touching the fringe of the misery and wretchedness. He expressed an earnest hope for an increase of subscribers, and that more of the business men of Liverpool would take an interest in the Mission.

Alderman Bowring, in seconding the resolution, threw out the suggestion that it would be desirable to have a lady missionary to assist the other missionaries.

The Rev. Dr. Klein, in supporting, said they only touched the fringe of any work they attempt, and must not be discouraged by that. He regretted that they could not have a great united organisation of all creeds and sects to work together in such philanthropic efforts.

The Rev. T. Lloyd Jones, who was very cordially received, replied briefly on behalf of himself and Mr. Anderton, who was unfortunately not present, Mrs. Anderton being somewhat unwell.

The Rev. H. W. Hawkes moved the election of the Committee, which was seconded by Mr. Richard Robinson, who said that although removing to Manchester he still hoped to be present at as many annual meetings as possible.

Mr. Robert D. Holt supported the resolution, which was carried.

Mr. Charles W. Jones moved a hearty vote of thanks to the chairman, than whom, he said, no one had ever taken more interest in the work.

This was seconded by Mr. Fred. Bowring, and carried with acclamation.

Mr. Holland replied, and brought a most encouraging meeting to a close.

SOME WELSH CENTENARIES.

The South Wales Unitarian Association celebrated its centenary on Wednesday and Thursday at Capelgroes, having been founded in 1802, as "The Society of Believers in the Divine Unity in Wales." The Rev. W. Copeland Bowie, representing the British and Foreign Unitarian Association, was present and took part in the proceedings. Our report of these and other meetings must be deferred until next week, but we are indebted to the Rev. R. J. Jones, of Aberdare, who unfortunately was prevented by ill-health from being present, for the following notes on the occasion:—

For many years the South Wales Association published important books and tracts, with the object of spreading the liberal faith in the principality. The chief promoters were the Rev. Thomas Morgan, Blaengorach; David Davis, Neath; Thomas Davies, Cefncoed; Thomas Evans, Aberdare; Mr. Rowlands, of the Bank at Neath; and our great hymn-writer, Edward Williams, better known as the Iolo Morganwg. Among English patrons were the Rev. Thomas Belsham and Dr. John Prior Estlin. Belsham's "Calm Inquiry" was perhaps the most important, at any rate it was the most expensive, work published by the Association; the most popular and most useful, perhaps, was that of the Rev. John James on "The Atonement."

These meetings will also celebrate the centenary of the church at Capelgroes, and will be continued on Friday at Pantdefaid to celebrate the centenary of that church — both churches having been gathered and established by Dr. Charles Lloyd (1766-1829—see "Dict. Nat. Biog.," article by A. G.) during a short stay (1799-1802) in his native country. Up to this time the Unitarianism of Cardiganshire was of the Arian type. Dr. Lloyd's views were Priestleyan or humanitarian of the most pronounced form; and he devoted himself to the spread of these views with a wonderful perseverance. In season and out of season he was possessed with the one thought—how to make these views prevail. The new views naturally caused great divisions in our older churches, but they were destined to prevail. During most of the century the two churches were under one pastorate. Dr. Lloyd returned to England and settled at Diss in Norfolk in 1803. He proved himself a very efficient schoolmaster, and while at Exeter had John Kenrick as one of his pupils. The two young churches were fortunate in securing John James, a student from the

Rev. Timothy Kenrick's college, in 1803, and when he left for Glamorganshire in 1816 he was followed for a short time at Capelgroes by John Thomas; and the other ministers have been John Davies, 1818-24; Rees Davies, 1825-57; Thomas Thomas, J.P., 1857-94; Enoch Evan Jenkins, 1894-99; David Evans the present minister. At Pantdefaid the succession of ministers has been—John Thomas (at intervals) 1816-47; Owen Evans and others; Thomas Thomas, J.P., 1847-94; Thomas Arthur Thomas, the present minister. Capelgroes and Pantdefaid chapels have been recently rebuilt, and both the congregations are in a flourishing condition.

The president of the Association this year is the Rev. W. James, B.A., J.P., who will deliver his address on Thursday; the vice-president is the Rev. Thomas Lloyd Jones of Liverpool, and if the usual rule is followed he will become president for the coming year. Mr. Bowie's services will be utilised to the greatest possible extent; he will take part in the centenary services at Pantdefaid, and arrangements are made for him to preach three times on the Sunday following—in the evening at Lampeter, where it is expected he will get a hearty reception and a grand congregation in the largest hall available in this university town.

DENOMINATIONAL RELIGIOUS TEACHING IN ELEMENTARY SCHOOLS.

Sir,—At a time when the difficulties connected with religious teaching in Elementary Schools are likely to be more anxiously considered than ever, it may interest your readers to know, or be reminded of, a successful attempt to deal with them in days gone by.

About sixty years ago, Mr. Rathbone, of Green Bank, Liverpool, father of the Mr. William Rathbone lately deceased, undertook at his own expense to reorganise the then ill-staffed and almost empty Elementary Schools in Pleasant-street, Mount Pleasant, Liverpool. Other friends joined, a committee was formed, and for some time I worked regularly as a visitor, taking an active part in the teaching of the girls' department.

The religious difficulty with the large Roman Catholic population in Liverpool was at that time strongly felt, while the need for efficient secular teaching was great, and the committee were desirous to arrange a plan for religious instruction which, whilst giving no possible offence to Roman Catholics, would supply the requirements of other religious denominations in the schools. Accordingly they were opened at 9 A.M. by singing a simple morning hymn of praise, and by repeating the Lord's Prayer. The work then went on till noon, when about half-an-hour was allowed for dinner, and lessons proceeded till 3 P.M., when secular instruction ceased. The children were then classed according to the religious opinions of their parents, and ministers of each denomination, having been invited to attend, were able to give religious instruction to each class. These lessons lasted for about twenty minutes, when the schools were dismissed. The hours were suited to the district, as most of the pupils resided in the immediate neighbourhood, but would not, of course, be universally convenient.

It appears probable that Voluntary Schools, if they accept aid from the Rates, may be placed under some restrictions in regard to religious teaching, and, in that case, might be willing to adopt some such plan as the above, which actual experience has shown to be workable. I may add that had there been any objection from parents to their children attending these classes, secular instruction would have been given during the time; but no such objection was ever raised, and the schools soon became full and efficient. Why should not those who are interested in denominational teaching accept facilities of this kind if offered? There seems no reason to doubt that it would be as successful now as it has already been in times gone by.

Sarah Fielden.

Centre Vale, Todmorden.
March 31.

ORGANISTS' THEOLOGY.

Sir,—I confess I am a little surprised to find one of your readers defending what I think will seem to most liberal-minded people the intolerant action of the Kirk session of the Stevenson Memorial Church in dismissing a duly appointed organist on account of his theological opinions. The question, however, is one which might be advantageously discussed in your columns. As a beginning, I would venture to suggest that both the dismissal and your correspondent's approval of it have their origin in the *dogmatic spirit*—the tendency to lay undue stress on theological dogmas—which, now little affecting our secular life, we had hoped was fast losing its potency even in the ecclesiastical world. Is there not, in short, on both sides an ignoring of the fact that *all* expression of religious emotion, in the nature of the case, partakes more or less of a dramatic and symbolic character? And of all things one would have thought that music was most free from dogmatic associations. How often, for example, have I myself (if I may be permitted to take a personal instance), though the most unmusical of mortals, felt uplifted by the grand Christmas anthem from the "Messiah"—"Unto us a child is born," &c., although it might be said of me with perfect truth that I "believe no word of it." How many verses are there in our own hymn-books which, though they may have poetic truth, will ill bear looking at in the cold light of reason; or, indeed, how few chapters in the Bible can we read without the accompaniment of a good many grains of salt! Still, I am not contending that the position of a Unitarian as organist of an orthodox church is a desirable one, and I can quite imagine that it might be made very uncomfortable. Is not that, however, a matter for the organist himself? If he is willing to supply the music, why must it be inquired to what extent he believes the words it accompanies, or what guarantee can there be that he does believe them, even though he may have been brought up in the straightest school of orthodoxy? At any rate it seems a pity, to say the least, that these good people had not inquired into the creed of the candidate, if they were to do so at all, before appointing. To cancel the appointment afterwards was certainly equivalent to a dismissal.

Robert B. Drummond.

Edinburgh.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Belfast: Mountpottinger.—A reception to the Rev. W. Jenkin Davies and Mrs. Davies was given in the Central Hall, Belfast, on Thursday, March 27, and was largely attended, a number of the ministers of the district being present. After an hour of social intercourse and tea, Mr. S. C. Davidson was called to the chair, and in a few earnest words gave a hearty and sincere welcome to Mr. and Mrs. Davies. He asked Mr. Davies to accept in the name of all the members of the congregation a roll top secretaire with a suitable inscription, but inasmuch as it was impossible to bring such a large piece of furniture into that hall, it had been sent to their residence, Clonaver. He asked Mrs. Davies to accept a small gift which the congregation wished to make to her at the same time. Mr. Jas. Davidson then presented Mrs. Davies with a handsome silver card-case. Mr. Davies, in replying, thanked all present most heartily on his own behalf and on that of his wife for the very cordial reception accorded to them. The gift of the congregation was most acceptable, and he should prize it very highly. That welcome recalled a previous meeting some six years ago when he had first come to Mountpottinger—Mr. S. C. Davidson was chairman then, as now—and he was glad that the same cordial relationship had existed amongst them through all that time. He congratulated the church on its present state of prosperity, and also the various associations affiliated thereto, which were all doing good work. It was a special gratification to him that they had included his wife in the presentation, and he thanked them for their warm welcome. Mrs. Davies added a few words for her unexpected gift and the kind greeting she had received. After some vocal and instrumental music Mr. Hanna tendered a hearty welcome on behalf of the Sunday-school. The Revs. R. J. Orr, W. Fielding, A. Ashworth, J. A. Kelly, F. Thomas, R. W. Weatherall, and G. J. Slipper, added their words of welcome, and a vote of thanks to the chairman brought the meeting to a close.

Birmingham: Old Meeting.—The Rev. Joseph Wood, owing to pressure of work and for considerations of health, has resigned his seat on the Birmingham School Board, which he has held since the resignation of the late Dr. Crosskey in 1892. The Rev. E. F. M. MacCarthy, in moving a resolution of regret and acknowledgment of Mr. Wood's services, pointed out that Mr. Wood came to the Board with all the ripe experience gained as a member of the Leicester Board. He spoke of his valued services as chairman of the Sites and Buildings Committee, a committee which made enormous demands upon a man's strength and vigour, bodily and mental. Largely, too, by his interest the musical tone of the children of the city was of a very high order. On all the committees they would feel they were losing not only a most genial man and colleague, but a very useful and serviceable helper. The Chairman (the Bishop of Coventry) seconded the resolution, and Father Glancey also associated himself with it.

Bolton: Bank-street.—The annual tea-party of the Temperance Society was held on Saturday, March 22, when about 100 persons sat down to tea. It was followed by a public meeting and concert, presided over by the President, the Rev. C. J. Street, M.A., LL.B. The Rev. T. Lloyd Jones, of Mill-street Mission, Liverpool, delivered a very impressive lantern lecture on "Child Life in Liverpool Slums." On the motion of the Rev. E. S. Hicks, M.A., seconded by Mr. J. Chadderton, a cordial vote of thanks was given to the lecturer. On the motion of Mr. G. G. Armstrong, seconded by Mr. T. Harwood, the following resolution was unanimously passed:—"That this meeting cordially welcomes the Licensing Bill of the Government as a step in the right direction, and earnestly hopes that His Majesty's Ministers will press it forward till it becomes law, and that the local members of Parliament will give it their utmost support."

Byker.—The anniversary service in connection with the Unitarian Church was held on Palm Sunday, when an excellent sermon was preached by Mrs. Tweedy, from the words "The Lord hath need of them." The sermon was much appreciated by a large congregation. The annual soirée took place on Good Friday, when there was again a large attendance. After tea a meeting was held, presided over by Mr. J. Glendining. Addresses were delivered by the Chairman, Messrs. Robinson (South Shields), Tron (Heaton), Brown, Reay, Martin, Sutcliffe, and Barnfather, and a capital programme of music added to the enjoyment of a very pleasant and successful meeting.

Deal.—Of several recent successful lantern exhibitions, the latest was on "The Life of Christ and Ancient Egyptian Beliefs." Dover friends kindly lent their lantern, and the minister and a local friend furnished the slides.

Dundee.—Among the students who received degrees on the recent graduation day at St. Andrews University, were Mr. Henry Charles Williamson, B.Sc., who obtained a D.Sc., and Mr. Frank E. Williamson, an ordinary M.A. degree—sons of the Rev. H. Williamson, of Dundee.

Leicester: Free Christian Church.—After the close of the service on Sunday evening last, the congregation and choir met in the schoolroom and presented Mr. W. F. Price with a handsome silver tea and coffee service, as a slight token of their appreciation of his services, and of their high esteem and regard for him. The presentation was made on the occasion of his retirement from the position of choir-master, a position he has most capably filled during the past six years. Mr. Price is an indefatigable worker, and by no means intends to slacken his energies as regards church work, but he has found that the claims made upon his time by the duties of so many offices are more than he can reasonably continue to satisfy. Mr. Price is still superintendent of the Sunday-school and hon. secretary of the church.

Maidstone.—On the first four Sunday evenings in March a special series of discourses on "Unitarianism" was delivered, the preachers being the Revs. F. W. Stanley, W. Copeland Bowie, H. Woods Perris, and T. E. M. Edwards. Their utterances were highly appreciated. Prior to the course, nearly 4,000 addressed envelopes, each containing a tract, and a bill announcing the place, the time, and the preacher, were distributed among the townsfolk. The attendances were considerably larger than usual, and it is believed that the literature sent out will have the effect of removing much of the prevailing ignorance concerning our faith.

Manchester: Bradford.—The ladies of the Mill-street Free Church are holding a Jumble Sale on behalf of the church and school funds on Saturday, April 12. Parcels of cast-off clothing, &c., will be gratefully received, and should be sent to the Rev. W. E. Atack, care of Mr. Williams, chapel-keeper, 3, Rudkin-street, Bradford, Manchester.

Manchester: Upper Brook-street.—A supplementary Sale of Work of goods left over from the recent bazaar was held last week, and resulted in the adding of about £40 to the Bazaar Fund. The sale was opened by Mrs. D. A. Little, of Bowden, who delivered an interesting address. In a recent issue of The Inquirer it was announced that the recent visit of the Salvation Army to the Moss Side Church was the first instance of Salvationists and Unitarians worshipping together; but the Salvation Army visited Brook-street more than a year ago, and a report appeared in The Inquirer at the time. This year instead of the Army coming to Brook-street the visit was returned, and the Rev. C. Peach presided over a joint service in their "Temple," in which the Methodist Free Church minister and the captain also took part.

Pontypridd.—On Sunday, March 30, an interesting Flower Service was held at the Vestry Hall, in connection with the Unitarian Sunday-school. The service was well rendered under the able leadership of Mr. Howells (Alaw Cyon). The readings were given by Mr. John Lewis, who also delivered an appropriate address. Miss Clarion Hacker presided at the organ. The flowers were afterwards taken to the Workhouse.

Portsmouth: St. Thomas's-street.—The 209th anniversary was celebrated by the customary tea-meeting and sacred concert on Good Friday. After tea, to which about 100 friends sat down, the chapel was crowded. Mr. T. Bond presided. An excellent programme was rendered by the choir and friends, a hearty vote of thanks being accorded to them for their services. Recently seven new members joined the congregation. The interior and exterior of the buildings have been painted and renovated.

Ravara: co. Down.—On the evening of March 26, the members and friends of the congregation, numbering over sixty, held a party in the Old Manse, when a presentation of a handsome marble clock was made to Miss Sara Huddleson, in recognition of her much-valued services in presiding so regularly at the harmonium. A short address was delivered after tea by the Rev. Richard Lyttle, who expressed the indebtedness of the congregation to Miss Huddleson. Miss Lowry, of Rockhall, made the presentation, and Miss Huddleson suitably responded, after which Miss May, on behalf of the Ravara congregation, expressed their warm appreciation of the services of members of the Moneyrea choir. A pleasant evening was spent with singing, dancing, and ping-pong. At a communion service recently, thirteen took part for the first time.

Reading (opening of New Church Hall).—The new Hall, which has just been opened, is built on the site reserved for that purpose when the church was erected some twenty-five years ago. The hall, which will hold 150, is provided with class-rooms and a separate entrance. It is built of red brick, and is lighted by three large windows. At a conversazione held in the hall on Wednesday, March 26, the Rev. J. Estlin Carpenter declared the building to be open; and a public meeting was afterwards held, the Mayor of Reading presiding, who expressed the pleasure he had in being present, although he was not a Unitarian. The Rev. J. E. Carpenter then gave an eloquent and suggestive address. After alluding in a happy manner to some of the maladies from which congregations sometimes suffer in their corporate capacity, he congratulated the Reading congregation on the evidence in their case of activity and vigour. As to the uses of such a building, there was first of all the Sunday-school; but there were many other uses which it should serve, such as bringing together all classes of the congregation for social and recreative purposes, and also for the discussion and consideration of many important questions. Especially was it desirable that the young people should be interested and encouraged to trust and to use their own faculties. The Rev. W. C. Bowie hoped that the hall would be a parish room in the best sense—that its influence would extend beyond those actually attending the church. Many people are under the impression that our faith may be summed up in a doctrinal formula. They must, by actual contact with us, be made to see how broad and wide and deep is the basis of our religion. The reactionary educational proposals of the Government show how much people still stand in need of enlightenment upon the most important subjects. The Rev. F. Allen and Mr. H. H. Jones also spoke, and the Rev. T. E. M. Edwards alluded to the fact that the absence of a settled minister, instead of depressing the congregation, had stimulated them to increased activity. The healthy state of their finances was largely due to the fact that they had so many resources in themselves, mentioning more particularly the hon. secretary. Such a result was calculated to make his ministerial brethren reflect. Mr. O. A. Shrubsole, Mr. G. R. Smith, and Mr. Councillor Hayward also spoke. The financial statement showed that the cost had been £670, towards which the congregation had contributed £318. A balance of £160 still remained to be met. During the evening special hymns were sung, and anthems and solos were given by the choir.

Saffron Walden.—On Good Friday the sixty-fifth annual tea and public meeting were held in the General Baptist Chapel, when 100 persons sat down to tea. The meeting commenced with singing and prayer, the pastor, the Rev. J. A. Brinkworth, being in the chair, and a varied programme of recitations, dialogues, singing, and addresses filled up the evening. The New National Song, "Good-bye to all, Good-bye"—dedicated to Mrs. McKinley and the American nation—and specially obtained from America, was rendered by Mr. Brinkworth. It is based upon "Nearer my God, to Thee." Addresses were given by the Rev. A. J. Marchant, of London, Mr. H. Hockley, deacon of the Congregational Church, and the pastor. The chapel was full, gallery included. At the recent annual financial meeting, it was found that the free-will offerings were the largest ever received. During the year upwards of £50 was expended on repairs, &c.; £25 more are needed for other necessary renovations, including a porch over the front entrance to protect from the weather.

Tavistock.—On Wednesday, March 19, a Sale of Work and Variety Entertainment, which consisted of tableaux, charades, songs, &c., took place in the Town Hall, in aid of the fund for the renovation of the Abbey Chapel. About £18 was taken, and, after expenses had been paid, there remained a balance of £15 to hand over to the treasurer. The right of the Abbey Chapel to retain the endowment of the old Dissenting Meeting House in Hatherleigh having been disputed by the Parish Council and the Baptist and Bible-Christian Ministers of Hatherleigh, the Charity Commissioners have intimated to General Jacob, Chairman of the Abbey Chapel Trustees, that they have decided the case in favour of the present holders of the endowment. "The scheme which the Commissioners will now prepare for publication in the locality, and which they propose to establish, subject to the result of such publication will, following the analogy of the Dissenters' Chapels Act, 1844, have regard to the undisputed possession for nearly 100 years of the minister of the Abbey Chapel in Tavistock, and will confirm him and his successors in the receipt of the income of the Charity."

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Miss Orme, 118, Upper Tulse-hill, S.W.
Stephen Seaward Tayler, "Fairholme," 8, Mount Ephraim-road, Streatham, S.W., and
Mrs. Henry Rutt, 1, Randolph-gardens, N.W.

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LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium, and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

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MARRIAGES.

Rawdon-Briggs—Riddel—On the 27th March, at St. Aidan's Church, Didsbury, by the Rev. A. F. Taylor, M.A., Christopher Rawdon, second son of the late Archibald Briggs, of Wakefield, to Helen Thorburn, fifth daughter of James Riddel, of Carolside, Didsbury.

DEATHS.

Lee—On the 26th March, at Redcliff, Kinver, near Stourbridge, Alice, youngest daughter of the late Thomas Eyre Lee, solicitor, of Birmingham, aged 71.

Nash—On the 13th March, at Spencers, Horsham, Mary, widow of William Nash, of Warnham, aged 87.

Salter—On the 23rd March, at Limefield, Colwyn Bay, Sarah Salter, late of Bolton, aged 85 years.

Standring—On the 31st March, at his residence, Ivy Bank, Fallowfield, John Standring, aged 70 years. Interment at the Southern Cemetery on Thursday, April 3rd, at one P.M. Inquiries to Satterfield, Bye and Co., Manchester.

Steinthal—On Sunday, the 30th March, at 40, Wilmslow-road, Withington, Manchester, Sarah, the wife of the Rev. S. Alfred Steinthal, in her 72nd year.

Thornely—On the 25th March, at Pension Regina Obermais Meran, Ethel Mary Thornely, aged 29 years, of Birkdale, Southport.

OUR CALENDAR.

SUNDAY, April 6.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. T. J. HARDY, B.A., "Tennyson's 'In Memoriam,' or Way of the Soul."

Bermondsey, Fort-road 7 P.M.

Blackfriars Mission and Stamford-street Chapel, Rev. FREDERIC ALLEN, 11 A.M., Boys' Own Brigade Service, "A Clear Aim," and 7 P.M., Lantern Service, "The Story of Religion in England." Monday, 7, at 8.15 P.M., Social Institute, Evening Concert. The last Meeting of the 1901-2 Session.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A.M., "Emotions and Ideals," 12, Communion, and 7 P.M., "Ben Hur."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. T. E. M. EDWARDS.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A., and 7 P.M.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A

Mansford-street Church and Mission, Bethnal Green, 7 P.M.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane, Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. E. WILKES SMITH.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. C. A. GINEVER.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon and 7 P.M., Rev. DOUGLAS WALMSLEY, B.A., "The Church and the Churches from a Unitarian point of view."

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CENTRAL POSTAL MISSION.—RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY-GREEN, E. Sunday afternoon, April 6th, 5 o'clock. Subject, "Are the present methods of Education conducive to the Increase of Morality and Religion in the Country?" Rev. G. CRITCHLEY, B.A.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—April 6th, at 11.15 A.M., JOHN M. ROBERTSON, "Maeterlinck on Wisdom and Destiny."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

WIDOWS' FUND.—A GENERAL MEMBERS' MEETING of the Society for the Relief of Necessitous Widows and Children of Protestant Dissenting Ministers will be held at the Offices of the SUNDAY SCHOOL UNION, 56, OLD BAILEY, on MONDAY NEXT, April 7th, 1902. The chair will be taken at *two o'clock* precisely.

MR. JOHN HARWOOD is prepared to give DRAMATIC RECITALS of two hours' duration to Societies connected with our own Churches and Schools, upon exceptional terms, and without risk. Selections from Dickens's "Christmas Carol," "Cricket on the Hearth" (original adaptations), Shakspere, Colman, Sheridan, and other Authors; also a novel "Lecture," entitled "The Art of Public Recitation: its Humours and Difficulties—a Leaf from my Own Experience," followed by one hour of illustrative Recitals.

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Situations, etc.

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CARETAKERS WANTED (non-residential) for Little Portland-street Chapel, W., MAN and WIFE preferred. Salary, 10s. per week, paid quarterly, and engagement terminable on a month's notice. Apply, stating experience, to R. ROSCOE, Esq., 16, Kemplay-road, Hampstead, N.W.

TEMPERANCE ORGANISER WANTED.—The Committee of the N.U.T.A. would like to meet with an earnest Abstainer (ministerial or lay) who can undertake secretarial and organising temperance work. A small honorarium offered. One occasionally visiting the provinces would be specially valued.—Address replies to J. BREDALL, Hon. Sec., 3, Birdhurst-road, Croydon.

WANTED situation as MATRON, UNDER MATRON, HOUSEKEEPER, or COMPANION. End of April. References.—Address, L., INQUIRER Office, Essex-street, Strand.

WANTED, in a minister's family, a German lady as MOTHER'S HELP, to take charge of three little boys, two eldest attending school, morning, and to make herself generally useful.—W., INQUIRER office, 3, Essex-street, W.C.

WANTED, at once, LADY NURSE for boy of 17 months. Reference desired.—Mrs. LUMMIS, Deira, Stockton Heath, Warrington.

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LONDON DISTRICT UNITARIAN SOCIETY.

THE 52ND

ANNUAL MEETING

will be held at ESSEX HALL on

TUESDAY, APRIL 15, 1902, at 8 p.m.,

to receive the Report of the Committee and the Treasurer's Accounts, and to Elect the Committee and Officers for the year.

The PRESIDENT, DAVID MARTINEAU, Esq., J.P., in the chair, supported by

The Rev. R. H. GREAVES, of Highgate,

who will read a Paper on "The Work of our Denomination in America,"

Rev. W. C. Bowie, Ion Pritchard, Esq., Rev. W. G. Tarrant, W. H. Caltart, Esq., Rev. John Ellis, F. Withall, Esq., Rev. G. Critchley, and other Ministers and Laymen.

The BUSINESS MEETING will be preceded by a CONVERSAZIONE at 7 P.M.

Tickets may be had at Essex Hall, or of the Hon. Secretaries, Rev. J. E. STRONGE and Mr. G. HAROLD CLENNELL.

Schools, etc.

BEDFORD COLLEGE FOR WOMEN
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Department for the Professional Training of Teachers. A Scholarship, of the value of £25, is offered by the Council in conjunction with the Reid Trustees, to a Teacher entering the Training Department, who has a Science Degree or its equivalent, has experience in teaching, and will specially devote herself to the teaching of Science.

Applications to be sent in by April 14th at latest. TERM begins April 24th.

Full information can be obtained from the Head of the Training Department, Miss H. ROBERTSON.

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HEAD MASTER, Mr. H. T. FACON, B.A.(Lond.).

The above School will be OPENED on THURSDAY, May 1st.

BOARDERS received. Prospectus on application to the Head Master. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

EDUCATION IN GERMANY. — Parents wishing their Sons to STUDY or be EDUCATED in Germany, are invited to apply for references and full particulars to Fräulein SCHWARZ, care of Mr. F. Thorp, 18, Blossom-street, York. Her parents receive boys and youths into their home in Heidelberg.

BED-SITTING ROOM to be LET, furnished, to a lady out during the day. Address—Miss CASE, 5, Chevening-road, W.

FOREST GATE UNITARIAN CHURCH, LONDON, E.

IMPROVEMENT SCHEME.

The Committees of the British and Foreign Unitarian Association and the London District Unitarian Society having given their hearty approval to the Congregational plans for long-delayed and greatly-needed improvements, Appeal is now made for help, so that the work may be proceeded with at once. The amount required, including £100, balance of mortgage, is £298.

	£	s.	d.
Amount already acknowledged... ...	93	10	6
C. Fellows Pearson, Esq.	5	0	0
R. Scott, Esq.	1	1	0
H. Enfield Dowson, Esq.	0	10	0
Mrs. Bennett	0	5	0
Rev. J. Estlin Carpenter, M.A.... ...	3	3	0
Miss Pilling	0	10	0
Mrs. A. Lawrence	2	2	0
J. P. Thomasson, Esq.	5	0	0
A Friend (per Miss Pilling)	0	10	0
Mrs. J. Lupton	2	2	0
H. J. Morton, Esq.	1	1	0
	£114	14	6

Contributions gratefully received and acknowledged by

FRANK KILBURN (Hon. Sec.),
"Hillborough," Abbott's Park-road,
Leyton, E.

or WALTER YOUNG, LL.B.,
Hill House, Romford.

THE LAMPETER CHURCH.

The Unitarian movement at Lampeter has but a very short history. The first Church was opened in 1876 under the present ministry. The British and Foreign Unitarian Association voted £200 towards the building, and by the liberality of friends, far and near, the task was completed. Here, however, begins the plain but sad tale. The building, though neatly furnished and imposing in appearance, owing either to a sandy foundation or structural defects, soon showed signs of dilapidation, and had at last to be abandoned. It has now been pulled down, and the services are conducted in the School-room pending the building of a new Chapel.

The congregation, with its Sunday-school, is one of the largest on the roll of our Welsh Churches, and has attained an assured and honoured position in the town. Three of its sons are in the ministry, and three more are studying at different colleges with the same object.

Lampeter, in the centre of Cardiganshire, with its great Church of England College, its Lower Hall, where the Assizes, the Quarter Sessions, the County Council Meetings, are held, is a rapidly growing town; and we feel it a duty incumbent upon us to make the new Church not only worthy of our own position, but also of the town in which it is situated. The building is estimated to cost from £1,700 to £2,000. Over £600 will be made locally. The congregation and minister, sorely grieved and crestfallen on account of the fate of their old Chapel, feel reluctant to appeal the second time to the generosity of the Unitarian public, but a re-constrained to do so in the interest of the Liberal Gospel, which they cannot at any cost renounce. This Appeal is made in confidence to old friends who helped us before, and new friends as well, all of whom cannot help being touched by the tale of sad misfortune which is the history of the first Church at Lampeter. Subscriptions will be thankfully received by the Minister, and acknowledged in the *Christian Life* and INQUIRER.

R. C. JONES, Minister.

Ogmore House, Lampeter.

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A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE week has not brought us any definite news of progress towards peace in South Africa; but the feeling prevails that, however gradually, we are getting within a measurable distance of the time when reason will again assert its superiority to brute force. The relief felt at the result of the trial of Kritzinger is, no doubt, general; for, apart from considerations of humanity, it is obvious that anything that tends at all to mitigate the resentful passions so long prevalent must be to the good in the peace negotiations.

THE death of Lord Kimberley removes one who did good service for his country. Under a modest exterior his great abilities were hidden from a careless observer; but the record of his accomplished work testifies no less eloquently than the praises of his colleagues to the excellence of his character and his grip of mind. In the present state of parties his loss is not only a serious one for Liberalism, but for the cause of that tradition of geniality and mutual trust which he always maintained and sought to extend. He grew old without ceasing to love liberty, and was widely versed in men without ceasing to be kind. *O si sic omnes*—or even *plerique!*

IT is not often that the usually grave solemnity of the proceedings of the Executive Committee of the British and Foreign Unitarian Association is so pleasantly varied as on the occasion of its meeting this week. Some bird of the air having brought a whisper into the assembly, a spontaneous vote was moved in felicitous terms and carried unanimously, warmly congratulating the President and Mrs. Blake Odgers on their "silver wedding," that anniversary falling this week. It need not be added that, though taken by surprise, the learned President, in expressing his thanks and gratification, was quite equal to the occasion. With the congratulations of the Committee a host of friends will desire to associate their own.

THE first annual meeting of the Guilds' Union, which we report in another place this week, was evidently a genuine success. The mind of our churches may still need further persuasion before the movement takes hold as widely as the promoters desire and it deserves; but no one can read the remarks of the various speakers at Birmingham, remembering also who these speakers are, without realising that it is not a mere "fad," but something of very high potentiality. As we read its meaning it implies many varieties of operations, instinct with the one spirit of building up the lives of church members and young people in character and devoutness, and in ways of helpfulness for the individual, the church, and the community.

ON Tuesday the Council of the British and Foreign Unitarian Association is to meet at Essex Hall, and in addition to the report of the Executive Committee the arrangements for Whit-week will be considered and the new list of officers settled for submission to the annual meeting. In the evening the London District Unitarian Society will hold its annual meeting with the President, Mr. David Martineau, in the chair. The new minister at Highgate, the Rev. R. H. Greaves, will doubtless add a welcome stimulus to the enthusiasm of the meeting by the paper which he is to read on "The Work of Our Denomination in America," from which country, as readers will remember, he has lately come. Assuredly, the Society's work was never more needed, and we hope a large meeting will support the President on this occasion.

MR. AUSTIN WEST, undeterred by the fate of the late Mr. St. George Mivart, cherishes hopes that the scientific movement within the Catholic Church will not only continue but extend until it triumphs over the champions of ignorant tradition who would bid the tide of thought roll backward. In his article on "The Abbé Loisy and the Roman Biblical Commission" in the April *Contemporary*, Mr. West points to several encouraging features, the most remarkable being the attitude of the Pope towards matters of Biblical criticism. The Abbé has been an assiduous writer in reviews and pamphlets, as well as a professor and lecturer on exegetical studies. He has—shall we say, of course—incurred suspicion and worse at the hands of his more orthodox brethren, although he appears to have endeavoured loyally to abide by the authoritative *dicta* of his superiors. It now appears that the Pope has put a stop to long-continued proceedings in which the Abbé's writings were on trial as heretical; and has instituted a "Biblical Commission" to consider the whole subject. The members belong to different countries, and most of them, like the Abbé, have been suspects before now. The special sting, however, lies in the fact that the official guardians of the faith at Rome have been passed over in making up the commission. Readers will find the article extremely instructive; and it confirms our information that a very keen interest is being exhibited just now in Catholic circles on the subject of Biblical criticism.

THE classical advice to "be 'umble" seems to be least of all necessary to the Unitarian preachers of London. A paragraph the other day in the *Daily News*, written in defence of London's claim to have as great representative preachers to-day as in past times, said nothing of Stopford Brooke—and, of course, all others were as dust in the balance, and less than nothing to the writer of the paragraph. We observe, however, that some one wrote to the journal named to rectify the omission of Mr. Brooke's name. We suppose it is useless to protest against the rule of the "religious editor" of the *Daily News*, that whereas other dissenting churches are called "Free," the Unitarians" are not granted the right of coming under that head.

THE sermon preached by the Rev. R. A. Armstrong in Cross-street Chapel, at the recent annual meeting of the Manchester District Association of Presbyterian and Unitarian Churches, we had hoped to publish in full in these columns, but found that it was to appear in the monthly series of Mr. Armstrong's "Sermons for the Day." It is now published, as the April number (Liverpool Booksellers' Company, 70, Lord-street, Liverpool, 1d., by post 1½d.), with the title, "A Mighty Trust: A Challenge to Unitarian Christians," and it is a challenge not to be neglected, so that we hope the sermon will be very widely circulated among the members of our churches.

TAKING for text the words from one of Dr. Martineau's prayers, "Thou hast laid upon us a mighty trust," and passing from their special meaning in the liturgy to the more general truth that those who possess any great treasure are bound not to waste or conceal it, but to share it with others,

Mr. Armstrong appeals to his hearers, as Unitarian Christians, to realise the greatness of the treasure in their possession :—

Do you ever realise, those of you who are Unitarian Christians, that if our religion is to us anything at all, then we are not just one more among the many sects, Catholics and Protestants, Calvinists and Methodists, Baptists and Christadelphians, but a people caught up into the freedom of God. This Unitarian Christianity, so familiar in our ears and on our lips, if it is realised by our inward spirit in its real and noble beauty, is a faith such as the world has never known before, that towards which it has been groaning and travailing through many long millenniums, the consummate flower of human religion, so far as men in their present stage of evolution are able to attain. . . . I am not thinking of Unitarian Christianity as you and I express it or exhibit it in our lives;—God forbid!—but of Unitarian Christianity as it is in the inward essence of it, the truth involved in it, the life and spirit it should inspire.

Having then referred to the orthodox and semi-orthodox Churches, which, in spite of the large amount of genuine religion and true human goodness they contain, yet in their theological teaching occupy a most unstable and unreliable position, with Liberal Orthodoxy "sitting on the fence," the sermon further describes the Unitarian position :—

As for us, through no merit of our own, we possess in our midst a faith which takes all the gloom and terror out of the relation between man and God, which has no compromise to make with modern criticism and science, but rejoices in them and feeds upon them, and which can give all the inspiration, high impulse, hope and strength and purpose which any faith which men have ever held has had to give—a faith which presents a God Almighty for goodness, guiding his universe through the ages towards the perfect holiness, full of love for every soul, that looks out through human eyes upon the world, accessible to the lispings of a little child in prayer, entering into communion freely with us all whensoever our spirits seek him out, caring for our good with a tenderness of care and wisdom which no earthly mother's love approaches; a faith which presents us, in Jesus Christ, with a brother man so beautiful and pure of character, so good, so brave, so touched with human sympathy, that it is a joy and inspiration to feel we live in the same world in which he lived, aye, and bids us freely rejoice in all other Christs, Messiahs, Saviours, whom we may find among our human kind; a faith which presents us with a great brotherhood of mankind whom neither race nor clime nor creed can hold dissevered, but who all alike are the great Father's children; a faith which presents us with the glorious conviction that the Word of God is for ever a living Word, and that it speaks to-day in every earnest mind, in every quickened conscience, in every pure and sweet emotion as surely as in prophet or apostle of the olden day; since God is with us now and here and ever, nearer than the air we breathe, brighter than the light by which we see.

That is the treasure we possess—if we possess it. That is Unitarian Christianity—I know no better name for it, unless it be "the Christianity of Christ." It is the most priceless treasure that has ever shone in the soul of man. Most of us here possess it, or in part possess it. It is associated in the minds of men with these Churches of ours. It is what our preachers teach. And it is the one power to salvation for a world wavering between an orthodoxy whose intellectual defences are in ruins and a blank godlessness which must send a death-chill to the soul.

Then comes the challenge of the sermon to Unitarians. What are they doing to show the power and the beauty of this faith? We must not quote any more, but we earnestly commend the sermon to our readers, and particularly the prayer towards its close.

Brahmo Somaj School for Girls.—Mr. Ion Pritchard desires to acknowledge receipt of the following donations :—Mr. F. Nettlefold, £10; Misses M. C. and L. Sharpe, £1; Anon, £25; Mrs. H. A. Jevons, £1 1s.; Mrs. B. Bernard, £1; Mrs. J. H. Wicksteed, £1 1s.; Mrs. Spencer, 10s.; Mr. S. Martineau, 10s. 6d.; Miss Coulter, 5s.; Mr. Fowler, 5s.; Mr. D. Martineau, £1; Mr. E. Linton, 10s.; Mr. Midlane, 5s.; Mr. Keating, £1; Mrs. Keating, £1; Mr. J. Harrison, £1 1s.; already acknowledged £21; total, £66 8s. 6d. Further donations should be sent to Mr. Pritchard, at Essex Hall, not later than May 1, when it is proposed to remit to Calcutta the amount collected.

A QUESTION OF RELIGIOUS ART.

Nonconformity, as compared with Roman Catholicism, is always being belittled in the matter of art. The Roman Church has ever been the supporter of the Fine Arts, from her has come their inspiration—so we are again and again assured. And the statement rarely meets with an answer, and yet that statement is not half so true as appears on the face of it. In the first place anything like unquestioning devotion does not tend to encourage the sense of the beautiful; for if an object is worshipped in virtue of something ascribed to it, its real character will not be examined. The gods we can view at the British Museum are not particularly lovely, and yet they have all been objects of passionate veneration. The crudeness of those Egyptian figures, half animal, half human, is evident; it is less palpable when harmonised under some general idea, and this means that some rationalising process is going on. The Greeks were the first people who blended the human and animal into forms of majestic beauty, and they did so by a thoroughly conscious method of selection; the leonine front of Zeus is the expression of their ideal of lofty character, and belongs to the age when the gods were identified with ideas, and no longer worshipped in fear. Such a state of opinion seems to be congenial to art, which must be preserved from inanity by an abundance of ideas behind it, and unless a critical spirit be encouraged ideas will be lacking. There is no age in history so barren of large and critical ideas as that which immediately preceded the revival of art and literature in Europe, and that wonderful flood which swept on a sudden everywhere came not from ecclesiastical Rome, but from Pagan Greece—came from the investigation, by people weary of bondage, of the memorials of a country where intellect and imagination were the more reverenced the more independent they were. Rome was powerful enough at first to dominate the movement, and in pictures everywhere we detect her as a drawback: the monastic ideal emaciates the body, limiting that glorious freedom which Greece would impart; the blind devotional instinct gives that inane smile, and checks the treatment of the head on intellectual lines. If the figures are naked they are somewhat ashamed, like those pious ascetics who were wont to undress in the dark.

As the movement grew, the tendency towards the beautiful took men further and further from Rome; and in some schools the protest against the ascetic ended in a violent reaction, wherein art is unblushingly sensual, the influence of the Church being confined to titles—for the picture is called "A Virgin," but its subject is a courtezan. But this reaction was arrested in other schools, and here we find the two ideas blended into subtle and beautiful art, the devotional and æsthetic in harmony. And my point now is that this is not so much the spirit of the Church as the spirit of those who were striving to reform her. Of these Savonarola stands first. Reactionist as he was, like all reactionists, like More or Rousseau, he was full of fresh progressive ideas; for, as it always is with the reactionist, the bygone age of purity and simplicity to which he harks back was largely the dream of his own fervid imagination. The religion of Savonarola, democratic and evangelical, burning with emotion for the poor, bursting into thunder against tyranny and extravagance, and rising into poetry in perception of the beautiful, and into prophecy in insight into the tendencies of his age, was not the religion of Rome; and the artists he inspired, such as Perugino, take us back in emotion and feeling to a Christianity that is, except in form, pre-ecclesiastical. They do not paint dogmas, and the question whether the Virgin was conceived in sin or not does not constrain them to give her face an expression bordering on idiocy. The subtle human emotions of the Greek artists are here, but subdued into a religiousness which the Gospels and the old sacred legends, not official Rome, have inspired.

And there is just one more point which seems to me important in this great and interesting question. Beard, in his brilliant lectures on the Reformation, says that the Revival was rather imitative in Italy, but creative in France, Germany, and England. This seems true largely. For whereas the Italians confined themselves to imitations of moods and styles and forms, the more northerly nations took the movement, so to speak, into their own temper and character. With their gravity and seriousness as a background, it came out in their method of reading the Bible, it touched them to finer moral and spiritual issues, and in some cases to particularly fine artistic issues. But Beard's generalisation, of course, does not completely cover the field. There were deep serious natures in Italy, and they expressed themselves for the most part in art. And there are pictures claimed for Catholicism which belong to the Reformation properly. For instance, the *Last Supper* of Leonardo da Vinci is not catholic, it is scriptural. Its austerity, its gospel reticence, its conception of the tragedy as lying in the fact that *one of you* shall betray me, not in some coarse scenic effect, its masterly characterisation, all this is the revival of old Greek methods of criticism as applied to the gospel narratives, and may be compared to such work as Erasmus did. And such methods, once and for all, do not make for the ideal of religion as formulated by Rome.

R. H. U. Bloor.

LITERATURE.

A HISTORIC VIEW OF THE NEW TESTAMEN *

This book is composed of the Jowett Lectures, delivered by Dr. Gardner at the Passmore Edwards Settlement in 1901. For those who have read Dr. Gardner's larger work, "Exploratio Evangelica," there is not much that is new in this second book. Nevertheless, it is likely to be much more effective because it is simpler and in smaller compass. It will probably penetrate into many homes where books written by professed members of our churches would be shunned. It will popularise the results of recent Biblical criticism, and will leaven the minds of many who have hitherto treated the Bible as a book apart. Dr. Gardner's knowledge and ability as an archæologist, the clearness of his style, the breadth of his view, and the strength of his convictions all tend to make this book an important contribution to the history of the New Testament. But this book deserves more than vague commendation or a general description. It is a book which challenges thought. It provokes a reviewer not simply to catalogue its contents, and to write about its general results, but to ask, How does it affect myself, what good is there in it for me? I venture to think that there is more interest and use in a reviewer describing the effect of a book upon himself as an ordinary intelligent man, than in his describing what he imagines may be its effect upon other people.

There is something rather pathetic about this book. It impresses and instructs in the parts about which Dr. Gardner appears to care least; it fails to convey clear ideas or to carry conviction in the parts about which Dr. Gardner cares most. The critical part of the book is to my mind the successful part. Dr. Gardner deals most ably with the principles of historic criticism, and with the idea of revelation. On the basis of these principles he then proceeds to discuss the life of Jesus, the authenticity of the Gospels, the question of miracles, the life of St. Paul, and other New Testament problems. All this is done in a very interesting and suggestive way, and it is done with unswerving faithfulness to the spirit of the historian as described in a quotation from Freeman:—

> No spirit can be more directly opposed to any method of sound historical study than one which puts any writer, however illustrious, beyond the reach of that process of comparison and criticism which is the very life of all historical research.

But this is not the part of the book on which Dr. Gardner lays most stress; it is the larger part, it is the most effective part, but interwoven with all this there is a constructive attempt, which can, perhaps, best be expressed in Dr. Gardner's own words: "We want to substitute psychology for metaphysics, history for rationalism, and experience for authority." In some way the book seems to aim at providing us with a religion and with doctrines for modern life which will not be shaken by any historic criticism, however thorough.

That is one of the greatest aims which any writer can set before himself, but for my own part I certainly do not feel that I receive either religion or doctrine from Dr. Gardner's book. Wise criticisms, suggestive ideas are given to us, but a clear distinction between the permanent and the transitory in Christianity, or between what is true and false in creeds and doctrines, this is not given. There would be no reason to complain, except for the fact that Dr. Gardner seems to think that he has given it to us, and that by the psychologic method he has the key to all the mythologies and can find the essence of everything. Dr. Gardner contends, no doubt with much truth, that it was the spiritual needs of the early Christians which created the Gospel legends and which later created the creeds and the ceremonies and the sacraments. "What we have to investigate," he says, "is the way in which the Christian ideas found an embodiment—in the past in the history of the Founder, in the future in prophecy of the end of the world, in the present in doctrinal schemes." Elsewhere he says: "The views which I shall try to establish are two:—(1) That alike the historic and doctrinal statements of the New Testament are based mainly on Christian experience; and (2) That in the formulation of this experience there is always an element of false theory." He quotes Bishop Westcott to the effect that "The Gospels were the result, not the foundation, of the apostolic teaching," *i.e.*, they are the product of three things—actual events, apostolic experience evoked by those facts, and apostolic theory.

All this is very suggestive, but we must confess to being irritated continually with the question, What truth is there in this experience, this psychology, this Christian consciousness of which we hear so much? Dr. Gardner boasts that he is substituting psychology for metaphysics. Metaphysics without psychology is likely to take the form of wild speculation or of scholastic discussion based upon unreal authority; but a psychology of the deeper elements of our nature which does not end in metaphysics is surely profoundly unsatisfactory. The result upon our mind of Dr. Gardner's arguments is that we see to some extent how Christian doctrines and ceremonies and the Gospel stories arose out of emotion, experience and longings, but we do not see in the least what element of reality there is which corresponds to those feelings, or even whether there is any reality at all. We are left with a number of mental facts which explain the origin of doctrines; as a historian Dr. Gardner need go no further. But from a positive teacher, from a reconstructor, from one who would give us a purer religion—and Dr. Gardner seems to aim at this—we have to ask what truth is there in these mental facts, what do they tell us of the real nature of God and man?

A very interesting book has been published lately, written by Mr. Fielding, called "The Hearts of Men." It is a naif, simple and daring antobiography of a man seeking for religious truth. He tells us how he was brought up in a narrow orthodoxy both of faith and conduct, and how through contact with scientific teaching and the moral standards of the world, he lost all confidence in the beliefs and in the ethics of Christianity. He spent many years of his life among the Burmese Buddhists; he lived for the most part alone with nature and with himself. He tried in vain to find help from the thoughts and theories of authoritative teachers in various religions. At last he turned from intellectual systems to the hearts of men. "Man and his necessities," he says, "are the eternal truth, and all his religions are framed by himself to minister to his own needs." Here we have, in plain outspoken words, a theory which seems to us implicit in Dr. Gardner's book. "Doctrine," says Dr. Gardner, "cannot hope to comprise eternal truth in human words, but it can summarise in intelligible speech the experiences of the religious life." No doctrine, of course, can comprise all or nearly all of eternal truth; at the most it can only give a fragment, and can only give it very imperfectly. But to be a doctrine it must be more than a summary of religious experience; it must not be content with describing and classifying the higher feelings, and leaving it an absolutely open question whether there is any reality corresponding to them.

It is a vitally important change of method which Dr. Gardner and Mr. Fielding adopt when they turn from churches and creeds and theories to the hearts of men. It is the experiences of men and women through love and suffering and self-control, which reveal God and which bring us into contact with the deepest realities. But they give us the impression—perhaps in Dr. Gardner's case a wrong impression—that they are satisfied with the experiences, and that they do not know or consider it possible to know whether those experiences correspond to any reality.

To say as Mr. Fielding says, that religion is framed by man to meet his own needs, that it is all a matter of feeling and will, is to leave the question of reality not merely open but doubtful. Religion must be more than an instinctive emotional protection if it is to remain religion for us. It cannot be rightly described as "framed by man to meet his own needs." It is God of whom religion speaks, and it is God through whom religion comes.

No doubt it is a difficult task to interpret experience, to decide between reality and appearance, to arrive at a theology out of a psychology. It is, indeed, the greatest of all tasks, and we have no right to expect it from an historian and critic like Dr. Gardner.

Our complaint, so far as we have one, is that he seems to make Christianity almost independent of the reality of God. It is a product of the consciousness, the needs and the will of Jesus and the early Christians, and would have been the same whether God exists or not.

But the book is so good, and so interesting from the historical point of view, that it is almost ungrateful to refer to anything else. We hope that it will be read very widely, and we are sure that it will give every careful reader new light upon the growth of Christian history and doctrine.

H. Gow.

* "A Historic View of the New Testament." By Percy Gardner, Litt.D. A. and C. Black. 6s.

LABOUR MOVEMENTS.*

Mr. Howell has published his work at a time when there is considerable interest in the fate of trade unions owing to the decision of the House of Lords that they are liable to be sued for damages for the acts of their officials. We could wish that

* "Labour Legislation, Labour Movements, and Labour Leaders." By George Howell, F.S.S. (London: Fisher Unwin. 1902. Price 10s. 6d. net.)

he had dealt with this latest aspect of the labour question; but he has, at any rate, given us an admirable account of the various stages through which the Unions have reached the status and responsibilities they now enjoy. He tells fully the story of the six Dorchester labourers. In 1832 there was a general advance in wages, and the agricultural labourers at Tolpuddle, near Dorchester, met their employers to negotiate for a rise, and were promised the same wages—10s. a week—as were paid by other farmers in the neighbourhood. This promise was not kept, and the following year their wages were lowered from 9s. to 8s. The men then appealed to the magistrates, and appeared before them in the County Hall, but were told that the magistrates had no power to fix wages. Soon afterwards their wages were again reduced, to 7s., and they were told that a further reduction to 6s. would follow. After this two delegates of a trade union visited the village, and a union was formed there, its members, like the members of friendly societies, Freemasons, and Orangemen, taking an oath to abide by the rules, not to divulge the business, and to be faithful to one another. The next year a proclamation was issued by the magistrates threatening with seven years' transportation any men who joined this union. This proclamation appears to have been distinctly illegal, as the Combination Laws under which the threat was made had been repealed eight years previously. But on Feb. 24th, 1834, George Loveless, who wrote a full account of the whole story in 1837, was arrested with five others, lodged in Dorchester Jail, and promptly committed for trial. When the trial came off, March 15th, there was the utmost difficulty to secure evidence of any crime. The men admitted taking an oath, but it was an innocent, lawful oath; they were Methodists, but, however offensive that was, it was no crime, and the general conduct of the men was admitted to be thoroughly good.

At last an Act was routed out, passed in 1796–7, after the Mutiny of the Nore, for the suppression of mutiny among sailors and marines. Under the provisions of this Act these agricultural labourers were convicted. The judge deferred sentence for two days, and then told them "that not for anything they had done, or intended to do, but as an example to others, he considered it his duty to pass the sentence of seven years transportation upon each of the prisoners." This monstrous sentence was carried into effect, and, with iron fetters riveted on their legs, the men were sent to penal settlements in Australia Of course, the country was stirred with a storm of indignation, and the Government was besieged with appeals to grant a pardon. At first, Lord Melbourne, the Whig Prime Minister, was obdurate, and Lord Brougham supported him in his refusal. The *Times* expressed delight when the sentence was passed, because "of the criminal and fearful spirit of combination which had seized like a pestilence on the working classes of this country." But the agitation grew. A memorial signed by 240,000 persons was presented to Lord Melbourne, and a meeting was held in London attended by 400,000 people. At length Lord John Russell was authorised to state that the Dorchester Unionists were not only to be set at liberty, but to be sent back to England free of expense, and "with every necessary comfort." But even this tardy reparation was not carried out as promised. It was deemed inexpedient that the men should return in triumph, and so every possible delay and petty meanness were interposed with the object of keeping the men out in the colony or shipping them off to Canada. One, however, returned and told the story. And all this happened just after the Reform Act of 1832. No wonder there was agitation for the People's Charter.

Strikes and lock-outs were common in the fifties, and some of our readers will be interested in the account of the weavers' strike at Padiham in 1859. The narrative helps us to realise the enormous advantage which the cotton trade now derives from being so well organised. In no trade is unionism more powerful, or do labour disputes more rarely lead to strikes.

Considerable attention is paid to the events at Sheffield during the sixties, and to the Royal Commission which resulted in the Trade Union Act. Since then the record is of more peaceful progress, though there have been some stormy scenes. Among the subjects dealt with are the prosecution of the London gas stokers, the Agricultural Labourers' Union, the Plimsoll agitation, the Federation of Employers, and the dock labourers' movement. These and many other topics are treated in a calm, historical spirit, without heat or bitterness, and Mr. Howell may be warmly thanked for an important contribution to the social history of England during the nineteenth century.

H. Shaen Solly.

OBITUARY.

MRS. SCRIVENER.

Our religious community has lost through the death of Mrs. Scrivener, which took place at her residence, Hilldrop-road, N., on Saturday, April 5, a deeply interested, generous and true friend. Since the erection of the Free Christian Church, Clarence-road, N.W., nearly 50 years ago, she, with her husband, the late Mr. William Scrivener, who died three years ago, entered heartily into all the interests and prospects of the church, and until quite recently, rarely missed the Sunday morning service. Seldom, indeed, has there been a sweeter, more faithful or more consecrated life; or one more loving and beloved. Beneath the gentlest presence, there lay an intelligent firmness, a disciplined will, and a sympathy touched to everything good and true. She loved her home, and found in it the very centre of her life, which was made sacred by the purest domestic ties, and enriched by the sweetness and warmth of human love. Very calm and peaceful was her day's decline, and her life was a benediction to the end. After a short illness, in her 77th year, she passed away, in a peacefulness, like a quiet sleep, to reap the rich fruits of the immortal life. She leaves a son and two daughters to mourn their irreparable loss. The funeral, which took place on Wednesday at Highgate Cemetery, was conducted by her friend and former minister, Rev. Alexander Farquharson.

"THE LORD'S PRAYER" AND THE PRAYER OF JESUS.

"Lord, teach us to pray."—Luke xi. 1.

In the Gospel of Luke where the above words occur the answer put into the mouth of Jesus is prompt and definite enough: "When ye pray, *say* –" And then follows a form strikingly different in several respects from the better-known version in Matthew: "Father, Hallowed be Thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive everyone that is indebted to us. And bring us not into temptation."*

This divergence alone might suggest the question, which was the original form? but the concluding words of the disciple's request ought, I think, to move us even more to a searching inquiry as to the authenticity of this formulated prayer attributed in its two versions to Jesus. For the disciple asks "Teach us to pray—*even as John also taught his disciples.*" Now this was an appeal which would have far less weight with Jesus than with his disciples after his death. When the example of John was cited as a reason for his disciples to fast, he utterly repudiates the idea that new movements are to follow the pattern of old ones.† But to the disciples after they had lost the inspiration of his living voice, it may have seemed almost a necessity to put themselves on a level with the disciples of John in this respect, by having a form of prayer from their Master's own lips. In short, there seems reason for saying that, had there been no authentic "Lord's Prayer," then, sooner or later, it would have become necessary (as Voltaire might have said) to compile one.

Possibly the discussion of this subject to its ultimate conclusion might be regarded as profitless if it was not involved in the great question of what prayer was to Jesus himself, supremely influencing, as it undoubtedly did, his whole life and teaching. In fact the question is vital because we still need to go to this God-filled man and say: "Lord, teach us to pray."

The Gospels often tell us of Jesus praying by himself alone on the mountains or in desert places, and it is this secret prayer which seems most characteristic of him; so that even the few occasions when he is said to have prayed aloud and his actual words are recorded, fail, with one exception, to impress us as deeply as his habit of constant communion with God alone. And the question naturally arises whether such a man as Jesus was likely to give his disciples any set form of words in which to pray, or was not rather likely to endeavour to instil into them the spirit of prayer which no form of words can finally express. And if he told his disciples not to think beforehand of any set words when they came before the judgment seat, but to rely upon the words the Spirit should give them at the time, how much more should we expect him to counsel his disciples to rely upon the Holy Spirit within for words with which to approach the seat of God. Moreover his recorded injunctions as to prayer, excepting this in St. Luke, are, as a rule, of a general character, "*Whatsoever* ye pray and ask

* Text of Revised Version.

† Put not new wine into old wine-skins, &c.

for, believe it is granted and ye shall have it," and so forth. We are, therefore, far more inclined to the introduction to the prayer in Matthew, "*After this manner* pray ye," which does not commit the disciple to the exact form following, and might have been intended merely as an indication of the general nature of the thoughts and feelings which should fill our minds in prayer.

But unfortunately the objections to accepting the Matthew version of the prayer as the original are even more serious, at all events at first sight, than those against the simpler version. For, in the first place, it is difficult to believe that anyone would alter the fuller prayer to the shorter form, whereas it is easy to understand the motive for amplifying the somewhat barer form of Luke.

And this argument is strengthened by a somewhat closer examination of the differences between the two. For in Matthew's version we find the petitions are increased to the mystic number seven, a number which had some special virtue in Jewish belief and is highly characteristic of this most Jewish of the Gospels. It is, then, easy to understand why we should find in a Gospel for Jewish Christians a prayer of originally five petitions increased to seven; but it is much harder to understand why the writer of the third Gospel should deliberately cut down a prayer of seven petitions to five. And the difficulty is increased when we examine the petitions in question, for Matthew's two additions (if we may call them so), though scarcely more than amplifications of the petitions immediately preceding them, are nevertheless very beautiful, and one of them is adapted from an unquestionable utterance of Jesus himself; so that it is difficult to understand Luke's selection. In the first instance, of the two phrases "Thy kingdom come, Thy will be done on earth as it is in heaven," can we easily explain why Luke should select only the former? Whereas it is easy to understand why Matthew should add the latter, recalling as it does the last supreme and awful prayer of the Master in Gethsemane. Equally difficult, if not more so, is it to understand the selection from the two petitions "Lead us not into temptation, but deliver us from evil," of the former; whereas the addition of the latter, somewhat softening the "Bring us not into temptation," is intelligible enough.

But a stronger argument against accepting the Matthew version as the authentic one lies in the fact that it seems to break the flow of the discourse in which it is embedded, and even to be conspicuously out of place. In Luke it comes very naturally as an answer to the disciple's "Teach us to pray." But in Matthew it comes in the midst of a discourse against "vain repetitions" and prayer in public. "Thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee." And again, "Your Father knoweth what things ye have need of before ye ask." This is a deeply spiritual discourse on inward communion between God and man which appears in strange juxtaposition with any set form of prayer however simple and beautiful. Nor can we plead that the fact of its being a "form" is unessential, and that it is only intended as a general guide to prayer, for the balance and symmetry of the form are carefully worked out and perfected to a degree that would be unnecessary and even dangerous in an utterance intended as a purely general and spiritual guide. Not only have we the seven petitions with their introductory invocation, but we find these evenly distributed between man and God. As the Ten Commandments refer in the first half to our duty towards God, and in the second half to our duty towards man, so this prayer begins with three petitions and its invocatory introduction (making four phrases) referring to God:

Our Father, which art in heaven,
(1) Hallowed be Thy name,
(2) Thy kingdom come,
(3) Thy will be done on earth as it is in heaven;

while the last four refer to man:

(4) Give *us* this day our daily bread,
(5) Forgive *us* our debts, as we also have forgiven our debtors,
(6) Lead *us* not into temptation,
(7) Deliver *us* from evil.

It might even be possible to trace some correspondence between the two sets of phrases—the first of the divine phrases referring to God's holy and heavenly nature, while the first of the human phrases refers to our utter dependence upon earthly needs. The phrase, "Thy kingdom come," may possibly be paralleled by the petition regarding forgiveness, for surely when man is forgiven by man and at one with God, the kingdom of heaven will not be far distant.*

And, lastly, the petition that God's will be done on earth as in heaven bears very directly upon the weakness of the human will, that seeks in the last phrases to be strengthened against temptation and evil. But it is unnecessary to press this argument, for symmetry and system are clearly enough present even if this is unconfirmed. Moreover, to establish the fact that this prayer is deliberately and purposely a "form" is not to prove incontestably that it is out of place in this discourse on secret prayer, though surely it ought to make us pause. A more striking if not really weightier argument seems to lie in the abruptness of the passage following the prayer. For after the last phrases, "Bring us not into temptation, but deliver us from evil," the next sentence continues without connection, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." Now I do not say that it would be impossible or altogether uncharacteristic of New Testament style to neglect the intervening words and refer back without explanation to the earlier phrase, although it is certainly remarkable that a different word, "trespass," should be used in the comment, from the one used in the prayer, "debt." But surely it is at all events a plausible suggestion that the original passage may have been the parallel of Mark xi. 25 (the nearest approach in the second Gospel to our Lord's Prayer), where Jesus says, "When ye stand praying, forgive, if ye have ought against any one, that your Father also which is in heaven may forgive you your *trespasses*."

Such a passage as this might easily be restored in the text instead of the formal prayer, and would be conspicuously more in harmony with the general tone of the discourse. The passage would then run somewhat as below. After speaking of doing alms in secret it continues: "And when ye pray ye shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the streets . . . . But thou when thou prayest enter into thine inner chamber. . . . And in praying use not vain repetitions as the Gentiles do . . . . Be ye not therefore like unto them, for your Father knoweth what things ye have need of before ye ask him. But whensoever ye stand praying, forgive, if ye have ought against any one, that your Father also which is in heaven may forgive you your trespasses. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

And now turning at last from the purely critical to the more psychological and spiritual question, do we not find the suggested solution in this passage from Mark? That Jesus gave his disciples injunctions regarding prayer is beyond dispute, but is it not possible to discern a spiritual chasm between the injunction, "When ye pray *say* 'Forgive us our debts as we forgive those indebted to us,' and the spiritual command, "When ye stand praying, *forgive?*" The former is, as we all know too well, liable to become nothing better than words upon the lips, but there is no escaping the latter. We may easily obey the former and *say* all that we ought to feel, but we have not obeyed the latter until we have actually achieved a psychological victory and *done* the thing we ought.

And so I believe we shall find that all Jesus's authentic injunctions to prayer are of this class. To Jesus prayer may be the asking for blessings spiritual and even material. "Whatsoever things ye pray and ask for," he says, but it is always in its essence the realising of a living active relation between God and man. There is no such thing to Jesus as prayer without spiritual effort and regeneration. God does His part only in response to the action of the spirit of man, for the relation between the human and divine will is no casual one, but veritably essential. In fact Jesus's conception of prayer, while rising immeasurably above the heathen materialism of the Mosaic ritual, inherits something from its robust concreteness, and to Jesus no more than to Abraham is the conception possible, of prayer divorced from its accompanying sacrifice. "Whatsoever ye pray and ask for, *believe*," he says. We on our part must do the spiritual deed, or our prayer is wingless and soul-less. "When ye stand praying, *forgive*," for "with what measure ye mete it shall be measured to you again." And so in the darkness of Gethsemane his own truest conception of prayer finally wins the victory. We first hear him asking God to take away the "cup of staggering," as Isaiah had called it. He still believes in man's right to ask for salvation in this world; and, perhaps, half doubting his own faith, he passionately clings to the knowledge of God's omnipotence. "If it be possible," and then "*all things are possible to thee.*" But at last his own supreme greatness triumphs, and in his last words we read the negation of all prayer for gifts from the "Father who knoweth what things we have need of before we ask."

* As Blake has it, in his couplet: —
"Mutual forgiveness of each vice,
Such are the gates of Paradise."

Now he is no longer asking, but giving. The crisis of his being is reached as his soul does the supreme deed, renders the final sacrifice with the words, "Howbeit, not what I will but what thou wilt."

Now if this is the final surrender of man's right to make demands of God it is the foundation of his power to reach God in perfect communion. And, accordingly, he now turns to his disciples, and in his last teaching says, "Watch and pray," not, as our "Lord's Prayer" puts it, that God lead us not into temptation, but "pray, lest *ye enter* into temptation; the spirit indeed is willing, but the flesh is weak." And so once more and finally we have his testimony to the fact that prayer is the deed which unites us to God. He does not say we are to pray that we shall not be led to do wrong, but the prayer itself is our safeguard against wrong. Watch and commune with God, we might render his words, and then no evil hath power to approach you.

Finally, then, to summarise the question: We have the Lord's Prayer introduced in St. Luke by words which suggest that it may possibly have been compiled in response to a later demand. In St. Matthew we find the prayer in a fuller, more perfect, and symmetrical form, but ill-suited to the tenor of the discourse in which it lies embedded. And, lastly, we find in St. Mark, where the prayer does not occur, at least three of its most important phrases in what appears to be their original and authentic context. If we ask ourselves how these utterances could be modified to take their place in a set prayer it is difficult, or impossible, to imagine how this could have been done more beautifully than in our "Lord's Prayer," and yet it is surely even more impossible to question that their full power and beauty is only revealed when we turn to the scattered passages where the Divine pressure of present events and emotions was actively moulding and kindling the human genius that uttered them. Out of the awful fire of the soul's experience were struck these three great thoughts:—

> "Forgive when ye pray,—for this alone is to be forgiven of your Father in heaven."
>
> "Let your willing spirits ceaselessly commune with God, lest the weak flesh fall."
>
> "Father, thy will, not mine, be done."

Truly this man has taught us how to pray. Joseph H. Wicksteed.

Keep thy spirit pure
From worldly taint by the repellent strength
Of virtue. Think on noble thoughts and deeds
Ever. Count o'er the rosary of truth;
And practice precepts which are proven wise.
It matters not then what thou fearest. Walk
Boldly and wisely in the light thou hast—
There is a Hand above will help thee on.—*Philip J. Bailey.*

To Correspondents. — Letters, &c., received from the following:—J. A.; J. B.; P. B. F.; C. H.; A. H.; G. J. J. (thanks); S. H. M.; R. R. S.; A. T.; H. T. W.

NATIONAL CONFERENCE GUILDS' UNION.

The first annual meeting of this Union was held on Easter Tuesday, April 1st, at the Old Meeting Church, Birmingham. In the afternoon a business meeting was held under the presidentship of the Rev. Joseph Wood, and a conference followed. There was a large attendance, including the following:—Revs. C. Hargrove, J. Ellis, J. Birks, H. Gow, J. Wrigley, E. D. P. Evans, A. A. Charlesworth, E. A. Voysey, A. Ryland, C. D. Badland, Wilfrid Harris, Messrs. C. Harding, J. H. Forrester, E. L. Tyndall, C. Wood, E. M. Laye, A. Wigley, Miss Edith Gittins, Miss C. Badland.

The Rev. J. Ellis (Secretary) read the report as follows:—

The first Annual Report of the National Conference Guilds Union must of necessity be a record of beginnings; but beginnings, as the Council believe, fraught with great possibilities. It owes its origin to a paper read at the Leicester Conference, 1900, by the Rev. John Ellis, and a brief discussion thereupon. The writer, pleading for a more consecrated interest in the religious life of the young on the part of those who professed to have their welfare at heart, advocated the organisation, in our churches, of societies which should bring the young people into real religious fellowship and provide an opportunity for self-expression and mutual encouragement in the best things. He indicated that there were already in the churches forming the Conference several societies with just such aims, that had been doing excellent work for and through the young during many years. He therefore advocated that the first step should be to bring these scattered societies into union for the more effective spread of the Guild Idea. The whole matter was referred to the Conference Committee for consideration. At their first meeting subsequent to the Leicester Conference, they appointed a Sub-Committee, consisting of those who had shown special interest in young people, and who had experience of Guilds and Young People's Religious Societies, with power to act.

This Sub-Committee at once set to work to draft a constitution for a proposed Union of Guilds and Young People's Societies. Their aim was, on a distinctly religious basis, to include in happy fellowship the various types of societies which had grown up naturally out of local needs. The draft constitution, circulars and leaflets were issued to the churches; with the result that a decided impetus was given to the Guild movement in the churches which form the Conference.

The inaugural meeting of the Guilds' Union was held at Little Portland-street Chapel, London, on Thursday, May 30, last year. Considering the great pressure of meetings at that time, the gathering was influential and representative. The draft constitution was adopted with but slight modification. Officers and council were elected. Encouraging addresses were given by the Revs. Dr. Crothers, C. W. Wendte, J. Wood, C. Hargrove, H. Gow, J. J. Wright and others; and the Union started its career with confidence and hopefulness.

The Council are gratified with results thus far achieved. A reference to the "Year Book" will show that already twenty-three Guilds have joined the Union with a total membership of 1,297. Since the "Year Book" was issued two of the non-affiliated Guilds have come in—namely, Bradford and Lye, bringing the membership up to 1,439.

There are in addition fourteen Guilds which have sent reports, with a membership of 504. We have also heard of Guilds having been recently started at Stockton, Pendleton, and Holbeck. These results, attained in less than twelve months, or within two years, if we go back to the Leicester Conference, are distinctly encouraging.

The "Manual of Services and Prayers for Guild Missions," issued by the Council last autumn, is now used in several places, and the responsive utterances as well as the simple fervent prayers are found to be greatly helpful to the religious life.

The "Year Book," published early in January, 1902, is having a good sale. It should be useful in giving information to those who want to know about the Guild Movement, and its suggestiveness as to topics and methods of Guild members.

The Daily Devotional Readings at the end are calculated to send those who use them into the work and experience of the day with brighter thought and nobler aim.

The problem which the Union has now to face is, How to make the Union really effective. Guilds men and women in our churches will be strengthened in their goodwill and purpose when they realise that they are really parts of a greater body. Therefore some method must be devised by which the various Guilds may know of each other's doings. The weekly or monthly periodicals should be used for the propagation of Guild intelligence. Then as autumn approaches there should be an earnest combined effort to bring home to all concerned the vital importance to our churches of the Guild Idea. May we not hope the time is nigh at hand when the consecrated young life in our churches will assert its power, and become an influence in the community making for religious, intellectual and social advance?

The Treasurer's report not being ready, the Secretary notified that the liabilities amounted to about £39 and receipts to about £20, leaving a deficit of about £19. Much of the expense this year had been initial outlay, and need not occur again.

The Chairman, in moving the adoption of the report, congratulated the Union on its satisfactory beginning, and emphasised both the need and possibilities of such work as it could do among our churches.

The Rev. C. Hargrove, in seconding the motion, referred specially to the work of the Secretary, who had suggested the Union, and by energetic work had done a great part in promoting its success thus far. He wished Mr. Ellis, in taking up arduous duties in London, to feel encouraged by their appreciation of his labours for the Union, and of his efficient ministry in the North. He also expressed much satisfaction with the work already accomplished by the Guilds' Union, and indicated lines on which its influence might extend.

The resolution was carried unanimously.

The officers and members of Council were then elected for the ensuing year, the following names being proposed by the Rev. J. Wood, and seconded by Mr. J. H. Forrester: — President, Rev. Joseph Wood; Vice-President, Rev. C. Hargrove, M.A.; Secretary, the Rev. John Ellis; Treasurer, H. P. Greg, Esq.; Council:—Revs. W. H. Drummond, B.A., E. D. P. Evans, J. J. Wright, F. Freeston, Miss Edith Gittins, Miss Florence Hill, Miss Tremain, Mr. C. Wood, leaving four others to be be co-opted.

At a subsequent meeting the President delivered an address on "The Guild Idea," tracing its origin through the Frith Guilds and Peace Guilds of the seventh century, the Religious Guilds of a later time and the modern Guild movement in the Churches. The ancient Guilds contained much that was noble and beautiful, and existed largely for the protection of the rights and liberties of the people.

The essential thing in all Guilds, ancient or modern, is that they are Associations for mutual help, mutual enjoyment, and mutual encouragement in good endeavour. Amongst many valuable suggestions Mr. Wood advocated—(1) the formation of District Unions of Guilds; (2) the undertaking of some united effort, such as a Country Holiday Home, to which all Guilds might recommend those needing rest and health; (3) the promotion of religious culture by means of essays on subjects selected by the Council. These would be in accord with the great aims of the Guild, which are to quicken a sense of responsibility for personal character and to quicken a sense of responsibility for the public good.

Miss Edith Gittins (Leicester) read a paper, of which the following is an epitome:—

We regard with too little anxiety the disuse of pious practices which nourished the religious life of our Puritan forerunners. Honour and reverence to their memory! God make us as faithful to our light as they were to theirs! We live in a new earth, under new heavens. Everything is more wonderful than was supposed. It seems truer to say that miracles are always happening than to say that "miracles do not happen"—all days, all times, all places are irradiated by the Divine Presence. The Word of God is not between Bible covers only. The old conception of the Eternal as outside the world is fast fading, and we know Him as the uplifting life of all things. We therefore need no Mediator to find Him or to be found of Him. The Message of Jesus is better understood than it can ever have been before. What joy and peace should be ours, how zealously we should spread abroad our Gospel, how earnestly teach it. Yet how miserly are we with immortal things, how superficial, how dumb; our silence is in large part due to shame, we realise so poorly the splendour of our calling. Yet this does not excuse the withholding of our testimony. If we do not remind one another of the Ideal Good, the light of it is apt to fade; we lose the vision. If we do not share the treasure we become ever poorer. Speech about the real things of life binds us to goodness. Preachers, teachers, and learners should find goodness more possible because of their known attitude and profession. Let us carefully separate, and retain and use, the things that remain true for us from those that are outgrown by reason of our larger knowledge, and welcome every means by which the spiritual life may be strengthened.

Mr. A. Terry (Leeds) spoke on Guilds from a layman's standpoint. He likened the Guild in the moral and religious sphere to the technical school in the intellectual. They should aim to attract the young people at the critical age when it became a question whether they would remain with us or be swept off into the current of the world and drift away until they were lost to us forever. They wanted to show the young that what they had been taught was no abstract theory based upon hypotheses of doubtful origin, but something which was really practical, and from which practical results might be obtained, whether the experiment made were of the small ones of the laboratory or technical school, or of world-wide dimensions; to show them and place in their hands the power of proving for themselves, with the least possible supervision, the fact that good works might be done in a small way as well as in a large one, and that the power of doing them was not restricted to the elders. The Guild fostered in the young a love of being of service to their fellow men.

Miss C. Badland (Kidderminster) took as her subject "Brotherhood: or Following Jesus." Jesus preached the good news of the Fatherhood of God and people believed him, and the reason why they believed him was that he showed himself the brother and helper of all those who needed help. This must be the spirit of their lives. Their fellowship should help them to bring love into the world; to be sympathetic with the sick and sorrowful; to be charitable in judgment; to be active in the work of social amelioration.

Mr. E. Oldfield (Sheffield) spoke on Guilds and Religious Expression. Taking up a remark of the Chairman as to the inheritance of the present generation, he claimed that they, as members of society, were in duty bound to give to those who came after them as great, if not greater, opportunity of living a full and happy life as they themselves possessed. Guild members should look upon themselves as guardians of the life of the children in our Sunday-schools, and should seek to impart by example as well as precept the glorious truths which religion involves. The effect of the practical expression of the ideals of Guild members would be to strengthen the bond of fellowship in the church and combine worshippers for active service in the social field. Guild members should endeavour to stimulate thought and feeling among themselves; strengthen their characters; and prepare themselves for showing to the world their love to God and man.

All the addresses were listened to with deep attention; and a vote of thanks to the readers and the Chairman was proposed by the Rev. H. Gow, seconded by the Rev. A. A. Charlesworth.

Tea was provided by the members of the Old Meeting Guild, after which an organ recital was given in the church by Mr. A. J. Cotton (organist), followed by a religious service conducted by the Rev. E. D. P. Evans and A. A. Charlesworth; addresses being delivered by Rev. C. Hargrove, M.A., and the Rev. H. Gow, B.A.

The devotional service was greatly aided by the beautiful music which was rendered by the Old Meeting Choir and organist, and the evening service brought to a conclusion a day of much interest to all concerned.

THE CHILDREN'S COLUMN.

The Grateful Fish.

It has been supposed by many people that what are called the "lower" animals are not so sensitive to pain as we are, and this is believed by some to be especially the case as regards fish, who, being cold-blooded creatures, are not capable of feeling pain (so these people think), or, at any rate, do so to a small extent only. But sensitiveness to pain does not depend on the fact of the blood being warm or cold, but on the development of the nervous organisation. Careful observation of an injured animal will soon show whether it is suffering, and the story I am going to tell you is a clear proof that a fish *is* capable of feeling not only pain, but gratitude also. It is quite true, and really happened many years ago to my grandfather, Dr. Warwick. I heard the story first when I was a little girl, and lately I came across it in an old magazine, in a report of a meeting at which Dr. Warwick had himself told of the occurrence. He was living at the time near Dunham Park, the seat of the Earl of Stamford and Warrington, in Cheshire, and walking in the Park one evening he came to a pond where fish, intended for the table, were temporarily kept. He took particular notice of a pike of about 6 lbs. weight, which, when it observed him, darted hastily away. In doing so, it struck its head against an iron hook in a post in the water, and, as it afterwards appeared, fractured its skull and blinded itself in one eye. The agony shown by the poor fish seemed intense; it darted to the bottom, bored its head into the mud, and whirled itself round and round. Then it plunged about the pond, and at last threw itself completely out of the water on to the bank.

Dr. Warwick went and examined it, and found that a very small portion of the brain was protruding from the fracture in the skull. He carefully replaced this, and with a small silver toothpick raised the indented portion of the skull. The fish remained still for a short time, and he then put it back into the pond. It appeared at first a good deal relieved, but in a few minutes it again darted and plunged about, until it threw itself out of the water a second time. Again Dr. Warwick did what he could to relieve it, and again put it into the water. It continued for several times to throw itself out of the pond, and with the help of the keepers he at length made a kind of pillow for the fish, which was then left in the pond to its fate. When he came down to the pond next morning the pike came towards him to the edge of the water, and actually laid its head upon his foot. He examined the fish's skull, and found it going on all right; he then walked backwards and forwards along the edge of the pond for some time, and the fish continued to swim up and down, turning wherever he turned, but, being blinded on the wounded side of its head, it always seemed distressed when it had that side towards the bank, as it could not then see the doctor.

Next day he took some of his family down to see the fish, my mother being one of the party, and it was from her that I first heard the story. The fish came to him as before, and at length he actually taught it to come to him at his whistle and feed out of his hands, though with other people it continued shy, as fish usually are. This story seems to prove three things about the fish; first, that it could feel intense pain; second, that it had the power of hearing as well as seeing, which up to that time had been doubted by naturalists; and third, that it could and did feel gratitude for the help and kindness it received in its trouble, and this is especially remarkable, as the pike is considered one of the fiercest of all the fishes. Dr. Warwick realised the truth of what Coleridge says, and acted on it:—

He prayeth best, who loveth best
All things both great and small;
For the dear God that loveth us,
He made and loveth all.

O. M. Rawlins.

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LONDON, APRIL 12, 1902.

ANOTHER STERN FIGHT FOR RELIGIOUS EQUALITY.

We spoke last week about the Education Bill, and entered into the objections to it at some length. We recur to the subject without apology : those who know the importance of the case will not need one ; those who do not perceive it, need to have their eyes opened.

The Bill evidently springs from two main sources. First, there is a growing belief that the duty of providing a good education for its citizens is one that should be brought home more closely to the nation's daily life. Hitherto, in spite of the enormous improvement brought about by the establishment of School Boards, there has been too great a tendency to suppose that "Government" is our one national Providence, and that, having an Education Department permanently engaged in supervising the work, people at large need trouble themselves little about it. The fact is, however, that unless there is a strong body of opinion to support public officials in carrying out the law they more or less inevitably shrink from putting pressure on defaulters ; and this reluctance is naturally increased when the defaulters' friends are temporarily in power. If the responsibility could be saddled upon the different localities, just as, *e.g.*, in case of provision for the maintenance of paupers, would not the subject receive greater attention ?

The School Boards are a step in the right direction, but they are not universal ; and in rural districts particularly their career as educational bodies has not always been satisfactory. The Bill, it is clear, aims at making general what has been at the best only partial hitherto ; and, as we said last week, we shall not complain of the extinction of School Boards, if the work they have done is handed over to bodies equally responsible to the public and equally or better fitted to carry out the public mandate. If by grouping into larger areas the less active village Boards can be merged in a system of really efficient county Boards, so much the better. Best of all, if the new local administrators, call them by what name we will, are charged not only with the duty of providing elementary instruction, but with the care of secondary and higher instruction as well. So far as the new measure looks in this direction we believe it is welcomed as a sign that a great reform is at the doors, though whether the present Government is able to bring it into our midst is another question.

The grounds for doubting the prospects of the Bill are obvious. We have already referred to some of them. What is wanted in this matter is a keenly sensitive public conscience, alive to the needs and high aspirations of the district. What is offered by the Bill is a system of insulation by which the local authorities will be secured as carefully as possible from direct contact with the popular mind. No doubt, the popular mind is exposed to fits of unreason and to periods of sleepiness. It needs no long experience of politics, national or local, to induce considerable sympathy with the Miltonic dictum that the people are often "a herd confused, a miscellaneous rabble who extol things vulgar," and praise "they know not what." In such a mood, the ideal of a few wise men acting benevolently for the public good and independently of public passion is charming. But, somehow, the experience of mankind supports Milton the champion of democracy, rather than the poet who, through the lips of the Regainer of Paradise, coldly sets aside the seductions of demagogy. We all know, and Sir John Gorst has never tired of reminding us, that even the great Boards such as those of Birmingham, Manchester, and notably London, are elected by far less than the whole number of voters. This lethargy is lamentable ; but it will not be cured by leaving the masses to "sleep on," while an obscure Committee, obscurely elected, does vicariously the duties of the whole community. If an Act be passed to universalise the system of local education Boards, let them be directly answerable to the people in whose interests they are to work, and whose money they are to spend. The plan suggested in the Bill, of removing the new Committees from direct contact with the people through the ballot-box, is a capital instance of the enduring vitality of good old-fashioned Toryism ; and it ought to be beaten in the good old-fashioned way.

But the second source of the present Bill is less commendable, for it is a selfish, or at best a sectarian one. The Church schools have long been (as the cant phrase is) "in danger." They have, it is true, been favoured with the utmost leniency by inspectors and Government officials. They have had the advantage of being associated with the sect that calls itself the Church of England, a sect which far exceeds all others in wealth, a sect, too, which till a generation ago monopolised the chie places of learning and culture in the land. In spite of all, they have been, as a class, poorly equipped, poorly staffed, poor in educational results. In one thing only have they been strong—namely, the sectarianism that excluded teachers who were not Anglicans. Now it is proposed to complete that surrender to their managers which has been long on the point of completion. The camel's head, hump, and whole back have long had possession of the tent ; why complain when the tail is to follow ! As Dr. Crosskey long ago pointed out (would he were with us to fight the old battle again !) seven-eighths or so of the Voluntary schools have been paid out of the public money. On the plea that one-eighth or less came from private pockets, the clergy have been allowed to insist on teaching a system of doctrine which to a very large portion of the public is repulsive, and to exclude teachers, no matter how efficient and morally irreproachable, who do not profess that doctrine. Since, under stress of the "intolerable burden" on private subscribers, the political party still in power gave a huge lump of public money to relieve its friends, the quota of private money has naturally decreased. Now we come to the vanishing point, and when we ask why in the name of justice these schools should continue to be private nurseries for one sect, the only answers appear to be such as these :—(1) They have always been so ; (2) the buildings occupied represent a great wealth of capital hard to replace ; and (3) the Church is *the* Church, and ought not only to be in possession of the Church schools (which the nation pays for), but also of all others. On the whole, we like the last reason best. It is thorough, it is consistent. The new way with Dissenters (as ingenious Mr. Defoe would say) is to punish them well for their temerity in thinking for themselves. Force their children into Church schools first as scholars—so that they may learn to abjure the deadly sin of schism—next as teachers, should they aspire to the teaching profession. Finally, and all along indeed, make these wicked (or stupid) people pay for the bolstering up of the system which they reject. We shall see whether the Dissenters put up with it. As to the second of the pleas advanced, we only ask those who are so strictly economical that they will, for the price of school-buildings, surrender justice and liberty, once names dear to them, how many times over they could buy out the holders of these buildings, or erect infinitely better schools with a fraction of the sum spent to secure justice and liberty for the Outlanders of the Transvaal. But, surely, the most forcible plea, after all, is the first ; for if these unjust things had not been done for many years, who is so unjust as to propose them ?

We rejoice to see that at meetings held here and there in our religious commu-

nity the subject is receiving attention, and that the pulpits are not silent. It is weary work, at times, fighting the battle of religious equality; but the veterans are just those who will weary least. What we want especially is to stir the younger men and women to a sense of the importance of the battle which is upon us.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE PENSION FUND AND THE CONFERENCE.

SIR,—Has it occurred to Mr. Mellor and those who think with him, in their ideas of the relation between the Ministers' Pension and Insurance Fund and the National Conference, that if they had put forward their views before the appeal for subscriptions there might possibly have been no fund, or at all events but a smaller one, for which to frame a constitution at all? For myself, when I promised my contribution, I had not thought out a scheme for working the Fund, but with my present knowledge of the tone and temper of some of the members of the National Conference, I should, to say the least, have thought twice before entrusting my subscription to an irresponsible and non-representative body such as the Conference, irresponsible to, and non-representative of, the donors and subscribers, who have been the real authors, though they were not the initiators, of the Fund. It would seem that these gentlemen, by claiming for the Conference the right of determining the scheme of management of funds that it had not subscribed, would wish to supersede the old liberal principle of no taxation without representation, and substitute for it representation, or power, without taxation.

Of course in what I have written I speak for myself only, but I fancy I shall not be alone among the donors in the view I have expressed. And I would strongly commend to the notice of the dissentients in this matter the lucid exposition of the position given by Mr. Rawson in his letter in your last issue.

WILLIAM COLFOX.

Westmead, near Bridport,
April 7.

GOD'S SACRIFICE.

SIR,—Condensed reports of sermons are often misleading, and isolated statements, which the context might have explained, stand out in a startling abruptness which is very provocative of a challenge. This surely must be the case with the report of a sermon by the Rev. R. T. Herford, in your last issue.

I refer especially to the amazing statement—"Sacrifice on the part of God is unintelligible." Believing that the life of God is perpetual sacrifice; believing also in that great utterance, "God so loved the world that he gave His only begotten Son," I feel constrained respectfully to ask Mr. Herford why, and to whom, "sacrifice on the part of God is unintelligible"?

C. E. PIKE.

THE BOSTON BENEVOLENT FRATERNITY.

OUR readers will remember the Rev. C. W. Wendté as Secretary of the International Council of Unitarian and other Liberal Religious Thinkers and Workers at the meeting in London last year. Mr. Wendté has been good enough to send us the following account of the great religious and social work with which he is now connected as Secretary of the Benevolent Fraternity of Churches, together with this letter:—

Boston, March 15, 1902.

YOUR recent report and editorials concerning the London Domestic Mission Society move me to give you some account of its sister-organisation in the United States, "The Benevolent Fraternity of Churches in Boston (Unitarian)." In motive and aims it closely resembles your own Association. Its methods, owing largely to the remarkable blending of different nationalities and races, languages, manners and customs and religions in American city life, will be found somewhat at variance with your own. This may render my presentation none the less interesting to your readers.—Sincerely yours,

CHAS. W. WENDTÉ.
Secretary, Benevolent Fraternity of Churches in Boston (Unitarian).

The Benevolent Fraternity of Churches is one of the most characteristic and widely useful of the philanthropic institutions of Boston. To-day, after nearly seventy years of religious and humanitarian activity, it is engaged as earnestly as ever before in its history in ministering to the needs and elevating the condition of the less-favoured classes of our population.

The Benevolent Fraternity was founded in 1834 by a group of thoughtful and philanthropic students of the social problems presented by city life, among whom the Revs. Dr. William Ellery Channing and Dr. Joseph Tuckerman were especially prominent. From the very first it was based on the great principles of personal responsibility, brotherly feeling, social service, and religious duty which underlie the benevolent activities of the present day and may be said, in a measure, to have anticipated them all. There are, doubtless, those who conceive of the Benevolent Fraternity as a movement on the part of the wealthy and cultivated classes of Boston to extend charity and religious influences to the poor and degraded, while keeping them at a safe distance from their churches and homes. But nothing could have been further removed from the spirit of the founders of the Benevolent Fraternity than such an arrogant and unbrotherly attitude. In the presence of the terrible problems of poverty, ignorance, temptation and strife induced by our present unjust and unequal distribution of the privileges of life, they saw clearly the need for a system of cordial, respectful, brotherly co-operation. Dr. Channing, writing to Dr. Tuckerman on the subject of "The Ministry at Large," said, "If you can succeed in awakening in the more opulent and improved class an enlightened and active concern for the moral and religious improvement of their less-favoured brethren, will you not accomplish a greater good than by any other labours?" He fully appreciated that the benefits to be received were mutual, and that the wealthy and cultivated classes were quite as much in need of missionary and humanitarian endeavour as their less-favoured brethren in the social body.

Dr. Channing in this very letter continues: "The object of our religion is to establish a fraternal union among all classes of society, to break down our present distinctions, and to direct all the energies of the cultivated and virtuous to the work of elevating the depressed classes to an enlightened piety, to intellectual and moral dignity." A new spirit, he says, should possess all who labour in this cause. "The signs of the times point to *a great modification of society*, founded on the essential truth that the chief end of the social state is the elevation of all its members as intelligent and moral beings. The present selfish, dissocial system must give way to Christianity. The time is come when religious bodies will be estimated by *the good they do*, when creeds are to be less the test of the Christian." Finally, Dr. Channing asks "whether it may not be made the leading trait of a Unitarian, that he is a man who sympathises with, and respects, the less-favoured classes of society, and that he is pledged to use all his powers for their elevation."

This was the spirit in which the Benevolent Fraternity of Churches was founded and these the principles on which it rests. In Dr. Tuckerman, the first Minister at Large, it possessed a worthy exponent of this controlling sentiment. Not patronising pity but brotherly love was his motive. As Dr. Channing said of him—

He was distinguished by recognising the capacities and claims of the poor as intellectual and moral beings. He did not go among them to teach them submission to their betters, but to teach that they were equally objects of the Divine love with the greatest of their race, and that their condition contained the means of the true happiness and glory of human beings. His reports were all fitted to give the poor a different place in the minds of the rich, and to break down the barriers which have hitherto separated these classes of society.

The successors of Dr. Tuckerman in the Ministry at Large in Boston have kept in view these principles, and have been measurably successful in their application. They have cherished a belief in the intrinsic worth and ideal possibilities of human nature, the equality of all men before God, the unity and brotherhood of the race, the duty of the stronger to help the weaker members of the community. In earlier days they found their chief usefulness in conducting free services of public worship, in personal visitation and religious conversation among the poor and the unchurched, and incidental works of love and mercy. As city life grew more complex, and the population of Boston more heterogeneous and unstable, these earlier methods of the Ministry at Large have undergone great changes to adapt them to the changed circumstances and needs of city life, especially the social problems presented by modern industrialism and our large foreign immigration. With a population of about 500,000, and as many more resident in the suburbs, there are to-day more foreign elements in Boston than there are native Americans. The Irish preponderate; but there are also many Germans, English, French Canadians, Italians, Slavs, and Russian Jews, &c.

At the present day the fraternity is controlled by Unitarian churches in Boston through a board of delegates, and supported by annual contributions to supplement its own invested funds. Its property is valued at $500,000. The annual contributions of the churches to it total about $6,000. It maintains a central office at the Theodore Parker Memorial Building, and sustains five branches in different localities in the city, each engaged in a distinctive and characteristic work.

Thus Bullfinch-place Church, with several paid workers and many volunteers, represents more the older tradition of a religious mission among the poor and unchurched. Its field is the West-end, a crowded district with heterogeneous populations greatly needing personal and uplifting influences. By its house-to-house visitation and religious services, its boys and girls' clubs, large Sunday-school, classes for instruction, and in other ways, it is a quiet, pervasive influence for good in that quarter of the city.

The North-end Union replaces the former Parmenter-street Chapel. The almost exclusively Jewish and Italian population which has taken possession of that part of Boston makes specifically religious work, in the usual sense, unfruitful. The North-end Union maintains a reading-room, technical and other classes, lectures, entertainments, and a fine gymnasium, and through one of its staff, resident in the building, carries on a systematic visitation in the district. Nearly a hundred young men are taught trades, such as printing and plumbing, in its well-equipped shops, under the direction of master printers and plumbers, who grant certificates for work done, and in part support the institution. Several hundred boys and girls are taught other useful arts. There is a Sunday-school for upbuilding in character and good citizenship. The whole edifice is a busy hive of industries and good influences, only impeded by the limited quarters and resources of the movement.

Morgan Chapel is a legacy from an earnest and eccentric Methodist preacher, who at death bequeathed his work and this property to the Benevolent Fraternity, with the proviso that it should always be shepherded by a minister of the Methodist Connection. The Fraternity accepted the trust and co-operates loyally with that denomination in carrying on this mission. It is now erecting a large and admirably-arranged edifice, at a cost of $50,000, on the original site at the south end. The new building will be opened in May, and greatly facilitate what is already one of the most efficient of city ministries among the poor. Sixty per cent. of its attendants at public worship are coloured people. There would seem to be no colour line in this church. In its day-nursery ten nationalities are represented. Its work for temperance is especially remarkable. Besides its five paid workers, it has a large force of volunteers, chiefly from the Boston University and the Deaconesses' Training School, who carry on a great variety of philanthropic and religious enterprises. This work is pervaded and upborne by an ardent and often very emotional but always sincere piety.

Channing Church, Dorchester, has recently moved into its beautiful new edifice, and in place of a former dying mission in South Boston amid hostile, or at all events unresponsive foreign elements, we have here a vigorous young suburban church, sooner or later to be self-supporting.

Finally, the Parker Memorial, now owned and controlled by the Benevolent Fraternity, has recently been in part reconstructed and converted into a headquarters for all this work and an Institutional Church. It aims to reach the young men and women especially, who, to the number of many thousands, are in lodgings at the South-end, and to become to them an attractive place of assembly. It offers them entertainments, companionship and social opportunities, and for their more serious needs classes in industrial and useful arts and the higher culture of books, lectures, social service and religious worship. The children are not omitted from this programme. A large boys' club with almost daily access to the gymnasium and reading and game rooms, and classes in music, dancing, embroidery, elocution, &c., are essential features of the work. There is also a large Mothers' Club with weekly sessions. The Boston Public Library has established a public reading-room in the building. The Wednesday evening lectures and entertainments are largely attended. The Sunday evening services, with singing by a chorus choir of thirty young people, are succeeded by an informal "sociable," in the parlours adjoining the main hall, at which music, simple refreshments and an occasional address are the attraction. The stereopticon is largely used. Much charitable work is done in connection. About a dozen other organisations, the Flower Mission, Sphinx Club, Martha and Mary Society, Working Women's Clubs, Settlements, &c., accept the hospitalities of the building. The latter is open from 9 A.M. to 10 P.M. during the week. The Sunday service is at 8 P.M. A characteristic feature of the work at the Parker Memorial is that its constituency is almost entirely American.

In these and other ways the Benevolent Fraternity of Churches keeps up its honourable record of Christian service, and ever tries to improve upon it. It employs some forty or fifty paid workers, wholly or for a part of their time, and on its committees and board of delegates are many of the most prominent and earnest charity religious workers in the city. It begins the New Century with heart and hope, and sends across the seas a greeting to its sister organisations in Great Britain.

METHODS OF CLASS TEACHING.*

BY MISS A. M. SUDBERY.

I asked one of the members of the Committee of this Society what was expected of me as to the treatment of the subject, and I was told that, if possible, I should try to state just the methods I use in conducting my own class. I conscientiously tried to follow this counsel, but found that to teach and to say how you teach are two very different matters. The result of my efforts appeared to me very uninteresting—not at all original—and certainly did not contain much matter for discussion.

Unfortunately I cannot give my undivided attention to my class of girls, so I thought that I would try to tell you my method of preparing and presenting a lesson, Sunday by Sunday, to the larger class of about fifty to sixty children, to which I make it a practice to talk for about ten to fifteen minutes each week.

Before attempting to do this, I will let you have the result of my endeavours to strictly follow the given subject, and give you a simple statement of the way in which I conduct a class of about half-a-dozen girls, ages twelve to sixteen.

I find it advisable to have a subject which can be continued from week to week, and usually make one or other of the books published by the S.S.A. the basis of my lessons. At present I am taking Miss Cooke's "Story of Dorothea Dix." After carefully reading a chapter ahead, and making a mental note of points in the story which can be enlarged upon, I tell the story in my own words, and find enough matter for a very interesting chat.

Each week before continuing the story I get the girls to tell me what they can remember of the last week's lesson—first one and then another of them tells me her impression. I put leading questions from time to time, until the ground has all been gone over. I especially try to find whether the chief points in the lesson have been grasped. Sometimes there is enough matter of interest arising from the recapitulation to engage the attention of the class for the whole lesson, and frequently it happens that a chance word of a scholar will open up a fresh line of thought or suggest another point of view.

Lessons somewhat on these lines are doubtless given in most schools in those classes where the teachers give any time to preparation during the week. The question of preparation is a very important one, and I would urge on all who hope to teach with any success—or with satisfaction to themselves or their scholars—to give, if possible, some time each week to thinking over the Sunday's lesson.

I must confess that I give more time and thought to the consideration of the form which my weekly address to the school is to take than to the preparation of my class lesson—and I have reasons for this which I should like to explain.

The system of addressing the children each week collectively, and trying to give them a definite lesson, can only be used successfully in a comparatively small school where the superintendent can rely on order and attention. I am fortunate in having under my care a school where these conditions are to be found.

I adopted the plan after careful consideration, chiefly for the two following reasons:—In the first place I felt it was important that the children should *all* have some thought given to them each Sunday which might be helpful or stimulating for the coming week. Now there is always the chance that one or other of the teachers may be absent, and that a class may be taken by an inexperienced or unprepared substitute whose only idea of teaching is to read a story book to the class or to let the children read a portion of the Bible in turn—verse by verse—without giving any explanation of the meaning.

An address might, to some extent, in a case like this supply the need of a lesson. The other reason I had for adopting the system was that I hoped perhaps some-

* From a paper read at the annual meeting of the London Sunday School Society at Essex Hall, on Saturday evening, March 1.

times either the subjects I chose or the methods I used in treating those subjects might be of some little help to the younger and less experienced teachers in preparing future lessons. I try to make the addresses as suggestive as possible, and there is plenty of opportunity often for continuing and developing an idea which I am only able to touch upon in the short time at my disposal.

I think that those who wish to teach should keep their minds very open to suggestions from all possible sources; they should train themselves to be receptive of impressions and to keep their imaginations free, then to endeavour to convey the impressions which they had themselves received as vividly and enthusiastically as possible to the children. One can only teach what one feels with one's whole heart to be true—half-heartedness in teaching or anything else is no good to anybody.

For those who do not select a subject which is to form the theme for a series of lessons—but who prefer to think out a separate and complete lesson each week—the power of being able to make the most of the little commonplace incidents of every-day life, and to draw from them lessons and illustrations, is a very valuable one—it is, indeed, one which should be cultivated by every teacher; for we want to help the children to get the best out of life—out of the commonplace—to teach them to find beauties where they would never have suspected them without our help, to learn the uses and beauties of shadows—and grey days—as well as to love the sunshine and flowers of the world.

Character-building seems to me to be the chief work which a Sunday-school should endeavour to accomplish, and I believe in letting the children know that we are striving to help them to develop their natures and become strong in character.

At the beginning of last year I talked to them for several Sundays on this subject. It was just at the time when preparations were being made to build our new church. Here was something that could be used as an illustration, something which they could see and understand, and in which they were beginning to feel a keen interest. Foundations were being dug—we made one Sunday's talk about foundations. Why are they necessary? Can they be put in after the building is up? What happens when they are weak or not deep enough? &c.

Of course, the reading for that day was the parable of the "house built on a rock." We spoke of foundation-stones (the stone-laying ceremony was the event of that week). Should we have a foundation-stone of our own, with an inscription to remind us that we, like the church, are here for a purpose? Then came suggestions for inscriptions.

It is my custom to question the children, and it was surprising to see the interest with which they entered into this subject and found for themselves similarities between the material and spiritual qualifications needful for good building. The reading of Longfellow's poem, "The Builders," helped us in the development of the idea. I can only remember a few of the points touched on, such as bricks—laid on one by one—should be sound; the mortar something strong which will bind the whole together; could we make Love our mortar? The architect's work; the thought and care in the design may be marred by the builder; God the architect of our house of character; we must be faithful builders, and so on.

I give only the rough outline. Wherever possible I introduced stories which would still further impress the lesson on the minds of the children.

Always I ask for the main points of the previous week's lesson before going on to present fresh ideas.

I heard, long after I had given this series of lessons, that one of the younger teachers found matter enough suggested by the addresses for several lessons in her class of boys.

I like when possible to choose hymns for the opening service which have some connection in idea with the subject of the address, and try to make the whole service as harmonious as possible. Occasionally I allow my girls to select the hymns for the following Sunday; then I have to make my address fit in with the hymns chosen. A short time ago one girl was very anxious that we should have the hymn "I was a Wandering Sheep." I agreed to have it, and as we had already selected opening and closing hymns this one had to follow the address; consequently, if I was to fit my address to that, the obvious subject was the "Parable of the Lost Sheep."

The children were very familiar with the parable and the lesson that it is intended to convey. I felt I must try to present it to them in a somewhat different manner than heretofore. I decided, instead of reading the parable and then talking about its meaning in the usual way, to lead up to it and read it at the end of my address, so I started by telling the children that I was going to talk to them about "Teaching." Did they wonder at that? They came to Sunday-school to learn, not to teach! Why should I talk to them about teaching? Were they ever teachers, or could they be if they liked? Many of them had young brothers and sisters who were ignorant about very many things which were quite well understood by all of those to whom I was speaking. I asked them to suppose that they were telling a small brother Tommy a story about a king in olden times, a good king. Tommy might want to know what a king is? How would they try to explain? Could they not compare him to a kind of father who has a great many children, so many that they can't all live in their father's house, but have different houses. They all obey him and love him; some work for him and some protect him from danger. Sometimes some of these children are naughty and have to be punished by the king to make them good again, just as Tommy is sometimes naughty and his father has to punish him. The good king is sorry when he has to punish his children, just as Tommy's father is when he has to punish him, and so on. Then I made one or two other suggestions how, with a little kindness and patience, they might be very good teachers, young though some of them were.

Then I asked if they could tell me of someone who once tried to teach—not children—but people who were something like children. Many hands were put up, and I got the answer I wanted—Jesus. How did Jesus teach? Yes, very often by telling stories; but what else did he do? No suggestions. Did not he try to make them understand about things which they had never seen, by comparing them with things they had seen, in the same way as you might compare the king (whom Tommy had never seen) with the father (whom Tommy knew and loved)?

When Jesus was giving a lesson about teaching he talked of a sower. (Yes! I could see they all knew the parable.) Well, very likely at the very minute Jesus was speaking there was a man sowing seed in a field close by to whom he pointed when he said, "Behold the sower."

There was one thing Jesus very much wanted to make the people understand, and that was the kind of love which his Father, and their Father—God—whom they had never seen, felt for them, and he chose many ways of trying to make it easy for them to realise something of this love. Sometimes he compared God to a wise master with many servants, or to a father (an earthly father) as in the parable of the "Prodigal Son." There was one comparison which the people who were listening to him would understand very well, and that was when he spoke of God as a shepherd. Why would they understand that particularly well? Because many people kept sheep in Palestine.

Then I read the parable, and with a few questions found that the children understood the meaning underlying the story; but I made the point of my lesson in this instance the method which Jesus had employed in giving his lesson.

These two examples I have given can only indicate the general tendency of my efforts towards helping in character-building. I have only sketched in roughest outline suggestions, as I said before; the actual lessons themselves are often more suggestive than finished and complete, and these are only recollections of past lessons.

In conclusion. Can any of us do better than study carefully, and lovingly, and reverently the methods which were used by one whom we all acknowledge to be the greatest teacher the world has ever known? I think we must not forget, however, that before we think of methods, or systems, or subjects, there is one thing which we ourselves must possess, something which was the secret of the influence of Jesus, of Buddha, of all the great teachers in history, and that is Love. We must feel love for and sympathy with those we want to teach before we even begin to think of methods of class or any other kind of teaching.

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Through Science to Faith. By Newman Smyth. 6s. (J. Clarke and Co.)

Addresses on Baptism, Confirmation, and Holy Communion. By C. E. Beeby, B.D. 2s. (Midland Educational Company.)

Sophocles: Tragedies and Fragments. Translated by E. H. Plumptre, D.D. Two volumes. 5s. (Isbister and Co.)

Iolaus: An anthology of Friendship. Edited by Edward Carpenter. 5s. (Swan Sonnenschein.)

Scribner's, Idler, Connoisseur.

THE SOUTH WALES UNITARIAN ASSOCIATION.

CENTENARIES CHAPEL.

The Easter meetings of the South Wales Unitarian Association were held at Capel-y-groes, Cardiganshire, on Wednesday and Thursday week. They were also the occasion of celebrating the centenary of the local congregation, which was one of the first organised in South Wales on a Unitarian basis. The chapel is situated in what is generally known as "the Unitarian district" of Cardiganshire, there being within a radius of eight or ten miles no less than twelves churches. It is also within three miles of Lampeter, which has the Welsh Church college, known as "St. David's College." As reported in our last issue, the first chapel was built in 1802, mainly through the efforts of Dr. Charles Lloyd, and the congregation was formed by the secession of several members from neighbouring chapels, who were dissatisfied with the Arian theology taught thereat. In the same year also Pantdefaid was built. This chapel is situated about eight miles distant from Capel-y-groes, in a north-westerly direction. For a great part of the century both chapels were under the pastoral care of the same minister. The joint pastorate terminated on the retirement of the Rev. Thomas Thomas, J.P., in 1894, who had served the two congregations for about forty years. At that time Pantdefaid was united to Graig Chapel, Llandyssul, and at Capel-y-groes Mr. Thomas was succeeded by the Rev. E. E. Jenkins. In 1899 Mr. Jenkins relinquished the pastorate in order to enter Manchester College for a further course of study, and since then Capel-y-groes has been under the same pastoral care as Cribyn, which is situated about two miles distant. The congregation has been a flourishing one throughout its history, and many of its sons have from time to time entered the ministry; three are now in the ministry, and two others are students at our colleges.

There was a large attendance of members at the meetings, including the Revs. Thomas Thomas, J.P., John Davies (Allt-y-placa), R. C. Jones (Lampeter), W. James. B.A., J.P., president and secretary of the Association; J. Hathren Davies (Cefn), T. A. Thomas (Llandyssul), T. J. Jenkins (Gellionen), Lewis Williams (Rhydygwm), D. Rees (Pentre), D. Evans (Cwmbach), D. Evans, minister of the place; Professor Weatherall, M.A. (Carmarthen), H. Robinson (Abercynon), E. E. Jenkins (Oxford), and the following students:—J. Evans, B.A., Simon Jones, B.A., Islan Jones, B.A., E. Jenkins, D. Davies, Parke Davies, and D. J. Davies, B.A. The meetings were also made noteworthy by the presence of the Rev. W. Copeland Bowie, who was making his first visit to our Cardiganshire churches. The services were well attended throughout, there being present on Thursday about 400 people.

SERVICES AND BUSINESS MEETING.

On Wednesday evening two sermons were delivered by the Revs. D. Evans and D. Rees. The committee met at 9.30 on Thursday, for the transaction of business, the chief items being the following:—(1) The Revs. W. James, B.A., J.P., R. J. Jones, M.A., and J. Davies were appointed representatives of the Association to act as advisory committee in conjunction with a similar number from the South-East Wales Society; (2) The Rev. T. J. Jenkins was appointed delegate to the annual meetings of the B. and F.U.A.; (3) a grant was made towards Postal Mission work, which branch of the Association's activity is under the care of the Rev. L. Williams, and advertisements were directed to be inserted in various Welsh papers; (4) it was resolved to publish the Rev. R. A. Armstrong's booklet, "Back to Jesus," in Welsh, the translation having already been done by the Rev. J. H. Davies; (5) it was also resolved to support the services which are intended to be held during the summer months at Aberystwyth.

The first public service on Thursday commenced at 10.30, the Rev. W. James, B.A., acting in the place of the Rev. R. J. Jones, M.A., the appointed preacher, who could not fulfil his engagement owing to illness. The preacher dealt with what the late Professor Henry Drummond defined as the three outstanding departments of the church—namely, criticism, dogmatism, and evangelism, and illustrated the history of Capel-y-groes congregation in the light of these principles. He was followed by the Rev. Thomas Thomas, J.P., who gave a historical address, dealing with the origin of the church, the succession of ministers, and the progress of Unitarian ideas in the district.

CONFERENCE—THE EDUCATION BILL.

A conference was held in the afternoon, when the President (the Rev. W. James) occupied the chair, and gave to the Rev. W. Copeland Bowie a cordial welcome. Mr. Bowie made an eloquent reply, dwelling upon the immediate lessons of the centenary meetings, the remarkable spread of the Unitarian movement in Cardiganshire, and the great encouragement afforded to the progress of Liberal ideas by the trend of public opinion. In closing he referred to the present crisis in education, and dealt in an effective way with the Bill recently introduced by Mr. Balfour. He was followed by Professor Weatherall, Revs. J. H. Davies, D. Rees, E. E. Jenkins, and John Davies. At the end of the meeting the following resolution was passed unanimously:—

That this meeting of the Unitarians of South Wales condemns the Education Bill now before Parliament for the following reasons:—(1) That the Committees to which it is intended under this Bill to entrust the management of the schools will not be elected directly for this purpose, nor responsible to the public, and that they are unsuited to take the place of the present School Boards; (2) That it provides for the maintenance of voluntary schools out of the rates without any effective public control; (3) That the provision *re* the building of schools would multiply rather than lessen the number of sectarian schools, which could not but be detrimental to the progress of education.

The minister of the place proposed a vote of thanks to the Rev. W. C. Bowie for his presence, and referred appreciatively to the sympathy and encouragement which he in common with our co-religionists in English have always been ready to extend to our Welsh churches. Mr. Bowie suitably replied.

In the evening another preaching service was held, when sermons were delivered by the Revs. T. J. Jenkins and J. H. Davies. The four services were introduced by the Revs. Simon Jones, B.A., J. Davies, L. Williams, and H. Robinson.

CENTENARY MEETING AT PANTDEFAID, NEAR LLANDYSSUL.

On Friday evening the Pantdefaid congregation celebrated the hundredth birthday of the cause there. As stated above, it and Capel-y-groes date from 1802, and are the oldest avowedly Unitarian chapels in Cardiganshire, if not in South Wales. In consequence of the meetings of the South Wales Unitarian Association, which were held at Capel-y-groes the previous day, a large number of ministers and students were present, and the large chapel was filled with an interested audience. Amongst those in attendance were the following ministers:—The Revs. Thomas Thomas, J.P., W. Copeland Bowie, John Davies, W. James, B.A., J.P., D. Evans, J. Tyssul Davis, T. J. Jenkins, D. Rees, D. Evans; Students, E. E. Jenkins, John Evans, B.A., Simon Jones, B.A., E. O. Jenkins, J. Park Davies, and T. Arthur Thomas (*pastor loci*).

After reading and prayer by D. Evans, the Rev. T. Thomas was voted to the chair. After briefly explaining the object of the meeting, he called on the Rev. W. James, who delivered an eloquent tribute to the Unitarian fathers for their sacrifices and faithfulness in the face of temptations and discouragement.

The Rev. W. Copeland Bowie followed and said that he had visited almost all our chapels in Cardiganshire, and he did not know of any district in England, Scotland, or Ireland to be compared to this "black spot," as it was sometimes called, where Unitarian Churches were so thickly planted and flourishing. It spoke of the devotion and heroism of those founders in the early part of the century. At the end of an eloquent address, he urged the young people to be faithful to the traditions and principles of their inheritance. The Revs. D. Rees, Tyssul Davies, T. J. Jenkins, and J. Davies followed.

After the singing of hymn a most successful and inspiring meeting was brought to a close.

MR. BOWIE'S VISIT.

During his stay Mr. Bowie has, besides attending these centenary celebrations, visited all our chapels in Cardiganshire, and preached three times on Sunday at New Court, Cribyn, and Lampeter. There was a crowded congregation at each of the three places, the Town Hall of the latter place, where the service was held owing to the local chapel having been pulled down, and which is capable of holding 500 people, being quite full. Mr. Bowie's visit has given great satisfaction to all our churches, and cannot but be the cause of renewed vigour and life.

Our Welsh correspondent, writing last week of the centenaries, and prevented himself by ill-health from being present at the meetings, fell into an error in saying that the centenary of the South Wales Association was to be celbrated at Capel-y-groes. That celebration is to be held three months hence at Gellionen, when the President will deliver his address.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

SOUTH-EAST WALES UNITARIAN SOCIETY.

The annual meeting of this Society was held on Monday, April 7, at the West Grove Unitarian Church, Cardiff, the President, H. Woolcott Thompson, Esq., in the chair.

Delegates were present from the various churches connected with the Society. We are sorry to have to report that some of our most active members were absent owing to the fact that municipal elections were taking place in various towns on that day, and some of our leading men were engaged in the contests. It is with peculiar pleasure that we congratulate our respected and deservedly popular treasurer, Mr. N. L. Williams, of Aberdare, on his being returned for his ward by an overwhelming majority. Mr. Williams's services have been invaluable on the council of his native town.

The executive met in the morning at 11 30 for the transaction of preliminary business, and the general committee met at 12.30. Reports were received from churches, which were, on the whole, deemed satisfactory, especially when it is considered that, comparatively speaking, a large number of our pulpits are vacant—namely, Aberdare, Pontypridd, Bridgend, and Wick. The various reports from churches indicated that the work has been maintained with much self-sacrificing effort. Ministers and laymen have very readily come forward to help the congregations that have no ministers, and it is pleasant to record that services have been regularly held in all the churches, and that their efficiency is well maintained.

The Rev. D. J. Williams, hon. sec., read a draft annual report, which was adopted for presentation to the annual meeting. In this report the Committee stated they regretted that there was no substantial response to the appeal for increased subscriptions which they circulated through their last annual report. It was pointed out that the executive has undertaken to render financial aid to the movement at Bridgend, and that it is more than ever necessary that the local treasurers should be encouraged to obtain a larger list of subscribers. It was remarked that some of the friends have already very generously promised to contribute to this special branch of mission work, and it was hoped that their example will be taken up heartily by all friends who wish well to the cause. The report also touched on the unfortunate circumstance that so many churches are without ministers, but expressed the pleasure with which the Committee learnt that the work had been efficiently carried on in spite of this difficulty. Record was made of the reopening of the chapel at Bridgend. Week-night services have been conducted by various ministers. The Rev. W. J. Phillips, who has the oversight of this movement, has instituted Sunday services. On the whole the week-evening services have been well attended, and the result of the experiment considered satisfactory. The Sunday morning services have not been so well attended, but, as this is generally the case in most churches and chapels in the district, it was thought that when it will be possible to establish services on Sunday afternoons or evenings much better results will follow. The Committee expressed the hope that now the cause has been restarted a suitable minister will be found to take charge of Wick and Bridgend. On the motion of the President, the report was adopted for presentation to the annual meeting. Mr Ernest Williams, on behalf of the treasurer, presented the financial statement which showed a small balance in hand.

At 2 o'clock a religious service conducted by the Rev. D. Rees, of Pentre, was held, at which the Rev. A. N. Blatchford, B.A., preached the annual sermon. A collection was taken for the funds of the Society.

At 3 o'clock the annual meeting was held. The Rev. D. Williams presented the Committee's report, and Mr. John Lewis, hon. sec., on behalf of the treasurer, presented the financial statement.

On the motion of the President the annual report and treasurer's statement were adopted, and ordered to be printed and circulated.

Mrs. Lewis, Pontypridd, hon. sec. of the Postal Mission, gave an interesting account of the year's work. She explained that as two other Postal Missions had been established since ours was started five years ago, and as she did not think that there was room for so many to work in Wales with any advantage to the cause, she felt reluctantly compelled to tender her resignation.

Inasmuch as Mrs. Lewis is an ideal secretary of so important a branch of missionary work, and as she has been able to help many inquirers and to interest them in Unitarian thought and work, and has also received many grateful letters acknowledging their indebtedness to her, the meeting strongly urged on her to continue the work, even though there be danger of overlapping. The following resolution was unanimously agreed to:—"That in the opinion of this Society it is very desirable that the Postal Mission be continued, and that mutual arrangements should be made with the Welsh Postal Mission for the carrying on of the work to the best advantage, and that Mrs. Lewis be asked to continue as secretary."

The best thanks of the meeting were given to the Revs. D. Rees and A. N. Blatchford, B.A., for their services that afternoon.

A hearty vote of thanks was given to the retiring officers on the motion of Mr. W. A. Moore, the retiring President returning thanks on behalf of the officers and himself.

Lieut.-Colonel Thomas Phillips, of Aberdare, was unanimously elected President for the ensuing year.

The other officers of the Society were re-elected; and after much appreciated addresses had been given by Dr. Blake Odgers, President B. & F.U.A., and the Rev. W. Copeland Bowie, an interesting speech by the Rev. A. N. Blatchford, B.A., on the subject of "A Minister at Large," brought the meeting to a close.

At 7.30 a public meeting was held under the presidency of Mr. G. C. Thompson, when speeches on Unitarian Christianity were delivered by the chairman, Dr. Blake Odgers, Revs. A. N. Blatchford, W. Copeland Bowie and J. T. Davies. The speeches were all of a very high order, as we should expect from such a list of speakers; and seldom have such encouraging, helpful and inspiring addresses been delivered as were given by these prominent workers. The visit of Mr. Blatchford and the representatives of the British and Foreign will long be remembered by the delegates and the members of the local congregation as a red-letter day in the history of the Society.

Luncheon and tea were generously provided for the delegates and friends by the local congregation. The best thanks of the Society are due to the Cardiff friends for their hospitality.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdeen.—Anniversary services were conducted on Sunday, March 30, by the Rev. James Forrest, M.A., Glasgow. Attentive congregations listened with appreciation to his eloquent expositions of Unitarian ideas. On Monday, the 31st, the annual soirée was held in the Northern Friendly Society's Hall, the area of which was filled by the members and their friends. Stimulating addresses were given by Mr. William Cruickshank (chairman), the Rev. J. Forrest, and the Rev. A. Webster. The intervals were made cheerful by songs, drill display by children, &c. Good fellowship prevailed throughout, and the meeting was of an encouraging kind.

Allostock.—The special service in celebration of "Daffodil Sunday" was held on April 6. There was a large attendance, and the occasion was most enjoyable and uplifting. The Rev. G. A. Payne's discourse referred to the wonder and beauty of spring, and illustrations were copiously quoted from Wordsworth, Lord de Tabley, and other poets.

Chichester.—After serving six years on the Board of Guardians, the Rev. C. A. Hoddinott has been returned for another three years; he has also been reinstalled as a member of the Boarding-out, Asylum, and City Assessment Committees. Mrs. Hoddinott has been re-elected member of the Ladies' Visiting Committee.—On Thursday, the 3rd inst., the Sunday scholars, teachers, parents, and friends met, and passed a most enjoyable evening, the programme being a long and varied one, consisting of recitations by the younger scholars, and various musical selections, including a number of solos, by the teachers and members of the choir, accompanied by Miss Morley, senior teacher.

Clifton.—As a sign of the disappearance of sectarian animus, it is interesting to record that the newly-founded Bristol branch of the Christian Social Brotherhood (established under the auspices of the Free Church Council), has elected the Rev. Dr. Warschauer, M.A., a member of its committee. On Tuesday, April 8, Dr. Warschauer delivered the inaugural address on "The Basis of Social Reform," the invitation extended to him to do so being the more gratifying because the object of the meeting was to lay special emphasis on the Christian side of the movement. The address was received with the greatest cordiality, and the warm wish expressed that it might be circulated in print as an official publication of the society.

East London Unitarian Sunday School Union.—The annual meeting of the Union was held at Stepney on Saturday last. There were about twenty persons present. The secretary's and treasurer's reports were read and adopted; and a vote was passed expressing appreciation of the services of the Rev. W. G. Cadman, the retiring president. Mr. W. J. Noel was elected president, Mr. G. Ward vice-president, and Mrs. Wood and Mr. Edgar Noel were re-elected treasurer and secretary for the ensuing year. At the close of the business an excellent paper was read by Mr. F. Talbot on "The Limits of the Religion of Childhood," followed by a conference. The chair was taken by the Rev. W. H. Rose, of Walthamstow.

Evesham.—On Monday, Dr. Gore the new Bishop of Worcester, visited the town to confirm candidates at All Saints' Church. Before the service there was a large gathering at the Town Hall, where the Corporation of Evesham presented an address of welcome to Dr. Gore. The Mayor (Mr. G. Hughes), a member of the Oat-street Meeting House congregation, in presenting the address, said there had grown up in the neighbourhood a spirit of good feeling amongst all sects and all congregations, and he hoped Dr. Gore would use his great powers to foster and enlarge that spirit. The Rev. Rudolf Davis (Unitarian) presented an address of welcome, signed by himself, the Rev. H. B. Case (Baptist), and the Rev. F. Standfast (Wesleyan). This stated that his lordship's life and work had won their respect and admiration, and they rejoiced

in his appointment. They were glad to be allowed to show honour to one whom they knew as a religious teacher, through printed work, to members of all churches. One fear which they earnestly hoped might not become a regret was lest the duties of Dr. Gore's high office should prevent his publishing in future such works as he had already published, which had been helpful and inspiring to a wider public than that of any diocese and to many far removed from the theological position of the Church of England, because of the religious spirit animating them. In reply, the Bishop said that it had been one of his great happinesses in life that he had always been able to maintain relations of friendship, sometimes close friendship, with Nonconformists. He was not able to rank himself amongst those who treated the differences between them as very small, but he was sure that they ought all to be able to labour together for all matters which concerned the social well-being of their countrymen and the places in which they lived, and they could co-operate as students of Holy Scripture. If they looked away from mutual differences and tried to refashion themselves after the pattern of the Church as their Lord created it he believed they would be insensibly joined together.

Ipswich.—On Sunday week the Rev. L. Tavener brought to a close an exceedingly interesting and useful series of Sunday evening sermons entitled "Suggestions for a Faith for the Twentieth Century." The course has occupied three months, and the subjects have included Man's Knowledge of God, The Future Life, Heaven and Hell, The Bible, Jesus Christ, Divine Fatherhood, and Human Brotherhood. The concluding sermon on Easter Sunday was on the Resurrection. Throughout the series the congregations have been large and steadily increasing, the number present on Easter Sunday being larger than on any previous occasion of an ordinary character for many years. It is proposed to follow up this definite Unitarian teaching by a course of lessons from the works of Dr. Martineau. Other branches of church work in Ipswich are also in a healthy condition. The Sunday-school is increasing, and additional teachers have volunteered their services. The Social Guild has continued its interesting weekly meetings, and two very successful social evenings were held in February, one for the children and one for adults, the latter realising a profit of over £2 for the chapel funds. Occasional lectures are being delivered, and the opportunity afforded by the recent visit of the Rev. J. Harwood, B.A., to the Eastern Counties was made use of by asking him to deliver his lecture on India, which was followed with keen interest by all who heard it.

Kidderminster.—On Maundy Thursday, Good Friday, and Easter Sunday, the Guild of the Good Shepherd celebrated, by special services, its "Coming of Age." On Thursday evening the Rev. Joseph Wood, of Birmingham (President of the Guild Union), preached to a large congregation; on Friday evening the Rev. E. D. Priestley Evans preached; and on Easter Sunday the Rev. C. Hargrove, M.A., of Leeds (Vice-President of the Guilds Union), preached to excellent congregations. The visits of the President and Vice-President were very much appreciated and enjoyed, and their sermons most inspiring. The guild is the oldest in our Unitarian group of churches, and has made an honoured name for itself in the town for philanthropic work. It has on its roll 160 members, and it has been of immense value to the church. The celebrations will be continued at the next monthly meeting, when the members will have an opportunity of having their say; and in the summer-time the guild will have its first excursion into the country, in honour of its twenty-first birthday. It is also suggested that the occasion shall be recorded in some permanent form, such as a stained-glass window in the chapel, or in some other way.

London: Highgate.—Speaking on Sunday evening, the Rev. R. H. Greaves gave a powerful criticism of the new Education Bill. On the previous Sunday evening he had spoken of the necessity of a thorough education for the individual's sake and the nation's. On Sunday last he strongly denounced the present Bill as feeble where it should be strong, and as in parts thoroughly mischievous. Amongst other remarks he said:—In face of experience, of right, and of reason, the Government proposes that, at the bidding of an unreasoning and unrighteous majority, none of whom save interested leaders of the unthinking mob are aware of the wrong that they are committing, we shall be compelled to hand over our money to "private and irresponsible managers" who, within certain limits that are far too broad, shall do with it as they think fit. The free citizens of a free country shall submit to taxation without representation, and shall be helpless, though their money is being spent in instilling into the minds of the next generation religious dogmas which some of them regard as positively blasphemous. It is not enough that we must be taxed to support a State church in which the majority of us do not believe, for now we are told that we must support its schools, wherever it can command a majority, and this, though its ministers and teachers are to be allowed in school hours to stigmatise us and ours as heretics and schismatics, to inform the children that it is "vulgar" to be dissenters, and to teach them unholy falsehoods in the name of a holy religion. Who would have thought that the opening years of the twentieth century after the advent of the Prince of Unsectarianism and Democracy would see the Government of the one nation in the world that has done most to provide for the freedom of its citizens attempting to deprive the people of their right to elected representatives both in Parliament and elsewhere on the all-important subject of the education of their children? Yet this is precisely what is happening to-day.—At the Committee meeting held this week, a very favourable report of the financial and general condition of the church was given for the past twelve months. Arrangements were made for a social, to be held on May 1, to which ministers and members of all the London Unitarian Churches will be invited to meet the Rev. R. H. and Mrs. Greaves. The church anniversary will be celebrated, as usual, on the first Sunday in May; and the Sunday-school anniversary is to be on the third Sunday in June. The membership has been increased by the addition of twenty new names since the beginning of January.

London: Stamford-street.—We are asked to direct attention to the advertisement announcing the annual meeting of the church, which is to be held on Thursday next. Mr. J. Harrison, President of the London and South-Eastern Provincial Assembly will preside, and friends of this church's benevolent work amongst the poor are earnestly invited.

Pepperhill.—The Rev. W. Harold Davies, of Pudsey, has given two excellent lectures at the above place. On Wednesday, March 26, his subject was "What is Unitarianism?" The chair was taken by Mr. J. H. Woodhead, of Shelf, and there were about sixty-five present. On April 2 he spoke on "The Trinity Unbiblical and Unreasonable." The chair was taken by Dr. Maclachlan, and the attendance numbered ninety-five. There were friends present from all denominations, discussion being invited at the close of each lecture. Mr. Davies has been heartily thanked for his kindness in coming to Pepperhill.

Sheffield: Upper Chapel.—The parents' tea, in connection with the Sick and Savings Club, was held in the Channing Hall, on the invitation of the president, officers, and teachers of the Upper Chapel Sunday-school on April 2. About 160 sat down to tea, and there was a large attendance at the meeting and entertainment afterwards, at which the Rev. J. E. Manning presided. The amount paid into the club in 1901 was £121 1s. 6d., by 173 members. Mr. Ridge, assisted by Miss Wilson, acted as secretary, and Mr. Lister was treasurer. These officers of the club were heartily thanked for their services. The entertainment comprised songs by Miss Ward and Mr. Berry, a recitation by Miss Fox, and the children's play, *Princess May and her Wonderful Law.*

Stannington.—On March 30, Easter services were held here as usual, the preachers being the Rev. J. E. Manning, M.A., in the afternoon, and the Rev. Iden Payne in the evening. The congregations were very satisfactory, and the collections, which were up to the average, were on behalf of the choir, which was augmented for the occasion and assisted by a string band. On Easter Tuesday evening the Sunday-school children were given a tea in the schoolroom, after which about 120 teachers and friends also had tea. All then adjourned to the chapel for the public meeting, which was well attended, the place being well filled. Helpful addresses were delivered by the Chairman (the Rev. Iden Payne), and the Revs. J. E. Jenkins, J. E. Manning, M.A., and J. Lee, the congregational minister of Loxley. The speaking was interspersed with the singing of hymns and recitations by the children, who, under the tuition and conductorship of Mr. G. Vickers, the organist, again acquitted themselves splendidly. Mr. Vickers's place at the organ was taken by a Wesleyan friend, Mr. H. H. Dyson.

Stockton-on-Tees.—The school anniversary was held on April 6, and was marked with much success. The Rev. Henry Cross preached in the morning on "The Child and the School," and in the evening on "Young People and the Church." The afternoon service, presided over by Mr. Charles Bowes, was an experiment, and has proved the wisdom of it by its success. Mr. Charles Bell, of Redcar, gave an excellent address, and presented prizes and certificates to the scholars for the past year's attendance and conduct. Special hymns and anthems were sung by the scholars at each of the services. We held our last monthly social for the present season on March 27. There was a large attendance and a very enjoyable evening was spent. Various table games were indulged in for some time, after which supper was served, and the evening's programme was concluded with a dramatic sketch, entitled *The Pilfering Ghost.* Our Band of Hope quarterly tea and social was held on April 2; nearly seventy sat down to tea, and after tea the young people enjoyed various games. The interest and numbers of the Band of Hope members still increase, and very satisfactory progress is being made in this branch of our work. We have formed a Cycling Club in connection with our Young People's Guild, and several cycling excursions of interest are being arranged for the season.

Torquay.—The last of the spring series of lectures was given on March 17, when Mr. S. S. Boase, of St. Marychurch, discoursed on "Gardening," in continuation of a previous lecture. The session was brought to a successful close by a concert, at which about 160 persons were present on Monday April 7. The chief items on the programme were Mendelssohn's "Serenade and Allegro Giojoso," for pianoforte and orchestra, and Greg's Sonato for pianoforte and violoncello, besides songs, duets, trios, &c. Several well-known musicians again kindly gave their services. The concert was arranged by Mr. C. T. Heaviside, the organist of the church; and the Rev. A. E. O'Connor presided at each meeting.

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BIRTHS.

Crook—On the 6th April, at 40, Westcliffe-road, Birkdale, the wife of George Harris Crook, of a daughter.

MARRIAGES.

Dowson—Grundy—On the 5th April, at Platt Chapel, Rusholme, by the Rev. C. T. Poynting, B.A., assisted by the Rev. H. Enfield Dowson, B.A., father of the bridegroom, Edgar Enfield Dowson to Margaret Leigh, youngest daughter of the late William Grundy, of Seedfield, Bury, and of Mrs. Grundy, The Beeches, Didsbury.

Silver Wedding.

Odgers—Hudson—On the 10th inst., at the Unitarian Church, Southport, by the Rev. W. J. Odgers, father of the bridegroom, William Blake Odgers, M.A., LL.M., Barrister-at-Law, to Frances, youngest daughter of the late Charles Hudson, Esq., of Stockport.

DEATHS.

Bromley—On the 7th April, at 63, Richmond-road, W., Edward Bromley, Solicitor, of 43, Bedford-row, aged 76.

Castle—On the 31st March, at Hatherleigh House, Clifton, Bristol, Harriette, widow of the late Michael Castle, Esq., for many years Magistrate of the City of Bristol and Director of the Great Western Railway.

Swanwick—On the 7th April, at Broomfield, Alderley Edge, Cheshire, John Swanwick, in his 94th year.

OUR CALENDAR.

SUNDAY, April 13.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. T. J. HARDY, B.A., "The Quest of the Divine."

Bermondsey, Fort-road 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Evening, "What is Religion?" Annual Meeting on 17th. (See Advt.).

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A M., "Brethren of the Common Life," and 7 P.M., "The Fool's Prayer." Annual Collections for the London Domestic Mission.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. L. P. JACKS, M.A., Birmingham.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. JAMES HARWOOD, B.A.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A., "Dreams," and 7 P.M., Mr. T. ELLIOT (Highgate), "In a Mirror Darkly."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P M., Rev. G. CRITCHLEY (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M, Mr. A. PHARAOH, and 6.30 P.M., Mr. E. CAPLETON.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. H. D. ROBERTS.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Unitarianism and Nonconformity."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHPORT, Portland-street Church, 11 A M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A M, Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon and 7 P.M., Rev. G. H. VANCE, B.D., "Search the Scriptures: the Spirit of Free Inquiry."

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—April 13th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Attitude of the Modern Novel towards Religion."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—April 13th, at 11.15 A.M., HERBERT BURROWS, "Experiments in Prophecy."

THE COMMITTEE of MANCHESTER COLLEGE (Oxford) offer a PRIZE of £100 for the best Elementary Treatise on "A Critical Exposition of Theories of Metre in the Old Testament." For full particulars and conditions apply to the SECRETARIES of the College, 38, Barton-arcade, Manchester.

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ANNUAL MEETING

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TUESDAY, APRIL 15, 1902, at 8 p.m.,

to receive the Report of the Committee and the Treasurer's Accounts, and to Elect the Committee and Officers for the year.

The PRESIDENT, DAVID MARTINEAU, Esq., J.P., in the chair, supported by

The Rev. R. H. GREAVES, of Highgate,

who will read a Paper on "The Work of our Denomination in America,"

Rev. W. C. Bowie, Ion Pritchard, Esq., Rev. W. G. Tarrant, W. H. Caltart, Esq., Rev. John Ellis, F. Withall, Esq., Rev. G. Critchley, and other Ministers and Laymen.

The BUSINESS MEETING will be preceded by a CONVERSAZIONE at 7 P.M.

Tickets may be had at Essex Hall, or of the Hon. Secretaries, Rev. J. E. STRONGE and Mr. G. HAROLD CLENNELL.

LONDON SUNDAY SCHOOL SOCIETY.

The NINTH MUSICAL FESTIVAL, consisting of a CHORAL COMPETITION and a CONCERT by the UNITED CHOIRS and Friends, will be held at ESSEX HALL, on SATURDAY, April 26, 1902. *Adjudicator*, H. WALMSLEY LITTLE, Esq. (Mus. Doc. Oxon). *Conductor*, J. HARRISON, Esq.

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The ANNUAL MEETING will be held at STAMFORD-STREET CHAPEL on THURSDAY, April 17, at 7.45 P.M., when JOHN HARRISON, Esq., will preside, supported by the Rev. Frederic Allen (the Minister), Rev. W. Copeland Bowie, Rev. R. H. U. Bloor ; C. F. Pearson, Esq. (Hon. Treasurer), S. S. Tayler, Esq., and other Ministers and Laymen.

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R. C. JONES, Minister.
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3121. NEW SERIES, No. 225.] LONDON, SATURDAY, APRIL 19, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

"THE spirit of monopoly is destroyed, and freedom, the chief element of commercial prosperity, is securely, and permanently, established." So THE INQUIRER wrote, July 4, 1846, proceeding to express gratitude to Providence, to the Ministry of Sir Robert Peel, and especially to "that glorious association of thoughtful, earnest, practical, hard-working men, who made the nation at large understand the question in all its bearings." Of course the reference is to the Anti-Corn-Law League, amongst the leaders of which were men whose sons and grandsons are with us to-day, leaders in many good works as well as in public and commercial life. It cannot but be interesting to them, at least, to have this note recalled in a week which opened with the announcement of a new Corn Law.

OUR friends at Nottingham have a voice in their midst that ought to stir them to energetic battle over the Education Bill. In the current *High Pavement and Peas Hill Chronicle* an editorial article recites the history of the undenominational schools formerly existing in the town, including those of High Pavement, which have been allowed to lapse on the understanding that the Board-schools had rendered them unnecessary. And now the worst disabilities imposed in Board-schools are to be far eclipsed by the new provisions sketched in the Bill. The writer of the article, having recalled the great names of some of the old-time champions of really unsectarian education says :—

The facts above are cited for our readers to help them to realise what a glorious heritage they repudiate if they fail to answer the call to them in this present crisis. This Education Bill is a dangerous measure from the point of view of English religious equality and freedom. High Pavement is a name that has stood for these principles for centuries. Will it to-day shirk its duty? A new compromise can only multiply the evils of the old one. Let these words sink into our hearts, and a resolve be made at any cost to vindicate to-day those principles of religious equality for which High Pavement has sacrificed so much for more than two centuries.

WE commend the example of our Nottingham ally in the fight. We see the Evangelical Free Church Council is fully alive to the duties of the hour as its members discern them. A great Conference, summoned with a speed which well marks the power of this new factor in national politics, met on Tuesday at St. James's Hall, and denounced the Government's proposals in the strongest terms. Are Unitarians to show themselves less keen on this subject than their evangelical brethren? This matter should be to no one a matter simply between Church and Chapel, least of all to us. We believe that light and discipline, hand in hand, are the best leaders of youth into an effective manhood. To those who would supply plenty of discipline but keep out the light of fullest truth and freedom of thought we oppose ourselves in the name, not of a sect, but of humanity.

BY the way, it so seldom falls to Unitarians to be complimented by the *Standard* that we rubbed our eyes after perusing a leading article in Wednesday's issue of that journal. Commenting on the violent language used at the St. James's Hall meeting by our Evangelical brethren, and observing that Mr. James Bryce at the Liberation Society's Breakfast "maintained a more decorous and rational tone," the Editor goes on to say :—"But it was reserved for the British and Foreign Unitarian Association sitting at Essex Hall—their pro-Cathedral in the Strand—to embody their views in a Resolution which can be read with respect even by those who cannot assent to its terms." *Timeo Danaos*, was our first thought; and we turned to the resolution (see p. 251) fearing it had been lacking in decision. But no, it was all right; our moderation ought, indeed, to be known of all men, but our opponents may be assured we feel no less for not saying more.

WE quote the following passages from the third volume of the *Encyclopædia Biblica* which is just issued, and which (we should remind the reader) is edited by the Oriel Professor of the Interpretation of Holy Scripture at Oxford, Dr. Cheyne, who is, and no doubt will remain, Canon of Rochester. The article quoted is that on the "Nativity." The writer Professor Usener, of Bonn, says :—

Only Matthew and Luke deal with the birth and childhood of Jesus, and the two accounts are irreconcilably at variance. . . . Above all it was necessary that Jesus should be a descendant of David, and thus of Kingly origin. The genealogical lists which brought Joseph, the father of Jesus, into connection with David were the first literary consequence. However unobtrusive the prose in which they speak, they are nevertheless the earliest attempts of poetical invention regarding the birth of Christ. The next inevitable step was to transfer his cradle to Bethlehem. When the accounts of Matthew and Luke were written this had already become a fixed article of faith, which, well or ill, had somehow or other to be fitted in and reconciled with the historical fact as to his actual home. . . . Thus for the whole birth and childhood story of Matthew, in its every detail, it is possible to trace a pagan substratum. It must have arisen in Gentile-Christian circles . . . and then was to some extent legitimated by its narrator . . . by citation of prophetic "words" in its support. . . . The divine birth and nature of Christ thus became Gospel. . . .

There are twelve columns of closely printed matter in support of these conclusions; to which the reader may be referred. Nevertheless, in all churches as by law maintained in this land, and in all but a few of our schools, it will be confidently said to-morrow: "I believe . . . in Jesus Christ, His only Son, our Lord, Born of the Virgin Mary."

THE celebration at Boston of the eightieth birthday of the Rev. Dr. Edward Everett Hale, April 3, appears to have been a triumphant success. In an age when so many of the big things go to the unscrupulous, selfish, and grasping, it is a great joy to see one man who by taking just the opposite track attains not only the silent love of multitudes, but on fit occasion their grateful homage and acclamation. We must defer till next week a full account of what was said to Dr. Hale and by him on this day of days. Stalwart Unitarian as he is, men of all sects and of none joined in the celebration. The President sent a message declaring that Americans are prouder of their citizenship because he is their fellow-citizen. And when the beautiful happy service of thanksgiving was over in Symphony Hall, and the pioneer-prophet of truth and brotherhood, whose motto is still "Look forward and not back," went home, he found a great purse had been put there for him by his admirers. So love of a man and reverence for true nobility found their voice and deed, that day.

What can be said to cure people, who occasionally occupy a brother's pulpit, of the habit of scoring pencil-marks through passages in his Bible? We seem to recollect a pathetic protest made on behalf of "the new Bible" by a venerable minister years ago; and now another minister tells us that the same "gross impertinence" has been perpetrated towards his pulpit copy. Want of thought, we should rather have described it; but still we have much sympathy with our friend's feeling of resentment. It is surely an unwarrantable liberty for a visitor to make marks of this kind. If he cannot remember which verses he wishes to omit, and cannot get over the difficulty by using, while he reads, a slip of paper as a memorandum, let him do as one minister known to us does, and *write out the "lessons"* for himself. Even such a culprit may thus in time learn some lessons of courtesy and respect for the property of others.

The following extract from a note written by Mrs. Dowson, of Nottingham, to the Rev. J. M. L. Thomas, expressing thanks for the service held in memory of the late Mr. Clayden, will be interesting to many:—

All that you said of him was very true. The sound of his voice in our beautiful service still rings in my ears; he had a strong personality, and in those days between 1860 and 1868, I am sure he seemed to "open heaven" for many of us. His thoughts were so beautiful, so inspiring, so fresh, and his language, voice, and manner all helped to carry them home to the heart. What a truly loveable man he was, with a good deal of the woman in him, which added to his charm; rather dependent on others, yet so bright, and good, and cheery in his loneliness. I think he was a singularly pure, simple, child-like character, leaving many tender memories and a sweet fragrance behind. And his hearty laugh, his boyish enthusiasm and eagerness, how delightful they were! It is good to think how many in Nottingham cherish a warm affection for his memory after these thirty-five years. I am sure many of his old friends would like to see a tablet in the church in his memory, and if you think that the publication of this letter in the next *Chronicle* would help to secure the adoption of this suggestion you are at liberty to use it.

Opinions differ, we hear, as to the precise nature of the memorial to be raised; but whether a window or a tablet perpetuate Mr. Clayden's memory for future generations, that memory will be a living influence in the hearts of the generation that knew him.

"Man's Power over the Lower Animals" is the subject dealt with by the Rev. Charles Hargrove in the April number of the *Mill Hill Pulpit*. (To be had of Mr. C. Stainer, 82, Ravenswood-terrace, Hyde Park, Leeds, by post 1½d.). Having pictured the dominion of man over all other creatures, and the testimony of modern science, confirming the old scriptural conception, as to the natural kinship between man and all other living creatures, the sermon takes up the difficult question of cruelty. Referring to the arguments used recently in the House of Lords against the Bishop of Hereford's Bill for the prevention of cruelty to wild animals, Mr. Hargrove points out that they were identical with those used just a hundred years ago against a measure to put a stop to bull-baiting, and expresses the hope that in another hundred years "a more refined and sensitive generation will marvel at the brutalities of which our day approves." Cruelty Mr. Hargrove defines as pain inflicted "upon any thing living, man or beast, without having in view an end proportionate to the amount." But surely something more is needed to justify an end than such an attempt to estimate the "proportionate" amount of pain that may be allowed; and when Mr. Hargrove says, "serious suffering can be justified only by very grave reasons for its infliction," we should add, *provided also that there are not even graver reasons which forbid its infliction.*

From such general considerations Mr. Hargrove passes to grapple with the crucial question of vivisection, and, disclaiming any right to lay down the law on the question whether it is ever lawful to inflict pain on the lower animals by way of experiment, states first of all these two conclusions, which he takes to be more or less generally accepted by humane people:—

First.—Restraint must be put upon all experiments involving real pain. It is useless to plead the recognised humanity of the medical profession and of men of science. They are of the same passions as other men, and as liable to become hardened by the spectacle of suffering, or to be too engrossed in eager pursuit of knowledge to pay attention to it. It is not because these men are worse than any of ourselves, but because they are just the same as we are, that we impose upon them the restraint without which it is unsafe to entrust any class—lawyers, teachers, parents, ministers most of all—with power over their fellow-creatures. This the law of England now recognises; how far the law is carried out it is not for me to say.

Secondly.—It is not lawful to inflict severe pain, merely by way of experiment, or for the exercise of skill, or in the indefinite pursuit of knowledge—as *e.g.*, to discover how an animal dies of starvation, or suffocation, or excessive cold or heat, or what is the effect of various degrees of pain upon the heart or lungs. The registration of such facts may be interesting, but their possible utility cannot justify the torture of our fellow-creatures, our kith and kin, as Science and Religion alike teach that they are. That such things have been done, and are done by respectable men of science, is to the shame of our common humanity, and cannot be too emphatically condemned.

When, however, Mr. Hargrove comes to state a third and final conclusion, going to the very heart of this question of vivisection, we find ourselves obliged emphatically to dissent, and cannot admit that it is in any degree fairly set down as generally accepted among humane people. This third conclusion Mr. Hargrove states in the following words:—

I assert, with all deference to good men and women who do not agree with me, that it is lawful to inflict even severe pain upon an animal with the object of discovering the cause of disease in man, and with reasonable expectation of finding the means of prevention or of cure.

But such an admission, as it seems to us, opens the door to the unlimited torture of sensitive creatures, for who is to set any bound to the scientific experimenter's "reasonable expectation"? And the past history of vivisection seems to forbid any solace in the thought that we may "perform painful operations on a very few [animals] with the reasonable hope of obtaining knowledge which will give us the mastery of disease."

Mr. Hargrove, at the end of his sermon, quotes Archdeacon Wilberforce, but the Archdeacon, if we mistake not, would allow him short shrift for the argument that because he would submit his child to a painful operation to save it from blindness, therefore he would do the same to a dog *for his child's sake.* The argument, of course, to be worth anything, must go much further, and must mean that he would submit numbers of dogs and other highly sensitive creatures to long-continued and intense suffering, amounting to torture, in the hope of finding means to save his child. The retort is familiar, that we might even consent, if we had the power, to submit Mr. Hargrove himself to such experiment, for the sake of one yet more dear; but the real question is, Would it be right? Mr. Hargrove appears to take it for granted that because we accept the germ theory of the origin of disease we are justified in inoculating animals with cancer and other dreadful diseases, in order to study their origin and progress, and very naturally passes from that assumption to justify what is more strictly termed vivisection. We find it impossible to admit that either method of investigation is permissible to a humane man. From the mutilation, enslavement and slaughter of animals in countless numbers for human uses, Mr. Hargrove passes to justify restricted vivisection. But even if restriction could be made a reality, the pleading of a higher moral ideal seems to us to point in a different direction. Any of those other practices, when they amount to torture, are evil and forbidden to a true humanity; and if we still must slaughter animals (as of course we must) in self-defence and for food, it must be our most strenuous endeavour to see that it is done with the infliction of the least possible amount of pain. And we cannot feel it just to claim, from our position of dominance over other animals, the right to increase immeasurably their sufferings for our supposed benefit, by the methods of scientific investigation and propagation of disease, commonly classed under the general term of vivisection. We do not argue here whether the methods of vivisection have really been of service to science or not, and whether they may not have turned men aside from more fruitful and more wholesome paths of research; we simply affirm our conviction that we must have more patience and be content to bear our own pains, until we can find a better way of deliverance.

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Five Thousand Facts and Fancies. By W. H. P. Phyfe. 21s. (G. P. Putnam's Sons.)

Life, Liberty, and the Pursuit of Happiness. By Dr. D. S. Jordan. 2d. (Bale, Sons and Danielsson, 83, Great Titchfield-street, W.)

Encyclopædia Biblica. Vol. 3. Edited by the Rev. T. K. Cheyne, D.Litt., D.D., J. S. Black, M.A., LL.D. 20s. (A. and C. Black.)

Humane Review, Mind,

GLIMPSES OF EASTERTIDE IN FRANCE.

On Easter Sunday, a year ago, it was my privilege to be one of five thousand people gathered for worship in the Cathedral of the ancient city of Tours. The churches, on all hands, were crowded; at some of them hundreds could not get in, and in all alike the same note prevailed. It was joy—joy everywhere! Flowers and music were the fitting emblems — loveliest flowers with their freshness, their fragance, their colours; and grandest, sweetest music with its rousing, thrilling, then soothing and calming power. These were in abundance, and of the best. And yet to me there was something even better than music and flowers within that mighty cathedral. There was evidently the human soul at worship. There is nothing greater anywhere than the human soul, forgetting self, looking upward to a Higher, reaching out for it, and rejoicing in it. Something of this highest, one saw and felt in those five thousand people within Tours Cathedral on Easter Sunday morning. Not in all, of course. Among five thousand people there must be great varieties of feeling, and innumerable shades of spiritual susceptibility. There seemed to be every class there—and about as many men as women. The very large majority were well-dressed, and many of them evidently very well off. Even the obviously poor were neat and cleanly on that day. Many, it was clear, were in new clothes. As if to emphasise the general cleanliness by contrast, I saw two poor lads standing at the back who literally did not seem to have been washed that year. They were certainly the two dirtiest-faced human beings I have ever seen in my life. They were so dark-skinned with the dirt, that at first I took them for Arabs. However, it takes all kinds of people to make a world or a congregation, and if these had not been there something would have been lacking. And as the sunlight streamed through the many-coloured windows; as the magnificent organ pealed forth the glorious march to which the long procession of white and purple and red and golden-robed choir, priests and bishops entered the chancel; as, by-and-by, the music of the organ, rolling like a tide from west to east, reverberating along the pillared aisles, softened and varied as it moved about the arches of the vaulted roof; as, at length, its mellowed echoes died away, and from the chancel an orchestra of violins broke softly upon us and accompanied the great choir of boys and men who sang, in wondrous strains, the glad Easter music—one boy's voice, now and then, in solo, like a bird nearing the sky, rising rich and clear—the fluted clarionet and the fine 'cellos in harmony with the exquisite touch of the trembling violins, and the up-swelling and rejoicing chorus of human voices fit for heaven: as one saw and heard all this, felt the rapt stillness throughout that great Cathedral, looked at the faces of that listening multitude, the fact was borne in upon us that here the human soul was indeed worshipping—worshipping not in tears of sorrow but in the sunshine of Easter joy.

On Palm Sunday we had been at St. Jean de Luz, an old, charming, and busy French seaside town on the borders of Spain. The window of my bedroom looked out upon what was practically the Cathedral of the town—the great and historic church of St. Jean, where Louis XIV., King of France, was married to a Princess Teresa of Spain. At five o'clock on Palm Sunday morning the bell rang out for service, and busy feet in scores and hundreds hurried past my window. At six, at seven, and at every hour on to eleven that morning the bell rang, and busy feet wended churchwards. Here in the street came processions of school-children and countless men and women hurrying to church, nearly all carrying branches of green bay tree, which served as palms. These palms were all going into the church to be blessed at a special service, and so soon as the service was over those who had palms hastened out to hang the sweet-smelling branch of bay-leaf up in their homes.

All through Passion Week, every day, services of various kinds went on. Not that the French people neglected their daily work much; they are too thrifty and industrious for that. But then they seem quite used to slipping out of the market, for instance, into the church on a weekday, and, after a twenty minutes' service or a few minutes to themselves, going right back to work again.

On the Thursday before Good Friday I was in the historic town of Poitiers. It seemed to be a holiday. The churches were busy and full—streams of people, old and young, going in and out. Here one was struck, on this particular day, with the peculiar but attractive *white cap* which nearly every woman, aged or youthful, appeared to wear.

The prettiest sight, however, on this day to me was in the Cathedral in the afternoon. A special service for the blessing of the bread to be given away was held in the middle of the great nave. The Bishop reminded me of the late Bishop Frazer, of Manchester. A procession of priests preceded him as he entered in his purple robe. That afternoon, besides many grown-up people, there were many boys and girls and little children in the Cathedral, and as the benevolent and energetic looking old Bishop passed along the aisle on both sides of which people stood, many bent for his blessing, and on both sides he held his hands and blessed as he passed. But now and again he paused to *specially* bless. Whom? I wondered until I watched more closely, and then I saw that it was little children. It was a lovely sight. And here and there it was a bigger boy or girl. One boy, standing alone as it happened, was fortunate enough to have the Bishop's special blessing, and, if I may judge from the celestial look on that boy's face for the moment, he will never forget it as long as he lives.

These are mere glimpses of what we saw in Passion Week and on Easter Sunday looking at France on the religious side. But may I venture, in conclusion, upon one reflection? In all these services there was no appeal to the understanding. The appeal was all to the emotions; and as emotion is more easily reached than is the understanding, the appeal was more effective. But man is not all emotion, as man is not all understanding; and to emphasise either, to the neglect of the other, is surely an injury to our nature. We Unitarians have laid stress upon the understanding. Roman Catholicism, at the opposite extreme, has laid stress upon the emotions. They are both right as far as they go, and we have only to study the histories of both, and consider the circumstances in which they have been evolved, to see that it was natural that Roman Catholicism should accentuate the emotional, and that Unitarianism should as naturally appeal to the reason. This was the utmost that either of them could do for the time being. Then, so conservative is ordinary human nature that Roman Catholicism has been afraid of the *rational* part of man, and Unitarianism has been almost as afraid of the *emotional* and æsthetic part of man. If I had to make my choice as to whether I would live by the merely emotional or the merely rational, I should decidedly choose to live by reason. But God has not doomed us to any such choice. We can have all that we can use of either, and we are beginning to see that not by reason alone, any more than by emotion alone, is man helped to worship God and live the good life. Imagine what our Unitarianism might be to us and others if, bating not one jot of its clear-headed appeal to the understanding, it could also, by the power and beauty of its ordered services, appeal to our hearts as that service appealed to those five thousand people on Easter morning in Tours Cathedral. Can anyone tell what such blended power of mind and feeling might do?

J. J. Wright.

MATTHEW HENRY AND JAMES MARTINEAU.

The association of these two names has been a matter of concern to many minds. Some have wondered at what they call the incongruity; they seem to resent the coupling as a slight on the true gospel; and they are certain that the juxtaposition of figures on the stained-glass in Matthew Henry's Chapel is due to nothing less than historical perversity. That this feeling is genuine on their part is clear from the surprise of one denominational paper, which tells its readers, confidentially, that the unexpected has happened, and these Unitarians have actually put in a window to Matthew Henry's honour. Men have thought the differences in belief so great that the incompatibility could only be resolved by one of the vagaries of that wandering people.

In general, the reviewers have reminded me of the Captain of the host of Syria, who was counted quite a respectable and even worthy character—but he was a leper. The book, "Matthew Henry and his Chapel," is right enough in its way—but it is a Unitarian way. And yet the history of the chapel fully satisfies the dictum of Mr. Balfour, that "for a change to be durable, it must be continuous."

James Martineau was proud to acknowledge himself in the line of spiritual descent from such as Matthew Henry, and those whom he also honoured. We have a vivid picture of the eager young student visiting Richard Baxter—the Baxter who then was not only "outed," but silenced and persecuted, of whom Martineau says:—"He rested liberty of conscience on the plea, not of the common helplessness of men which left them without an arbiter, but on a common moral nature and spiritual unity which might leave them in identical relations with God, amid great varieties of judgment with each other. By thus shifting the conditions of harmony with God from the understanding to the affec-

tions, he opened the only way of binding the deepest pieties and the sweetest charities together."

Should any think this to be poetry and not history, let us bring Henry to testify :—"By all this it is evident that unity of affection is the thing to be laboured after, and not uniformity in mode and ceremonies."

Martineau continues:—"He (Baxter) gave a new expansion to the powers of thought by flinging off the fear lest a fallacy in logic should bring ruin to the soul, and by seeing in every dawning of reasonable doubt a call of sacred duty instead of a seduction of diabolical temptation ; and so recalling all the suspicious sentinels that had been posted at every entrance to the human mind he relieved it from compression, and sent it, not with permission only, but with the divine benediction, on its own full course to read the meaning of things on earth and things in heaven. . . In conformity with this principle, the English Presbyterians from Baxter's time persistently constituted their religious societies without theological tests. It was the same with their academies, to which I now revert. Thus, Richard Frankland, Calvinist as he was in his convictions and in his teaching, trusted his truth to its own inherent power, and asked no pledges from his pupils. . . From Warrington Academy . . . to the present hour the fundamental principle of Baxterian Catholicity has been maintained:—All knowledge good ; all conscience free ; no restrictions to be put on either under the plea of religion, or for the sake of a superfluous uniformity of theological conception."

Of Frankland, Principal Gordon has said:—"Frankland was a Presbyterian. . . . He claimed for all who went to him the liberty of a broad platform. . . . He took his stand, a free man, holding strong views, and bringing up a generation of free men as strong thinkers."

It is noteworthy that a son-in-law and a nephew of Matthew Henry, both members of the Chester Chapel, served on the first committee, and that some of the later worthies of the congregation were alumni of the Warrington Academy which James Martineau ranked as pioneer to that which possessed him, as student, professor, and principal.

There are Unitarians of our own day who would say that Martineau read back too much of his own spirit into the Presbyterians of two centuries gone. But what other spirit can it be than that of Matthew Henry's "Christianity no Sect," his praise of his friend Dr. Benion—the Principal of an Academy—that "his aim was to make them men of sense and Catholic Christians," and the confession : "How hard it is that when on the one side such noble, beneficial and heavenly principles of love and moderation, and particularly a candid temper towards the Church of England, are in the academies of the Dissenters so studiously infused and encouraged, there should be on the other side such pains taken, and all the arts of misrepresentation used, to render the Dissenters contemptible and odious, and men not fit to be tolerated. But let us not be weary of rendering good for evil thus ; for in due time we shall reap, if we faint not."

And truly we have reaped somewhat.

James Martineau, not allowed to enter a national university without doctrinal tests, received an honorary degree from the very University of Oxford which Matthew Henry would have entered but for his father's and his own dislike to those binding dogmatic subscriptions.

The "unsectarian" spirit of these Presbyterian divines is well illustrated by Matthew Henry's words :—"And here let me premise (and yet I hope we are in this matter so manifest in your consciences that I need not mention it) that we abhor the thought of drawing into the character of a good minister his being in everything of our mind. Far be it, far be it from us to monopolise Christianity or the ministry, and confine either within the pale of our own particular opinion in things that concern not the vitals and essentials of religion. We are not here seeking to advance the reputation of a party, nor appropriating the *good* character to those of our own denomination. . . . No, we take all occasion to protest against it, and while we walk according to what we have attained, endeavouring therein to approve ourselves to God in our own integrity, we charitably believe that others do so too, and . . . we heartily love and honour all good men and good ministers, however in the less weighty matters of the law we differ from them in sentiment and apprehension, and practise accordingly ; and we highly value all who cast out devils in Christ's name, though they follow not with us."

The famous commentator was a Dissenter for that very reason—"to join with those whose constitution leaves room for a catholic and comprehensive charity."

In the evolution of this divine charity he who died on June 22, 1714, was a worthy forerunner to him who was born on April 21, 1805. He tells his hearers in "Disputes Reviewed":—"There are disputes that are of use among the disciples of Christ, and which in the review we may reflect upon with comfort. Did we dispute for the conviction of Atheists and Deists and other enemies of our holy religion ; did we fairly and calmly discuss lesser matters in difference between us and our brethren, that we might find out the truth and have our mistakes rectified ; or if we cannot hereby come to be of the same mind, yet we may see that even those we differ from have so much colour of reason on their side as that they may still differ from us, and yet not forfeit their reputation either for wisdom and honesty. Parties may be served by fury and violence, but the common interests of pure Christianity will certainly be prejudiced by it."

The theory was not neglected in practice: "And this has been the judgment," says Mr. Henry, "of the congregation at Chester, between whom and their ministers there have never been those solemn mutual engagements that have been between some other ministers and their congregations, nor any bond but that of love."

James Martineau found in such words his own heart's desire, and joyfully sent a donation to the Restoration Fund of Matthew Henry's Chapel.

To-day, as the two men stand faithfully portrayed on either side of the old pulpit, we may link them in (1) their appeal to reason, (2) their spiritual interpretation of the universe, (3) their plea—the pathetic plea for religious comprehension ; and may we not add (4) their *consequent* principle of non-subscribing Churches?

H. D. Roberts.

FLOWERS IN PALESTINE.

Last year I saw the spring flowers bloom under Syrian skies. They were more brilliant and perhaps more abundant than those which are native to English fields and woodlands ; yet the first celandine and primrose seen this year in my own country have appeared no less beautiful than of old. The greater glory of other lands does not in any wise dim the loveliness of one's own. In truth the coming on of spring this year, at home, has seemed the more delightful through having missed it once, travelling amid strange and unfamiliar scenes.

We were too late to see it *come* in Palestine ; it was there in all its strength and fulness of life when, quite early in March, we began our pilgrimage northwards through the Judæan hills. The crocus and the sweet-scented narcissus—one of which was probably the "Rose of Sharon"—were already past. But most of the more brightly coloured flowers were in full bloom ; and, looking over my poor dried specimens, gathered by the wayside or about the camp at evening, the memory of those strange places where they grew revives, and I see again many a wild and barren scene made by their presence pleasing and beautiful. No words could tell what sweet refreshment they have brought to the spirit on many a weary journey, and at the close of many a sultry day, or in the early morning when the dew was still upon their leaves. The glow of colour, the grace of form, the cheerfulness of their fresh, glad life in lonely, desolate places—the recollection of this comes back like a dream of beauty and delight that perhaps will never quite pass away.

In the early days of our pilgrimage, following the uneven, stony track that winds through the hill country of Judæa and Samaria, one flower especially claimed the traveller's interest and admiration. The cyclamen abounds, I suppose, in every English greenhouse, sheltered and carefully tended there. But in Palestine it grows on the open hillside and among barren rocks, unprotected from the storm and often with bare sufficiency of soil in which to strike its roots. I had no conception of the beauty of this flower till I saw it clinging to those bare crags, its glossy leaves and purplish stem and richly tinted petals so bright and graceful against the grey limestone. I remember one great rock adorned with these, seen as we were journeying from Bethel to Shiloh. It stood out from the hillside close to our path, presenting a broad, flat, almost perpendicular surface to the eye ; and across it was one long, irregular fissure, as if the rock had been split in two in falling from the hill above. Along this crevice the cyclamen had taken root and blossomed ; the dark green leaves lay against the grey stone, and the gracefully curved stems hung over, poising their bright flowers in the soft warm sunshine—making thus a festoon of surpassing loveliness from one side to the other of the huge barren rock. The ride that day was long and wearisome through the close, shadeless valley. But the vision of that waved line of delicate forms and brilliant colours across the hard bare rock was a strange and sweet refreshment to the spirit.

Some days later we were coming down from the high hills of Safed to the wide plain of the Upper Jordan Valley.

A halt was called for a few minutes on a slope of dry stony land, which once, apparently, had been a cultivated field. On either side the bare hills rose, and all the ground was parched and barren and drear. But peering about among the dry clods and stones I discovered one of the smallest and most perfectly beautiful flowers it has been my lot to gather. It was a species of veronica, somewhat like our germander speedwell, but much smaller and of more intense colour. Three of its petals were of the deepest, richest blue; the fourth was of pure white; and a line of white edged the two lower blue petals where they touched the white one. In the centre was one bright star of orange where the stamens nestled. The entire plant—root, stem and flower—was scarcely more than two inches long; but the wealth of loveliness which that tiny creature offered to the eye was truly a miracle of wonder and delight. Standing there in the barren field, among those wild hills, under that Syrian sky; holding this little flower in my hand, was an experience which it would be vain and useless to try to express in any written words. Yet, perhaps, simply to tell of some homely incident such as this may suggest more than any attempt to describe the luxuriousness and variety of floral life in that far-off land.

The deep blue of my little speedwell reminds me of the striking effect of a large blue flower that grows abundantly in the Plain of Jezreel. Descending one morning from the Samaritan hills, on our way to Nazareth, we saw, in this fertile, low-lying plain, many broad patches of bright blue, and found them to be composed of the tall handsome lupine. The soil of the Jezreel Valley is of a deep red colour; the cultivated fields were then green with the young corn, and the presence of these wild luxuriant blue flowers was singularly beautiful and effective there. One thought of the masses of wild hyacinth or bluebell that give such colour to the English landscape in spring. But these grow in the woodlands or shady dells, while the lupine of the East loves the broad open plain.

It is said that in the hill country of Judæa, Samaria, and Galilee *red* is the prevailing colour among flowers. And truly it is abundant and often very striking. From the delicate rose-pink of the cyclamen to the bright scarlet of the anemone and the deep crimson of the pomegranate flower there is a great variety and wealth of this glowing colour. The scarlet buttercup and the blood-red passion-everlasting I did not find. But the beautiful little pheasant's eye and our own common poppy of the cornfields and the scarlet anemone were continually greeting us. This last is the flower which the word translated "lily" in the great saying of Jesus is generally supposed to mean. No one knows. But it is certainly very abundant about the hills and fields of Nazareth. I have seen this flower (Anemone coronaria) in more shades of colour than any other flower in Palestine: almost pure white—though this was very rare; several shades of blue and purple; oftenest a deep, rich, glowing red, and this may go well with the saying, "that even Solomon in all his glory was not arrayed like one of these."

To attempt to tell of the flowers of the Jordan Valley as we saw them one day when riding across the whole breadth of the Ghôr, from Fahil (the ancient Pella) on the east, to Beisan on the west, would be a hopeless task. In the channels of the Wadys that flow down from the eastern hills the oleander was in radiant bloom, its rose-red tufts of flower glowing among the paleish green lanceolate leaves; and beside these grew tall sedges and yet taller reeds ("shaken with the wind"), some of which I should have said to be the papyrus reed, did not the authorities declare that this is now extinct except in two places further north. On the open plain poppies very large and bright, yellow marigolds, the Madonna flower (a lovely creature which also abounds in the neighbourhood of Nazareth, and is named after Mary), a beautiful pale yellow scabious, thistles with rich purple heads and long awns of the same colour, pale pink and sometimes white hollyhocks, a tall, upright, finely branched rose-pink mallow—the mingling of the colours and forms of all these, with many more, of which only the dim memory of abounding luxuriant plant life remains, gave the traveller a glimpse of what nature can do once every year in that low hot plain. Nearer the river the flowers gave way to dense growths of thorny shrub, and then the luxuriant feathery tamarisk, some of it in flower, with catkins a little like our willow; and then the Jordan itself, a deep, broad, yellowish brown stream, flowing as of old when men from the far Euphrates saw it, crossed it, and changed the history of the world.

I think, of all the flowers that gave us pleasure in that strange country, the one that moved me most was a common English daisy found one day at evening near the camp. Just an ordinary "wee modest, crimson-tipped flower" (though *that* was a Scotch daisy!); but it was home, and friends, and love, and hope. I blessed it where it grew, and left it growing.

W. J. J.

LITERATURE.

MODERN THOUGHT IN INDIA.*

We have received some publications representing various lines of enlightened Indian thinking, which are well deserving of attention.

Professor M. C. Sen's interesting and well-written little work is the outcome of notes dictated to students who have in view the B.A. Examination in Philosophy in Calcutta University. It is a student's text-book, first of all, and hence its outward arrangement is not specially attractive to "the general reader." But it is a clearly-conceived and instructive presentation of theoretical problems of ethics as they shape themselves at the present time. The author's general point of view is that of "Idealism" as represented in the works of Green, Dewey, Muirhead, Mackenzie, and D'Arcy—a point of view which may be described as in the main "Hegelian," but—in Professor Sen's case—modified by the influence of Professor James Seth's "Study of Ethical Principles," and Dr. Martineau's "Types of Ethical Theory." The modifications are, in our opinion, improvements, particularly in the treatment of Moral Freedom, Moral Obligation, and the Moral Ideal. The meaning of moral freedom is explained as Kant explained it in the pregnant saying, "*Ought* implies *can*." The author does not engage in the vain endeavour to combine the ethical advantages of Libertarianism and the scientific advantages of Determinism in one theory. In the statement of the ground of moral obligation, again, he does not attempt to identify the divine source of obligation with the human self. With Newman and Martineau, he says that "the voice of conscience is the voice of God"; but, differing from them, he proceeds:—

> In order to understand this doctrine rightly, we must inquire why does God lay His commands upon us. Are the moral laws so many arbitrary decrees? Can we say that God, if He wills, by an ukase, can turn infidelity into a virtue and fidelity into a vice? The answers to these questions must be in the negative. The moral law cannot rest on the arbitrary exercise of a power, however great. A rational law, apprehended by the reason as just and proper, has an intrinsic and *immutable* excellence. It is the intrinsic and immutable excellence of the end which necessarily creates obligation on our part to realise it. Fidelity, for example, is commanded because it is good; it is not good because it is commanded. God might have refrained from creating human beings with appointed ends, but having created them, it is His Reason which discloses to them the eternal distinctions of good and evil as they were comprehended within it. We are the participators in His Reason, and it is this fact which enables us to rise above the thousand imperfections of our nature and grasp the Ideal in its universality.

Thus moral laws derive their authority from the fact that they are rationally dependent on a divinely appointed end or Ideal of personality, which is realised by obeying them. Finally, as regards this Ideal, the author is not content (with the Hegelian moralists) to describe it only as "social" and "rational":—

> "It is in the harmonious realisation of our entire self (viewed as no less sentient than rational, as no less social than individual) that the highest good consists. By self-realisation is meant the realisation of every excellence that man has it in him to attain. This demands the control of all ignoble inclinations; sensibility [bodily and other impulses and feelings] is indeed a necessary factor of moral life, but its place is subordinate to that of the Reason which reveals the Law as absolutely imperative. Each selfish impulse (and all impulses, even the benevolent, are selfish in the sense that each seeks its own and disregards all other claims) must be denied or brought under the law of life of the total rational self." Hence "no natural inclination has to be expunged; each has its appointed place in the economy of life."
>
> "Let us not always say
> 'Spite of this flesh to-day
> I strove, made head, gained ground upon the whole.'
> As the bird wings and sings,
> Let us cry 'All good things
> Are ours; nor soul helps flesh more, now, than flesh helps soul!'"

Professor B. N. Sen is secretary of the Brahmo Somaj Committee, which selects candidates for the Manchester College Scholarship. The first of the two spirited

* "The Elements of Moral Philosophy." By Mohit Chandra Sen, M.A., Professor in Ripon College. Calcutta: S. C. Majumdar, 20, Cornwallis-street.

"The Intellectual Ideal: Three Lectures on the Vedanta." By B. N. Sen, M.A., Professor in the Presidency College. Calcutta: T. C. Das, 8, College-square. One Rupee.

"Student Life and the Stage: A Lecture." By B. N. Sen, M.A. Calcutta: R. C. Ghosh, 48, Grey-street.

pamphlets mentioned below contains three lectures on the Vedanta philosophy, each of which is instructive and full of suggestiveness. The lecture on "Student Life and the Stage" deals with a question of applied ethics with sincerity and candour, but his conclusion is not a hopeful one. In part this results from the author's lofty ideal of what dramatic art should be; for, in the manner of Plato, he condemns all forms of the drama as it actually is, because all fall short of the ideal. But when we meet with the statement that the modern stage, as it is, is "deadly poison" to all that is best and noblest in the rising national life—we can only infer either that the level of the Calcutta theatres is very low, or that the author's judgment has given way to some strong prejudice. This pamphlet is altogether "oriental" in tone and tendency; and we scarcely think that the ethical theory of Professor M. C. Sen—who writes entirely under the influence of European thinkers—would warrant so extreme a conclusion.

S. H. Mellone.

THE TARGUMS AGAIN.

Under the title "The Transition from Hebrew to Aramaic," * Mr. Manning has now printed an appendix of twenty-two pages to his address on the Targums. He here argues that already by the time of Nehemiah Aramaic had become the language of Jerusalem, but that, nevertheless, side by side with the Aramaic, Hebrew retained sufficient vitality to produce Chronicles, Esther, Ecclesiastes and Daniel. In other words, he maintains that though Hebrew was still the literary language down to Maccabean times, it was nevertheless dead enough nearly three centuries earlier to necessitate the production of Aramaic translations of the sacred writings. We think it would have been more judicious of Mr. Manning either to abandon his revival of the traditional date for the Targums, or else to reject the critical date for Chronicles, Daniel, &c., as more of the vagaries of modern destructive criticism. The argument of this appendix is unfortunately vitiated by a misconception as to the nature and distribution of the Aramaic language. Mr. Manning lumps together Syrians, Assyrians, and Babylonians as Aramaeans, describes the conquests of the Assyrian kings and of Nebuchadrezzar as Aramaic conquests, represents Aramaic as the native language of Babylonia, and conjures up a picture of the exiles, impressed by the wealth and activity of Babylon, compelled to speak the language of their captors by the very necessities of daily life. It so happens that the cuneiform inscriptions are not in Aramaic.

J. H. Weatherall.

Erratum.—In the obituary notice of Miss Jane H. Gairdner (in our issue of April 5) for "Dr. W. Gairdner, M.D., of Edinburgh," read "Dr. John Gairdner, of Edinburgh."

To Correspondents. — Letters, &c., received from the following :—J. B.; J. E. C.; C. H; H.; W. M.; T. M.; M.; W. N.; W. H. S.; W. F. T. (too late); G. W.

* "The Transition from Hebrew to Aramaic: being an Appendix to 'The Story of the Targums.'" By J. E. Manning, M.A. Manchester: H. Rawson and Co. 1902.

LONDON DISTRICT UNITARIAN SOCIETY.

The fifty-second annual meeting of this Society was held at Essex Hall on Tuesday evening. There was a good attendance of subscribers and supporters. After an hour of social intercourse the chair was taken by the President, Mr. David Martineau, J.P., who was supported on the platform by the Revs. A. Shaen Solly, W. G. Tarrant, A. Webster, F. H. Stanley, R. H. Greaves and J. E. Stronge, Sir Edwin Durning-Lawrence, Bart., M.P., and Messrs. F. Withall, T. H. Terry, G. Harold Clennell and J. Coltart.

The report was read by the Secretary, and stated that plans for extended work had been considered, the means for extension having been provided in a bequest of £2,000 from the late Miss J. Durning Smith. The Committee recommend the appointment of a missionary minister and agent to open up new districts, and the continued fostering of young churches already founded. The condition of the grant-aided congregations is considered to be more or less hopeful in every case. The list includes Forest Gate, Kilburn, Lewisham, Mansford-street, Plumstead, Stepney, Limehouse, and Wood Green. The financial statement shows receipts of £1,100 (exclusive of the bequest mentioned above), and there was a small balance in hand at end of 1901.

Mr T. H. Terry, the treasurer, in giving his report, said that while there was a balance of £25 in hand at the end of the year, he was not quite satisfied with the financial condition of the Society. The ordinary expenditure was in excess of the annual income, the surplus of the past year being due to a special appeal which had been made to pay off the accumulated deficiencies of previous years. He would like to see a larger subscription list, and that the support accorded the Society was worthy our London churches.

The President, in moving the adoption of the reports, called attention to a few points mentioned in them. He hoped the appeal of the Forest Gate congregation for funds to make their hall bright and more comfortable, and more useful for their meetings, would be generously responded to and encouraged. At Lewisham, he was pleased to know that the congregations were so large they were now compelled to face the question of better accommodation. He thought the new work projected by the Society of appointing a missionary minister to carry our gospel into new districts and do all he could to establish new centres of worship, was very much needed, and that the legacy of the late Miss Durning Smith would, he was sure, be expended in accordance with her desires in carrying out such a scheme of missionary enterprise.

The Rev. F. Stanley, in a few words expressing his pleasure at the proposed appointment of a missionary minister, seconded the resolution, which was carried unanimously.

On the motion of Mr. F. Withall, seconded by Mr. S. S. Tayler, Rule V. of the Constitution was rescinded, and the following substituted :—

That Rule V. of the Society's rules be rescinded and the following rule adopted in its place—namely, "That at the annual meeting there should be appointed a President, Vice-President, a Treasurer and Secretaries, and a Committee of twenty. That the Treasurer and Secretaries for that year, and the President of the preceding year, shall be by virtue of their office a part of every Committee."

The Rev. W. G. Tarrant moved that Sir Edwin Durning-Lawrence, Bart, M.P., be elected President for the ensuing year. This was seconded by Mr. Chancellor, and carried unanimously.

Sir Edwin Durning-Lawrence on rising was cordially received, and said it gave him great pleasure to become President of that Society. It had been founded by his brother, and his father had been its first president. It had taken frankly the Unitarian name, and he conceived it to be his duty to make a stand for Unitarianism, and during his term of office he would do what he could for the welfare of that Society and the good of the cause they all had at heart.

On the motion of Mr. Ion Pritchard, seconded by the Rev. W. Chynoweth Pope, the Vice-Presidents and other officers were appointed, the treasurer and secretaries being re-elected.

Mr. H. Chatfeild-Clarke moved, and the Rev. T. E. M. Edwards seconded, the election of the Committee with the Rev. W. G. Tarrant as Chairman. This was voted unanimously.

The Rev. R. H. Greaves then read a paper on "The Work of our Denomination in America." His opening remarks emphasised the numerical insignificance of the body, there being over 400 churches of other denominations to one of the Unitarians. If judged according to geographical area they averaged about eight to an area equal to that of the British Isles. Nevertheless, their influence was very extensive, and the activity of the American Unitarian Association was never greater than now, when the Rev. Dr. S. A. Eliot, son of the President of Harvard, is secretary. Mr. Greaves detailed the work of the Association, which includes, besides individual subscribers, a large number of representatives of the churches. More than half the Unitarian churches in the United States owe their existence to this Association. It has a Church Building Loan Fund with a capital of about £30,000. Referring to the National Conference, the following statement was made by Dr. Eliot at the Conference in 1899 :—"This Conference is a deliberative body. Your Association is an executive body. It is the function of the Conference to debate and advise. It is the function of the Association to apply. It is the province of the Conference to discuss those problems of theology, education, and philanthropy, in which are involved the welfare of the Church and State. It is the province of the Association to turn acquisition into accomplishment, to transform knowledge into power, and to make aspiration culminate in will. The attitude of the Conference is receptive, of the Association aggressive. The one has to do primarily with the world within, the other with the world without. In our Conference we are willing disciples. In our Association we must be ardent apostles." Other organisations referred to by Mr. Greaves included the District Conferences, Women's Alliance, Sunday-school Society, and Young People's Religious Union. He believed the body was more active than ever in missionary work. The latter part

of his paper referred to the "leaven" of Unitarianism which was admitted to be pervading the life of the whole community. Dr. De Costa, a virulent seceder to Romanism, had, with a fine confusion of metaphors, asserted that Unitarianism is in America "the leaven that is poisoning the roots of things," and "is far on the way of making a stump of the episcopal body" in the State of Massachusetts. Finally, Mr. Greaves believed that the time of "pale negations" had passed, and a positive faith, full of hope for the world and mankind, now manifested itself in the Unitarian propaganda of America.

A vote of thanks to the reader of the Paper was moved by the Rev. H. S. SOLLY (Bridport), and seconded by the Rev. A. WEBSTER (Aberdeen); and a similar compliment to the chairman concluded the business.

OBITUARY.

MR. WILLIAM GIMBLETTE.

MR. WILLIAM GIMBLETTE, who was for a number of years employed in a responsible position at Tobias Bros., Coolgardie, died on Saturday, Feb. 1, as notified per cable and advertised in our columns at the time. We now have the following particulars from the *Coolgardie Miner*:—

Mr. Gimblette had been a resident of Coolgardie for about eight years, and was very well and favourably known all over the fields. He had been suffering from that dreadful disease, consumption, for a considerable time past, and its ravages compelled him to take to his bed during the last ten or eleven months, in the course of which, on a number of occasions, his decease was considered to be only a matter of hours. Mr. Gimblette was only thirty-nine years of age at the time of his death, and leaves a wife and two children.

The deceased was accorded a Masonic funeral, having been a member of the Coolgardie Lodge of Freemasons, and shortly before his demise expressed a wish that his Masonic brethren would perform the rites peculiar to the craft at his burial. A "Lodge of Sorrows" was opened at the Masonic Hall, Lindsay-street, in the presence of a large gathering of the craft.

Worshipful Master J. Williams (Coolgardie Lodge) conducted the service, after which the brethren headed the funeral cortège to the cemetery, where the last rites to the deceased brother were impressively carried out.

The members of the Coolgardie Liedertafel, of which the deceased had also been a member, attended the funeral and sang at the graveside Sullivan's "The Long Day Closes," and the hymns "Nearer My God to Thee," and "Abide with Me," the latter by the special request of the deceased, who, just before he died, marked it in his hymn-book with the request that it should be sung over his grave. The Rev. Angus King conducted the burial service. A large number of vehicles containing friends of the deceased followed the hearse.

Among those who sent wreaths were the Transport Agency Company and employés, Mr. and Mrs. J. A. F. Gregory, Mr. and Mrs. Phelan, and some friends in the Civil Service.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE CHILDREN'S COLUMN.

"He serves all who dares be true."

IN the year 1848 the city of Paris was the scene of a terrible riot, and soldiers were called out to enforce order. Picture to yourselves what took place. A mob of maddened men, with no more self-control than wild animals possess, tearing down the streets after their leader, killing the soldiers, spiking their guns, and treading their fallen companions under foot in the midst of the blaze of cannon and the roar of hoarse voices. Suddenly, in front of the rioters, in the middle of the street where the tumult was the hottest, a white-haired man appeared, with head uncovered, signalling for silence. At the sight the rioters fell back; and, in the sudden hush, the voice of their leader was heard crying, "Citizens! it is De la Eure! sixty years of pure life is about to address you!"

This story is true, and I tell it to you because it affords an instance of the power of noble character. That old man had such wonderful influence over his wild fellow citizens because of the brave, true life they all knew he had led among them. His presence and his quiet voice did what the soldiers and their weapons failed to do; and, in that part of Paris, the rioters slunk away transformed, for the time, into orderly men.

It has been said that the best words of praise that could be carved upon a man's tomb are: "His presence made bad men good." Think how grand it would be to grow up to be such a man that no one could dare even to speak a wrong word in his presence. This is what we mean by the influence of character, the power a good person has over other people. It does not come to anyone by chance and without preparation. We are all making our characters in boyhood and girlhood and through youth, and in manhood and womanhood. We do not know the history of that grand old man in Paris who had gained by his goodness such power over his fellow-men, but we may be sure he had been faithful in his daily life to what he knew was right and good. "He serves all who dares be true."

Most boys and girls like stories of daring and courage. Do you ever think that the really best kind of courage is the courage that dares to be true to what is right? How hard it is for all of us not to give way to temptation when we are urged to do so and the way seems pleasant. Even children know this, and sometimes have a hard fight within themselves to keep to the truth or to say "No" bravely and turn away from doing or saying what is wrong. Now it is just in this way, while we are young and while our habits are not yet formed, that the making of our characters begins. The men and women who have led the grandest lives and done most for the world have been those who kept true to what they knew was right, though at times they had to stand almost alone, and were scorned and laughed at. See how grand it is to help the world thus by noble examples which, in time, others follow. These are God's soldiers, who fight for Him against wrong. The men and women who have dared to be "in the right with two or three" are our heroes and heroines whom we love and honour, and whose example we have to follow.

"He serves all who dares be true."

Ralph Waldo Emerson, a famous American, wrote these words, and I want to tell you one little story about him when he was a boy, which will show you, I think, what sort of character was growing up within him in his young days. You must know that his father died when he was only eight years old, and his mother, who had five boys to bring up, was very poor. But Ralph began at once to be her brave helper and her comfort in all sorts of ways. Now for the short story:—

Ralph had a great love for reading and a passionate longing for books, but he only possessed three or four, beside his school-books, and those he had read over and over again. One day, on his way to the free grammar-school, which gave the best education his mother could afford for him at that time, Ralph passed a circulating library. He always looked in longingly, and this time he saw in the window a book of adventure he had often heard of—a book of brave, daring deeds such as boys love to read. He had a few cents in his pocket, and, almost without a second thought, he ran in and borrowed the book.

Oh, what a thrilling story that was! And it ran into a second volume with the best part yet to come! But Ralph never got that second volume. He had felt selfish as he read the precious first volume, knowing that his mother needed every cent she could get to provide for the wants of the family; and when he took the book back, he left the exciting tale unfinished.

You will not be surprised to hear that when Ralph grew up he was one of the great men who "serve all because they dare be true." "Be, and not seem," was one of his sayings; another was, "A great soul will be strong to live as well as strong to think." For he had found out, even in boyhood, that it is not enough to have good thoughts if we do not carry them out into deeds.

There is no room here to tell you about the brave, true life he lived; but this you must know, that if ever he heard of a wrong that needed righting Emerson was certain to be on the side of the right, though the whole world might seem to be against him; and more than once he gave up what he loved best in life that he might be true to the best he knew. So he became a grand influence in the world, and the words he spoke and wrote, and his example, have helped to make numbers of men and women into those who dare to be true.

When Emerson died the people of Concord, in Massachusetts, where his home was, draped their streets in black; but they would have no name carved upon the shining rock that marked his grave, for they said their friend and helper, whose beautiful life had been lived among them, did not lie there. Ralph Waldo Emerson, who wrote those fine words, "He serves all who dares be true," wrote also the following verse for boys and girls; for he remembered that the making of a brave noble character begins in childhood, and he wanted to give them courage in their young lives, and to remind them that if they are brave and faithful they cannot fail in being true to the right:—

So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low "thou must,"
The youth replies "I can."

FRANCES E. COOKE.

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LONDON, APRIL 19, 1902.

A COMING CENTENARY.

Monday, April 21, is the ninety-seventh anniversary, and three years hence we shall celebrate the centenary, of the birth of James Martineau. During the present year we look forward to the publication of the Life of our great Teacher, on which Dr. Drummond and Professor Upton have been engaged, and which is nearing completion. Then we shall have a fresh opportunity of entering into the secret of a wonderful life, and shall be admitted, as we confidently hope, to yet closer intimacy with one who for more than two generations spoke with prophetic power to his fellow-men.

Yet even if there were no such happy privilege in store for us, we should be aware of a great treasury of wisdom and inspiration already in our possession in the published writings of Dr. Martineau, a treasury unexhausted and inexhaustible, because such riches as we have in his prayers, and in the "Endeavours" and the "Hours of Thought," belong to the undying things in which the long familiar words kindle to ever fresh and deeper meaning for a growing spiritual life, while in the volumes of Essays and Addresses, no less than in the greater philosophical works, there are wide regions of thought, as yet, we will venture to affirm, unexplored by the majority of our people, yet offering abundant nurture for their higher life, regions of thought rendered beautiful by the light of genius and offering to the earnest thinker the highest stimulus of profound insight and lofty moral fervour.

The works of no philosopher, not even the greatest, can be final, and the passion of the moral and spiritual teacher is something greater than the special form of his teaching, or any theory he may propound. This, we believe, is what will make the works of Dr. Martineau imperishable. In his companionship we gain fresh insight into the greatness and nobility of man, with a keen searching into character and the springs of human action, and an unfolding of the true meaning of Christian discipleship, while the glory of the universe kindles in the poet's thought, and that which is Divine lays hold upon us, in the strength of eternal Righteousness and in the Love which is greatest of all.

Looking back at this moment, and telling over again the separate treasures of our store, we turned to the fourth volume of Dr. Martineau's collected "Essays, Reviews, and Addresses," the volume which contains his College addresses and a number of occasional sermons, some of them of the deepest personal, as well as religious, interest. There we found a College address and a sermon belonging to the same year, forty years ago, and from these, as examples of what may be gathered abundantly from that rich store, we will reproduce here some passages, such as it may be well to ponder on this anniversary.

The College address on "The Transient and the Permanent in Theology" was delivered in October, 1862, and naturally recalled the passing of the Act of Uniformity two hundred years before, and what it had signified to the Church of England, and the freer life of English Nonconformity. Proceeding then to speak of the freedom that is essential to a truly progressive spiritual life, Dr. Martineau traced the chief lines of his thought, afterwards so fully worked out and richly illustrated, as to the immediate relation of the soul to God. In the course of this exposition the following passage occurs :—

> The great medium of divine contact with our world is not, after all, the physical Cosmos, that speaks God's power and the method of His thought, but the constitution and course of human history, which are the organs of His communicated character and will. Clear traces of himself He has doubtless impressed upon the individual soul. But individuality itself is not formed except in society and by long inheritance of time; it is the last product of rich and various culture; and the philosopher or worshipper of to-day is an epitome of all the ages. The lives of other men, their spoken admiration, their acted grief and passion, the stature of their higher nobleness, touch us with more than sympathy, and are the great means of showing us what we are, and lifting us towards what we are not yet. Biography, history, and language—that wonderful crystallisation of the very flow and spray of thought—constitute an objective self-knowledge, and, by a thousand affinities, draw out into clearer light whatever our nature holds of authoritative and divine. If men have never and nowhere been left alone by their Heavenly Guide, if His mystery has always mingled with their life, ancient and foreign literature can in no case be quite profane, but in their artless expressions of wonder, love and pity, must appeal to some pieties in us; and even where no religious end is directly in view, a wide and scholarly familiarity with the words and ways of other times, with their special types of character, with the tone of their poetry and the temper of their laws, indirectly generates an atmosphere of humane and considerate sympathy, the proper climate of justice and veneration. It is not, however, till we address ourselves to men's conscious thought about divine things, their efforts to pass behind the veil of the visible world and read the secrets there, that we begin to glean and count the scattered elements of sacred truth on which the higher trusts of humanity have lived. The time is past when faiths and philosophies foreign to our own were studied merely to contrast their darkness with our light, and make the chasm absolute all round our solitary island of exclusive revelation. We begin to see that they were the noble efforts of a reason never wholly baffled, a conscience never quite asleep, and became the depositaries of partial truth, till the stream of "living water" could take up the confluent tributaries and fill the river of life. In this thought we gain, for the first time, the key of interpretation for what is alien to our experience. Antipathy understands nothing; and not till the theologian looks on Christendom as the last stage in the providential evolution and inspiration of humanity, related to all that goes before, will he apprehend either what lies within or what lies beyond his own faith. But once let him seize this point of view, and then the attempt to master systems of thought belonging to another intellectual latitude will afford him the finest discipline of understanding and sympathy; and while imparting a catholic breadth of aspiration for what is distant from him, will leave the keenest sense of the distinctive sanctities that abide with him at home.

Earlier in the same year Dr. Martineau had preached the sermon at the opening of the new Rosslyn Hill Chapel, at Hampstead, the devotional service having been conducted by Dr. Sadler, minister of the congregation. The central thought of that sermon, on "Worship in Spirit," with the text John xvii. 20, 21, is the union of the Divine and Human in Christ, as typical of the true life of man, opening the way for that spiritual communion which is the highest gift of Christianity to the world and the mark of its distinctive life, for the nurture of which such a house of prayer was built. That thought Dr. Martineau thus expounds :—

> The union of the Divine and the Human in Christ, while unique in its perfection, is no lonely prerogative of his individual person, but belongs to him as the ideal and representative of our humanity; and, were it not a possibility and law for all our souls, its manifestation in him would be a barren wonder without significance. He is a *Revelation*, because the mists of nature, as they cleared off and set him face to face with his Inspirer, also took the veil from all our hearts, and made us aware that we are not all human, through and through, but bear the traces of "Emmanuel, God with us." His personal closeness to the Father within him, his filial intercourse, his utter self-surrender, his holy transfiguration of the natural life, would have no meaning or power for us, did it not speak to sympathetic possibilities in ourselves, and give the divine interpretation of our existence.

In this view, then, the blending of the Divine and Human in Christ reveals a

similar blending of the two in the constitution of our humanity. In the consciousness of this consists discipleship to him. And the life of *Communion* with the Divine Guide abiding in us;—of personal affection towards himself and trust in the leadings of his thought;—of recognition, eye to eye;—of surrender, will to will:—this first, this last, this throughout all, is the characteristic of the Christian mind. Nowhere but in Christendom is Religion the immediate communion between the Divine and the human spirit,—the descent of God, the ascent of man, into the region of a common sympathy with the pure, the true, the good. Other faiths and philosophies have acknowledged a sacredness in the Moral Law, and claimed the sanction of Divine authority for the rules of Justice and Beneficence; but have regarded these as intimations from a distance,—a legislation put into the frame of things;—or else, a higher action of our own constitution, still leaving us in our personal isolation. It was reserved for Christ to dissipate this dim dream of God at second-hand;—to rend away the interposing veil from Conscience and holy love, and let them come to us as the glance of His living eye, the real pleading of His nature with ours. Thus disclosing the permanent Incarnation of God in our humanity, he quickened ethical relations into personal, carried us out of ourselves, turned painful struggles into loving surrender, and made perfect our natural weakness in supernatural strength. The dreadful loneliness of our nature—the silence of the heart with its own bitterness—is gone. The prayer of every suffering and tempted soul is answered,—"O my God, send me not out, leave me not here, to fight a sad fight, to faint and fail, alone!" The whole distinctive power of Christianity lies in this—that it annihilates the interval between the Father of spirits and ourselves and brings Him in person into the midst of our own life; no longer putting us off with past and future belongings to him, suspended meanwhile for a period of independent experience in which we are let alone; but establishing immediate relations with Him, perpetuated through all the hours, and felt through all our secret life.

One more passage from this sermon we will quote, with its direct appeal, spoken forty years ago to the members of the Rosslyn Hill congregation. Many will recall the living tones of the preacher's voice, some even who were present on that very occasion. It is an appeal which, in all our churches, we shall do well to take home to ourselves, and, in the silence of reverent and grateful memories, ask what our answer to such words must be:—

I sometimes fear that the men of this generation have lost the mental attitude of simple piety, and do not personally mingle in the strains of prayer and lose themselves in the reality of God; that their energies are so accustomed to command and conquer what is beneath them, as not readily to lie low and susceptible under what is above them; that to their free and easy complacency, master of everything, docile to nothing, there will be little that is solemn, deep and holy, till they come *to die into it*. Oh! friends, be it not so with you. Lay not on your faithful preacher's soul the intolerable suspicion, that his purest fervours come to nothing and burn out in the cold fuel of unanswering natures. Force him not to distrust his best enthusiasms. Never add yourselves on to that dead weight of natural temptation which bears down on the prophetic spirit, and stifles the exit of God's light. Here let another spirit prevail. Let us bring into our communion, not the exacting and excepting intellect, but the waiting and kindling heart, quick to mingle its flame with the ascending fires of sacrifice. Let the prison walls of deadening custom fall from us at the tones of prayer, and light flow round, and the winds pass by, from the open Infinite. Once humble and genial to a spirit higher than our own, we shall find ourselves in an invisible communion, drawing us with sweet and mystic ties away from anger, care and sorrow, and making us one with each other, with Christ, with God. Of such blending worship be this the scene, and so may the place be indeed the very House of God, and none other than the Gate of Heaven

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

The Council met at Essex Hall on Tuesday afternoon, Mr. David Martineau, J.P., and afterwards Mr. W. Blake Odgers, Q.C. (President), presiding.

There were also present:—The Rev. F. Allen, Mr. H. Blessley, Miss Burkitt, the Rev. George Carter, Mr. Edgar Chatfeild Clarke, Mr. Howard Chatfeild Clarke, Mr. John Harrison, the Rev. J. Harwood, B.A., Miss H. Brooke Herford, Miss Florence Hill, Mr. H. B. Lawford, Mr. J. S. Lister, Miss M. Martineau, the Rev. H. Woods Perris, Mr. F. Pinnock, Mr. J. G. Pinnock, the Rev. W. Chynoweth Pope, Miss Preston, Mr. J. T. Preston, Mr. Ion Pritchard, Miss E. Sharpe, the Rev. H. Shaen Solly, M.A., Rev. F. W. Stanley, the Rev. J. E. Stronge, Mr. J. Sudbery, Miss Tagart, Mr. W. H. Talbot, the Rev. W. G. Tarrant, B.A., Mr. S. S. Tayler, Miss Tayler, Miss Teschemacher, Mr. E. C. Thurgood, the Rev. W. Wooding, B.A., Mr. T. Pallister Young, B.A., LL.B., and the Secretary, the Rev. W. Copeland Bowie).

The minutes of the meeting held Oct. 30, 1901, were read and confirmed.

The following report was then read:—

Since the last meeting of the Council six meetings of the Executive Committee and twenty-two meetings of the various Sub-Committees have been held.

Finance:—The statement of income and expenditure for the year ending Dec. 31, 1901, shows that subscriptions yielded £1,634, a decrease of £25 compared with the previous year; congregational collections £575, an increase of £3; donations and special collections £230, an increase of £52; dividends and interest £948, a decrease of £10; miscellaneous income £60, same as last year. The Book Department yielded £1,476, an increase of £149. The total income for the year, less £276 received and paid to the congregation at Auckland, amounted to £4,926. The expenditure for the year included £2,602 paid in grants; £1,042 in printing, binding, and purchasing books and pamphlets; £711 in salaries and wages of the office and book-room staff; £242 in maintenance and working expenses; and £59 in special items. The sum of £225, borrowed from the investment account in 1900, was repaid; and a balance of £82 was carried to 1902.

During the first quarter of the present year the Treasurer had received £785 in subscriptions, £27 in collections, £32 in donations, £283 in dividends and interest, and £359 from the book department. The expenditure during the same period includes £724 in grants, £179 in salaries, and £132 for books and pamphlets. A number of trade and other accounts have fallen due since March 31, and when they are all paid, along with grants recently voted, the balance at the bank will be used up. In consequence of the interest created by the New Century meetings last May, several additional subscriptions have been received, but these amounts have not yet covered the losses sustained by the death of old subscribers. The Committee received from the late Field-Marshal Sir Neville Chamberlain the handsome gift of £1,000; and legacies of £100 from Miss E. A. Gibson and £50 from Mrs. T. R. Dobson have been paid by their executors. It is most gratifying to the Committee to report that 207 congregations took part in the annual collections on behalf of the Association—the largest number on record since "Association Sunday" was started in 1888.

Mission Work.—The Committee devote much time and thought to the applications which they receive for grants of money in aid of missionary work, for the salaries of ministers, for chapel buildings, and other purposes. Their one desire is to prove helpful and to stimulate local effort. For the current year grants at the following rates have been voted:—Acton, £10; Ashton-under-Lyne, £90; Bedfield, £30; Boston, £20; Bournemouth, £25; Bradford (Manchester), £40; Bridgend, £15; Cardiff, £20; Carlisle, £45; Choppington, £15; Chorlton, £35; Clydach Vale, £15; Congleton, £20; Crewkerne, £25; Darlington, £50; Deal, £5; Denton, £45; Elland, £20; Framlingham, £20; Gateshead, £45 till June 30, then at rate of £75; Great Hucklow, £10; Halstead, £5; Hastings, £35; Heaton Moor, £40; Huddersfield, £40; King's Lynn, £10; Leicester (Narborough-road), £20; London—Bermondsey, £20; Forest Gate, £52 10s.; Kilburn, £10; Lewisham, £65; Mansford-street, £15; Plumstead, £65; Stepney, £15; Lydgate, £10; Loughborough, £10; Macclesfield, £30; Malton, £10; Middlesbrough, £30; Newark, £18; Newbury, £20; Newton Abbot, £10; Nottage, £10; Nottingham, Christ Church, £30; Pentre, £17 10s.; Plymouth, £15; Pontypridd, £40; Poole, rate of £35 to June, then rate of £30; Small Heath, £50; Southampton, £75; South Shields, £10; Stratford-on-Avon, £50; Sychbant, £5; Torquay, £30; Urmston, £40; Walsall, £10; Whitchurch, £10; Wolverhampton, £80; Walthamstow, £10; Yeovil, £15; Wick, £5. Grants to Missionaries:—Provincial Assembly of London and South Eastern Counties, £100; North Midland Association, £100; Western Union, £72 10s. For Foreign work, the following amounts have been voted:—Auckland, £75; Brussels, £10; Budapest, £50; Icelandic student, £50; Japanese student, £75; Melbourne, £100, spread over three years. Grants for special purposes have been voted as follows since the last meeting of the Council:—Aberdare, £10 for repairs to chapel; Boston, £10 for repairs to chapel; Braintree, £10 for special lectures and services; Devonport, £21 for purchase of freehold; Forest Gate, £15 for alterations; Great Hucklow, £25 for alterations to chapel building; Killinchy, up to £10 for special lectures; Leicester (Narborough-road), £50 towards debt on building, conditionally; Maidstone, £5, special services; Moss Side (Manchester), £50 for furnishing, £5 towards circulation of Welsh literature.

The Secretary and a few members of the Committee have visited various grant-aided congregations in different parts of the

country, and the Rev. James Harwood, B.A., has very kindly rendered most efficient and helpful service in this way in South Wales and in the districts covered by the Eastern and Western Unions. All the Unitarian Chapels in Cardiganshire have recently been visited by the Secretary, and he was greatly interested in the evidences of religious earnestness and zeal which he witnessed throughout the country. As the representative of the Association, the Secretary was everywhere welcomed with the utmost cordiality. The Committee recognise that the visitation of congregations living in remote parts of the country is a duty which they ought to keep ever in mind, and this department of their work calls for further extension, as was pointed out in the annual report two years ago.

Publications.—The Council will be interested to learn that the revised and enlarged "Essex Hall Hymnal" is now passing through the press, and will be issued, it is hoped, by Whitsuntide. The Committee believe it will win its way, as the present edition has done, among a large number of congregations; for no effort has been spared to prepare a book eminently suitable for Unitarian and Free Christian Churches. In the course of its preparation, suggestions have been received, and carefully considered, from at least one hundred persons, ministers and laymen. The "Year Book for 1902" was issued in an improved form, and it is an indispensable handbook to all who desire to make themselves acquainted with our churches and societies. It is published at a loss, even if all the copies were sold, but a free copy is presented to a great many ministers and members of the Association. A large number of pamphlets have been circulated since the last meeting of the Council, through the agency of Postal Missions and in other ways. Among the new pamphlets recently published, the Committee would call attention to "Twentieth Century Unitarianism," by the Rev. Frank Walters; "The Nation's Peril," by the Rev. T. J. Hardy; "The Religion of Oliver Wendell Holmes," by the Rev. W. G. Tarrant; and "Unitarian Christianity and Citizenship," by the late Rev. John Dendy. Several Unitarian leaflets and pamphlets have been reprinted, a quarter of a million of a few of the more popular tracts have now been circulated. The Committee, acting on the advice of the Rev. J. T. Sunderland, have made a large grant of books and tracts for use by the Unitarian churches in Canada, where it was thought many people would be glad to read English publications; the literature has been eagerly accepted at Hamilton, Ottawa, St. John, and Toronto. The volume of lectures on "The Bible in the Nineteenth Century," by the Rev. J. Estlin Carpenter, has been delayed a little longer than was at first anticipated, but it is being prepared for the press and will be issued in the early autumn. A Welsh translation of "Back to Jesus," by the Rev. R. A. Armstrong, prepared by the Rev. J. Hathren Davies, towards the cost of which a grant has been promised, will be published shortly by the South Wales Unitarian Association. The Council will also be interested to learn that the second edition of "God and the Soul," by the Rev. R. A. Armstrong has been exhausted, and a third edition is now in the press: it is very gratifying that a book of this thoughtful type should have had such a large circulation.

McQuaker Fund.—The grants towards the salaries of ministers of Unitarian churches in Scotland have been voted for the year 1902 at the following rates:—Aberdeen, £95; Dundee, £85; Glasgow (South St. Mungo-street), £90; Kilmarnock, £100; Kirkcaldy, £100. Mr. A. Irvine Innes has been appointed minister at Kilmarnock; Mr. G. A. Ferguson, now studying at Manchester College, Oxford, will settle at Kirkcaldy in August next. The Rev. Alex. Webster, of Aberdeen, is hard at work begging money for a new church in the most central part of the city. The Committee quite agree that in such an important place as Aberdeen a building worthy of the Unitarian cause should be erected. They have made a grant of £750 from the McQuaker Fund, and they hope many liberal donations will be forthcoming to supplement the £500 which the congregation themselves are pledged to find. A course of Unitarian lectures has recently been delivered by the Revs. James Forrest and E. T. Russell in the vicinity of Glasgow, towards the cost of which the Committee have contributed £41. A special grant of £15 has enabled the congregation at Dundee, aided by their own efforts, to pay the whole of the outstanding accounts incurred in alterations and improvements to the church and school buildings. Grants of Unitarian books and pamphlets have been freely made for circulation in Scotland, in accordance with the wish expressed in Mr. McQuaker's Will. The vacancy on the Committee caused by the death of Mr. G. L. Bristow was filled by the appointment of Dr. J. Barlow, the President of the Scottish Unitarian Association. His presence and counsel will prove helpful to the Committee in the administration of the McQuaker Fund.

Work in India.—The very recent issue of the special report on the work in India renders it unnecessary to make any lengthy reference to what has been done. The fears expressed at the last Council respecting the health of the Rev. S. F. Williams were speedily realised, for he died soon afterwards. The resolutions embodied in the special report show how deep an impression he made upon the people in India among whom he laboured; and the Unitarians of this country have lost in him an able and devoted worker whose memory will long remain a precious heritage. The following grants have been voted for the current year:—Mr. Akbar Masih, £25; Khasi Hills Missions, £100; Madras, £28, with a small grant for repairs; Indian student, £100. With the exception of the appointment of a European missionary, the other operations formerly carried on are being continued. The demand for Unitarian literature appears to be quite as keen as ever it was, and most appreciative letters are received.

Deputations.—At the annual meetings of the following Societies the Association was represented:—The Protestantenbond at Utrecht, by the Rev. R. A. Armstrong; East Cheshire Christian Union at Ashton-under-Lyne, by the Secretary; Manchester District Association at Manchester, by the President and the Rev. W. G. Tarrant; South Wales Unitarian Association at Capel-y-Groes, by the Secretary; South East Wales Society at Cardiff, by the President and the Secretary; and at the forthcoming annual meeting of the Western Union, to be held at Bath, the Association will be represented by the President and the Rev. F. W. Stanley. The Rev. James Harwood and Mr. T. Grosvenor Lee attended the laying of the foundation-stone of the new church at Merthyr Tydvil.

Deceased Members.—In addition to Mr. Clayden, Mr. Rathbone, and Dr. Vance-Smith, already mentioned, the Committee regret to report that several other honoured members of the Association have passed away since the Council held its last meeting:—Mr. Robert Belben of Poole, Mr. Edward Bromley of London, Mr. Robert Cuddeford of Exeter, Mr. W. B. Hughes of Swansea, Mr. John Leach of Yarmouth, Miss Alice Lee of Kinver, Mrs. Joseph Lupton of Leeds, Miss C. A. Martineau of London, Mr. F. S. Schwann of London, Mr. Henry Tate of Liverpool, and Mr. James Youngman of Framlingham. These are a few of the men and women long connected with the Association whose deaths the Committee now lament, and to whose relatives and friends they would offer their sincere sympathy in the sad loss which they have sustained.

Discussion on the Report.

Mr. F. Pinnock (Secretary Southern Unitarian Association) asked for particulars respecting the grant to Southampton, which had been reduced, it was thought, without due notice being given to the congregation.

The Rev. W. G. Tarrant, who replied as Chairman of the Mission Committee, quoted from the correspondence, showing that this impression was unfounded, and that exceptionally favourable consideration had been given to this case.

Mr. Pinnock expressed entire satisfaction with the explanation given.

Mr. J. Harrison suggested that a musical edition of the Revised Hymnal should be prepared; and Miss Sharpe hoped the book would be thoroughly representative of Unitarian doctrine. The Rev. H. Woods Perris said it was most desirable that the Hymnal should be an inclusive work, adapted to the needs of all varieties of thought in the churches. The old edition seemed to him a fair attempt to meet this ideal. and he hoped the new one would be found still better.

The Chairman (Mr. Martineau) said he believed the new edition would show great improvement in every way, and the Committee had confidence that it would be widely welcomed.

The Rev. H. S. Solly said that it was desirable not to lose touch with the Protestant Verein of Germany, a Broad Church body in close affinity with Unitarian principles.

The Secretary said a representative of the Verein attended the Twentieth Century meetings last year, and a regular correspondence was kept up with that organisation.

Mr. H. Chatfeild Clarke, after referring sympathetically to the deaths of Mr. E. Bromley and Mr. F. S. Schwann, strongly pressed the suggestion that the Committee should consider the advisability of appointing a general missionary agent for the country.

The President (Mr. W. Blake Odgers, who now took the chair) moved the reception of the Report, which was carried unanimously.

Anniversary Week.

The Secretary announced the arrangements for the Whit-week meetings of the Association, and added particulars as to the other meetings of the week. The whole programme includes the S.S.A. breakfast and annual meeting (Tuesday morning); Essex Hall lecture, by Principal Drummond (Tuesday evening); annual service, Little Portland-street, preacher Rev. H. Gow (Wednesday); annual business meeting and public meeting (also on Wednesday); conference on "Types of Religious Experience" (Thursday morning), and conversazione on Thursday evening.

Mr. T. Pallister Young hoped the Committee might find it possible sometimes to arrange for a temperance meeting in connection with the Association.

The Secretary replied that the Unitarian Temperance Association would have its meeting announced along with other notices for the week.

The New President.

The Secretary then read the corrections of lists of members of Council, Committee

Officers, and Foreign Correspondents, whose names would be submitted, if approved by the Council, to the annual meeting. It was announced, amid applause, that the Rev. R. A. Armstrong had cordially accepted a proposal that he should be nominated as the new President.

DECEASED MEMBERS.

The President referred to the losses of distinguished members mentioned in the report. Miss C. A. Martineau, he said, had done exellent work in connection with a college for working men and women in South London; Admiral Elliot was a fearless thinking and upright citizen; and Field-Marshal Sir Neville Chamberlain had rendered distinguished service to his country and they would remember him, not alone for his generous gifts to that Association and the Southampton congregation, but for his example as a constant attendant at the little church that stood for the religious principles which he held dear. The President thought that without boasting they might claim to have more than a numerical proportion of such leaders of public life in their congregations. He wished, on that occasion, to say how deeply they felt the loss and honoured the memory of three of their late colleagues. Mr. P. W. Clayden had been a member of that Council since 1860, Dr. G. Vance Smith since 1859, and Mr. W. Rathbone since 1878. Mr. Clayden had served on the Committee, and there, as in all his duties, he showed an example of untiring energy, zeal and good temper. His ministerial career represented but one side of his work for the public good, and in his long and honourable connection with the *Daily News* he displayed equal talent and devotion to great causes, and especially to education. An accomplished author, as well as journalist, he had died full of honours; and his name would be remembered as that of an eminent preacher, philanthropist, and politician. Dr. G. Vance Smith had spent, by contrast, a quiet studious life. He believed he was at the time of his death the oldest surviving student of York College, and there and at Carmarthen Dr. Smith had exerted the happiest influence on generations of students. But he would probably be most remembered as one of the Revisers of the translation of the Bible—and thus a sharer in a work the importance of which was even yet scarcely apprehended. Of Mr. William Rathbone he felt it was indeed difficult to say anything adequate. A man of the simplest piety, the strictest integrity, of high business capacity, he applied his time and means to ameliorate the condition of the poor, to improve the standard of education, and to strengthen and purify public life. As a politician, his influence was in some respects unique; and his interest and help on behalf of reform in local government had been simply invaluable. But what was most noteworthy in his career was the way in which, from all the more prominent public questions in which he was interested, he returned continually to the service of the poor and degraded; and one of his latest works was the initiation of the idea of "District Nurses." Of all such men as those he had named they might well be gratefully proud, and reverently say to them all: "Well done, good and faithful servants; enter ye into the joy of your Lord."

MINISTERS' PENSION FUND.

Mr. T. Pallister Young moved, and the Rev. W. Chynoweth Pope seconded, the following resolution:—

That this Council tenders to the Special Committee appointed by the Triennial Conference, and particularly to the Rev. J. Estlin Carpenter, M.A., its warm congratulations on the successful issue of their labours in establishing the Ministers' Pension and Insurance Fund; and places on record its high appreciation of the generous way in which Unitarians in all parts of the country have responded to the appeals made to them on behalf of the Fund.

The President, in supporting the resolution, said the National Conference had done several noble works of permanent value, and he thought this was, perhaps, the noblest of them all. Thanks were due to all those who had initiated or carried into effect so beneficial a project, but amongst them there was none who deserved their gratitude so much as Professor Estlin Carpenter. It was right that they who had done nothing for the project (*quâ* B. and F., he interjected, though, with a slight variation of individuals here and there, they were very much the same people whether working under one name or the other) should express very cordially their gladness that so good a work had been done.

The resolution was carried with applause.

EDUCATION.

Mr. D. Martineau, on behalf of the Committee, moved the following resolution:—

The Council cordially approves of the principle that within a certain area there should be but one authority for the co-ordination and control of all grades of education, provided that the areas are large but not unwieldy, and provided the educational authority is in close touch with the electorate and holds its power directly from the ratepayers. But the Council views with grave distrust the provisions of the Education Bill now before the House of Commons so far as its treatment of Board Schools is concerned, and strongly condemns those sections of the Bill which would leave the management of thousands of schools in the hands of private persons, while calling upon the community to provide the whole cost of maintenance. The Council is of opinion that no settlement of the Education question can be equitable which violates the principle that, where the people are called upon to pay, the people should rule through their duly elected representatives, or that permits the continued imposition of ecclesiastical or theological tests upon teachers in rate-supported schools.

He believed that, whatever shades of political feeling existed amongst them, all would agree with this resolution. He specially emphasised the injury done to public education by the practice of excluding teachers who were often the most skilful, in order to appoint others who professed orthodox opinions.

Mr. H. Blessley (Southampton), as a member of the School Board for many years, seconded the resolution, and strongly condemned the Bill.

The Rev. H. W. Perris said Unitarians must make this question a matter not of political expediency but of conscience. The Bill meant practically a new establishment of Catholicism in this country. He hoped no creeping paralysis would prevent their ministers and laymen from strenuously opposing the Bill.

The Rev. W. Copeland Bowie, being asked by the President to speak as an educational expert, said he should welcome a proposal to have one educational authority for each district, but it must be a genuine and popularly-controlled authority. He pointed out that this would not be given by the Bill as drafted, and gave illustrations of its proposals. It would establish "denominationalism" for all time, and at the public cost. All the diocesan authorities appeared to be grateful for the Bill, not on any consideration that it would improve education, but that it would give them more public money. He deeply lamented the present strain on the consciences of teachers, and said this evil would certainly increase if the Bill became law.

The President added a few words in support of the resolution, which was then carried unanimously.

This concluded the business of the Council.

CORRESPONDENCE.

THE LORD'S PRAYER.

Sir,—It may be interesting to your readers, as well as to the Rev. Joseph H. Wicksteed, to know that the greater and more important part of the Lord's Prayer was in use in the Jewish synagogues fifty years before Jesus was born. Among other authorities for the assertion, I mention the Rev. Christian D. Ginsburg, LL.D., who was a clergyman of the Church of England, and wrote the Essay on Gamaliel II. in "Smith and Wace's Dictionary," Vol. II., 1880.

Charles Voysey.

Annesley Lodge, Platt's-lane,
April 4. Hampstead, N.W.

Sir,—I hope your readers are as grateful as they should be to you for publishing, and to Mr. J. H. Wicksteed for sending to you, the article in your last issue on "The Lord's Prayer and the Prayer of Jesus." It seems to me admirable in its sympathetic spirit and its painstaking treatment of a most interesting question, and the pages of The Inquirer afford a possibility, hardly to be found elsewhere, for its reverent and unbiassed discussion.

But Mr. Wicksteed has not fully convinced me that I must give up my belief that Jesus is the author of the Lord's Prayer—at any rate, the author in a sense which is true and important. I go heartily with him in his argument that Luke has not condensed his version of the Prayer from that given in Matthew. I do not doubt that the author of Luke wrote without having Matthew (in its present form) before him. But this does not prove that Matthew's version is less authentic than Luke's. The grand characteristic of Matthew is that its authors (it is obviously a composite Gospel) had access to some ancient and authentic material which had not been utilised by earlier writers, and its version of the Prayer may have formed part of this material. Mere priority proves very little. There is no doubt that Mark is the earliest of all the Gospels, but this fact has never been regarded as proving that all not contained in it is of doubtful

authenticity. It is a most tantalising Gospel, continually not telling us just what we want to know. So must many of the earliest disciples have felt, and they would try to supplement its narrative from other sources. Luke represents one of these attempts, and later, the final editor of Matthew gathered into that Gospel all that he could learn from the written and oral sources available. It must be remembered that the Gospel for the Apostolic Age was, first, the preaching of the hearers of the words of Jesus; and, secondly, the repetition by their hearers of these same recollections. When the time came for writing a Gospel, the work of the evangelist would be curiously like the operation described last week by Miss Sudbery when she questions her class to see what they remember of the teaching given them the previous Sunday. One scholar will remember one point, a second will recall another, and by piecing them together, the teacher will gradually collect, more or less, the whole of the lesson. Such must have been the action of the evangelists, and we can not only be sure that each one had to do it, but we ourselves, by critically examining the statements in all three synoptics, can sometimes feel sure that we have recovered a truth lying behind all three narratives. For instance, compare Mark xiv. 65 with Luke xxii. 63, 64, and Matt. xxvi. 67, 68. Thus we learn that the cruel mockery to which Jesus was subjected after he had claimed to be the Christ and had been condemned for blasphemy on that account, included this treatment: He was blindfolded, and then struck in the face and asked to say, in virtue of his power as Christ, who it was that struck him. But Mark omits to say what it was that Jesus was asked to prophecy, and neither Mark nor Luke give the significant words, "Thou Christ"; while Matthew, who gives these words, actually omits to mention the blindfolding. Only by comparing the narratives, especially Mark and Matthew, can we see what happened.

This same principle may be applied to the Lord's Prayer. Luke certainly gives a more likely occasion for its first teaching than Matthew, and I do not think Mr. Wicksteed's treatment of the reference to John's disciples convincing. After the death of Jesus, the movement started by John seems to have rapidly dwindled and died, and I doubt if there was ever a time during the period when the Gospels were taking shape when the disciples of Jesus were anxious to be put on a level with the disciples of John. On the other hand, the Sermon on the Mount is obviously a compilation. There may have been some great occasion which lived in the memory of disciples when Jesus uttered a discourse of special interest and value, and this may have furnished the nucleus of both Matthew's Sermon on the Mount and Luke's Sermon on the Plain, but Matthew, at any rate, has utilised the occasion to group together sayings in an appropriate connection, and I cannot doubt that the writer has introduced here, in connection with other utterances on prayer, what he had learned to regard as the prayer given by Jesus to his disciples to help and guide them in all their devotions.

Of course, all this amounts to no guarantee that we have exactly the words and sentences framed by Jesus. Indeed, my private conviction is that if Jesus had on two separate occasions complied with a request to teach his disciples to pray, he would have given them much the same meaning in somewhat different words; that is to say, he would have attached importance to the sense and general spirit of the act of devotion, not to any exact phraseology. Now, it is a curious fact that we have the Prayer in three forms, for the form in use in our Prayer-book is not identical with either that in Matthew or Luke, and it is possible that this ancient liturgy takes us right back to a primitive use of the Prayer in little communities, who had been taught it by those who remembered hearing the words uttered by Jesus himself. Supposing, however, all we can be certain of is that Jesus is the author of the sense and spirit of the prayer, still I should regard him as its author. It is difficult to be certain of more than this in respect to any of his recorded sayings. Our belief that, nevertheless, we do know something of the actual teaching of Jesus rests upon our knowledge of the extent to which his religious genius transcended the grasp of his disciples. So far from being able to originate teaching on the same spiritual level as his own, they could not even comprehend what he spake unto them. But much of it they could faithfully record. And I think it is more likely that we have a faithful record of a prayer given by Jesus not as a talisman, but in the sense indicated by the words: "After this manner pray ye," than that the whole was evolved out of the sayings quoted by Mr. Wicksteed from Mark. Those sayings indicate an essential harmony between the Prayer and the habitual mind of Jesus, but it is a long step from this to regard them as its source.

I have trespassed already on your space more than I intended, so with regard to the question whether Jesus was likely to give his disciples any form of prayer, I will only say that just as he selected the two Commandments from among all the precepts of the Law, so he may well have selected the petitions of the Lord's Prayer from the great mass of Jewish prayers which we know existed in his time. Each act would be equally consistent with the spirituality of his religion.

H. Shaen Solly.

Bridport, April 12.

THE JUBILEE OF THE UNITARIAN CHURCH, MELBOURNE.

Sir,—Will you permit me to appeal through your paper to those friends who may be interested in the work of the Unitarian Church in Melbourne? For some years now the congregation has had to contend against adverse circumstances that have seriously impaired its vitality. Notwithstanding generous help from the British and Foreign Unitarian Association, it has been faced with a pretty constant deficit that has discouraged the small band of workers. Then the losses from removals and deaths have been serious of late. The low condition of church-life in general in Melbourne has seriously impeded the work of recuperation.

The condition is, however, by no means hopeless. We have a small but united congregation, and new members are joining slowly; we have a Sunday-school steadily growing in size, and an active Young Peoples' Guild and Religious Union that are full of promise for the future; and now there is a feeling of confidence and hope such as we have long been strangers to.

The efficiency of the church is impeded for the want of about £50 a year. This being the Jubilee year of the foundation of the church, we have decided to make a great effort to terminate this condition of things by raising a Jubilee Fund of at least £500. This sum is, however, beyond the resources of the people unaided, and we appeal to friends in England to assist us in this necessary work. Without such help the recovery of the church will be indefinitely postponed.

Full details have been supplied to the B. and F.U.A., and the secretary will take charge of, and forward to Melbourne, any contributions that may be sent to him.

R. H. Lambley.

GOD'S SACRIFICE.

Sir,—The Rev. C. E. Pike draws the attention of your readers, in last week's issue, to some words contained in your report of a sermon of mine, and asks for an explanation of them. The words are "Sacrifice on the part of God is unintelligible." That is not quite what I said; for I would not undertake to say what may or may not be "unintelligible" to others. My words were—"I must confess myself wholly unable to think of God in such a way as to make the idea of sacrifice on His part intelligible, let alone sublime."

Mr. Pike believes that the life of God is perpetual sacrifice. If I were to be convinced of the truth of that, I could no longer maintain my faith and trust in God. As Mr. Pike asks me the question, I will try, with your permission, to indicate the grounds for the opinion I have expressed. I believe that God is love; and I think of His love as a radiant energy of goodness, going forth from Him in measureless abundance. This radiant energy of goodness is felt in human souls, and becomes the inspiration of all goodness and love in the lives of men. It is the purifying and redeeming power in the world, and it must ever contend against the selfishness, ignorance, weakness, and all other human imperfections. These are the cause of all the tragedy of life; it is because of them that, in human relationships, love involves suffering and sacrifice. He who would spend himself for the love of his fellow-men must suffer, and give himself as a sacrifice. But why? Not because suffering and sacrifice are of the essence of love; but because in a human soul the energy of love, though divine, is yet limited in amount, and restricted in range, by the fact of its proceeding from a human soul. But it is otherwise with God.

The radiant energy of love is, in Him, infinite in amount, all powerful and all pervading; and to its steadfast pressure (so to speak) the resistance of human selfishness and sin, though it seem great to mortal minds, can make no real barrier, can give occasion neither for anxiety, nor suffering nor sacrifice on the part of God. These are not of the essence of love, but the accompaniments of its exercise in human relations by human souls. But God, in the "calm and deep peace" of eternal wisdom and power, knows that all is well. The radiant energy of His love goes forth through all His universe, and to every living soul, bringing light into

darkness which dims not His own glory, giving strength in weakness which is not His, comfort in sorrow and help in temptation, though He neither sorrows nor is tempted, giving the inspiration of faith to all brave souls who strive for Him in the world, though for Him there be no conflict and no victory.

I may be wholly in error in so thinking about God; but such is my belief, and to associate the idea of sacrifice with God seems to me to involve a contradiction in terms. Far be it from me to dogmatise on such a theme. I have only tried to show why the idea of sacrifice on the part of God was to me unintelligible.

R. Travers Herford.

Stand, Manchester, April 15.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdare.—On Thursday week the usual week-evening service was conducted by Mr. H. Fisher Short, of the Home Missionary College, Manchester, and an address on "My People, My Country, My Religion" was given by Mr. V. R. Shinde, of Poona, the Indian student at present at Manchester College, Oxford. Mr. Shinde spoke with remarkable ease for an hour, and his address, touching upon the progress of religious thought in India, made a deep impression.

Aberystwyth.—Readers will notice an announcement that Sunday evening services are to be held here during the current University Term. This effort is largely the outcome of a spirit reborn by the recent preaching here of Dr. Stopford Brooke, amongst a few Unitarian students, the experiment being rendered possible by a resident lending his library, free of all cost, and helping in many ways. Two services will be in Welsh, six in English, and twice the Lord's Supper will be administered. Some four friends will preach, and no financial aids or grants are asked for. Mr. J. Park Davies, who is acting as hon. secretary, and to whom all correspondence on the subject may be addressed, says: "We mean to try, and either succeed or fail."

London: Highgate.—Last Sunday boxes, on which were printed the words "Communications for the Minister and Officers of the Church," were placed in the vestibule of the church for the first time. The "communications" consisted of 6s. 1d. in loose coin, and a note from two members of the Church of England, expressing their appreciation of the services, and the hope that they may be more definitely connected with the church, and enclosing a subscription of three guineas.

Lampeter.—In a short report of Mr. Bowie's sermon at Lampeter on 6th inst., the *Welsh Gazette* has the following comment:—"It is likely that the preacher's sermon, especially when he dwelt on the redemption of man by Christ's ability to influence man with the consciousness that some atom of good remained in the worst of mortals which, by perseverance, could be fanned into a flame and flourish, seemed strange to some present, who always connected the redemption and the atonement with the blood of Christ. It was evident that many who held exaggerated notions of Unitarians and Unitarianism were surprised at the reverend gentleman's reverence in Christ and his sufferings, and his unbounded admiration for the Lover of Man—the Man of Sorrows."

London: Brixton.—The scholars of the Sunday-school, with the assistance of several friends, have given two concerts in aid of the funds of Winifred House. A children's operetta formed part of the programme, and was excellently performed. Great credit is due to all concerned, especially to Miss Burridge and Miss Abraham for their services. Nearly £8 were obtained for the good cause. On Sunday afternoon last, at the conclusion of the children's anniversary service, a silver tea and coffee service was presented to Miss Burridge, in view of her approaching marriage. The presentation was made on behalf of the congregation by the treasurer, Mr. Nettlefold, who spoke in the warmest terms of Miss Burridge's labour for the school and church, and expressed the sincere wishes of all for her happiness in the future. The Rev. F. W. Stanley and Mr. W. H. Abraham, afternoon superintendent, spoke of the general regret at her loss, and added their hope for her welfare. Two of the youngest girls presented an egg-stand on behalf of the scholars. The kind feeling displayed was highly appreciated by Miss Burridge, who affectionately greeted the children as they left the building.

Oxford.—Anniversary services in commemoration of the opening of the Church of the Divine Love four years ago, were held on Sunday, April 6. There were good congregations, which listened with marked attention to thoughtful and impressive sermons on "What is Worship?" and "What is Christianity?" preached by the Rev. Arthur Ryland, of Stratford-on-Avon.

Pentre: South Wales.—Our anniversary services were held on Sunday, April 13, when the Rev. J. Davies, Alltyplaca, preached morning, afternoon, and evening. Mr. Thomas Edwards, a layman, conducted the devotional service in the evening. Our pastor also delivered an English sermon at six. We were very pleased to see so many scattered sheep of the Unitarian fold come together from distant parts of the Rhondda and the adjoining valleys. The weather was magnificent, the services inspiring, and the congregations in the afternoon and evening filled the chapel.

Stockport.—On Thursday, March 20, Mr. John Harwood gave a recital in the Mechanics' Institute of his original adaptation of Dickens's "Cricket on the Hearth," for the benefit of the church repair and decoration fund. The hall was well filled, and the recital was thoroughly enjoyed. The chair was taken by the Mayor of the town, and the proceeds, after deducting all expenses, amounted to nearly £20. On Monday, April 7, the annual meeting of the congregation was held, at which there was a better attendance than usual. Mr. Leonard New, the senior warden, presided at the beginning of the meeting, his place afterwards being taken by Mr. J. F. Spedding, the junior warden. After the vestry had been elected for another year, and votes of thanks had been passed to the treasurer, Mr. J. G. Johnson, J.P.; the secretary, Mr. R. T. Heys; the choirmaster, Mr. O. E. Heys; the Ladies' Auxiliary and the auditors—the minister, the Rev. B. C. Constable, gave his annual pastoral address, in which he reviewed the work of the year, making special reference to the very successful way in which the church and schoolroom had been repaired and redecorated; to the Sale of Work, which had produced £50; and to the successful recital so generously given by Mr. John Harwood for the benefit of the repair and decoration fund. He reminded the meeting that all these things were only means to an end, that end being the nourishment of the Better Life through the regular Sunday services. A hearty vote of thanks was passed to Mr. Peter Peirce for drawing out specifications, &c., and superintending the contractor's work connected with the repairs; and also to Mr. John Harwood for his recital. The delegates to the Provincial Assembly of Lancashire and Cheshire—Mr. J. F. Spedding and Mr. J. W. Wells—gave interesting reports, and were reappointed. Owing to the heavy expenditure of the year, the balance-sheet showed a considerable deficit, and the treasurer appealed to all to do their utmost to wipe off the deficit, and to maintain successfully the church which their forefathers had founded. The meeting was generally felt to have been interesting and successful.

Tavistock.—The quarterly conference of Unitarian Ministers of Devon was held here "last week" [day not mentioned in report furnished.—Ed. Inq.]. General Jacob, who presided, said that to Unitarians it was a matter of great amusement to find teaching for which they had been condemned, for which they had even been denied the right to call themselves Christians, taught from orthodox pulpits with the greatest approval on the part of the hearers. The preface of the "New Evangelical Catechism" declared its language to be as "many-sided as that of Scripture itself." Why profess agreement when it was only verbal and not real? Mr. Phelps (student Manchester College, Oxford) drew attention to many proofs in support of the Chairman's remarks, furnished by "The Encyclopædia Biblica," where the articles on the Gospels and Jesus Christ might have been written by Unitarians themselves. The Rev. Jeffery Worthington endorsed the opinions already expressed, and said he knew a clergyman whose conversation showed him to be a Unitarian, though he did not know it; that clergyman held, in the West of England, a living of £900 a year. (Laughter.) The Revs. J. M. Connell and A. Lancaster also gave addresses, and a vote of thanks to the Chairman and hosts for the day, proposed by the Rev. T. B. Broadrick, was cordially given. The Rev. J. Barron opened and closed the meeting with prayer.

ABERYSTWYTH

("*The Biarritz of Wales*")

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

Our Calendar.

SUNDAY, April 20.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. T. J. Hardy, B.A., "Browning's Psalm of Life."

Bermondsey, Fort-road 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen. Evening, "A Modern Psalm."

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev Frank K. Freeston. Evening, "A Christian and a Gentleman."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. Edgar Daplyn.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. W. Copeland Bowie.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. Critchley, B.A., Salvation by Fire," and 7 P.M., Mr. T. Elliot (Highgate), "Divinity of Humanity."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M., and 7 P M., Rev. G. Critchley (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. Edwards.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P M., Rev. John McDowell.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Mr. H. Stanley Jevons.

Chatham, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. Hitchcock, B.A.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. Burrows.
Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.
Hastings, South Terrace, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.
Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten
Leeds, Mill Hill, 10,45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.
Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. Ernest Parry.
Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. V. D. Davis, B.A.
Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. J. Collins Odgers, B.A., of Bury.
Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein. Evening, "Unitarianism and Rationalism."
Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. W. Lawrence Schroeder, M.A.
Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.
Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.
Oxford, Manchester College, 11.30 A.M., Rev. J. E. Odgers, M.A.
Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.
Portsmouth, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. Thomas Bond.
Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Ottwell Binns.
Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.
Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.
Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.
Tunbridge Wells, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.
York, St. Saviourgate Chapel, 11 A M , Children's Service, and 6.30 P.M., Rev. H. Rawlings, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon and 7 P.M., Rev. Andrew Chalmers, of Wakefield, "The Belief in a Judgment Day."
Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

WALES.

Aberystwyth, Binowood, Llanbadarn-road, 7 P.M. Next Sunday and through Term.

Cape Town, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. Balmforth.
Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—April 20th, at 11.15, Dr. WASHINGTON SULLIVAN, "Living in the Past and for the Present—the Characteristic of the Unprogressive."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—April 20th, at 11.15 A.M., JOHN A. HOBSON, M.A., "The Charity of Millionaires."

TEMPERANCE ORGANISER WANTED.—The Committee of the N.U.T.A. would like to meet with an earnest Abstainer (ministerial or lay) who can undertake secretarial and organising temperance work. A small honorarium offered. One occasionally visiting the provinces would be specially valued.—Address replies to J. Bredall, Hon. Sec., 3, Birdhurst-road, Croydon.

MARRIAGES.

Crump—Mathers—On the 16th April, at Mill Hill Chapel, Leeds, by the Rev. Charles Hargrove, M.A., assisted by the Rev. John S. Mathers, M.A. (brother of the bride), Ernest Henry Crump, B.A., youngest son of the Rev. Simpson Crump, of Ben Rhydding, to Lily, second daughter of the late John Shackleton Mathers, J.P., of this city.

DEATHS.

Cuddeford—On the 10th April, Robert Cuddeford, at his residence, Thornwood, Tedburn St. Mary, near Exeter, aged 82.

Schools, etc.

CHANNING HOUSE, HIGHGATE, LONDON, N.
UNITARIAN BOARDING SCHOOL for GIRLS

Miss LILIAN TALBOT, B.A., Head Mistress.
BOARDERS' FEES for and after Sept. 18th. Forty Guineas a year. Chapel One Guinea. Music Six Guineas extra;
or £14 7s. a term, and if with Music £16 9s., Ministers' Daughters and Foundationers, £10 13s. 6d. a term, or with Music £12 5s.
Including Board, Lodging, necessary Laundry, Classes for the London Matriculation, and all Class Lessons. English, Latin, French, Greek, German, Mathematics, Science, Elocution, Drawing, Class Singing, Dressmaking, Cooking, Calisthenics, Playground, Swings, Cricket, Lawn Tennis, Hockey, Garden, Outside Sanatorium, Laundry at Home.
Outside Examiner.
Divinity on Saturdays.
Extras: Violin, Solo Singing, Painting, £2 2s. each Shorthand, Dancing, One Guinea each.
Day Scholars, 3 to 5 Gs. a Term, Music 2 Gs. extra. Kindergarten, 2 to 2½ Gs. a term.
NEXT TERM begins WEDNESDAY, May 7th.
Manager, Miss MATILDA SHARPE, 32, Highbury-place, N.

CHISHOLM COLLEGIATE SCHOOL, BEACH-ROAD, WESTON-SUPER-MARE.

High-class education at moderate terms. Preparation for all Local Exams. Home comforts; liberal table. For prospectus and testimonials address the Principal.
Reference kindly permitted to the Rev. T. B. Broadrick.

HANOVER (GERMANY). — Dr. WULFES receives a limited number of PUPILS for BOARD and EDUCATION, on a plan combining the comforts of a private family, with the advantages of a select school. Highest references.—For prospectuses and every information, apply to Dr. Wulfes, Hanover, or to Walter Cripps, Esq., Mozart House, Wigan. N.B.—Hanover is noted for the best German pronunciation.

HIGH SCHOOL FOR GIRLS, 14 & 15, SOUTH MARINE TERRACE, ABERYSTWYTH.

Principal ... Mrs. MARLES-THOMAS.

This School is splendidly situated in one of the healthiest parts of Wales, overlooking Cardigan Bay, and close to excellent golf links. Pupils have passed the London and Welsh Matriculation; Cambridge Higher Local; Senior and Junior Cambridge Locals, besides the usual Theoretical and Practical Music Examinations. Scholarships have also been obtained at the Welsh University Colleges.
Gymnasium, swimming, and excellent Hockey Club.

UNIVERSITY COLLEGE SCHOOL, GOWER STREET, W.C.

Headmaster—J. LEWIS PATON, M.A. (late Fellow of St. John's College, Cambridge).

SUMMER TERM commences Monday, April 28.
The School is organised as a first-grade modern and classical school, with Higher Commercial, Science, and Engineering Departments.
Examinations for Four Entrance Scholarships will be held on June 17 and 18.
For prospectus, apply to
T. GREGORY FOSTER, Ph.D., Secretary.

WAVERLEY SCHOOL, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.
Head Master, Mr. H. T. FACON, B.A.(Lond.).
The above School will be OPENED on THURSDAY, May 1st.
BOARDERS received. Prospectus on application to the Head Master. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

Schools, etc.

PRESBYTERIAN COLLEGE, CARMARTHEN.

The Managers of the Presbyterian Fund desire to give notice that they are prepared to offer THREE SCHOLARSHIPS, tenable at Carmarthen College, of the value of £40 a year, for three years from October, 1902, subject to the following conditions:—

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3. Three references as to Character and Fitness for the Ministry must be supplied. One of the Referees should be a Minister.
4. One of these Scholarships is granted by the Trustees of Berman's Charity, and is to be denominated the Berman Scholarship.

FORMS OF APPLICATION may be obtained from the Secretary of the Board, G. Harold Clennell, Esq., 6, Great James-street, Bedford-row, London, W.C., and the same *must* be sent in, together with any Testimonials and Certificates the Candidate may wish the Board to consider, not later than the 25th day of July, 1902.
G. HAROLD CLENNELL, Secretary.
10th April, 1902.

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The London District Unitarian Society, besides giving £50 towards the much-needed improvements of the above church, have promised £50 towards discharging the £100 mortgage on the church provided the remaining £50 is paid off by Whitsuntide.
The amount now needed to complete the Improvements and discharge the Church's debts is about £145, of which £50 will be subscribed by the above Society if the balance is promptly forthcoming. Grateful for the help already given, the congregation earnestly appeals to friends who have not hitherto responded, to subscribe, so that they may close the accounts and start the renovated church free of debt.

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Miss A. Preston	5	0	0
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F. F. Ward, Esq.	0	10	0
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Society for the Abolition of Vivisection

In the *Journal of Physiology*, February, 1899, under the title "The Kidney and Metabolism," the Professor Superintendent of the Brown Institution, 149, Wandsworth-road, South Lambeth, S.W., describes the results of the removal of large portions of the kidneys of 49 living dogs. The object of the experiments was to discover how the animals could sustain life, and for how long, with portions of their kidneys cut out from time to time. The anæsthesia legally required in the initial operation having passed off, the dogs were kept for observation in chambers, the floors of which were composed of glazed earthenware and the sides of glass. One dog died on the fourth day, and another on the sixth, from loss of blood; one died 36 days after the operation. In one who survived the first operation 63 days, the pelvis of the kidney was found to be full of stones. One died from shock, the operation in this case consisted in cutting a wedge out of the second kidney. In 14 cases the second operation was the removal of the entire kidney from the opposite side; after which the average duration of life was from two to three weeks, the animals becoming extremely emaciated and so weak as to be unable to stand, with ulcerated sores on the lip and cheek. In some cases more than two operations were performed on the same animal. Two puppies were experimented upon, both survived the operation four months.

Contributions to the Society will be gratefully acknowledged. Cheques should be made payable to the Society, and crossed Lloyd's Bank.

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LONDON SUNDAY SCHOOL SOCIETY.

The NINTH MUSICAL FESTIVAL, consisting of a CHORAL COMPETITION and a CONCERT by the UNITED CHOIRS and Friends, will be held at ESSEX HALL, on SATURDAY, April 26, 1902. *Adjudicator*, H. Walmsley Little, Esq. (Mus. Doc. Oxon). *Conductor*, J. Harrison, Esq.

Tickets :—Adults : Festival, 1s. each ; Tea, 6d. each. Children (not belonging to competing choirs), 6d. each, to include tea.

Friends are cordially invited.

A. BARNES, Hon. Sec.

A GRAND BAZAAR will be held in the School-room of UNITY CHURCH, DEWSBURY, on SATURDAY, MONDAY, and TUESDAY, April 26, 28, and 29. Contributions in Money or Goods will be thankfully received and duly acknowledged by any of the following :—

Rev. J. MORGAN WHITEMAN,
30, Victoria-crescent, Dewsbury ;
Miss HOWE, 10, Park-road, Dewsbury ;
Mr. W. SANDERSON,
33, Clank-street, Dewsbury
(Joint Secretaries) ;
Mr. THOS. RICHARDS, Alfred House,
West Town, Dewsbury (Treasurer).

All cash contributions will be advertised in these columns on May 3rd.

DR. JAMES MARTINEAU.—Proof Engraving (size 13 inches by 10) by J. Stephenson, after painting by C. Agar. Published in 1847. In excellent condition. Dark oak handsome frame.—Offers requested by A. C. Greene, 35, Marmion-road, Sefton Park, Liverpool.

MISS G. and E. MARTINEAU would LET their HOUSE, 5, Eldon-road, Hampstead, for a few weeks in May and June. Also their HOUSE, The Polchar, Aviemore, N.B., *for June only.*

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3122. NEW SERIES, No. 226.] LONDON, SATURDAY, APRIL 26, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

THE resolution imposing the Chancellor of the Exchequer's new duty on imported corn and on flour and meal was passed on Tuesday, after the debate had been closured, by a majority of 86, but not without the strongest protests from the Liberal side of the House, and much spoken and unspoken dissatisfaction on the other side. The pressure of the new tax must fall hardest on the poorest of the poor, and the price of bread has, in fact, already gone up. The exhaustive inquiries of Mr. Charles Booth in London, and Mr. Rowntree in York, have shown conclusively how many families there are in our large towns living habitually on the border of starvation, to whom such a rise in price can only mean fresh privation. These people have no margin of income for anything but the barest necessities of existence, and any extra expense must come out of the food-money. And if, as one of Mr. Rowntree's women said, in reply to a question as to what happened when any extra expense arose, "I never let Smith suffer—'e 'as to go to work, and must be kept up, yer know!" then it is the women and children who will feel the added pinch. Surely it would be better that we should have more pennies on the Income-tax, and go short ourselves, rather than do this cruel thing.

ON Wednesday, St. George's Day, the commemoration of Shakespeare's birth and death was duly observed at Stratford-on-Avon, and a meeting was held in London at Clifford's Inn, in support of a movement for a Shakespeare memorial in the metropolis. Mr. Frederic Harrison, who presided, said that they were met on the day possibly of the birth and certainly of the death of their great poet, and that if anybody mentioned the name of Bacon he would be dealt with according to law. An article on Shakespeare as "Our National Poet" will be found in another column.

WITH the April number of the *Morley College Magazine* is issued a special supplement devoted to the memory of the late Miss C. A. Martineau, for ten years Principal of the College. The supplement includes the address given by the Rev. P. H. Wicksteed at the memorial service held in the College, and the obituary notice, which he contributed to THE INQUIRER. Also the memorial article, by Mr. F. W. Black, B.A., which appeared in the March number of the magazine, and a large number of tributes from various workers in the College, showing how deeply Miss Martineau's influence was felt, and what inspiration her example and friendship brought to many, for true unselfish work. There are also, on a separate sheet, a full-page portrait and pictures of Miss Martineau's country house at Walsham-le-Willows, and of the garden of "The Walnuts" at Maidenhead. This number, with the special supplement, is to be had for 3d. at the Morley Memorial College, Waterloo Bridge-road, S.E.

Unity, looking across from Chicago to Boston on April 3, and joining warmly in the celebration of Dr. Edward Everett Hale's eightieth birthday, quotes the following characteristic lines of his :—

And I?
Is there some desert or some pathless sea
Where Thou, Good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundredfold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea—
Is it Thine enterprise? Great God, send me.
And though this body lie where ocean rolls,
Count me among all Faithful Souls.

EDWARD EVERETT HALE.

An account of the birthday celebrations we must again postpone for another week.

THE annual meeting of the British and Foreign Anti-Slavery Society was held on Friday week, at the Society's offices, 55, New Broad-street. The President of the Society, Sir Thomas Fowell Buxton, Bart., G.C.M.G., occupied the chair. The annual report showed that the Society had actively pursued the agitation for the abolition of all forms of slavery, and that its work during the past year had been almost entirely concerned with the continent of Africa. The Chairman, in moving the adoption of the report and the re-election of officers, pointed out that though the work of the Society must be necessarily slow, it had met with encouraging results in the past, and progress was still being made. He was quite sure that the great heart and the democracy of England would not stand the maintenance of any system of slavery in any country under the government or protection of this Empire. They must not relax their efforts until the British Empire was free from the stain of slavery. The motion was seconded by Dr. Wm. Wilson, who spoke from personal experience of the benefits that had resulted from the abolition of slavery in Madagascar. The Bishop of Uganda moved a resolution congratulating the Government on the completion of the Uganda railway, and deeply regretting that the Government had taken no further steps to abolish the status of slavery in the coast territories of the East African Protectorate in pursuance of the promise given in June, 1897. The Bishop gave a valuable address in which he described the wonderful development of Uganda, and made the gratifying announcement that at the present time slavery did not exist in that country, as far as the public recognition of it was concerned. He paid an eloquent tribute to the excellent services rendered by the Society in the past and urged them to continue their useful and necessary work. Mr. W. Carey Morgan, Miss E. Hutchinson (a missionary from Pemba, who described the satisfactory results that had followed the emancipation of slaves in that island), Mr. W. A. Albright, Mr. R. N. Shore, and Mr. J. G. Alexander, also addressed the meeting.

THE Committee of the National Education Association (Surrey House, Victoria Embankment, W.C.) in a report on the Government's Education Bill draws the following conclusions :—

Popular Control Essential.—The whole purport of the Bill seems to be destructive of the existing systems of popular control and democratic self-government in education and the substitution of schools and colleges maintained at the public expense but managed and controlled in denominational interests. The new authorities foreshadowed by the Bill are removed from the influence of general public opinion, and especially of those who have to gain or suffer by the educational efficiency of their work. They can

THEOLOGICAL SCHOOL

neither elicit popular interest nor be responsive to the popular will.

Parliament should Prescribe the Constitution.—There is no need for the separate treatment of each locality by schemes. In regard to all the most important public local authorities (from Parish Councils upwards) Parliament has had no serious difficulty in prescribing a uniform system with sufficient elasticity in minor details to cover all variations of local conditions. There is no reason why Parliament should be asked to debate separately different "provisional orders" for hundreds of separate localities. It is a practical impossibility.

Direct Election.—The Bill, whilst professing to merge education with other municipal work in the hands of the municipal councisl, really concedes the case for the establishment of a separate body (*ad hoc*) for educational work and having only educational functions to perform. All municipal bodies, the House of Commons, and especially the School Boards, owe their efficiency to the measure in which they are under the influence of direct election, and these new Education "Committees" should be directly elected by the ratepayers on a democratic franchise.

An Imperative Mandate Required.—The School Boards have been effective agents for educational progress, because they were placed under the strongest statutory compulsion to provide sufficient school accommodation and efficient and suitable instruction for every available scholar who is not otherwise provided for. The whole spirit of this Bill is to relax these compulsions and throw the country back into the position in which it was before 1870, when the education of the people was dependent on the precarious goodwill of persons of higher social position or the self-interested efforts of sectarian organisations. The pressure created by the Act of 1870, so far from being too severe, often proved inadequate, and so far from being relaxed should be strengthened and extended to all grades of education.

Public Schools and Public Management Essential.—Whatever there is of efficiency, suitability and adaptability in the education provided by the School Board system is largely due to the fact that there is a statutory prohibition against the Boards spending public money upon schools which are not absolutely under their own management. The system of subsidising schools under private or sectarian management, which it is now proposed to revive and extend, has always proved to be most costly and ineffective, and productive of religious grievances. It has had a long trial and been a sad and costly failure, and, so far from being extended, it should be with all speed abolished.

The *Humane Review* for April (Ernest Bell, 6, York-street, Covent Garden. 1s. net. Published quarterly) contains the lecture on "Ruskin as Pioneer," delivered by the Rev. W. J. Jupp at Essex Hall in January. The number opens with a brief article by the Dean of Winchester on "The Ethics of Blood Sports," and has also an article by "Appellant" on the Howard Association. It concludes with a brief note on a sermon by the Rev. Arthur Harvie on Mr. E. Crosby's poem, "Cain," published in a previous number of the *Review*.

EMPIRE.

"For all the land which thou seest, to thee will I give it."
"Go in and possess the land."

Go in and possess the land;
  Stand not waiting so long outside
On the barren desert sand.
  The land is wealthy and wide,
And whoever has strength of heart
  May win the inheritance
    God has promised His chosen race;
  Then gird yourself, arm, and advance
    On this glorious dwelling-place
Which for you has been set apart.
  The soil must be fought for and won;
  It is time that the strife were begun.
Go in and possess the land!

Enter in, O man, and possess!
  A vast empire extends its borders
To the edge of your wilderness;
  Arise, then, and slay its warders.
They are only there to be slain,
  To challenge the feeble and mean,
    To drive back the cowardly slave,
  To resist and o'erthrow the unclean;
    For this land must be won by the brave,
Who only are fit to reign.
  Why stand by the guarded gate
  So long, while the day grows late?
Enter in, O man, and possess!

Go in and possess, O man!
  You are claiming a broader field;
You are scorning the narrow span
  Of the realm whose sceptre you wield;
Your soul is arising in might,
  In the glow of Imperial pride,
    And the petty domain of birth
  Which years long has satisfied
    Is only a part of the earth
That your rule should embrace by right.
  It awaits but your conquering sword;
  Up then, in the name of the Lord!
Go in and possess, O man!

You have heard of that land of gold,
  Where the priceless treasures of art,
And wisdom and joy untold,
  May be found by the humble of heart,
Where many a sparkling gem
  Lies hidden in secret nooks
    To be sought for with loving care—
  The diamond-wealth of books,
    And melodies sweet and rare—
To set in your diadem.
  O man, if such riches you prize,
  Shake off this dull sloth, and arise,
And conquer the land of gold.

You have heard of the land of the pure,
  Where tall stainless lilies grow,
Where baseness has ceased to allure,
  And our garments are white as snow.
It lies near the land of beauty,
  And its verdant hillsides slope,
    Mist-wreathed, so far and high
  That the straining vision of hope
    Sees them lose themselves in the sky.
But the sentinels stand on duty,
  And the outposts of sense must be captured
  And bound, ere you stand enraptured
In that country of the pure.

You have heard of the land of faith,
  With the sentinel Doubt keeping guard,
And all the world's sorrow and scath
  To render your task doubly hard.
You know of the land of the true,
  Where neither is falsehood nor fear,
    But sweet lips and hearts without guile;
  Where the look of the eyes is sincere,
    And a blessing from heaven the smile.
These regions fair are for you,
  And well worth the struggle and pain,
  The lordship supreme to attain
Of the countries of truth and of faith.

You were born for the rule of the world;
  Your soul was ordained to expand,
And its banners to stream unfurled
  O'er many a wonderful land.
Stand no longer in doubt outside
  The empire your spirit must sway,
    But hearken to God's great behest;
  Arise in your strength to obey,
    And spread to the east and the west.
The land is wealthy and wide,
  And if of His chosen race,
  Then it is your dwelling-place.
Go in and possess the world!

Theodora Mills.

Birmingham.

Mr. Bailey Saunders will publish immediately through Messrs. Williams and Norgate a reply to some recent criticisms on Professor Harnack's "What is Christianity?" It will be entitled "Professor Harnack and his Oxford Critics." Parts of it were delivered lately as a lecture to the Socratic Society of the University of Birmingham. Messrs. Williams and Norgate also announce for publication at the end of the month a work on "Women's Suffrage," entitled "A Record of the Women's Suffrage Movement in the British Isles," by Helen Blackburn with a large number of portraits and diagrams.

Messrs. T. and T. Clark announce that every article in the fourth volume of "Hastings' Dictionary of the Bible" is now in type and returned for press, and that they hope to publish it the last week of May. This volume includes "Pleroma" to "Zuzim," and in the opinion of the editors it contains some of the most important and finest articles in the entire work. Among such may be mentioned "Prophecy and Prophets," by the late Professor A. B. Davidson; "Priests and Levites," Graf. Baudissin; "Propitiation," "Sabbath," "Son of Man," Canon Driver; "Psalms," Professor W. T. Davison; "Righteousness," Professor Skinner and Professor Stevens; "Sacrifice," Professor W. P. Paterson; "Satan," Professor Whitehouse; "Sin," Canon Bernard; "Solomon," Professor Flint; "Son of God," Professor Sanday; "Tabernacle," "Weights and Measures," Professor A. R. S. Kennedy; "Text (O.T.)," Professor Strack; "Text (N.T.)," Professor Nestle; "Versions," Principal Ll. Bebb; "Writing," Dr. Kenyon.

Sir Alfred C. Lyall, the President for the current year of the Social and Political Education League, will deliver his presidential address in the Botanical Theatre of University College, Gower-street, W.C., on Monday, May 5, at 8.30 p.m. His subject will be "Race and Religion." The Right Hon. Leonard H. Courtney (the retiring president) will preside. Cards of invitation may be obtained on application to the Hon. Sec., Mr. C. E. Hecht, 3, Essex-court, Temple, E.C.

THE ATTRIBUTES OF THE DEITY.

In the Roman creed known as that of the Apostles, as well as in that of Nicaea or Constantinople, belief in "God the Father Almighty, Maker of heaven and earth," is professed as the first article of the Christian faith; and in the symbol called after the name of St. Athanasius, the attributes not only of omnipotence, but also of uncreated, unlimited, and eternal existence (*increatus*, *immensus*, *aeternus*) are predicated of each Person, in succession, of the triune Deity. The question of the personality of God, which is such a critical one at the present day, is complicated by this dogma of the Trinity; and to the doubting mind that asks, "Is God a Person?" the orthodox reply would be—"No. He is three Persons, not one Person," of whom the first alone is self-existent ("made of none; neither created nor begotten"), the second Person being "begotten" by the first, and the third "proceeding" from one [Greek Church] or both [Church of Rome]. Apart from these distinctive subtleties of scholastic metaphysics, the common inheritance of the three great monotheistic religions of the world—Judaism, Christianity, and Islam—with respect to the nature of the divine Being, may be summed up in the ascription to God of absolute power, perfect goodness, and infallible wisdom.

The most obvious proofs of superhuman power are recognised at the very earliest stage of religious thought in the destructive forces of Nature on the one hand, and her reproductive energy on the other. The origin of heaven and earth, the apparent beneficence that produces, sustains, and enriches life, balanced, however, by the seemingly capricious changes to which that beneficence is liable, which may convert a paradise into a desert, and wreck all human happiness at a stroke—these are problems to which imagination, in default of reason, will find some answer that can satisfy the dawning intelligence. The result is some such primitive theology as that of Caliban in Browning's soliloquy*, in which the Supreme Being is but a magnified man, of his own unstable type.

God as the Creator of all things has been thought of in much the same way in all ages, other than that of modern science, which has left little scope for any but a figurative interpretation of the psalmist's sublime utterance:—

> By the word of Yahweh were the heavens made:
> And all the host of them by the breath of his mouth.—Psalm xxxiii. 6.

or of the more prosaic imagery of the seer who describes how "on the seventh day," after six days of speech and action, "God finished his work which he had made; and he rested from all his work." (Gen. ii. 3.)

Whether it be the divine fiat or the divine fingers which were believed to have fashioned the material universe once and for ever, the "Cosmos" was in either case regarded as coming into existence by no other means than through the sovereign will and pleasure of a Creator outside that universal frame. Evolution is now generally recognised as the method of creation, quite as much in the past as in the present; and the development of an oak tree from an acorn, or of an ostrich from an egg, is regarded but as one instance of that all-pervading law which has transformed fiery vapours into habitable worlds, spangling the heavens with stars, and giving the earth all its varied features of land and sea, of mountain and of vale, with life adapted to every part of the well-ordered whole. And how vastly has the horizon of our mental vision been expanded by this altered view of heaven and earth, which we owe to astronomical and geological research! "The spacious firmament on high" in its unfathomable depths (for high and low have no separate meaning in the interstellar spaces), infinitely transcends the grandest conception possible to prophet or psalmist, who thought of the sky as of a solid dome above a circular floor,* and of the heavenly bodies as lamps lighted by an angelic host, or a living host themselves.† God, the Creator, is to us an idea far grander, if less clearly grasped, than could ever have moved adoring wonder in the days of old. The immanence of the Deity, in Nature without and in consciousness within,

> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man,

this is a faith more sublime than one which could believe in a labouring "demiurge," a faith foreshadowed rather in the religious instinct which recognised God's breath or movement in the wind, His voice in the thunder, and His vesture in the light,‡ crude and materialistic though such primitive conceptions may have been as compared with the "higher pantheism" of Wordsworth's transcendental moods. Ideas of omniscience and of omnipresence were doubtless suggested, in the first instance, by facts of which the senses could take cognisance. "The all-seeing orb of day" and the all-pervading influence of its light and heat were not mere symbols, but "outward and visible signs" of those divine attributes; and, in this connection, as in all others, abstract ideas have been derived from qualities in external nature which appealed to the faculties of sight or sound, of taste, of feeling, or of smell. It was long before the power of God was felt to be as much the mainspring of human effort as of the alien forces of "Nature," the last a phrase which is still often contrasted with "Man" in popular parlance; but to the mind that recognises "thought" itself as something greater than the "objects of all thought," the brain of a Copernicus or a Newton is a more marvellous creation than all the rolling worlds whose mazy movements they unravelled.

With regard to the goodness of God as a feature in the common faith of Christian, Mohammedan, and Jew, it is of importance to note that although nominally, at least, this attribute includes infinite mercy, tenderness, and compassion, yet their universal and impartial sway is more or less limited by "distinguishing grace"—in less technical and pious language, by gross favouritism, whether founded on arbitrary choice, on ancestral merit, or any other extraneous means of acquiring "imputed righteousness." This partiality, so flattering to its *soi disant* recipients, is, however, traversed by a few exceptional utterances which are the key-notes of liberal religion, such as Acts x. 34 ("God is no respecter of persons; but in every nation," &c.), and 1 John, iv. 16 ("God is love; and he that abideth in love abideth in God," &c.). To reconcile the competing claims of sovereign will on the one hand (hardly to be distinguished from despotic caprice), and of justice on the other, which human hearts require of all whom they revere, theories of subterfuge and chicane have been rife among theologians, as well as theories intended to harmonise that same attribute of justice with a mercy accused of undue leniency towards the guilty. To establish a plausible consistency again between God's omnipotence and His goodness as moral Governor of the Universe, has been a sore problem to minds perplexed with the existence not only of error and suffering, but also with the frequent triumph of wrong against right, with a ruthlessness in the constitution of nature which sometimes seems like deliberate malice, and its culmination in the cruel selfishness of man. The incoherences and positive blemishes in creation, as revealed by modern science, have also weakened long-established views of the Divine wisdom as free from the slightest touch of imperfection at any point of the vast machine, or, as we should now say, at any stage of cosmic evolution. But the language of Oriental adulation is no criterion of true reverence, and such terms as "omnipotent" and "unconditioned" are logically inconsistent with either goodness or wisdom. If reason cannot, without doing violence to sincerity, keep the balance even between the stern teaching of facts and the theories of philosophers or divines, we must be satisfied with turning our attention mainly to that aspect of the Supreme Being with which our religious life has most to do, not as the inscrutable *Causa causarum* of whom (or of which) philosophers can only speak in paralysing negations, but as the all-embracing Father of spirits with whom we may hold vital communion, as the devout of all ages and of many creeds, have, of their own experience, testified.*

Even among primitive races of the humblest type traces (or shall we rather say adumbrations) of belief in a Supreme Being, "powerful, moral, eternal, omniscient, Father and Judge of men,"† are found amidst the most degrading ideas of animistic deities who may be propitiated by prayers and controlled by spells, subject to all evil passions, the mere ghosts of the dead. These latter, from the very fact of their mutable and manlike nature, are apt to assume a more and more prominent position in the thoughts of their self-seeking and servile worshippers, so as eventually to throw into a dim, mysterious background, or to supersede altogether, the Supreme Being of unimaginable power and wisdom. Even among nations tending towards strict monotheism, like the ancient Israelites, the baser traits of such inferior deities disfigure more or less the sublimer attributes of the Divine Majesty, which, though themselves in strict accordance with human analogies, are yet the highest and noblest features of man exalted to the highest possible degree. As a people advances in moral perception and sensi-

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* "Caliban upon Setebos, or Natural Theology in the Island."

* Cf. Psalm civ. 2; Isa. xl. 22, &c.

† Cf. Gen. i. 14–18; Ps. cxlvii. 4; Isa. xl. 26.

‡ Cf. Gen. iii. 8; 2 Sam. v. 24, Ps. xxix. 3-9, civ. 2.

* "If Thou art far off to understand, Thou art near to comfort and sustain" (Dr. Rowland Williams).

† Andrew Lang, "The Making of Religion."

bility, its God partakes of the same improvement, as reflected in human consciousness. The fickle, jealous, and revengeful autocrat becomes patient, constant, impartially benevolent, and, if theoretically omnipotent, yet practically obedient to his own laws of justice, mercy, and loving-kindness. When earthly potentates loved to have their ears tickled with fulsome flatteries, the King of kings and Lord of lords was believed to be equally gratified with abundant and incessant praise. When favours could be obtained from monarchs by judicious bribery, it was natural to think that one's God could be propitiated with presents, which would be valued in proportion to the greatness of the sacrifice. That the Deity should be "pleased" to punish "for his own glory," and refuse to forgive without some adequate *quid pro quo*, a substitutionary victim for preference, whose innocence would make no difference so long as its life was "precious"—this was a credible hypothesis, and shocked no innate sense of justice when such proceedings were quite in accordance with Court etiquette. Even among the most pious and reverent Jews there seemed no incongruity in saying that God would laugh at the heathen and hold them in derision (Ps. lix. 8), or, on the other hand, that He could overlook or wink at their sins of ignorance (Acts xvii. 30). The highest estimate of the Divine character cannot go beyond that which is most highly esteemed among men, though prophets and preachers may rise above their age and nation in this respect.

Since the exaggeration of a virtue may become a vice, infinite justice may be found to clash with infinite mercy, regard for the universe with regard for the individual; and love may be so freed from all restraints of wholesome severity as to become little better than the short-sighted fondness of a weak parent. Thus it is possible for minds of a different cast to derive from the same confessedly inspired source theological conceptions of a tone and tint almost diametrically opposed. This may be seen again and again in the history of Christian thought, as represented by an Augustine and an Origen, a Calvin and an Arminius. If one acknowledged attribute is unduly pressed, it may and indeed must conflict with others no less important for any clear apprehension of a wise and righteous Governor of the world. A particular Providence which overrides the natural sequences of cause and effect is no less inconsistent with the actual facts of existence than with an impartial administration of almighty power. Neither the doctrine of a subordinate agent of evil who can yet thwart the designs of omnipotent goodness, nor that of a God who is directly or indirectly responsible for all that we call good and evil alike can satisfy the mind which would fain reconcile infinite goodness with the resources of unlimited sovereignty.* Omnipotence itself becomes an unmeaning term, except in relation to opposing forces. Why not confess our ignorance at once, and leave severely alone such "great matters which are too high for us."

The Fatherhood of God, not in a merely genealogical sense as in the verse of the heathen poet quoted by St. Paul ("for we also are his offspring"), but in relation to that fatherly affection which marks his treatment of even the most unworthy of his children, is the grand revelation of the gospel of Jesus, which intimately concerns our personal welfare and the deepest cravings of the human heart, which gave primitive Christianity its triumphant vigour, embracing Jew and Gentile, bond and free in one common fold of brotherhood. The less a modest theology distrusts her own capacity for fathoming such unthinkable and mutually destructive attributes as differentiate divine power from human infirmity, the more gratefully will she cling to that moral and spiritual affinity which enables us to love the Lord our God as the inexhaustible source of all wisdom and goodness, the highest expression of human excellence; hard though it may be to reconcile such anthropotheism with the changeless, impassible Deity of a theology that soars too high, only to reach an abstraction which rouses no emotion more vivifying than that of a bewildering and mysterious awe. The devout soul which holds communion with a God whose power, wisdom, and goodness are imagined after the model of its own limited experience, may, after all, approach nearer to the truth, under an atmosphere of salutary illusion, than the consistent rationalist who refuses to faith what can never be proved by argument.

R. Bruce Boswell.

* "A Being of infinite goodness must hate evil; a Being of infinite wisdom must know how to destroy it; a Being of infinite power must be able to take the necessary steps to that end. Therefore the existence of evil is inconsistent with the existence of such a Being. . . . Infinite power does this include my power of will? If it does, I as a responsible being do not exist, and to punish or reward me would be monstrous. If it does not, the power is not infinite, since it is limited by my will and that of other men. Infinite wisdom: does this include a knowledge of all that shall hereafter come to pass? If it does, free will in man is a purely delusive show, since if the future can be known, it must be governed by rigid invariable law. If it does not, a wisdom uncertain as to the future is not infinite."—(Percy Gardner: "Exploratio Evangelica," pp. 50, 51.)

THE PROGRESS OF DOGMA.*

The Roman and Protestant Churches have differed hitherto chiefly in this respect, that while the latter appealed to Scripture, and Scripture only, as the source of revelation and rule of faith, the former, entirely agreeing as to the divine authority of the Scriptures, asserted the existence of an Apostolic tradition which was no less inspired and consequently of equal obligation and authority. The Roman doctrine was set forth in the Decree of the Council of Trent, which declares that "the truth is contained in the written books and in the unwritten tradition, which having been received by the Apostles, either from the mouth of Christ himself, or from the dictates of the Holy Spirit, were handed down to us." And the Council professes that it "receives and venerates with equal feeling of piety and reverence all the books of the Old and New Testament, and also the traditions as to faith and morals which have been preserved by continuous succession in the Catholic Church."

To the contrary effect the sixth of the thirty-nine articles of the Church of England expresses the doctrine commonly received by all the Reformed Churches in the declaration that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith."

In this all were agreed, that revelation was completed and ended with the Apostles; and the Vatican Council accordingly in 1870, when defining the doctrine of Papal Infallibility, guarded it by the assertion that the Roman Pontiffs had in the past defined only such doctrines as were in accord with Holy Scripture and Apostolic tradition; "for the Holy Spirit was not promised to the successors of St. Peter that they might make known new doctrine, but that they might reverently guard and faithfully expound the revelation given through the Apostles," the depositum fidei, as it is called by theologians.

But the time has now arrived in the process of the seemingly hopeless and endless controversy of Papist and Protestant when on either side there is beginning an appreciation of the forces of the objections brought against it by the other. As Newman pointed out long ago, "Few but will grant that Luther's view of justification had never been stated in words before his time; that his phraseology and his position were novel. It is equally certain that the doctrine of justification defined at Trent was, in some sense, new also." Protestants absolutely fail to prove from the Bible the doctrine of the inspiration and sufficiency of Scripture on which their whole system rests—to say nothing of such minor but very important matters to them as infant baptism and the observance of Sunday. But Roman Catholics, however strenuously they may assert that the whole faith as now taught was held by the Apostles, are hard pressed to bring themselves to believe that Peter and Paul knew by divine inspiration the complete system of Roman doctrine which must to-day be accepted by them as the condition of salvation.

Hence there is growing up on both sides a concession of what we might call the insufficiency of the Apostolic revelation, whether supposed to be contained exclusively in the Scriptures, or in Scripture and tradition alike; and we may look forward to a time coming when the defence of Trinitarian doctrine against all forms of Unitarianism will be founded on the plea that the appeal from the general consent of believers in Scripture to the original documents as they came from the hands of the writers, is not valid—that the full meaning of them is not what the writers intended, but what their words intentionally or otherwise have in course of generations come to convey to believers.

It is this doctrine of evolution in theology which Dr. Orr, Professor of the Free Church College at Glasgow, has, with equal learning and ability, set forth in a course of lectures delivered in America in 1897. "I plant myself here," he said, "on the most modern of all doctrines—the doctrine of evolution, supposed by many to be fatal to the permanence of dogma. There has been evolution of doctrine in the past, and there will be evolution in the future."

And it is from this very fact of evolution that he argues in support o

* "The Progress of Dogma," being the Elliott lectures delivered at the Western Theological Seminary, Alleghany, Pennsylvania, U.S.A., by James Orr, M.A., D.D., Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow. 1901.

the commonly accepted doctrines: "The fact that the great Church Creeds are, as we are so often reminded to their disadvantage, the products of historical development is precisely the fact which gives them, to my mind, their peculiar value as witnesses. . . . They represent the 'survival of the fittest' in doctrine under the severest possible strain. Not one of these doctrines but has been hacked and hewn at till, if it had not been founded on God's word, and felt to be true to Christian experience, the breath would have gone out of it long ago. Yet men fling it aside without further ado! It is not explained why, in every other sphere, the surviving product in an evolutionary process should be the fittest, and dogma alone should be an exception."

But the explanation is two-fold and very simple. First survival proves fitness indeed, *i.e.*, a greater adaptability to surrounding conditions; it does not prove essential superiority. That the Hanoverian or brown rat has everywhere supplanted the old black rat, which has now become almost extinct, does not show that the survivor is the superior animal, but simply that it possesses some advantage over the other which enables it to maintain life and multiply its kind more effectively. That the earth-worm has survived through all the ages in which higher forms of life have come to maturity and perished is due not to its excellence but to its fitness to lowliest conditions. So the fact that Trinitarian doctrine triumphed of old to the complete extinction of Arianism, and that Unitarian churches of to-day maintain themselves with difficulty and are an insignificant minority surviving only *permissu superiorum*, by leave of their rivals, —this proves not that Trinitarianism is true, but that it is a form of belief better adapted to the intellectual conditions which have hitherto prevailed in Europe. So, as the writer would himself admit, the fact that Roman doctrine at one time universally prevailed and has since so successfully held its ground, proves merely its adaptation to certain widespread feelings and requirements.

But this is not all, and even if survival were to be generally accepted as evidence of superiority, exception would have to be made when the struggle for existence was not free. At no time since one writing in the name of Paul condemned Hymenæus and Philetus for daring to assert that the resurrection was a fact in the soul's story, and "past already" for such as had come to the knowledge of the truth, and cautioned Timothy against their doctrine as "a gangrene"—at no time since has there been free course for the natural development of theology. The thoughts of intelligent and inquiring men have been repressed by the terrors of making shipwreck of the faith; and if they dared brave the warnings and threats of the Church, they were still forbidden the free communication necessary to the eliciting of truth. So "the progress of theology" has been forced in one direction and hindered in another; and the result is not a survival of the doctrines which have been tried and found truest, but of those which have been allowed and have proved most useful to the governing powers.

And, indeed, our author is himself quite conscious of this so far as some eight centuries of theological progress are concerned. He traces the development of Christian doctrine to the sixth Ecumenical Council (680 A.D.), in which it was affirmed that "there are two wills and two energies in Christ, the divine and the human;" but observes "that this formula cannot be regarded as either perfect or final." A few pages out of the 350 of which the book consists suffice to carry us over all the years of controversy and construction which intervene between this unsatisfactory development of doctrine and the Reformation. Indeed, he writes that "there is no question from the Protestant standpoint but that the Church from a very early period went seriously astray in its doctrinal and practical apprehension of the method of salvation." And here we, too, are of accord; only that what all Protestants are bound to admit as to certain doctrines which they specially favour or disapprove, we extend still further and assert to have been the case as to doctrines which they call fundamental, and in respect of which we opine that "the Church from a very early period," even from Apostolic times, "went seriously astray."

As to the progress made in our own time it is of deep interest to note the confession, coming from a defender of the orthodox position, that "people would not for the world take upon their lips now the kind of language about the hereafter of the majority of mankind which godly men freely employed in the eighteenth century," and indeed much later—language against which our Unitarian predecessors protested unheard, or heard only to be reviled.

In conclusion, our author looks forward to "a constructive period to follow the present season of criticism and testing the foundations, and then will be witnessed the rearing of a grander and stronger edifice of theology than the ages have yet seen." But on what foundation? "The lines of essential doctrine," we find on the last page of the book, "are by this time well and surely established." Are they? But we look back to the beginning and read that "from the lines laid down in the Trinitarian controversies the Christian Church never has been, *probably* never will be, dislodged." There is a world of meaning in that "probably." Has it come to this, then, that *probably* the Trinitarian system is true, *possibly* not?

There is much of deep interest in the book, though rather as a revelation of present tendencies in orthodox circles than from the purely historic or scientific point of view. It cannot be a real story of progress which omits 800 years from its account. It is like a history of the development of the English Constitution which should trace it from its earliest beginnings to the time of the Conquest, and then, with briefest allusion to the intervening period, from the Revolution to the present time.

But it is comforting and instructive to find ourselves entirely at one with our author, and with so many who in his conclusion will agree with him and with us. "The Church," he writes, "has a more difficult task before it" than that of constructing a new theology "if it is to retain its ascendency over the minds of men. That task is to bring Christianity to bear as an applied power on the life and conditions of society; to set itself as it has never yet done to master the meaning of 'the mind of Christ,' and to achieve the translation of that mind into the whole practical life of the age—into laws, institutions, commerce, literature, art; into domestic, civic, social and political relations; into national and international doings; in this sense to bring in the Kingdom of God among men. I look to the twentieth century to be the era of Christian Ethic even more than of Christian Theology. With God on our side, history behind us, and the unchanging needs of the human heart to appeal to, we need tremble for the future of neither."

Brave, glad words these, which make us love the writer, and long to be allowed to help in this magnificent work to which the churches are beginning at last to awake as their divinest calling.

Charles Hargrove.

AN EDUCATIONAL FREELANCE.*

Mr. Herford presents us with a book of which the interest is at least matched by tantalising qualities; and I must have a frank and friendly grumble at both the translator and the author.

In the first place, the reader is left in doubt whether the whole of the original work has been rendered into English. At intervals he sees lines of asterisks, but he is not told whether they are the author's or the translator's. Curtailment is so frequent in translations that the idea of it is inevitably suggested by the marks. But if it has been resorted to, we ought to have some explanation of the reason and method of it. And if it has not been resorted to, the suspicion of it ought to be made impossible.

Again, a book like this requires a few notes for English readers, but none are given. We are not even informed of the date of the publication of the work in Germany. The effect is irritating. We read that Dr. Haufe's first schoolmaster, though an excellent man, was "in the power of the clergy and the aristocracy; so it is no wonder that the school was in the same condition then as *now*" (p. 8). We are told that even *to-day* the Teachers' College is an institution in which one learns something of most subjects, but nothing adequately" (p. 28).

But we are left to guess what period is signified by "now" and "to-day," though ten or twenty years may make much difference. The translator should have relieved the reader of all uncertainty on such a point. But the author himself is also too sparing of dates. He does not even tell us the year of his birth, and not until we reach p. 65 do we get a definite time-point in his career—the year 1876, when he broke off teaching to go to the University.

But there are more serious omissions. Throughout the book there are sweeping denunciations of the German school system. The passages already quoted are of this nature, but here are stronger ones:—"We have a school, to be sure, but no *school of the people;* an education, but no *popular education;* a spirit, *but no people's spirit*" (p. 180). "How can one speak of *national education*, when the national school is not regulated by the people, when all decrees which reach the schoolroom from the green council-table of the Ministry, are meant not to serve the people, but the *noblesse*, the *parsons*, and

* "Passages from the Life of an Educationa Freelance." Translated from the German of Dr. E. Haufe ("Aus dem Leben eines freien Pedagogen") by W. H. Herford, B.A. Isbister. 3s. net.

the *millionaires*?" (p. 183). These are very grave statements; and the Englishman, accustomed as he is to have German schools held up as models, reads them with wonder. The questions naturally arise—What is the system which is said to serve only the noblesse, the parsons, and the millionaires? How does it compare with ours? Even the average English educationist exclaims—What! is there in Germany nothing whatever to correspond to our popularly-elected School Boards? Intelligent German readers might perhaps be expected to possess this information, at least in outline; but a translator wishing to interest English readers in his foreign author would do well to supply it.

For a translator, however, there is always at least some plausibility in the plea that his business is simply to translate and not to supply a commentary. And so, though thinking it a mistake to apply this principle rigidly in such a case, I pass to consider the value of the book taken as it stands.

The development of a strong and earnest mind, and the history of devoted and self-forgetful effort in such a cause as education, are themes which can never be without interest, and these are the principal themes of Dr. Haufe's autobiographical record. The son of a country doctor—a man of independent character—he was compelled by the straitened circumstances of the family to become an elementary school teacher. His first experiences in this capacity were as pathetic as they were strange. The place was the village of Taubenheim, on the Bohemiam frontier:—

> I had to teach some sixty boys and girls in a small room. Poverty was so deeply stamped on most of their faces that my heart ached; indeed, some of the children were so neglected that I took them up to my attic room and cleaned them. During these operations undreamt of revelations came to me of the home life of these beings, whose parents, themselves neglected, did not trouble themselves about the children whom they had brought into the world. (P. 41.)

The equipment of the school and the method of teaching were as bad as the personal accommodation provided for him:—

> Every sort of appliance was wanting. There was not even a blackboard. The work consisted in pouring religious matters into their heads, with reading, writing, and arithmetic, so far as this could be done mechanically.

Positions of difficulty and hardship were for a long time the almost uniform destiny of Dr. Haufe, for he became possessed by two desires—for freedom from the obligation to teach religious doctrines which he did not believe, and for freedom to teach all subjects according to methods which he deemed rational. These desires prevented him from following any merely conventional course. And in anyone who cares for genuineness, the faithfulness to conviction and the enthusiasm for educational experience and knowledge, which sent Dr. Haufe into many countries as a wandering and often half-starving pedagogue, will excite admiration and sympathy. But it must be confessed that this element of personal heroism in Dr. Haufe's story would have been more attractive if he had written differently concerning the results of his experience and thinking. His conclusions regarding the German state control of education may be true or false, and his own methods and theories of teaching may be wise or not wise. My point is that his language as to remedies is not clear enough to enlighten his readers and enable them to judge. Though he devotes much space to these points, especially towards the end of the book, he conveys nothing but general ideas which the reader may accept without feeling himself much further on, though the fervour of the author's language suggests that he has important revelations to make. In England, as in Germany, it is clear that education needs to be put more under democratic control; that it needs to be freed from ecclesiastical domination; and that, as respects methods of teaching, it needs to be brought into harmony with nature.

But the problem is—how? by what particular reforms? It is provoking rather than stimulating to read much passionate denunciation and many glowing promises, without definite proposals for dealing with clearly stated evils and attaining to clearly conceived ends. Perhaps, however, this criticism touches the translator again, rather than the author. For German readers would know Dr. Haufe's other works, in which the kind of exposition here wanting may be supplied. Mr. Herford says, in his Preface—"Dr. Haufe has unfolded his system in a larger treatise, 'Natürliche Erziehung' (Natural Education—not yet translated into English), for which this little book would fain open the way." Why was not the larger treatise translated first? Only those who know it can understand how Dr. Haufe would apply the principle, "Return to Nature," which he preaches only vaguely, though with much iteration, in this record. The principle is now an old one in education as in other matters. But it is worthless as a mere cry. Dr. Haufe himself acknowledges that it has been taught before him by many great writers (p. 191), and what we most want to know of any man who vociferates it is, what new and important applications he can make of it. If "Natural Education" is a valuable work, surely publication in the German order would have been the most valuable way of educating the English public in the author's ideas.

Nevertheless, Mr. Herford's readers will be grateful to him for introducing them to a strong personality and an enthusiast for education; and it is to be hoped that the foreshadowed volume will soon appear to interpret the more tantalising qualities of this and to be interpreted by it.

H. Rawlings.

In religion, as in astronomy, we begin with a complete antagonism between earth and heaven; the stars are exclusively celestial, and those bright luminaries are infinitely more exalted in place and nature than the poor globe we tread on. We end, however, by discovering that this earth also is one of the celestial bodies. It, too, lies in the heavenly region. Lo! we are already amongst the stars! God is here too! The Eternal and the Infinite! behold they are around us!—*William Smith in "Thorndale."*

OBITUARY.

MR. W. J. BLUNDELL.

Mr. William James Blundell, who passed away last Saturday at the ripe age of eighty-eight, was for forty-six years engaged as a teacher in the Liverpool Institute, originally known as the Mechanics' Institution. Mr. Blundell's father was a non-commissioned officer in the army, his grandmother was a sister of Archdeacon Paley, of the "Evidences." Born in 1813, he was for a short time in the office of the late Thomas Avison, but in 1839 joined the teaching staff of the Mechanics' Institution, and remained, until his retirement in 1885, superintendent of the preparatory department. He gained the esteem of his colleagues, and many generations of boys acknowledged their indebtedness to him. Mr. Blundell was one of those who signed the address presented to Dr. Martineau on his ninetieth birthday by old members of Paradise-street Chapel.

FRAGMENTUM SCRIPTORIS ANONYMI.

. . . I would that we might all be free from pain and disease, being filled with health and strength; and it is good that we should desire the wisdom that cometh from knowledge; and yet show I unto you a more excellent way. Though my body be as sound as a bell, and though sickness be banished from me so that I have forgotten the very name of pain, yet if I have not charity I am as a dead body or as a beast that perisheth. *Charity suffereth long and is kind.* Charity beareth her own burdens and shifteth them not onto the shoulders of others. Charity seeketh the love and sympathy even of dumb animals, but she desireth not to transfer her own pain and disease to their poor trembling bodies.

Charity defieth the priest of the soul and the priest of the body, and dares the pains of hell for herself and her children, rather than allow even error or ignorance to be overcome by means of the torments of the Inquisition. Charity sacrificeth herself on the altar of love, not others on the altar of science or health. Charity will cut off her own right hand that one of her brethren may enter into the kingdom of heaven; but she will not cut off the little finger of the least of her brethren, that herself and her children may enter in.

And when it was said to her that the way of life and health was through suffering and torture, she answered as the fool speaks among men, but as the wise speak among the children of God: "Then will I and mine house suffer gladly with the saints and martyrs rather than rejoice with the tormentors; and we will bear our own cross and enter into life with Jesus of Nazareth rather than condemn others to the cross and go in to feast with Pilate and Herod."

I cannot but think that the world would be better and brighter if our teachers would dwell on the duty of happiness as well as on the happiness of duty. For we ought to be as cheerful as we can, if only because to be happy ourselves is the most effectual contribution to the happiness of others.—*J. Lubbock.*

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

The reports presented last week to the annual meeting of this Mission recorded steady progress in the good work. The treasurer's statement, indeed, showed a deficit of £44 6s. 3d., and the loss sustained by the death of a number of old supporters was also noted, so that the appeal for a larger number of annual subscribers had a special urgency; but this is nothing unusual in the financial position of such progressive work; and such a mission, pointing to what is achieved and what is waiting to be done, on many lines of thoroughly sound religious and social work, can hardly appeal in vain to the members of our community for the necessary funds.

The record of the Provident Bank, which has completed sixteen years of quiet work, is notable. Last year the eight visitors collected £936 2s. 1d. from 1,389 depositors, the largest figures yet attained; and these indicate only a small part of the actual good done by these friendly visitors to the homes of the poor. It is work which can always be extended, if more visitors will volunteer, and it offers natural opportunities for a most useful apprenticeship in work among the people.

Stamford-street Chapel itself has become the centre and the happy home of much beneficent activity, described by the Rev. Frederic Allen in his report. Of the Sunday-school, the Band of Hope and Mercy, the Mothers' Meeting, and the Boys' Own Brigade and other institutions he has much that is interesting and hopeful to say. He tells of the Children's Happy Evenings on Wednesdays, of which Mr. A. H. Biggs is the life and soul, and in connection with which, in addition to games and story-telling, classes are conducted for drawing, sewing, shorthand, kindergarten and typewriting. Drill is also a great feature. And on the same evening at a later hour the Girl's Club and the "Over Thirteen" club for lads meet, the latter also meeting on Fridays. The Young Women's Club, of which Miss H. M. Tayler is secretary, meets on Tuesday evenings, with an average attendance of thirty-nine. Here also classes are held for cookery, chip-carving, painting, singing, dressmaking and fancy work, but best of all is the friendly intercourse between the members and conductors of the club.

On Monday evenings a more general work has been done through the lectures, recitals and music of the Social Institute, and thus throughout the week, no less than through the Sunday services, opportunities are found for the ministrations of a healthy and thoroughly practical religion. "We must work . . . . while it is day" is the church motto, Mr. Allen says, for the year. To other friends desiring to be of service to their brethren, the workers say: "Come, and help."

At the annual meeting on April 17, under the presidency of Mr. John Harrison, the usual resolutions were passed, the vote of sympathy with the Rev. F. Allen and his fellow-workers being moved by the Rev. W. Copeland Bowie, and seconded by the Rev. F. W. Stanley. Messrs. C. F. Pearson and W. S. Tayler were re-elected hon. treasurers, and Messrs. A. H. Biggs and A. A. Tayler hon. secretaries.

THE CHILDREN'S COLUMN.

"As he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box and poured it on his head."

Through the centuries has this simple narrative come down to us, recorded, if somewhat differently, by each of the Gospel writers, and bearing everlasting testimony to the woman's love and reverence for her Master.

In Eastern countries especially, it was the custom to anoint those persons whom it was desired to honour, which meant to pour some sweetly-scented oil or ointment upon the head or over the feet.

In Egypt and Syria kings were anointed at the time of their coronation; the Jewish high priest, when he had put on the full priestly dress ready for his sacred office in the Temple, was anointed. The custom, too, was a pleasant and refreshing one in countries where the heat is so much greater than we who live in more northern parts can have any idea of, and where the ground is parched and covered with thick dust because there are such long times when no rain falls. And so, many sweetly-scented ointments were manufactured in these and neighbouring countries; those most richly perfumed, and so most precious, were used when some great and special honour was to be shown, and were kept in gold, silver, or alabaster boxes or flasks, very securely closed so that none of the sweet perfume might be lost.

I said that the story of the woman bringing the ointment of spikenard to Jesus, showed to all generations coming after her her strong love and reverence for him; for was not this spikenard ointment spoken of as "very precious"? It was from plants growing over the hills by the River Ganges, beneath a tropical sun, that it had its rich and beautiful perfume. India was famous for the manufacture of the ointment of spikenard, and thence it was exported to Syria and other countries. It was very costly to buy, one of the most costly gifts that could be purchased at the time in the bazaars of Rome or Jerusalem. And is it not to those we love most, to those whom we wish most to honour, that we bring of our very best, of that which costs us much, if only the gift may be a rich and beautiful one? Such was the gift the woman brought to Jesus!

At the very time of which this story tells, there were among the Jews men who met together to consider how and at what time they might take Jesus and cause him to be put to a cruel death. In them there was no love for his unselfish and beautiful life; they had only thought of him as a powerful earthly king, who would, by wars if needful, deliver their nation from all its troubles.

But since he claimed no such earthly power, they sought to betray the Prince of Peace, and caused him to be crucified.

Now we feel sure that if we had been living at that time in the Holy Land, and had seen Jesus, and had listened to his words, we should like to have gone with the woman bringing her spikenard ointment, "very precious," to anoint him; we should like to have thought of something that *we*, too, could bring, as rich and beautiful a gift as we were able, with which to honour him.

I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children like lambs to his fold,
I should like to have been with them then.

We feel quite sure that we could not have joined those who not long afterwards in Pilate's Hall cried "Crucify him! Crucify him!" Jesus was only "here among men" for a few short years, but ever since his sacred words were last heard within the courts of the splendid Jewish temple, or in the midst of little children, there have at all times been men and women who have striven to do him honour, who have brought precious gifts to him.

And in what way, do you think, have they tried to honour Jesus, since his death upon the cross, to bring of their best to him?

If you have lost some good friend or teacher who had helped you to be unselfish and good and kind, when the angel of death has taken him far beyond your sight, you like to try to do what he would have wished you to do if he could still have been here; and you feel sure that in this way you are giving of your best to the friend who is gone. And Jesus is most honoured by the keeping of his commandments; and those bring to him the best and most precious gifts who are humbly striving, though it be afar off, to follow in his footsteps.

You remember, in the very early days when there was much cruel persecution of the Christians, how the martyrs, as they were called, rather than deny their Master and say what they knew to be untrue, gave themselves up to be torn to pieces by wild and fierce beasts; thus nobly did they honour Jesus!

And what are the gifts which the children may bring to him? Royal gifts! golden gifts! If when angry feeling are rising, and angry words are very near, they are ready to forgive, not "until seven times, but until seventy times seven;" if through the hours of the day they make sunshine all around them, by keeping Christ's golden rule, "Whatsoever ye would that men should do to you, do ye even so to them;" thus can the children honour Jesus; thus can they show their love to him, and bring of their best to him, though he is no longer among men, as in those days long ago, when the woman came bringing the ointment of spikenard "very precious" to anoint him.

To the sorrowful disciples before leaving them to go to his trial and crucifixion, Jesus said, "If ye love me, keep my commandments."

Alice Hincks.

HUNGARY.

Sir,—Will you kindly permit me to make it known that I have arranged to revisit Hungary about the end of the present month, and that I shall be pleased to convey any number of friendly greetings to our Unitarian brethren there?

W. H. Shrubsole.

19, Vancouver-road, Catford, S.E.
April 10.

To Correspondents.—Letters, &c., received from the following:—J. A.; H. B.; M. C. (Toronto); P. B. F.; F. G. J.; G. J. J.; E. M. R.; A. T.; M. B. W.; P. H. W.

The Inquirer.

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LONDON, APRIL 26, 1902.

A WORK OF TRUE COMPASSION AND OF WISDOM.

To many of our readers, especially in the North of England, the devoted work of Miss MARY DENDY, as a member of the School Board for Manchester, on behalf of feeble-minded children, is already well known; and they will understand the readiness and the warmth of sympathy with which we publish the appeal which follows this article. As Mrs. HUMPHRY WARD has been a pioneer in London in the matter of the special care and training of crippled children in elementary schools, and has opened the way for the great and happy work of beneficence in which the London School Board is now engaged, so in Manchester Miss MARY DENDY has made the even more pathetic need of the children of feeble mind her special care, and has taken the first steps towards meeting a very grave and far-reaching evil, the serious menace of which to the welfare of our social state has hitherto been only very imperfectly recognised.

Last year Miss DENDY read a paper before a meeting of the Economic section of the British Association, on "Feebleness of Mind, Pauperism, and Crime," in which she showed with great clearness and force the nature of the evil which has to be met. Thus the case was stated:—"A chain is no stronger than its weakest link, and the weakest link in the chain of our social life is the mass of mentally feeble persons who live amongst us unguarded and unguided, suffering and helpless, a danger to themselves and to society, and perpetually propagating their species. The time has come when this evil must be dealt with, very tenderly, very kindly, so far as individuals are concerned, but very plainly, very scientifically, so far as society at large is concerned. As, years ago, our nation realised that we had no right to populate a new country with criminals, and ceased to send its convicts abroad, so now we should realise that we have no right to provide for our own future a feeble, helpless, half-witted population. That this is what we are doing at present there is no doubt, seeing that the main cause of feebleness of mind is heredity."

Having described various kinds of mental feebleness in children, Miss DENDY shows how disastrous the result when such children are allowed to go out into the world, uncontrolled by any wise and kindly care:—

Briefly, what happens to a feeble-minded boy—and there are three boys of this type to every two girls—is this, he leaves school quite unable to take care of himself, very often the one wholesome influence of his life ceases with his school days, his parents being very little stronger in mind than himself. Their one idea is to make him earn money for them. He knows no skilled work, and cannot keep a situation if he gets one. He comes upon the streets, sells matches, shoe-laces, papers, and generally ends by turning up in gaol. By this time he has become used to a vagrant life, and as he can only move along the path of the least resistance, and as it is made so much easier for him to go wrong than to go right, he goes wrong persistently and becomes a confirmed criminal. So he grows up through a pitiful and degraded youth to a pitiful and degraded manhood and dies, leaving behind him offspring to carry on the horrible tradition. With the girls the evil, though not more real, is more obvious, and for this reason more attempts have been made to help them than their brothers.

Such hapless ones are indeed short-lived, and if left to themselves their race must long since have died out; but it is too painfully evident that ignorance and wickedness in those who are more robust prevent such a consummation, and the wretched evil continues from generation to generation. Hence the need of such intervention as that for which Miss DENDY pleads.

How she was drawn into this work is told at the conclusion of her British Association paper, and we make no apology for quoting these passages in full:—

My attention was first called to this subject five years ago, when, as a member of the Manchester School Board, I spent a good deal of time in the elementary schools of the city. Noticing the children closely, I found that there were many who were quite incapable of taking in the lessons given in the standards. If I told the class a story, they did not laugh with the others. In the playground they hung listlessly about. In speaking to them I did not think that they responded to what I said, as children usually do. It appeared to me that children such as these passing through the schools, without acquiring either knowledge or the power of self-direction, accounted to a great extent for adults such as that girl of whom I spoke, the daughter of a deaf-mute mother. I began to collect some statistics as a basis for action, and I must own the facts appalled me. First I visited the houses of all the children who were excused school attendance because of mental disability. It was a pitiful business. One boy, a pretty little fellow, was lying in a heap of filthy rags under a kitchen window; he was not dressed. You see, parents such as this child's—often themselves not of normal intellect—do not consider it necessary to dress their children when they know that the school attendance officer will not call they put the little ones to bed and pawn their clothes. Another was brought to me from a bed upstairs. He also was not dressed, and was blinking so from the unaccustomed light that he could not see me. Two brothers, aged twenty-three and fourteen, were also defective, and the mother was not sane. In another house, where was an imbecile boy, I found also his sister, also a slightly deaf feeble-minded woman of about thirty, just confined of her third illegitimate child.

Dr. Shuttleworth kindly read my report on all these cases, and also made notes of what ought to be done with each child. In 1898 there were 100,322 children on the books of the public elementary schools; of these 44,463 were in the Board-schools. I now proceeded to make an inspection of all these Board-school children, and I saw at their work all who were in actual attendance, 39,600. When I saw a child who seemed to me abnormal I made a special examination of it, speaking also to normal children so as to avoid singling out any one for remark. With the aid of an attendance officer, I took down all particulars concerning the child. In this way I made notes on 525 children. This report would, of course, not in itself have been reliable evidence. But when it was complete, we were so fortunate as to secure the help of Dr. Ashby, our great children's doctor, the head physician of our children's hospital, a man whose opinion is acknowledged to be the best possible. He most kindly consented to see all my cases. He examined every child carefully, and gave a written opinion on each. He summarised the result thus:—"Out of 500 examined, 214 were dull and backward (it being understood that the backwardness arose from the child's condition, not from home conditions). 276 were mentally feeble, four were deaf mutes, and six did not appear to be sufficiently behindhand to come under either of these terms."

This means that in Manchester, adding the proportion of children for the Voluntary Schools, we have about 1,000 children who are mentally unsound in the day schools at one time. Since then I have worked in a similar manner through all the Voluntary Schools in a large non-School Board area with similar results. Wherever an attempt has been made to obtain correct statistics, these figures are confirmed. To conclude: prudence, economy and humanity demand that we shall deal with this question rationally. It is possible at an early age to detect the unsound brain. Scientific morality demands that we shall take care that our weak-minded children are always protected, so as to render them harmless to themselves and society.

I will ask you to dwell on these facts:—

Our workhouses and lunatic asylums cannot provide for our derelict population.

Lunacy and imbecility and pauperism are largely on the increase.

Two per cent. at least of our school-going population are in some degree weak-minded. Feebleness of mind is hereditary with an increasing intensity.

Almost all feeble-minded persons are at large, and most become parents.

It would be easy to detain such persons if the detention were commenced in early youth, and they could be kept happy, harmless, and partially self-supporting, for their whole lives.

Thus Miss Dendy indicates what might be done, and in the following letter shows how in her own district a beginning has been made.

LANCASHIRE AND CHESHIRE SOCIETY FOR THE PERMANENT CARE OF THE FEEBLE-MINDED.

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APPEAL.

Sir,—I have just been enjoying your last issue and have laid it down with the determination to do what I have often thought of, but had not, up to to-day, made up my mind to. I want, Sir, through your pages, to ask the members of my own denomination to give me money help for a strictly undenominational object. In the name of the Society whose title stands at the head of this paper, I have collected nearly £6,000. In addition, we have a subscription list of nearly £300 and a beautiful plot of land, twenty acres in Cheshire, in the neighbourhood made memorable by Mrs. Gaskell in Cranford. It has not been a light task to collect this money. It has been given in sums, varying from 2d. to £1,000; the 2d. was the gift of a little servant girl, who thought it too small a sum to put into the collection at a meeting and pressed her pennies into my hand. The £1,000 was given by a generous and wealthy woman to whom I went and asked for it. We have had no bazaars or sales of work, or anything of the kind. I have just told my story wherever I got a chance—now to a Sunday class, now in a drawing-room, now in a Mutual Improvement Society.

I remember one of these last, especially. We had been talking about education, and there were forty workingmen present. They asked me to "tell them about the children." I did not ask for money there—but a little later they sent me between six and seven pounds. Last summer the minister of one of the orthodox free churches invited me to take his pulpit and tell his congregation—a wealthy one—my story. He conducted the service. During the following week £126 reached me; then a branch committee was formed and a drawing-room meeting held and another £160 has come in, including many subscriptions. It would take too long to tell you all the unexpected channels that have opened before me as I have pursued this work. In Glasgow a society kindred to our own has been started. I am hoping one will be started for Yorkshire. I am going to York for this next week-end to tell the Archbishop, who "wants to know," and Mrs. Maclagan (who has asked me to go) all about it.

What I want to show, Sir, is this. People will help wherever they know about the question, only because it is true—all we say. And now I am short of some hundreds of pounds. Had I a little more time and strength, I could raise it; but we want this money before June, to pay our builder, and I cannot quite see it.

With our money we have built two beautiful little schools, one for boys and one for girls; they are just ready to be opened. But we have had to build a gardener's cottage, too, and we must have a little money in hand to begin with. We are certified by the Board of Education, and children will be sent to us by the local Education authorities, but they will not pay in advance.

Now, Sir, it goes without saying that a share of this money already collected is from Unitarians, particularly in the neighbourhood of Bolton. When were our people ever backward in helping on a good work? But many of them know nothing of it, and to them I would now appeal.

It would take up too much of your space to give all the reasons for our work—all the reasons why weak-minded persons *must* be permanently cared for, but to any one who will ask I will send literature telling all about it. Our boys and girls must pass at the age of sixteen into adult schools. So soon as these children's schools are paid for, I must collect the money for those, another £5,000. Our immediate need is for about £500 to pay for our cottage and start our housekeeping. I am sure if your readers could realise how much awful misery may be prevented by caring for only thirty weak-minded children efficiently, they would send us this money. Only think, Sir, these children form 1½ per cent. of our school-going population, and year by year their number must increase unless we stop it at the source. Somewhere we are bound to keep these poor weak brethren, and it is costly as well as cruel to wait until they come to gaol and workhouse. Some day the State will do this work. Meantime, please ask our friends to help us.

Mary Dendy.

13, Clarence-road, Withington,
Manchester, April 22.

My friend the Rev. S. A. Steinthal will be my reference for those who wish for one.

You need to arm yourself with tireless patience, because the work you are undertaking is so great; and you are to be undismayed though fulness and constancy of peace be not soon achieved.—*Merriam.*

"OUR NATIONAL POET."

What do we mean by calling Shakespeare a national poet—*our national poet?* Is it that, with national pride, we recognise as our own particular property the poet whose fame is world-wide? Do we mean by "national" our most popular poet—the one poet most generally recognised in our system of national education, most deeply studied by scholars, most frequently illustrated by artists, most widely read, most ardently admired, most universally quoted by all? Is it that Shakespeare's works form for us a national encyclopædia of wisdom, a national dictionary of quotable sayings, a national school for the study of fine English, a national portrait gallery of types drawn from all classes, without favour and without prejudice? Is it because Shakespeare has given to the English a finer and more complete series of historical dramas than is possessed by any other nation? Is it because in our common acknowledgment of Shakespeare as our chief poet, in our common interest in him and all that concerns him, our common admiration for his writings, the English race at home and abroad recognise a bond of sympathy, of unity, of kinship?

It may be all this and yet it is something more. Shakespeare is a national poet—our national poet—not so much because we recognise him as because he recognises us; not so much because the nation recognises the poet as because the poet recognises the nation.

In his English Historical Plays, Shakespeare spoke to his contemporaries, and still speaks to us, not only as his fellowmen, but especially as his fellow-countrymen. He appealed as an Englishman to Englishmen, to individual Englishmen as units in one whole, members of one community, one nation, with one home, speaking one language, sharing common traditions from the past, common responsibilities in the present, and common hopes and ideals for the future.

To Elizabethan and later Englishmen alike he has given a higher conception of these national traditions, national responsibilities, national hopes and ideals. He has strengthened the national sense of unity, encouraged public spirit, and stimulated patriotism. Throughout the English historical plays are scattered allusions to the beauty of England, with warnings and reproaches for those who would devastate her fair fields in war or in any way wrong her inhabitants. A Sovereign's unworthiness, a people's rebellion, are alike disloyalty to England. The evils of civil war are vividly depicted, and the need for union is urged again and again.

This emphasis was of special significance in Elizabethan England, for it was specially appropriate to the circumstances of the day, with the prevailing uneasiness and dread of disunion and civil war at the Queen's death. The spirit of Shakespeare's plea, in spite of the very different circumstances, is just as appropriate and significant in our own day with its competition and party strife. And it is not only in the plea for peace and national unity that these plays may appeal to us. They illustrate many aspects of public life. In *King John* the prevailing motive is self-interest in private and national affairs. Faulconbridge, whose humour detects motives of self-interest in others, whose honesty admits the same in

his own case, and whose latent earnestness is at last stirred by wrong to a child, rises in the course of the play from self-interest to patriotism. In *Henry the Fourth* Shakespeare places in marked juxtaposition a life of careless pleasure and a life of responsibility, and shows the advance of Prince Hal from the one to the other, till, in *Henry the Fifth*, we see him as a man indeed—

a man and a leader of men.

In contrast to Faulconbridge and Prince Hal there is many "a mounting spirit" of a very different kind, each working harm to England in one direction or another, in greater or less degree, from Jack Cade to Richard of York and Richard of Gloucester.

It is not only to kings and nobles that the Historical Plays may "hold a mirror up to nature." Whilst it may be urged that the people hold too small and the fighting barons too large a place in Shakespeare's picture even for Plantagenet times, the principles illustrated in the life of part of the nation, only apply equally well to national life now in its larger proportions.

Enthusiasm for this island home of ours is the aspect of Shakespeare's patriotism most frequently recognised, whilst the exact nature of this patriotism is less generally understood.

It is worth noticing that some of the most poetical and most frequently quoted speeches about England, this

utmost corner of the west,

are delivered by the boasters, the self-seekers, and the sentimentalists.

It is a conceited Cloten and his ambitious mother who boast of the security "in our salt-sea girdle" of our

isle which stands
As Neptune's Park, ribbed and paled in
With rocks unscalable and roaring waters.

And this mother would poison Imogen to get the kingdom for her son!

It is the coward and braggart Austria, who, promising to support the cause of young Arthur, waxes eloquent over the impregnable natural position of our island with its

white-faced shore,
Whose foot spurns back the ocean's roaring tides
And coops from other lands her islanders—
. . . that England, hedged in with the main,
That water-walled bulwark, still secure
And confident from foreign purposes.

And as soon as self-interest points the other way, Austria "ever strong upon the stronger side," joins Arthur's enemies!

Ambitious Bolingbroke, when banished, bids a tender farewell to England—

Sweet soil adieu,
My mother and my nurse;

and he soon returns to stain that "sweet soil" with the blood of his fellow-countrymen in the strife of civil war.

It is the sentimental Richard who, in times of peace, has reduced England to shame, who bathes his hands with delight in the "dear earth" of England, and indulges in eloquent reproach for the rebels who wound the ground with horses' hoofs.

Shakespeare's patriotism, as distinguished from that of his Dramatis Personæ, is always practical in its nature, suggestive of deeds rather than words, of sense rather than sentiment, and it manifests itself in such a way as to foster loyalty rather than personal pride; this distinction being frequently pointed by touches of dramatic irony.

Shakespeare's true Englishmen may or may not be poetical, at any rate they are sincere; and if the poetry is there, it is inspired, as in the case of Gaunt, by the true patriotism that recognises responsibility for England's welfare and honour. Shakespeare is a patriot not a partisan, and the patriotism that he quickens is not so much pride in England's fame as the desire to be true to England for her people's sake.

Lilian Hall.

IN LOVE WITH LIFE.

The coming of spring is even more mysterious than its actual presence. Before a single bud has appeared we become instinctively conscious of the approaching wonder. Some gentle tremor in the blood or subtle prophecy in the brain, or mystic intimation of spirit, told us that God was about to renew the face of our world with this yearly marvel. And now the buds are here, pushing forth their timid leaves, and already covering our hedgerows and woods with cloudy puffs of green. The great miracle of Nature is being performed anew—a miracle not merely of power, but of love, which bird, insect, and beast taste and see with a delirious delight.

Nature tells again of the perpetual miraculousness of the universe, and of the joy of life that runs deliciously sweet through earth's remotest vein. Every bird in the forest has become a "feathered frenzy," singing a wild, thrilling song that sets all the bells of our being in tune. How deeply rooted in the earth is our life! We are Christians that have only to be scratched to be found pagan as of old—thank Heaven!—for we join in the universal ecstacy, throwing open the windows of the soul and flinging wide the doors of the heart to admit the adorable wonder of it all. Who would not "sooner be a pagan suckled in a creed outworn" than miss this dawning splendour of the year?

The most commonplace man among us feels as if the drink of the Druids or the wine of the gods had quickened his pulse. In secret he shyly feels an inward prompting to indite a sonnet, for plain prose seems altogether too inadequate a vehicle for his mood. At the lowest it is a time for experimenting in love-lyrics; at the highest our gladness and gratitude urge us to praise, thanksgiving and adoring worship.

It is not Nature alone that has drained a new life from the inexhaustible fulness of God, but we ourselves. For Springtide is no mere physical or sensuous stimulant whereby only our external pleasures are revived; it is the new birth and resurrection of our inward life. The secret groves of the soul become melodious with a spiritual music, the meadow of our spirit-life becomes touched with fresh youthfulness, bright with the beauty and fragrant with the perfumes of many flowers. Old ideals that we feared had perished in the winter of our soul burst with sudden loveliness from the ground. Old enthusiasms that seemed buried for ever in the bitter dust of disappointment spring from their tomb. Faith that we trembled to think lay dead, flames like a crocus at our feet. All the mad hopes that once allured us burgeon again into being—and all is well, for

The year's at the spring
And day's at the morn,
Morning's at seven:
The hill-side's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven,
All's right with the world.

And as spring, like Pippa, passes, we feel the breath of a poetic and even divine presence. The Universal Spirit blows a kindlier air and we begin once more to believe—believe in men, in ourselves, in goodness, in all things holy and fair; and with this belief, love, joy and peace enter our hearts. Faith and trust are reborn. God's in His heaven, all's right—or soon will be—with the world. All life seems good: not even man is vile, for we ourselves have become purer, tenderer, more receptive in soul, kinder in judgment, gentler in action, sweeter in manner. The black oppression of war cannot utterly overshadow our joy. The ancient lore of Ecclesiastes tells us that to everything there is a season, and a time to every purpose under heaven. Some of us are passing through the winter of our discontent, when the weary weight of all this unintelligible world bears us down almost to the dust. Man's inhumanity to man chills us through and through like an icy wind from the north. But let us not indulge our gloom too covetously. If but for a day, let Nature and Nature's God have free course through every vein of our soul, so that we may join in the old old song "laden with legend and the lore of love,"—

"Lo! the winter is past, the rain is over and gone: the flowers appear on the earth, the time of the singing of birds is come."

And then this that is true of Nature will become truer of our own spirit. Happy and guileless as little children, we shall enter into the Kingdom of Love and find the King in His Beauty. We know that He can find us though we seek Him not; but we know, too, that we may wander in His dominions and search for Him. This springtide of earth may become for us a spiritual springtide of the soul. Make the most of what now comes as a new pledge of God's boundless life and love: go forth into the fields and lodge in the villages, and get up early to the vineyards and see whether the vine hath budded and its blossom be open; breathe air as the breath of your being; enjoy, to the last pang, "God's out-of-doors"; but see to it that you walk with Him hidden in your heart, and that you come back to greet your friends with an acquired holiness in your life, a fresh light upon your face, and a new and deeper love in your eyes.

As you contemplate all this foliage bursting into vigorous life, and see bird and beast glad with the ravishment of a natural joy, ask in your heart of hearts that the one and the same God that works and energises through all and in all may fill your soul with a new faith, with ardent enthusiasms and radiant ideals—that, however old you may be in years, you may become again youthful and eager and buoyant in spirit—that the breath of the great Oversoul may awake and come and blow upon the garden of your soul, that its choicest spices may flow to gladden you and all your fellow-men.

There is surely no time in all the year when it is more natural to believe in God

and goodness than now. Love of Him bubbles like a well-spring within our hearts. It is easy to feel convinced that He who is the source of Nature's life and loveliness is also the source of all the beautiful hopes and pure ideals that rejuvenate the soul of man. But it is not so easy to fix and treasure that conviction as a pearl of great price, so that no bitterness of disappointment shall ever again dispossess us.

In Him we live and move and have our being. We understand that now because we feel it—because as the sap rushes up through trunk and branch, so His infinite life wells up and surges within our being, nourishing us into brighter, holier life. But shall we still understand it when we no longer feel it with such exhilarating power, when the tide of His Spirit seems withdrawn and we are left disillusioned and apparently leafless and lifeless? Though we, too, are subject to times and tides of the Spirit, we are not left so wholly at the mercy of the law of periodicity and seasonal change as the world of Nature. God's life is ever there for us to draw upon: He giveth power to the faint and to Him there is perpetual access. Thoughts of Him are not our thoughts, but His inspiring messages; love of Him is no emotion of ours, but the joy of His mingling Spirit that awakens to bud and blossom and bloom the graces of our highest life. Our ideals are not projected dreams of our own imagining, but His communicated realities—influxes of Infinite life from Him who is the only Real and True. If we sever these stirrings of God from their source, all our loftiest aspirings will be but airy and frivolous fancies that please the sense, not musings and meditations that sanctify the soul. Let us ever be assured that the high imagination of the poet, the creative beauty that glows in the soul of the artist, the self-forgetting love that burns in the heart of the saviours and saints of the world—that all these, like the flowers of the meadow and the great trees of the forest, are rooted in Infinite life and Eternal love. Our Ideals are God's Reality, and in their essence the very substance of His being. It is He that has made them and not we ourselves: rather it is He who communicates and reveals them to us; it is He who awakens them and makes them blossom "all odour and all bloom" in our consciousness.

By faithfulness, by effort, we may appropriate and assimilate this divine stream of communicated life so that it nourishes and becomes part of the inmost fibre of our being. What was a proffered gift of God becomes an eternal possession of our immortal personality.

As we contemplate this green glory of the spring we must rest entranced in the visible scene only that we may sink still deeper into the pulsing heart that quickens its life and ours, and draw therefrom no mere selfish enjoyment or sensuous gratification, but a great impulse and inspiration to give all that we have received, to share all this blessedness and beauty which is ours, becoming channels of God's life to beautify and bless in turn all who come into communion with us. God sends His sun to shine and His rain to fall on all; He sends clouds and trees, and birds and brooks, and all the beauties of the world to be the ministers of His love. If we cease to be our own, and learn to become His, He may, in the same manner, make us, like them, ambassadors of love and messengers of divine grace.

J. M. Lloyd Thomas.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and addres of the sender*]

THE MINISTERS' PENSION AND INSURANCE FUND.

Sir,—It is a perfectly obvious and sufficient answer to the question with which Mr. Colfox begins his letter of last week to say that Mr. Mellor and those who think with him "did not deem it well, any more than did Mr. Colfox, apparently, to count the Conference chickens before they were hatched. In view of well-known historic and palpable facts to the contrary it is rather startling to read, especially from the pen of a man of Mr. Colfox's position in our ranks, of "an irresponsible and non-representative body such as the Conference." That the Conference is "irresponsible to, and non-representative of, the donors and subscribers" to its special fund in every exclusive sense is owing to the simple fact that the donors and subscribers in question, as a mere fraction of the whole, are included in the far larger representative capacity of the Conference in general. Certainly, when I promised and sent my poor guinea to the fund I did not suppose for one moment that I was subscribing to my fellow-subscribers, but to a fund initiated, carried on to financial success by the Conference, and thenceforward to be managed by the Conference itself through its duly chosen representatives, committee, and managers; and if Mr. Colfox and the other subscribers did not regard the matter in the same light they must have been sadly blind to the facts, the principles, and the true analogies of the case. There is no question of "taxation without representation" at all involved here. "Taxation" is out of the question where voluntary subscriptions alone are concerned, and if any voluntary subscriber has been deprived, or threatened with the deprivation, of due representation in connection with the Pension Fund, it is not by the Conference nor by the friends of the Conference, but by the so-called, impertinent, and usurping subscribers' meeting, which, so far from representing the initiators and promoters of the Fund, did not, and could not, even represent the subscribers pure and simple. For the rest, it is a notable fact that Mr. Colfox, having thus raised one or two collateral questions or smaller side issues, takes his place with the other opponents of the position held by "Mr. Mellor and those who think with him." From Mr. J. Cogan Conway to Mr. Colfox and all who are on the same side, there is a unanimous refusal to face the pertinent facts, the logic, and the moral principles that centre in this question of the Ministers' Pension Fund, in its relation to the Conference and the subscribers, in particular, and an equally unanimous resort, for refuge and defence, to vague and indefinite questions as to the name, the place, and the functions of the Conference in general.

Leaving the whole question of the name, long or "short," of the Conference where Mr. Wood and Mr. Leslie Smith so satisfactorily left it in their letters of April 5, let us see what, for the reasons just given, the opposing correspondents say as to the place and function of the Conference in this connection. Mr. J. Cogan Conway takes such refuge as is possible in the bold and unqualified declaration, in his letter of March 29, that the Conference "is not a legislative body, but only deliberative and consultative," and, in your issue of April 5, Mr. Harry Rawson backs up Mr. Conway's contention and gives his benediction to Mr. Conway's letter as a whole; while Mr. Colfox now commends us all to Mr. Rawson's letter of commendation. Now, without questioning the statements made by Mr. Conway and Mr. Rawson as to the original character of the Conference, and without stopping to discuss the fine specimen of obsolete Toryism in their tacit assumption that a living organism must needs continue to be what it was originally supposed by some to be, before anyone could tell what really was in it and what it might become, it is surely rashness in the extreme to say now, after twenty years of conferential experience, not only that the Conference is "*not* legislative," but also that "any serious attempt to make it so would wreck it"! Meanwhile, with more inward deference than I can put into words, I venture to submit that the precedents which Mr. Harry Rawson brings before us for our guidance in this special case of the Ministers' Pension Fund are by no means admissible. *The Ministers' Stipend Augmentation Fund* is not properly a precedent at all, since it was established long years before the National Conference was even heard of, and under totally different conditions. "The example of" *the Sustentation Fund*, I hold, is one to be shunned, rather than followed, by *the Ministers' Pension and Insurance Fund*. Without giving any opinion at all on the actual management of the Sustentation Fund, which is not now in question, it remains a fact that though that Fund was originally a Conference Fund in its initiation and promotion, yet neither the Conference nor our churches nor our ministers as a whole, nor any part of them, have any control whatever over it—that it is a "distinct body," self-elected and perpetuated by self-election. What Mr. Rawson tells us *was* done in the case of the Sustentation Fund, and what he says "remained for the subscribers and donors" to do in regard to *the Pension Fund*, I hold remained for the Conference alone to do, in its representative capacity, as the originator and promoter of the Fund to which the subscribers and donors gave their money, and that the Conference alone thus had the right "to settle the trusts, appoint the officers and committee, adopt rules and regulations, and carry on the work."

Whatever the final issue may be, this discussion of the case, whether or not it has led to the particular kind of "elucidation" the Editor looked for, has certainly cleared the air sufficiently well to enable both sides to see where they themselves, relatively and comparatively, are, and where the Ministers' Pension Fund is, in its relation to the Conference on the one hand and the subscribers' usurpations on the other. (1.) We, who are represented

in these letters of mine and the kindred letters that have appeared in your columns, object entirely to the National Conference being treated, as the subscribers' gathering treated it, as a mere "debating society," as Lord Chancellor Westbury contemptuously said of the Convocation of the Church of England. (2.) We object to the Conference being reduced to the position of the creator of "distinct bodies" whose business shall be, though thenceforth they are themselves to be in no way under the control of the Conference, to take over those administrative and kindred functions which the Conference is thus audaciously and offensively presumed to be too weak to exercise, though it may do all the preliminary work that leads up to them. (3.) We hold that, without needlessly pledging or forestalling the future in any way, the National Conference should be left perfectly free to develop its own faculties and functions, and to permanently manage, as well as initiate and promote, its own movements, through its own responsible officers and in its own way, subject only to the churches which it duly represents.

W. Mellor.

Huddersfield, April 15.

THE EDUCATION BILL.

Sir,—The resolution passed by the Council of the British and Foreign Unitarian Association last week is in every respect admirable. It is emphatic, strong, and dignified, and we may hope that the same restraint of language will be maintained when the Bill is under discussion at our Whitsun meetings. There is much in the Bill that appears to me most objectionable and retrogressive, but I deplore the tendency there appears among Nonconformists to rush into a religious war with the Church party before they convince themselves that the Bill cannot be so altered as to make it a fairly satisfactory compromise. More than this we cannot expect, seeing the lack of enthusiasm respecting educational matters that prevails among the people at large and the strong position now occupied by the "voluntary" schools. Within the last week there have been utterances from representative and liberal Churchmen tending to show that they are conscious that the Bill will have to be altered in several important and material respects, and this is the spirit which should and would be fostered by such resolutions as that of the B. and F. Council, but which will undoubtedly be quenched if the Nonconformists give themselves up for war *à la outrance*.

Now the first thing to do is to try and understand and respect the position of "the enemy," however much we may abominate it. We are apt to forget that secular education without the admixture of theological tenets is looked on by some people as perfectly hateful, and as distinctly worse than no education at all. Well, this seems to us very absurd, and intensely narrow, but there it is, and we have to reckon with it. These people in many places are obliged to pay a School Board rate, and at the same time to support their own schools. To them this appears absolutely unjust. In other places—especially rural parishes the members of the Church of England who happen to be in a good position have spent very large sums in building schools and in maintaining them with the desire to keep out the hateful School Board and its supposed "secular" teaching. That this has been and is sadly antagonistic to education admits of no doubt whatever. The schools are "starved," the teachers are inferior, the Inspectors have to wink at shortcomings which would not be tolerated in Board Schools. The conscience clause in practically inoperative. I say nothing of the impossibility of dissenters being put on the staff of teachers or of the hypocrisy caused by this ostracism—all this is as bad as bad can be from our point of view. Recollect too—and this is a very important factor in forecasting the future—that the lower middle-class and the working-class hardly ever pay anything towards the support of these schools, and that consequently you have in them a tremendous dead weight of opposition to any system of rate-supported schools. It is this immense body of the people in rural districts, who pay nothing towards the schools and who generally care nothing whatever about education, who are really the supporters, although indirectly, of the present voluntary system, and who would throw all their strength into the hands of the Church party if their abstention from so doing was likely to necessitate the heavy rates required for building free schools instead of using those of the Church. Every one who knows anything of the finances of the National school in a country parish knows that the strain on the vicar and the few wealthy people in the parish is now, in their own language, "almost unbearable"; and granting as we must that the motives which prevent them from relieving themselves of this strain by the formation of a School Board are "a little mixed," yet, given their point of view, some of them are greatly to be respected.

Under these conditions I ask myself, what is the best plan of dealing with the Bill before the country? Let us keep in mind that first of all we want greatly to raise the level of education that the children receive, and that this has to be done in the face of apathy on the part of the parents and hostility on the part of a very considerable portion of the middle-class in agricultural districts. Also remember that "the enemy"—if you so term him—is in possession of the buildings, and in many cases is fettered by clauses in the trust deeds of the schools to the effect that "religion according to the tenets of the Established Church of England is to be taught."

Taking all these facts together, I cannot think that educationists are doing well in absolutely rejecting the Bill. By all means insist on the fact that if, by the numerical strength of the Government, the Bill is rushed through in anything like its present form, it will be the first possible duty of the Liberals to repeal its objectionable clauses, and that it cannot in any way be regarded as a settlement of the question—even temporarily — but don't regard it as outside of the pale of consideration; and while the Jingo religionists are fulminating threats of paying no rates and allowing their goods to be seized, let the strongest and coolest among us try to formulate alterations and amendments which would be respectfully and sympathetically considered by liberal Churchmen, many of whom we should find inclined to make concessions which at present are hardly thought of as possible.

It is interesting to note that the Council of the B. and F. support the one authority for both elementary and secondary education; and I judge that they retain an open mind on the election of the local authority. After an experience of twenty-two years on a rural School Board and of about half that time on the Technical Education Committee of a County Council, I have come to the conclusion that abler and more impartial men would be co-opted for educational work from a County Council than would be elected *ad hoc* by a rural parish, and that religious differences in the former case would have no weight whatever.

Edwin Ellis.

Summersbury, Shalford,
April 20.

Sir,—I am instructed to send you the following resolution passed unanimously on Thursday last, with the request that you will publish it in The Inquirer—namely "That we, the General Committee of the East Cheshire Christian Union, representing Unitarian, Free Christian, and kindred churches, emphatically condemn the Education Bill now before Parliament, regarding it as distinctly sectarian in its spirit and intention, and subversive of any true national system of education." B. C. Constable.

April 21.

GOD'S SACRIFICE.

Sir,—I should like to thank the Rev. R. Travers Herford for his courteous reply to my question. By the omission of a few words the condensed report of his sermon asserted as an unquestionable dogma what Mr. Herford merely stated as his own opinion. That opinion is entitled to respect, and I feel grateful to its author for so clearly stating a view with which I so entirely disagree. "Radiant energy of goodness going forth from"—a being—"in measureless abundance" is to me no more the love of a person for a person than is the sun's light and heat.

I notice that Mr. Herford uses *sacrifice* and *suffering* as though they were equivalent terms, but I would remind him that all sacrifice is not suffering any more than all suffering is sacrifice. There are joyful as well as painful sacrifices. I should doubt whether any complete sacrifice for love was ever made in which joy was not the prevailing element.

What is sacrifice?—literally to make sacred; but it has, of course, many other meanings. A general and perfectly legitimate one—Johnson gives it second place—is "to give up for the sake of something else." As such it enters into all human life, and I think, also, into the life of God. I believe the Spiritual Universe is the product of God's self-giving love—spiritual beings have thus been produced, endowed with freedom, with the power of rejecting the love to which they owe their being. In this rejection, with the ignorance, selfishness, weakness, and disease which it involves, lies the tragedy of human life; and to redeem men from its effects, and to reveal His character, and win back their allegiance, God gives His Son, who manifests God in the flesh chiefly by his self-sacrificing love. I can-

not believe that the Father whom Jesus reveals is indifferent to the process of redemption, or even that He is unconcerned with a single pang suffered by any sentient creature. He feels with and for all. I believe with Channing that "this whole religion" (Christianity) "expresses an infinite concern of God for the human soul, and teaches that He deems no method too expensive for its recovery and exaltation."

But for exquisite simplicity, wedded to profound truth, I know of nothing on this great subject to compare with the lines, "One Another's Sorrow," by William Blake. I will only quote the last verse, as those who are not familiar with it, and who have not Blake's poems, may find the whole poem unaltered, except by the misplacement of one "it," in "Hymns of Praise and Prayer," No. 788.

Oh, He gives to us His joy,
That our grief He may destroy:
Till our grief is fled and gone
He doth sit by us and moan.

Dr. Martineau calls it "Human Pity: A Pledge of the Divine."

Clement E. Pike.

WOLVERHAMPTON EXHIBITION.

Sir.—I should like to say, through the medium of your column, and on behalf of the Committee of Unity Church, Wolverhampton, that the undersigned will be pleased to afford any information they can to Unitarian visitors from a distance to the forthcoming Exhibition, respecting the town, hotels and apartments, and places of interest to visit in the neighbourhood. The Exhibition is to be opened next month by the Duke and Duchess of Connaught and will remain open until November.

It is hoped that Unitarian visitors spending Sunday here will make a point of attending one or both of the services (at 11 a.m. and 6.30. p.m.) in the Iron Schoolroom, Bath Road (near the Exhibition), or later on in the new temporary church, which is to be erected in a few weeks' time on the same piece of land.

Rev. J. Bellamy Higham, B.A (Minister), 25, Copthorne-road (off Penn-road);
Mr. H. E. Perry (Chairman), Whitecliff, Tettenhall;
Mr. W. L. Teasdale (Secretary), 11, Lea-road (off Penn-road).

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdare.—The Rev. John Howard, of Tamworth, who was supplying the Highland-place pulpit on Sunday, gave an interesting address to the Christian Endeavourers of the Old Meeting House on Monday evening.

Ballyclare, co. Antrim (Re-opening Services.—The old Presbyterian Meeting-house, after thorough renovation and practical reconstruction, was re-opened with special services on the afternoons of April 6 and 13, conducted by the Revs. J. C. Street and R. Lyttle respectively. Special music was rendered at both services, under the direction of Mr. G. W. Richardson, of Durham. A sweet-toned little pipe organ has been reconstructed and presented to the church by the minister, the Rev. W. Fielding. Many members of other communions were present at the services, and the collections, with contributions from friends unable to be present, amounted to £64. A bazaar, in June, 1900, realised £250; but the total cost of the reconstruction and furnishing has been £500, so that nearly £200 still remains to be raised. The church, which dates back to 1655, was rebuilt in 1800, but had become so dilapidated that the roof and the whole of the interior fittings had to be removed, and it is practically a new church, with open timber roof, leaded light windows, open benches and a platform with removable desk that has been produced. The surrounding ground has also been levelled, and both drainage and ventilation have been attended to. Contributions towards the remaining debt would be gratefully received by Mr. John Shannon, Chairman of the Building Fund, or the minister, the Rev. W. Fielding.

Blackpool.—The Banks-street congregation have bidden farewell to their secretary, Mr. M. S. Lancaster, at a social meeting, over which the Rev. D. Davis presided. The members of the church and of the Ladies' Sewing Society marked their appreciation of Mr. Lancaster's services by presenting him with a marble timepiece, and the Amateur Dramatic Society presented a framed photograph of the members. Several addresses were given, and Mr. Lancaster warmly acknowledged the kindness of his friends. He has removed to Accrington.

Colne.—The Rev. T. Leyland having resigned his pulpit on account of failing health and eyesight, his charge of the congregation will cease at the end of June next. On Sunday last, at the close of the evening service, the congregation passed a resolution of sympathy for him and Mrs. Leyland in their affliction.

London: George's-row.—Two Sunday evening services have been taken by Mr. Zennosuki Toyosaki, the Japanese student at Manchester College, Oxford. On the first Sunday he gave a history and prospective view of the Unitarian movement in Tokyo, and claimed that liberal religious thought was specially suited to the Japanese mind; and on the second Sunday evening preached an excellent sermon on the subject, "Who is my Neighbour?" He also attended other meetings, and on the Sunday afternoon taught an elder class.

London: Highgate.—Last Sunday evening the Rev. R. H. Greaves delivered an address on "The Ethics of Taxation," and made strong reference to the tax on the bread of the people, and to the unfair manner in which the income-tax bears most heavily upon the "unfortunates whose incomes only amount to £200 or £300 a year." He contended that no taxation is just which is not the expression of the will of the people who must bear the burden, which causes one class, or those engaged in any particular line of business, to pay an undue proportion of the amount that must be raised, or which does not bear with equal weight on every citizen of the country. And he insisted that we ought to demand that not another penny shall be added to the burdens of the poor; that there shall be no indirect taxation which can possibly be avoided on any of the necessities of life; that there shall be no arbitrary line below which there is no taxation, and above which there is a tax which bears most heavily on those who are least able to afford it; but that all incomes shall be taxed proportionately, the lowest assessment being about one penny in the pound, and the highest being far more; and that the same graduated tax shall be imposed on all inheritance save that alone which is devoted wholly to the common good.

North Cheshire Unitarian Sunday School Union.—The annual conversazione of the Union was held at Gorton on Saturday last, and was attended by over 200 persons. The Committee met to transact business prior to tea. The President, Mr. E. B. Broadrick, was unavoidably absent, and the Rev. Lawrence Scott, the Vice-President, occupied the chair after tea, and delivered an encouraging address on the necessity of Sunday-school work. Mr. J. F. Robinson attended as representative of the Manchester District S.S.A., and was welcomed by the Rev. G. Evans. In reply he gave an interesting and instructive address. A resolution condemning the Education Bill was passed unanimously on the motion of the Rev. W. C. Hall, M.A., in the following terms:—"That we, teachers of the schools of the North Cheshire Unitarian S.S. Union, protest against the Education Bill of the Government. We regard its proposal to further extend and endow the denominational system, as dangerous to effective secular instruction and injurious to unprejudiced and reasonable religious training. We further object to the principle it embodies, of the State-recognition of distinctively sectarian teaching." The following resolution was also passed, on the motion of the Rev. H. S. Tayler, M.A.:—"That this meeting of the N.C.U.S.S. Union having heard of the impending retirement of the Rev. Noah Green, of Mottram, from the ministry, desires to express its appreciation of his long and active services in the work of the Union, extending over a period of thirty-two years. It hopes that he may have many years of health in his well-earned rest, and that the Union may still have the benefit of his experience at many future meetings." Mr. Green has been one of the most regular attenders and active workers in the Union; he was for nineteen years the sole Vice-President, and then its President during the year 1896-7. A most interesting musical and dramatic programme was given by the Gorton friends, and at the close a vote of thanks was accorded to them on the motion of the Rev. H. E. Dowson, B.A., seconded by the Rev. W. Harrison, to which Mr. Evans responded. A cordial vote of thanks to the Chairman was accorded on the motion of the Rev. T. R. Elliott, seconded by Mr. W. Lawton. Besides those mentioned, the following ministers were present:—The Revs. W. L. Tucker, M.A., C. E. Oliver, B.A., and A. R. Andreæ, B.A. The gathering altogether was a most successful and enjoyable one.

Portsmouth.—The following resolution was unanimously passed last Sunday evening by the congregation of the High-street Church:—"That thi congregation of Unitarian Christians, while approving of the union of secondary and primary education under one authority, in touch with the representatives of the people, expresses its profound regret that the Education Bill now before Parliament has been marred by the inclusion of reactionary, unjust, and mischievous proposals. It will, if passed into law, hinder the progress of sound education; it greatly increases the pecuniary support already given to denominational schools, it affects all elections of Town and County Councils with the virus of sectarian strife, and perpetuates and intensifies a great injustice upon Nonconformists. Therefore, this congregation pledges itself to oppose the Bill in every possible way."

Rotherham.—On Thursday, April 10 a musical and dramatic entertainment was given in aid of the Sunday-school funds. There was a large audience, and the performance of Mr. and Mrs. Manning and Miss Manning and their friends who assisted them in the entertainment was well received.

South Shields.—Monday's *Newcastle Morning Leader* contained a good report of a sermon preached on the previous evening by Mr. Thomas Paxton on "The New Thought," showing how much need there was for the revision of old Creeds, if they were really to express the truth of the modern thought of God, and quoting a striking passage from a recent sermon of Canon Cheyne's, as a sign of the dawning of a better day of religious freedom and outspokenness.

One's chiefest duty here below
Is not the seeming great to do,
That the vain world may pause to see;
But in steadfast humility
To walk the common walk, and bear
The thousand things, the trifling care,
In love with wisdom patiently.
Thus each one in his narrow groove
The great world nearer God may move.

—*Matthew Hunt.*

ABERYSTWYTH

("*The Biarritz of Wales*")

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

BIRTHS.

Gaskell—On the 23rd April, at The Birches, Codsall, Staffordshire, the wife of Frank Gaskell, of a son.

Lummis—On the 23rd April, at Deira, Warrington, to Edward and Evelyn Lummis, a son (Clifford).

DEATHS.

Blundell—On the 19th April, at his residence, 25, Magdala-street, Liverpool, in his 89th year, William James Blundell, for 46 years (1839–1885) a master at the Liverpool Institute.

Lawton—On the 21st April, at 32, Swinton-grove, Manchester, Edward Lawton, B.A., Naval Instructor, R.N., H.M.S. *Royal Sovereign*, aged 29, youngest son of Edward Lawton, Manchester. Friends kindly accept this (the only) intimation.

Our Calendar.

SUNDAY, April 27.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. T. J. Hardy, B.A., "The Secret of Heroism."
Bermondsey, Fort-road 7 P.M.
Blackfriars Mission and Stamford-street Chapel, 11 A.M., "Work," and 7 P.M., "Worship," Mr. Alfred J. Clarke.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.
Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev Frank K. Freeston. Sunday School Anniversary Services and Collections. Scholars' Service at 3.15.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. Edgar Daplyn.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. Critchley, B.A., and 7 P.M.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington.
Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. P. H. Wicksteed, M.A., "South Africa" (Evening only).
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. Hawkins, and 6.30 P.M., Mr. G. Ward.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. John McDowell.
Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.
Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.
Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.
Bournemouth, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.
Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones, M.A.
Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.
Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.
Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Rev. W. Copeland Bowie.
Chatham, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. Hitchcock, B.A.
Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.
Dover, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. Burrows.
Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.
Hastings, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.
Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten
Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.
Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. Ernest Parry.
Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.
Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. Armstrong, B.A.
Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein. Evening, "The Commemoration of the Lord's Supper and its Observance in our Churches."
Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. W. Lawrence Schroeder, M.A.
Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.
Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.
Oxford, Manchester College, 11.30 A.M., Rev. Dr. Drummond.
Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.
Portsmouth, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. Thomas Bond.
Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Ottwell Binns.
Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.
Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.
Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.
Tunbridge Wells, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.
Wolverhampton, Unity Church Schoolroom, Bath-road (entrance Horsman-street), 11 A.M. and 6.30 P.M., Rev. J. Bellamy Higham, B.A.
York, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. Rawlings, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon and 6.30, Rev. J. Warschauer, M.A., Ph.D., of Clifton, "Why are we Unitarians and not Catholics?"
Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

WALES.

Aberystwyth, Binowood, Llanbadarn-road, 7 P.M. Next Sunday and through Term.

Cape Town, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. Balmforth.
Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—April 27th, at 11.15, Dr. WASHINGTON SULLIVAN, "Living for the Future—The Ideal of the Strenuous Life."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—April 27th, at 11.15 A.M., JOSEPH McCABE, "Robert Owen as a Thinker."

Situations, etc.

NURSERY GOVERNESS or MOTHER'S HELP Wanted for 3 children, 3½ to 6 years; two servants kept. State age, experience, musical, educational, or other qualifications, and salary asked, to Mrs. Alfred Wilson, Melrose, Ella-road, Crouch-hill, London, N.

POSITION of TRUST Wanted, as COMPANION-HELP. Plain cookery and needlework can be undertaken.—Address, care of Rev. H. W. Perris, Forest Gate, London.

USEFUL MAID Wanted to wait on an invalid lady. State age and wages required, to T. Neale's Library, Regent's Park-road, N.W.

THE "INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each.

Essex Hall, Strand, W.C.

FOREST GATE UNITARIAN CHURCH, LONDON, E.

The London District Unitarian Society, besides giving £50 towards the much-needed improvements of the above church, have promised £50 towards discharging the £100 mortgage on the church provided the remaining £50 is paid off by Whitsuntide.

The amount now needed to complete the Improvements and discharge the Church's debts is about £145, of which £50 will be subscribed by the above Society if the balance is promptly forthcoming. Grateful for the help already given, the congregation earnestly appeals to friends who have not hitherto responded, to subscribe, so that they may close the accounts and start the renovated church free of debt.

	£	s.	d.
Amount already acknowledged... ...	114	14	6
Mrs. Moore	2	2	0
F. Perris, Esq.	0	10	6
Miss A. Preston	5	0	0
W. Laycock, Esq.	1	0	0
F. F. Ward, Esq...	0	10	0
Mrs. H. C. Briggs	1	1	0
Mr. and Mrs. T. Pallister Young ...	1	11	6
Dr. Blake Odgers, Q.C.	2	2	0
Arthur Titford, Esq.	0	10	6
Alfred Wilson, Esq.	2	2	0
Collected by Mrs. Pilling, Sunderland...	5	0	0
	£136	4	0

Contributions gratefully received and acknowledged by
FRANK KILBURN (Hon. Sec.),
"Hilborough," Abbott's Park-road,
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or WALTER YOUNG, LL.B. (Hon. Treas.),
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Mrs. Henry Rutt, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3, 3½, and 4 per cent., withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium, and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

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Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Aberdeen Unitarian Congregation.

Donations to Building Fund of New Church.

Third List.

	£	s.	d.
Anonymous, London	20	0	0
Mr. Edwin Tate, do.	20	0	0
A Wellwisher to the Cause	10	0	0
Mrs. E. J. Nettlefold, Birmingham ...	10	0	0
Mr. C. F. Pearson, London	5	0	0
Miss Mallet, do.	5	0	0
Mr. Russell Scott, do.	5	0	0
Mrs. Hollins, do.	5	0	0
Mr. G. M. Brown, do.	5	0	0
Mrs. A. Lawrence, do.	5	0	0
Mr. Oswald Nettlefold, do.	5	0	0
Mr. H. Chatfeild Clarke, do.	5	0	0
Miss A. J. Lawrence, do....	5	0	0
Mr. S. W. Preston, do.	5	0	0
Mr. Ion Pritchard, do, ...	5	5	0
Mr. C. A. Tate, do.	5	5	0
Rev. A. Farquharson, do.	5	0	0
Miss R. Davenport Hill, Oxford... ...	5	0	0
Mrs. Aspland, London	3	3	0
Mrs. Murray, Aberdeen	3	0	0
Mr. Jas. Murray, do.	3	0	0
Mr. G. L. Smith, do.	3	0	0
Mr. A. Thomson, do.	2	0	0
Mrs. Caie, do.	2	0	0
Mr. David Martineau, London	2	2	0
Mr. John Harrison, do.	2	2	0
Mr. W. Blake Odgers, K.C., do.... ...	2	2	0
Mr. F. Monks, Warrington	2	2	0
Mr. and Mrs. Bowie, London	2	2	0
Mr. W. Spiller, do.	2	2	0
Mrs. Durnan, Glasgow	1	0	0
In Memoriam, Aberdeen	1	0	0
Mr. R. Kelman, do.	1	0	0
Mr. Wm. Scorgie, do.	1	0	0
Mrs. Holland, London	1	0	0
Miss Chadwick, do.	1	0	0
Miss C. Scott, do....	1	0	0
Miss M. Martineau, do.	1	1	0
Miss M. T. Hall, do.	1	0	0
Miss Shipman, do....	1	0	0
Mr. Harold Wade, do.	1	1	0
A Wellwisher, Coatbridge	1	0	0
Sums under £1	4	3	0

Donations may be sent to the Rev. A. Webster, at Essex Hall, during the present month.

Welsh Unitarian Twentieth Century Fund.

The Welsh Unitarians are making an earnest effort to raise £3,000, and appeal for help to their friends. The objects are to relieve the heavy burdens of debt on the Chapels at Pentre, Clydach Vale, and Trebanos, and generally to promote the spread of Unitarianism in Wales. The Committee have received an expression of cordial sympathy with these objects from the British and Foreign Unitarian Association.

A full statement, containing the names of the Committee, may be had from the Hon. Sec., Rev. J. Hathren Davies, Cefn Coed, Merthyr Tydfil. Subscriptions may be sent to the Treasurer, D. J. Jones, Esq., 29, Hirwain-road, Aberdare.

Subscriptions Promised.

	£	s.	d.
Mr. H. Woolcott Thompson, Cardiff ...	100	0	0
Mr. and Mrs. L. N. Williams, Aberdare.	50	0	0
Principal W. J. Evans, Carmarthen (cond.)	50	0	0
Mr. D. James Jones, Aberdare	25	0	0
Mrs. Benson Rathbone, Birmingham ...	15	0	0
Mr. Edmund D. Howells, Aberdare ...	10	10	0
Mr. G. Carslake Thompson, Cardiff ...	10	0	0
Mr. Richard Bedlington. Aberdare ...	10	0	0
Lieut.-Col. Thomas Phillips, do. ...	10	0	0
Rev. R. J. Jones, M.A., do.	5	5	0
Mr. J. C. Plummer, do....	5	5	0
Mr. Evan Jones, Contractor, do. ...	5	5	0
Miss K. B. Thomas, Bristol	5	0	0
Mr. D. W. Jones, Aberdare	5	0	0
Rev. J. Estlin Carpenter, M.A., Oxford.	5	0	0
Rev. T. Bowen Evans, M.A., Heywood .	3	3	0
Miss Rathbone, Liverpool	3	0	0
Mr. J. Hunton Smith, do.	2	2	0
Miss Sophia George, Aberdare	2	0	0
Miss Jenkins, Trecefel	1	1	0
Mr. D. Henry Smith, Mountain Ash ...	0	10	6
Caeronen (Chapel collection), per Miss Jones...	5	6	8

Miss G. and E. Martineau would LET their HOUSE, 5, Eldon-road, Hampstead, for a few weeks in May and June. Also their HOUSE, The Polchar, Aviemore, N.B., *for June only.*

Schools, etc.

Channing House, Highgate, London, N.

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BOARDERS' FEES for and after Sept. 18th. Forty Guineas a year. Chapel One Guinea. Music Six Guineas extra; or £14 7s. a term, and if with Music £16 9s., Ministers' Daughters and Foundationers, £10 13s. 6d. a term, or with Music £12 5s. Including Board, Lodging, necessary Laundry, Classes for the London Matriculation, and all Class Lessons English, Latin, French, Greek, German, Mathematics, Science, Elocution, Drawing, Class Singing, Dressmaking, Cooking, Calisthenics, Playground, Swings, Cricket, Lawn Tennis, Hockey, Garden, Outside Sanatorium, Laundry at Home.

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Extras: Violin, Solo Singing, Painting, £2 2s. each Shorthand, Dancing, One Guinea each.

Day Scholars, 3 to 5 Gs. a Term, Music 2 Gs. extra. Kindergarten, 2 to 2½ Gs. a term.

NEXT TERM begins WEDNESDAY, May 7th.

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High-class education at moderate terms. Preparation for all Local Exams. Home comforts; liberal table. For prospectus and testimonials address the Principal.

Reference kindly permitted to the Rev. T. B. Broadrick.

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Gymnasium, swimming, and excellent Hockey Club.

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Successful Boarding and Day School.

The SUMMER TERM begins May 6th.

Waverley School, Hamilton Road, Sherwood Rise, Nottingham.

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.(Lond.).

The above School will be OPENED on THURSDAY, May 1st.

BOARDERS received. Prospectus on application to the Head Master. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

Schools, etc.

Presbyterian College, Carmarthen.

The Managers of the Presbyterian Fund desire to give notice that they are prepared to offer THREE SCHOLARSHIPS, tenable at Carmarthen College, of the value of £40 a year, for three years from October, 1902, subject to the following conditions:—

1. Candidates must be graduates of some recognised University in the United Kingdom.
2. Candidates must be prepared to study at Carmarthen College for three years for the B.D. degree of the University of Wales; to sit for the necessary examinations; and to comply in all respects with the requirements of the University and the College regulations for the time being in force.
3. Three references as to Character and Fitness for the Ministry must be supplied. One of the Referees should be a Minister.
4. One of these Scholarships is granted by the Trustees of Berman's Charity, and is to be denominated the Berman Scholarship.

FORMS OF APPLICATION may be obtained from the Secretary of the Board, G. Harold Clennell, Esq., 6, Great James-street, Bedford-row, London, W.C., and the same *must* be sent in, together with any Testimonials and Certificates the Candidate may wish the Board to consider, not later than the 25th day of July, 1902.

G. HAROLD CLENNELL, Secretary.

10th April, 1902.

A MINISTER and his wife (who is a Trained Nurse), in a healthy part of Sussex, desire to BOARD and EDUCATE one or two children as companions to their own. Highest references.—Letters addressed E. B. S., care of Inquirer Office, Essex-street, Strand.

FOR SALE, on May 13, a valuable SEMI-DETACHED HOUSE and GARDEN (Freehold). Healthy locality; extensive views towards Dartmoor and Saltash; within short distance of electric tram and railway station. Accommodation:—Basement: 2 large, light, airy rooms, large kitchen, &c.; ground floor: dining and double drawing-room, study, hall, &c.; 1st floor: 4 bedrooms, dressing room and bath room. All in good repair, as owners have occupied 20 years.—Address, "Trustees," Highfield, Hartley, Plymouth.

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The Sunday School Association.

THE SIXTY-EIGHTH ANNUAL MEETING

of the Association will be held in

London,

ON

TUESDAY MORNING, MAY 20th, 1902.

The MEETING will be held at 10 o'clock at the

HOLBORN RESTAURANT,

and will be preceded by a BREAKFAST, to which Lady O'HAGAN, as President, is inviting all Sunday School Delegates.

Only invitation tickets will be issued for the Breakfast.

The arrangements made are as follows :—

9 o'clock.—Breakfast by invitation of the President at the Holborn Restaurant.

10 o'clock.—Business Meeting.

11 o'clock.—Conference. Four short Addresses on "Religious Education in the Sunday School," the subject being divided up as below :

Section 1. "Principles and Ideals," by the Rev. J. H. Wicksteed, M.A.

Section 2. "The Part of the Superintendent," by the Rev. H. S. Perris, M.A.

Section 3. "In the Junior Classes," by Mrs. W. Tudor Jones.

Section 4. "In the Senior Classes," by Rev. George Critchley, B.A.

ION PRITCHARD, Hon. Sec.

THE EDUCATION BILL.

The Liberation Society's

ANNUAL MEETING

will be held on

WEDNESDAY EVENING, May 7th, at the CITY TEMPLE, HOLBORN VIADUCT, at 7.

Chairman : W. R. Perks, Esq., M.P.

Speakers : Rev. C. F. Aked, D.D. (of Liverpool) ; Rev. Robert Bruce, D.D. (of Huddersfield) ; J. Herbert Lewis, Esq., M.P., and George White, Esq., M.P.

Tickets may be had at 2, Serjeants' Inn, Fleet-st.

MANSFORD-STREET CHURCH and MISSION.

An EVENING MEETING will be held on THURSDAY, May 8th, at MANSFORD-STREET, to welcome the Rev. John Ellis and Mrs. Ellis to London.

The Chair will be taken at 8.30 by Stanton W. Preston, Esq.

Tea and coffee 7.30–8.30. Music.

All subscribers and friends are cordially invited to be present.

A GRAND BAZAAR will be held in the School-room of UNITY CHURCH, DEWSBURY, on SATURDAY, MONDAY, and TUESDAY, April 26, 28, and 29. Contributions in Money or Goods will be thankfully received and duly acknowledged by any of the following :—

Rev. J. MORGAN WHITEMAN,
30, Victoria-crescent, Dewsbury ;
Miss HOWE, 10, Park-road, Dewsbury ;
Mr. W. SANDERSON,
33, Clark-street, Dewsbury
(Joint Secretaries) ;
Mr. THOS. RICHARDS, Alfred House,
West Town, Dewsbury (Treasurer).

All cash contributions will be advertised in these columns on May 3rd.

DUKINFIELD OLD CHAPEL.

SCHOOL SERMONS, SUNDAY, May 5th. Preacher, Rev. E. W. Lummis, M.A.

Demy 8vo., Published at 5s. net (post free, 5s. 4d.).

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Some Extracts from Press Notices.

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. . . It is a book rich in old Nonconformist lore, containing much original matter now for the first time published from the old MSS., and there are a number of interesting illustrations. . . .

Christian Commonwealth—

. . . Mr. Roberts has done his work in the most thorough and conscientious manner. . . .

Manchester Guardian—

The value, which is considerable, of this book is to be found in the rich store of original documents which Mr. Roberts has been able to print for the first time. . . .

Liverpool Courier—

. . . We would particularly record our gratitude for Chapter IV., which consists of an account, from the pen of Matthew Henry himself, of his Chester ministry, written tersely and sincerely. It calls up the modes of thought and worship of a Nonconforming people in troublous and uncertain days, and shows them in a very good light indeed.

Christian Life—

This book deserves a place in all historical collections, and should be read by all Dissenters. . . .

Leicester Chronicle—

. . . A study of the pages shows what we owe to our ancestors, and it should also stimulate us to continue their work until religious freedom is completed in religious equality. . . .

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

MEMBERS of the Provincial Assembly of London and the South-Eastern Counties are asked to note the advertisement as to Assembly Sunday, on May 11. A united act of giving through annual simultaneous collections, if taken in the right spirit, cannot fail to strengthen the sense of unity and common purpose in good work.

THE National Unitarian Temperance Association have prepared an attractive programme for their annual meeting on Friday, May 23. At 4.30 P.M. a conference of Band of Hope workers will be held in the Council Room, Essex Hall, presided over by Mrs. H. S. Solly, at which a paper will be read by the Rev. J. J. Wright on "New Hopes for Temperance Workers," followed by discussion. At 6 P.M. tea will be served, followed by vocal and instrumental selections in the large hall. At the public meeting the chair will be taken at 7 P.M. by Mr. H. G. Chancellor, and among the speakers will be the Revs. R. A. Armstrong, W. C. Bowie, R. H. Greaves, and Chas. Hargrove. A resolution in favour of the Government Licensing Bill will be submitted to the meeting.

AT the annual assembly of the Baptist Union at Bloomsbury Chapel on Monday, Dr. Alexander Maclaren, who has twice served as President, resigned the chair to the Rev. J. R. Wood, of Upper Holloway, the new President, who devoted his address chiefly to some valuable practical advice to his brother ministers. The tendency nowadays, he said, was to make the ministry less exacting and strenuous, more easy and palatable, but that was to be resisted. The worth of any ministry depended largely on what the minister himself was, as a man; and the President added a salutary word of warning that he must be a man of order, punctual in keeping appointments, as attentive to detail and as hard working as any man of business in his congregation. Ministers were also warned against slothfulness of mind, and, amid the manifold distractions of modern life, the neglect of reading, thought and meditation. Both ministers and congregations were warned against allowing the commercial spirit to dominate their church affairs. It was subsequently announced that the Twentieth Century Fund in payments and promises stood on Monday at £235,134, and a very urgent hope was expressed that the quarter of a million aimed at would be secured during the present week. Alderman George White, M.P., of Norwich, was elected vice-president to succeed next year to the chair. He is well known as a staunch educationalist, and is on the executive of the National Education Association. He moved, and Dr. Clifford seconded, a resolution strongly condemning the Government's Education Bill.

THE second reading debate on the Government's Education Bill will doubtless show what force the opposition to it has gathered since the bearings of its complicated provisions have been fully realised. There was no hesitation about the resolutions of the great meeting of Evangelical Free Churchmen in St. James's Hall, and a special education committee of the Wesleyan Body last week passed a series of resolutions, on the motion of the Rev. Hugh Price Hughes, by a majority of forty-nine against twenty-three, condemning the Bill because its Education Committee would be in no sense directly representative of, or responsible to, the ratepayers, because there would be no adequate and representative public management of voluntary schools, because it would not remove the grievances of Nonconformists, and would not increase the efficiency of elementary education. The *Methodist Times*, referring to the education crisis, writes :—

> If there is time for the friends of civil and religious freedom to explain the real inwardness of a measure bristling with technicalities and obscure details, the Bill will never become law. If it does become law there will never be civic peace until so infamous a law is repealed. No such an attack on the English Dissenters and on religious justice has ever been attempted in modern times. The only excuse for Mr. Balfour and his supporters is that they do not understand the real scope and tendency of their proposals.

A useful pamphlet on "The Education of the People and the Bill of 1902," has been issued by the National Education Association (King and Son, Orchard House, Westminster. 6d.), briefly sketching the conditions of elementary education in this country, showing what are the forces of reaction and the forces of progress, and indicating what should be aimed at to secure a consistent system of national education. A concluding section deals with the question of finance. To the demand of the clerical party for more public money the reply is: "Do not imagine that you will obtain relief by a new law enabling the ratepayers to give you money without taking also the management of the school. For the ratepayers cannot be compelled to levy rates, even when they have the power, and their purse generally is tightly closed unless they are going to spend their money on their own property, for their own benefit, under their own management and control.

IN the April number of the *Seed Sower* there is an article which ought not to be overlooked. It is a review by the Rev. R. A. Armstrong of Dr. R. F. Horton's book on "The Trinity." Of much of the book, in which the facts of the religious life, known to all spiritually-minded men, are treated with fine insight and beauty of expression, Mr. Armstrong speaks with admiration and gratitude, but is the more astonished to stumble on a piece of "unmitigated mediævalism" in Dr. Horton's explicit belief in a personal devil. Of his exposition of Trinitarian doctrine and consequent criticism of the Unitarian position Mr. Armstrong speaks in the following terms :—

> The basal discourse in this volume, that on "the Trinity" itself, contains two leading representations against both of which I feel bound to enter protest. The one is what I can only refer to as a false representation of Unitarian Christianity; the other is a defective representation of the revelation given by Jesus.
>
> To begin with the former. Unitarianism, says Dr. Horton, "surrenders the revelation of God in Christianity, to fall back on the revelation of God in Judaism"—(pp. 14, 15). One can only reply that, however honestly made, the statement is untrue. Unitarianism, as exhibited in all its best and most representative writers—Channing, Parker, Martineau, Thom, Beard, and others—insists with every variety of insistence on the revelation of God given by Jesus, the revelation of a Father ever accessible to His children's prayer and full of tenderest care and love for men—a revelation of which Judaism did indeed give the small beginnings, but which Jesus developed into a strength and intensity absolutely unapproached before his day, and of the most transcendent significance to the spiritual progress of mankind. Again, Dr. Horton says that, by the Unitarian method, "God recedes, and in the Christian sense, the sense in which Christianity has taught us to know Him, he is lost"—(pp. 15, 16).

"The vision has gone." Monotheism, unless penetrated by the Trinitarian interpretation, "recognises a transcendent God; away on the horizon or beyond it, He wields His august sceptre, to be reverenced and feared, but hardly to be approached"—(p. 18). Such statements bewilder by their audacity. Has Dr. Horton never read a line of Channing or Parker or Martineau? Yet if he has any acquaintance with them at all, how can he make statements in direct contradiction of the facts, like these? The masters of Unitarianism have been the great expositors of God's Fatherhood. Of Channing even Trinitarians have again and again acknowledged that he recalled the Church to the recognition of the Fatherhood. The very essence of that interpretation of Christianity which is called Unitarian is that it regards the Fatherhood of God as so real, so close, that the human child is able to approach Him and commune with Him and realise his sonship without the aid of any mediator or intercessor whatsoever.

Then follows a vindication of the religion of Jesus from the implications of Dr. Horton's Trinitarian exposition for which we must refer our readers to the pages of the *Seed Sower*, commending to them especially the concluding sentences of the review.

ON Friday, April 25, the Lees and Raper Lecture was delivered at St. James's Hall, by Mr. J. P. Whittaker, M.P., the subject being the "Economic Aspects of the Temperance Question." Lord Peel presided, and the large hall was filled with an audience which loudly applauded point after point in Mr. Whittaker's masterly lecture, in which he clearly proved that the drinking customs of this country are injuring the people physically, mentally, and morally to an extent not realised by "the man in the street." The lecture will shortly be published, and every true patriot should read it. Canon Wilberforce, Sir Wilfrid Lawson, Mr. T. W. Russell, M.P., and Mr. M'Kinnon Wood, L.C.C., also addressed the meeting. On Monday, April 28, the annual meeting of the National Temperance League was held in the large hall of the City of London School, the Archbishop of Canterbury in the chair, when well-known workers in the temperance cause, Mr. W. S. Caine, M.P., amongst them, delivered addresses on "The National Value of the Temperance Movement." Mr. Caine referred to the great change in public opinion during the last forty years, and urged all to take a greater interest in the question, and to send the right men to Parliament. He also pointed out how the British artizan was being beaten by the American, because the latter drank less and ate more.

THE May number of the *Christian Freeman* is to appear under the joint editorship of the Rev. and Mrs. W. Jenkin Davies, of Belfast. Many new features are to be introduced, full particulars of which will be announced immediately.

WE are asked to announce that the office of the South African Women's and Children's Distress Fund has been removed to 32, Bedford Hotel Chambers, Covent Garden, W.C.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

LONDON SUNDAY-SCHOOL SOCIETY.

MUSICAL FESTIVAL.

THE ninth Musical Festival of this Society was held at Essex Hall on Saturday, April 26, when seven of the associated schools took part in the afternoon choral competition; and in the evening the forces were united, and with the help of other friends a most admirable concert was given.

The festival was conducted by Mr. John Harrison. The award in the competition was made by Mr. H. Walmsley Little, Mus. Doc. (Oxon.). The President of the Society, the Rev. W. CHYNOWETH POPE, presided.

The test piece sung by each of the competing choirs in turn was Henry Smart's "Evening," while each of the choirs also sang another piece of their own selection. The test piece was sung without accompaniment, at the conclusion a fateful chord being struck on the piano by Mr. Harrison to show how far the voices had kept in tune. The two choirs which headed the list in the award kept perfectly true; one in its eagerness had grown sharp, the others flat. The first regulation for the competition was that "each choir must not exceed twenty, nor be less than sixteen voices. At least two-thirds of the competitors must be under the age of sixteen." The choirs occupied the platform in turn and sang facing the audience. The following are the schools which sent choirs to compete, in the order in which they sang, and with the names of their conductors and their second piece added:—

Brixton: Mrs. Farrow. Rockel's "Welcome Bright Dawn."
Islington (Unity Church): Miss Harris. Schartau's "The Fairy Queen."
Wandsworth: Mr. H. W. James. Mendelssohn's "Greeting."
Stepney: Miss Harris. Welch's "The Ash Grove."
Highgate: Miss Amy Withall. Reinecke's "O Beautiful Violet."
Newington Green: Miss Maud E. Turner. Abt's "Sounds of Evening."
Limehouse: Rev. J. Toye. Seymour's "To a Seagull."

The festival banner, which had been held since last year's competition by Newington-green, was displayed in the hall, and at the close of the evening was handed over to the successful choir.

After tea, the evening's proceedings opened with the singing of the hymn, "Come, Kingdom of our God," in which the audience joined with the united choirs, and the President then called upon the judge to announce his award.

Mr. LITTLE expressed himself as greatly pleased with the singing of all the choirs, the voices were so fresh, and all had evidently done their best. There had been hearty singing in all, and real musical feeling. He added some useful comments on the singing of each of the choirs, and taking every point into consideration, as to tone, expression, pitch, correct enunciation and discipline, he said that two choirs, those of Brixton and Islington, were clearly ahead of the rest, these two, particularly, having kept up the pitch absolutely; and of these two he held that Islington stood first, and to that choir, therefore, his award was made, and they would hold the banner. Certificates of merit were also granted to Islington and Brixton.

Brief addresses were then given by Mr. J. HARRISON, Mr. ION PRITCHARD, and the PRESIDENT, after which the concert, arranged by Mr. Harrison, proceeded. This was the second great feature of the festival, which cannot fail to be of service to the associated schools. The competition itself affords excellent discipline to those taking part in it, and raises the standard of singing in the schools, while in the after-concert the children not only learn what they can do all together, in the part-songs, but have the opportunity of hearing both vocal and instrumental music of a high order from friends who take part with them in the concert.

On Saturday they also greatly enjoyed the recitations of the Rev. R. H. U. Bloor. The programme included three part-songs by the united choirs, further strengthened by other voices. Miss Alice Glover contributed two 'cello solos, Herr G. Ammon-Hering violin solos, and Mrs. C. W. Hudson two songs. The encores would have been even more numerous than they were, but for the President's wise suggestion as to the flight of time. The last part-song, Eaton Faning's "Song of the Vikings," accompanied by strings as well as piano, went with great spirit, and brought the programme to a very effective end.

The banner and certificates having been presented, the whole company joined in a closing hymn, and the PRESIDENT pronounced the Benediction.

The Festival was eminently successful, and warm thanks were accorded to all the friends who in various ways had given their help.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Jane Eyre. With Introduction by W. Robertson Nicoll. By Charlotte Bronte. 6s. (Hodder and Stoughton.)

Tiberius the Tyrant. By J. C. Tarver. 15s. (Constable and Co.)

The Coming Unity. The Problem of the Churches. By the Rev. A. J. Harvey, M.A. 2s. (Elliot Stock.)

Applied Religion. By W. W. Hall. 3s. 6d. (Brimley Johnson.)

Blood and Gold in South Africa. An answer to Dr. Conan Doyle. By G. H. Perris. 3d. (International Arbitration Association, 40, Outer Temple, W.C.)

God or Priest. 3d. (London and Nottingham Publishing Co.)

The Education of the People and the Bill of 1902. 6d. (P. S. King and Son.)

The Ruin of Education in Ireland. By F. Hugh O'Donnell. 5s. (David Nutt.)

The Pocket R.L.S. Being favourite passages from the Works of Stevenson. 2s. cloth, 3s. leather. (Chatto and Windus.)

Onward and Upward. By Hugh H. Quilter, B.A. 3s. 6d. (Swan Sonnenschein.)

Philosophy and Life and other Essays. By J. H. Muirhead, M.A. 4s. 6d. (Swan Sonnenschein.)

The Vocalist. No. 1. Monthly 6d. (27 and 28, Fetter-lane.)

Table or Altar. 2d. (Elliot Stock.)

Strand, Sunday Strand, Captain, Wide World, Woman at Home, English Illustrated, Home Arts and Crafts, Nineteenth Century, Monthly Review, Expositor, Good Words, Sunday Magazine, Contemporary.

LITERATURE.

TWO BOOKS ON COMPARATIVE RELIGION.

THE steady advance of interest in the general history of religion is marked by the appearance of a volume from the pen of Professor Morris Jastrow, jun., entitled "The Study of Religion" in the Contemporary Science Series.* Professor Jastrow's former work on the "Religion of Babylonia and Assyria," in the American series of "Handbooks on the History of Religion," proves his possession of that expert knowledge of an important specific national development outside Biblical limits without which it is not desirable (in our judgment) that general surveys should be attempted. No scholar can bestow over the whole field of the history of religion an equal amount of attention. He cannot know all the languages, or study all the original texts. But it is necessary that he should have passed outside the limitations incidental to one single line of ethnic evolution, and investigated a similar and independent process elsewhere. This demand is triumphantly satisfied by Professor Jastrow's previous work; and the reader will find himself under the leadership of a most accomplished guide. Nor let the titles of adjoining works in the series terrify him; he will not find religion here classed with "Hallucinations and Illusions," or treated as a branch of the "Natural History of Digestion." Professor Jastrow writes throughout with the sympathy and reverence demanded by his great theme

The book is divided into three parts. The first sketches the rise and character of the modern study of religion, and then discusses various classifications of the historical religions, and the definitions of religion suggested by history and philosophy, and, finally, sketches a theory of its origin. In the second part the connections of religion are examined with other branches of mental activity or phases of life, such as ethics, mythology, psychology, history, culture. The "practical aspects" are reserved for the third book, where a sketch is given of the place of the study in universities and colleges (Manchester College, Oxford, not being forgotten), and of the conditions for its effective pursuit. A valuable bibliography, in thirteen sections, naturally arranged to illustrate the preceding chapters, and an excellent index, complete the whole. The bibliography appears to have too many divisions; familiar works on the philosophy of religion are sometimes distributed under unexpected heads; but there can be no doubt that it will be suggestive to the student.

In his general position, Professor Jastrow stands nearest to the late Professor Tiele. That distinguished scholar, however, in the course of twenty years of study, modified some of his earlier views, particularly on the classification of religions' and the criticisms of these changes leads to one of the most original parts of Professor Jastrow's work. He points out that what is really of consequence in judging of the value of a religion is not its theological form, but its relation to life. The distinction between polytheism and monotheism, or that between a community founded like that of Judaism on a sacred law and a (so-called) universal religion like Christianity, is of far less moment than that between religions in which various cults, official and unofficial, exist side by side, and those which attempt to make religion consistently *co-extensive* with life itself, and set up a single standard for all conduct, public and private (p. 112). To criticise this thesis would require a chapter as long as that in which it is expounded. The idea is a fruitful one, but it seems to need more care in its qualification. For instance, the statement that "in the life of the savage religion plays a comparatively small part" (p. 117) may be true of some savages, but increasing acquaintance with the inner life and thought of the peoples of the lower culture renders it more and more doubtful. The significant thing is to determine in each case what is the character and scope of the influence of religion. How does it touch social life and conduct? No community can continue without some common recognition of social and moral relations. They may not be definitely formulated; but they are there all the same; and the question that is important is how far any definite influence is exerted upon them by the tribal religion. Our belief is that in many such cases there is considerably more conscious connection between religion and life than among people at a much higher stage of culture like the Greeks. At the other end of the scale Professor Jastrow applies his view to some phases of Christianity in the following terms:—

> Christianity, at its origin, represents an attempt to throw off the yoke of legal ordinances and to bring about a correspondence between religion and life through the intellectual force of the religious doctrines of Judaism, but Christianity, too, in the course of its development, falls short of this ideal, and a few centuries after its appearance a compromise is effected between its Judaic phases and the ancient cult of Rome, which conditions its history, until at the time of the Reformation another attempt is made to realise the ideal relationship between religion and life. In our own days we have witnessed in Unitarianism—which appears in different countries under various names—and in Reformed Judaism still another attempt in the same direction, and the Ethical Culture Movement is but one symptom among many of this constant endeavour, among people who have reached higher conceptions of the scope of religion, to realise an ideal which appears indeed to demand an intellectual grasp of the meaning of life for which the masses never have been, and perhaps never will be, entirely fitted.

In Professor Jastrow's view accordingly Judaism and Zoroastrianism are practically raised to the rank hitherto reserved for Buddhism, Christianity and Islam as "universal" religions. None of these three has succeeded in realising its ideal; and not more than one of them ever can. We must not place tendencies, argues Professor Jastrow, on a par with reality. The general effect of the whole argument is perhaps to show the futility of the efforts at classification. The element on which Professor Jastrow really desires to concentrate attention is an element of the permanent essence of all religion. But it is not multiple, and does not therefore admit of classification. It may be more or less explicit, more or less consciously active. When it is adopted as a standard for measurement, all that can be attempted is to arrange the manifestations of religion historically and ethnically in some rude scale of remoteness from or approximation to a moral ideal.

In the "Great Religions of the World,"* we are presented with a series of sketches of the existing condition and actual operation of some of the chief phases of religion. Asia naturally holds the first place. When it is said that Professor H. A. Giles writes of Confucianism, Professor Rhys Davids on Buddhism, Sir A. C. Lyall on Brahmanism, and Sir Lepel Griffin on the teachings of Nanak and their transformation into the religion of the warlike Sikhs, it is plain that a serious effort has been made to obtain the best collaborators possible. One essay, like that on the spread of Islam, is valuable for its statistical information, another for its acquaintance with affairs. Professor Giles writes with intimate knowledge of some of the leading personalities of China, and their relation to national tradition and modern ideas. Sir Alfred Lyall touches no question of Indian thought without delicate observation and the fine insight of a philosophical statesman. The papers of Mr. Frederick Harrison on Positivism, of Dr. Gaster on the Jews, of Dr. Washington Gladden and Cardinal Gibbons on Liberal Christianity and the Roman Church, traverse more familiar ground. Professor Denison Ross adds some valuable touches to our knowledge of Babism, derived from personal intercourse with its followers in Persia. It is a singular indication of the eager welcome accorded to religious novelties in the United States that there are now about 3,000 Babis in America, scattered over the continent, from Boston and New York, Philadelphia, Baltimore, and Washington, to Chicago, Denver, and San Francisco. A Babi merchant was present at the Parliament of Religions at Chicago in 1893, and the faith has taken root. Let no one say beforehand that any soil is unsuited for the sower's word.

J. ESTLIN CARPENTER.

BIBLIA INNOCENTIUM.†

THE "Biblia Innocentium" is not exactly an expurgated Bible. It leaves on one side many books—such as the Psalms, the Wisdom literature, most of the Prophets, and in the New Testament the Epistles—which any edition of the Bible would include. On the other hand it makes use, in both parts, of apocryphal sources, and adds to the New Testament history some of the more beautiful stories of the saints. But the greater part of both volumes is a fairly close paraphrase of parts of the Hebrew and Christian scriptures.

The value of such a book depends chiefly on the answer to two questions, What is the writer's point of view? and, How does he write?

Mr. Mackail's point of view is frankly uncritical. He makes no distinctions between Biblical documents of very different authority. He draws no line between edifying fiction and authentic history. He shows the neo-Catholic

* London: Walter Scott. 1901. 6s.

* Harper: New York and London. 1901.

† "Biblia Innocentium; being the story of God's Chosen People before [Part II., after] the coming of Our Lord Jesus Christ upon Earth." Written anew for children by J. W. Mackail, sometime Fellow of Balliol College, Oxford. Longmans, 1897 [Part II., 1901]. Price, Vol. I., 6s.; Vol. II., 5s.

tendency to expand, rather than contract, the area of miracle. The archangel Israfiel, Samson, Jonah, Esther and Mordecai are as real, in his pages, as Jehu or Antiochus. There is nothing to mark out the story of the Seven Sleepers as less well-established than the Crucifixion. He exhibits sacred legend as Lemprière exhibits classical antiquity. Neoptolemus, Nereus and Nero stand on the same level of credit. So do Adam, Azrael, Abraham and Ahab. It is clear that this uncritical method, when extended beyond the covers of the Bible, is likely to discourage the ordinary Protestant parent from putting the book in the hands of his child. The Catholic and high Anglican, on the other hand, whose bibliolatry is less extreme, while his belief in miracle is less narrowly confined, might well prefer Mr. Mackail's book to the English Bible. His child will be invited to believe, on equal terms, all that it contains. A very different use will naturally be made of it by liberal Christians, if they use it at all; and it seems to me that it may help to solve a widely felt difficulty. The Bible is a great storehouse of poetry, wisdom and story, such as no body of civilised men can afford to forget. Yet we cannot use it as a text-book in our Sunday-schools and homes without the risk of teaching for truth what we believe to be error; and the criteria which we apply for our own safety are outside the range of a child's mind.

If, however, the "Biblia Innocentium" be presented to the child candidly as a story-book—with some real persons, like King Richard in "Ivanhoe," and some real events, like the Armada in "Westward Ho!" but still a story-book—we seem to escape the difficulty. Our boys and girls will become possessed of a great literary treasure, without selling themselves for it, as their elders did, to a cramping superstition.

Mr. Mackail's English is worthy of all praise. It is just what it should be—simple, clear, sedate, unaffected. This short extract, from Chapter CXXXVI. of the Second Part, may be taken as typical:—

> There lived in the West, in the reign of the three Emperors, the sons of Constantine, a knight named Martin, who was brave and merciful. In a bitter winter, as he rode through the gate of the city of Amiens, he saw a poor man, almost naked, in the cold, and, having no money to give him, he drew his sword, and cutting his own horseman's cloak in two gave one half of it to the poor man to keep him warm. The next night he had a vision in his sleep, for he saw the Lord Jesus Christ in heaven, clad in the half of the cloak that he had given to the poor man, and heard him say to the angels who stood round, "My brother Martin has covered me with this cloak."

E. W. LUMMIS.

THE truest words we ever speak
  Are words of cheer,
Life hath its shade, its valleys deep:
But round our feet the shadows creep
  To prove the sunlight near.
Between the hills the valleys sleep—
  The sun-crowned hills;
And down their sides will they who seek
With hopeful spirit, brave though meek,
  Find gently flowing rills.

—*Mrs. Mary Johnson.*

A POPULAR LIFE OF HUXLEY.*

NOTHING could be more appropriate than the motto from Matthew Arnold on the title-page of this little book:—

> Who saw life steadily and saw it whole.

Huxley was not only a scientific man, but a thoroughly all-round man, an acute metaphysician, who more than held his own in the discussions of the famous Metaphysical Society; an accomplished linguist, who had a wide knowledge both of ancient and modern literature, and—unlike most scientific men—wrote English in a style which is simply delightful to read; an educational reformer, who could accord no place to speculative theology while he reverenced the pure religion of the heart and life; a Biblical scholar, who routed learned divines like Dr. Wace, and theological laymen like Mr. Gladstone in their own field; a philanthropist, who hated the name and the cant of philanthropy, but said in his old age that if he were to be remembered at all he would rather it should be as "a man who did his best to help the people" than by any other title.

The real student will, of course, always resort to the admirable "Life and Letters" by Mr. Leonard Huxley, but there was room for a popular sketch for the benefit of many who have not access to the larger work, and this is well supplied by Mr. Edward Clodd, himself an accomplished scientific man, a personal friend of Huxley, and the author of an excellent little book entitled "Pioneers of Evolution," of whom the subject of his sketch was the first in time and foremost in fame. It is, of course, largely dependent on the "Life" for its biographical materials, but there are copious illustrations from Huxley's voluminous works which form a connected account of his brilliant scientific career. The book is conveniently classified under the five following heads:—1. The Man; 2. The Discoverer; 3. The Interpreter; 4. The Controversialist; 5. The Constructor. In "The Man" we have a rapid but comprehensive sketch of the main features of Huxley's outward life, which are familiar to most readers. It is interesting to note that at the age of twelve he read such a difficult work as Sir William Hamilton's "Philosophy of the Unconditioned," with the result of stamping in his mind "the strong conviction that on even the most solemn and important of questions men are apt to take cunning phrases for answers." Nevertheless his interest in metaphysics was deep and constant, while he had only scorn for the logomachies of the "pure metaphysicians who attempt to base the theory of knowing upon supposed necessary and universal truths," and maintained that "the roots of every system of philosophy lie deep among the facts of physiology," as the late Dr. W. B. Carpenter also maintained in his treatise on "Mental Physiology." It is interesting to recall the fact that Carlyle's "Sartor Resartus" had powerful influence on Huxley's early life, and led him to know that a deep sense of religion was compatible with an entire absence of theology—a principle which he retained through life.

Huxley was elected a Fellow of the Royal Society at the early age of twenty-six, and for nearly ten years was secretary, and in 1881 president of that society. It is interesting to recall now that the last essay he wrote was a criticism of Mr. Balfour's "Foundations of Belief," quaintly so-called, as the book is a veiled plea for philosophical scepticism. To quote Mr. Clodd's words, "he had to deal with the same vagueness, elusiveness, and want of insight into the position travestied, which is the feature of Mr. Gladstone's polemics, and which make Mr. Balfour the intellectual representative of that master of the art of mystification." Mr. Balfour may take some comfort in being classed with his great master. We cannot resist the temptation to add the following, which is quoted from the "Life and Letters":—

> My estimation of Balfour, as a thinker, sinks lower and lower the farther I go. God help the people who think his book an important contribution to thought! The Gigadibsians [*Vide* "Bishop Blougram's Apology"] who say so are past divine assistance. I should call him *Gigadibsius Optimus Maximus*.

All the other sections of this little book are packed full of golden thought and suggest ample matter for comment, and but little for criticism or dissent. Some readers will be surprised to find that Huxley regarded Polemics as "always more or less an evil." But he added most truly, "the lukewarmness which lets error and corruption pursue their baneful course is a greater evil." He was constantly called upon to wage war to the knife in defence of the doctine of Evolution, and there was no place for indifference or compromise. The famous controversy with Mr. Gladstone about the Gadarene demoniacs, suggested to an irreverent observer the remark that it was not edifying to see two old gentlemen fighting about pigs! But the real question at issue was that of submission to an authority claiming supernatural origin, and therefore not to be questioned save at the soul's peril. No competent observer can doubt that Huxley had the best of it in this as in other controversies, but it will shock indiscriminate admirers of the great statesman to find that his opponent spoke of him as "a copious shuffler," characterised by one fatal defect, "utter untrustworthiness." But Gladstone in matters of science was helpless as a child in the hands of Huxley, and in theology avowedly had a "closed mind" on all the great questions in which the Church and the Bible spoke, as he believed, with an authority which was not to be impeached.

Mr. Clodd's little book is invaluable as an introduction to the larger "Life." Even this brief sketch of a great career is sufficient to increase our admiration for one "who never turned his back, but marched breast forward," and "remains alike an example and an inspiration to all men for all time." T. L. M.

* "Thomas Henry Huxley." By Edward Clodd. Blackwoods. 1902. Price 2s. 6d.

BUILDING A HOME.*

MESSRS. PARKER AND UNWIN sound their key-note so tersely and forcibly in their opening words that a liberal quotation is the best compliment one can pay them:—

> The way we run in ruts is wonderful; our inability to find out the right principles upon which to set to work to accomplish

* "The Art of Building a Home." A collection of lectures and illustrations. By Barry Parker and Raymond Unwin. Longmans. 10s. 6d. net.

what we take in hand, or to go to the bottom of things, is simply astonishing; while the resignation with which we accept the Recognised and Usual as the Right and Inevitable is really beautiful.

In nothing is this tendency more noticeable than in the art of house-building. We begin by considering what, in the way of a house, our neighbours have; what they would expect us to have; what is customary in the rank of life to which we belong; anything, in fact, but what are our actual needs. About the last thing we do is to make our home take just that form which will, in the most straightforward manner, meet our requirements.

It is too often evident that people, instead of being assisted, and their lives added to, by the houses they occupy, are but living as well as may be in spite of them. The house, planned largely to meet wants which never occur, and sacrificed to convention and custom, neither satisfies the real needs of its occupants nor expresses in any way their individuality.

In the opinion of the authors, then, there is a "housing question" not only for the working-classes, but also for other classes. And it is for these other classes chiefly (though not entirely) that they discourse upon principles, and present plans and pictures.

That their preaching is needed no one will doubt who thoughtfully contemplates the dead uniformity of the miles of close-packed houses in our large towns, and the varied ugliness of the majority of interiors. Of course there are two great obstacles to freedom as respects structural variety and adaptation to individual needs—namely, that few people can afford to build for themselves, and that those who build for others must (when not specially commissioned) build for general needs. This latter difficulty is hardly recognised by our authors, but it increases in proportion to the mobility of the population, and mobility seems to be required more and more by modern conditions of life. An ordinary builder must build, not for one tenant only, but for a succession, and it is not surprising that he is reluctant to deviate from ordinary types. Still, even within the limits of ordinary needs, and also within the limits of moderate expense, much improvement in house building and furnishing might take place; and all energetic thinking and unconventional suggestion should be welcomed. "At present," say Messrs. Parker and Unwin, concerning the ordinary architect, "he but too readily accepts the popular idea of art as a thing quite apart from life, a sort of trimming to be added if funds allow. It is this prevalent conception of beauty as a sweetmeat, something rather nice which may be taken or left according to inclination after the solid meal has been secured, which largely causes the lack of comeliness in our houses." Things useful should be made also beautiful—that is their great principle. Things useful may have to be simple, but they can be beautiful for all that. Mere imitations of beautiful details in the work of former days will not serve. "If, instead of copying these features when and where the cause for them does not exist, we would emulate the spirit in which they were produced, there would be more hope of again seeing life and vigour in our architecture and design."

Almost one-third of the book consists of pictured examples of the manner in which the authors have applied their ideas, and very strong is the support thus given to their verbal teaching.

JOHN CHINAMAN.*

THERE seems to be very little doubt in the minds of the majority of English people, that it would certainly be better for Eastern countries if they would adopt more of Western manners and customs. We feel the difference very great that separates the civilisation of China from that of England, France, or America. To us, the people out yonder are all barbarians, and need our Christianity and culture to lift them to anything like respectability. It is not easy for us to see any other view of the matter. Our knowledge is obtained chiefly from reports of missionaries and special newspaper correspondents. But if our notion that the "Chinee" is hopelessly "heathen" be erroneous, as lovers of truth we should be prepared to be put right.

It is, therefore, worth while to turn to some letters which appeared originally in the pages of the *Saturday Review*, and are now republished with additions in a shilling booklet, as "Letters from John Chinaman," purporting to be written by an intelligent Chinese student, who, by long residence in England, was qualified to judge of our institutions. We may then judge whether our view of Chinese inferiority is correct.

If the writer can be relied on as speaking for the general thought in China, it becomes quite a serious concern for English people to consider whether there is not much we may learn from China; and whether we are not really impertinent in sending out our traders, reformers, and missionaries. The anonymous writer reminds us that it is only when some Chinese mob murders our compatriots that our attention is powerfully drawn to China. But, as the average Englishman would resent his own countrymen being judged by the action of a low English mob, so the intelligent Chinese citizen objects to be measured by the acts of low cold-blooded assassins.

Yet even such outrageous events deserve, we are told, "a consideration more grave, and a less intemperate reprobation, than they have hitherto received among you." These outbursts are claimed to be reasonable and intelligent expressions of profound mistrust and dislike of our civilisation on the part of the Chinese.

The two civilisations have been compared; and the Eastern mind is convinced that his own ideals and methods of life are better for him and his land than ours can ever be. He resists our encroaching civilisation as something which will drag him down from his better and higher position.

In as few words as possible, I should like to indicate the line of argument pursued by the writer.

The Chinese civilisation is the oldest in the world. Although this is not a proof that it is the best, it is a proof that Chinese institutions have guaranteed for the Chinese people a stability for which they search in vain amongst the nations of Europe. Whilst our critic sees in our civilisation an economic chaos, he finds in his own a moral order. He will not maintain that his religion is better than ours, but he declares that his has a greater influence upon society than ours has. "You profess Christianity, but your civilisation has never been Christian; whereas ours is Confucian through and through." The Chinese insist that all their economic doings should be moral, whilst with us our economic relations come first; upon these we afterwards seek to graft as much morality only as they will admit.

We in the West pride ourselves on the fact that we are Progressive, and the Eastern people admit that we are "moving on" and they are not. But they ask whether we are right, or they? For an Englishman or an American to remain all his life in the sphere in which he was born is considered almost a disgrace. Our men must venture, struggle, compete, and win. From this characteristic we get, on the one hand, our immense activity and success in material arts; but, on the other hand, the Chinaman sees our unrest, confusion, and lack of morality. "Among you no one is contented, no one has leisure to live, so intent are all on increasing the means of living. The 'cash-nexus' (to borrow a phrase of one of your own writers) is the only relation you recognise among men."

The Eastern people are content with the character and value of the life lived, and they maintain that we spend all our thought and strength, not to live, but to obtain the means of living. We measure our civilisation by the accumulation of the means of living; they seek but to live. While we are hoarding the means of living the opportunity of living passes by. They see this, and do not want to be like us. Knowing what they do of us, they conclude ours is a "barbarous society." We buy our progress too dear. When the Chinaman is asked to rise and become like the Western people, he asks naturally, "What is the gain?" and, making due study, comes to the conclusion that it would be dreadful to become such as we are. He tells us his people in far-away China are living quietly, cultivating the soil just enough to supply their own wants; he sees us struggling and competing with each other. His people consider the aim of civilisation should be to produce enough to consume and have sufficient energy and leisure to enjoy social intercourse. To need foreign trade would be a source of social demoralisation. He finds that, while competition has sharpened our wits and made us agitated and nervous, and produced many wonderful material things, it has become such a monster that all our legislation cannot control it. The story of our doings in Parliament for the past hundred years tells of "a perpetual and fruitless effort to regulate the disorders of our economic system." We are told that our poor, our drunk, our incompetent, our sick, our aged, ride us like a nightmare. In his own land he finds, as a contrast, that no man is isolated, save by his own fault.

If it is not so easy for him to grow rich as with you, neither is it so easy for him to starve; if he has not the motive to compete, neither has he the temptation to cheat and to oppress. Free at once from the torment of ambition and the apprehension of distress, he has leisure to spare from the acquisition of the means of living for life itself. He has both the instinct and the opportunity to appreciate the gifts of Nature, to cultivate manners, and to enter into humane and disinterested relations with his fellows.

* "Letters from John Chinaman." London: R. Brimley Johnson. 1s.

"The Land of the Blue Gown." Mrs. Archibald Little. T. Fisher Unwin. 21s.

The author draws a pretty picture of his own home in a lovely country-place in China, where he and his friends truly commune with nature. We get nothing like his silence and stillness; for our people are accustomed so completely to the rush and bustle of city life. This leads to the conclusion that we cannot write a poem or paint a picture, still less can we worship or aspire. We are divorced from nature and unreclaimed by Art; instructed, but not educated; assimilative, but incapable of thought. We are trained in a religion in which we do not believe; and we dimly conceal under a mask of piety an atheism we are not intelligent enough to avow. Our streets are described as "row upon row of little boxes, one like another, lacking in all that is essential, loaded with all that is superfluous." Our pictures are stories in paint, transcripts of all that is banal. Society is described as a huge engine, and that engine is itself out of gear. Everywhere in these benighted Western lands our Chinese brother finds "means," but has looked in vain to find the "end."

It is well to see ourselves sometimes by the eyes of the people we desire to convert and uplift. We have spent millions of money to persuade these multitudes of the Far East that our ways are better than theirs; but we should certainly be tempted to consider thoroughly the groundwork of any mission going from our shores to bless these people. And we dare not forget that there are thinkers in our own land who are doing all they can to win us back from our all-engrossing money-getting, competitive system, to a saner simpler form of life—which might leave a margin for true contemplation and worship. At the same time even this powerfully-written little work has not persuaded us that Chinese methods surpass our own.

Side by side with this book we have the beautifully illustrated work by Mrs. Archibald Little, entitled "The Land of the Blue Gown," in which we find details of the Chinese custom of foot-binding; and accounts of a long journey the authoress made to persuade the women to abandon the use of bandages, in making the foot tiny and deformed in order to please and fascinate the gentlemen of the land. We cannot help thinking that even our Chinese critic will admit that it would be a good thing for humanity if such a custom were removed from his people. Surely it would also be better for the present Chinese population if the sanitary arrangements of his wonderful land were improved. In this book by Mrs. Little we see many evidences of the need of such reforms. How often the lady complains of the bad odours! A photograph inserted in the volume is silently eloquent on this same subject.

There are many books on the market just now dealing with the great land of China. The strange people are brought very near to us to-day. We are forcing trade within their borders, and many of our customs are being adopted, though their introduction is being resented. The missionary has been there a long time. But in all that we do amongst a people so different from our own, we must consider the attitude natural to, and taken by John Chinaman, at any rate more than we have hitherto done; for the little man with the pig-tail has much to say for himself.

Lucking Tavener.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

RELIGION *V.* THE HISTORY OF RELIGION.

Sir,—If the Martyr of Calvary could now be questioned, what would be his reply to the following appeal?:—

Do you desire us to go on for ever thinking, talking, writing, praying and weeping about you, discussing whether you were God or Man, or both together, and conjuring up visions of your earthly sufferings at the bidding of our preachers, as the most pious of exercises?

Assuredly the reply of that heroic soul would infallibly be on this wise:—

I desire no such thing. Talk and think less of me, and more of my Father. Bow to His name, not to mine. Sympathise with the sufferings of His creatures *now* and give your best thoughts to relieve them, not to recall in imagination my day of agony, which twenty centuries of Paradise have almost effaced from my memory.

The Christ we find in the Synoptical Gospels could give no other answer than this to any such question. After all, it is a poor homage to pay to the greatest of prophets (albeit one in accordance with a familiar weakness of human nature), to centre our attention on his person and his spiritual rank, rather than on the lessons which he lived to teach and sealed by martyrdom. Of course for Trinitarians such misplacement of interest is justifiable. If Jesus were indeed Incarnate God—if the Infinite Spirit, the Lord and Life of all the clusters of the suns, was once a human Baby—that stupendous fact (supposing it accepted as a fact) must throw all rational theology into the melting-pot. We can no more conceive of a philosophic theory of religion with such a God, than of a scientific Geometry with a circle occasionally to be found with the properties of a triangle; and while we may still interest ourselves in Euclid's personality, we must abandon any attempt to follow his propositions or demonstrations.

The mission of Christ on the Trinitarian hypothesis was a great deal more and other than that of a Teacher of the Fatherhood of God and the Brotherhood of Man. His office as such a Teacher was altogether eclipsed by his revelation of himself (*testè* St. John) as the Eternal Logos; and his disciples are bound to make *Him*, rather than *his Lessons*, the paramount object of their religious interest. He is to them much more than a prophet or teacher, or the greatest historical character of the past. He is their *living God;* accessible at this hour to their prayers.

But all this is reversed in the case of the Unitarian, who holds the supposed fact of the sometime Babyhood of the Eternal God to be incredible *per se*—not only (as often stated) as merely *miraculous* —(*i.e.*, the intervention of supernatural power over a *contingent* truth), but, in the strict geometric sense, as an *absurdity* (an interference with a *necessary* truth, tantamount to the ascription to a circle of the properties of a square or a triangle). To one who thinks thus the perpetual restless discussion of the problems of Christology is waste of time. Our love and reverence for the historical Jesus may be much better shown by living out his Sermon on the Mount than by debating for ever whose son he was. Our concern is to steer our frail barks as best we may to the Haven of Holiness amid the darkness of the seas of doubt and sin over which Christ shone like a Pharos in the night of time. It should not be to row for ever round and round the Lighthouse.

The day has surely come for us to turn from incessant reference to the greatest chapter in the *History of Religion* to *Religion itself;* and to apply our thoughts to the building up afresh of theology and ethics on the only bases left for them. The perils of the rapidly approaching moment when the masses must learn that the Bible is no infallible guide to Heaven hereafter or to Duty now on earth, but can only teach us what "holy men of old" thought about such things—that peril is imminent and at our doors. As the authors of the new *Contentio Veritatis* truly say, this is the real "*Crisis in the Church,*" not trivial questions of Ritual; and it is a tremendous one to face in the interests of Morality and of Piety. The two crutches —the Church and the Bible—on which Christendom has hitherto leaned alternately, have slipped away, and henceforth she must either walk upright on her feet or fall into depths of mire unfathomed. Surely at a turning point like this it behoves the Unitarian Church, which has been foremost in relinquishing the fallacious helps of the past, to step forward and "prepare the way of the Lord" by making plain and straight the paths on which human souls must henceforth tread?

The problems of historical Christianity are the most interesting of all the questions of the Past of humanity, and we are deeply indebted to the learning, the candour and the courage of those who, in these latter years, have solved them more or less completely for us. But they only concern the *history of Religion;* no longer *Religion itself* or ethics. No question concerning God, or Immortality, or Duty will henceforth ever be settled finally by reference to a Greek or a Hebrew text. No claim to the *latria* of Deity can be made good for Jesus of Nazareth from the mystic words of the unknown author of the Fourth Gospel. All this is clear to most of us now, and will be clear to all men before our twentieth century has passed its second decade. Let us, then, in God's name, cease to waste time over the old theological conundrums of which the Athanasian Creed is a storehouse, and turn (not without a prayer for help) to the solution of the problem which lies before humanity now—"How to satisfy the spiritual and moral needs of Man without either an Infallible Book or an Infallible Church."

Frances Power Cobbe.

April 19.

"AN EDUCATIONAL FREE-LANCE."

Sir,—Grumbling, whether *ore rotundo* or *currente calamo*, is so unquestioned a British franchise, that no one feels a right to object. Accepting as "frank and friendly" the remarks of Mr. H. Rawlings on the translation of Dr. Ewald Haufe's "*Aus dem Leben eines freien Pedagogen,*" I venture to ask of you a

small space to supply some omissions which, whether due to my inexperience or to my age, I will not attempt to palliate. Taking them in their order: asterisks do not denote omission, but simply the end of a period or change of subject. With my author's hearty concurrence, a few phrases have been softened and slight omissions made; but never to the extent of rendering the author's point of view uncertain.

The date on the title-page of the copy translated is 1894. Dr. Haufe's birthday was March 15, 1854. There exists "in Germany nothing whatever to correspond to our popularly elected School Boards."

Popular education throughout Germany—though never neglected as in England—needed reform in the early years of the last century. The example and model of this reform was set by Prussia. Her wise statesmen saw in true training of her people the only true and safe resurrection from the depths of political overthrow. But Germany has not yet provided for her male education that popular check—that mode of expression for the *vox populi*—without which education, from above downwards—is apt, as Dr. Haufe complains, to come too much into the power, and be used to serve the interests of State and Church, and moneyed classes.

May it be permitted to hope that defects or omissions in its English dress shall not blind *all* eyes to the pathetic and heroic touches which mark the "Passages"—viewed as life-sketches of one who, with almost reckless disregard of self, pursued what he held for the highest and most necessary good of mankind.

WILLIAM H. HERFORD.

GOD'S SACRIFICE.

SIR,—I should like, in my turn, to thank Mr. Pike for his letter upon this subject in answer to mine. If, with your permission, I make one or two remarks, it is in no spirit of controversy but only for the purpose of explanation.

I no not say that sacrifice and suffering are equivalent. But I think that a sacrifice necessarily involves suffering. True, there are joyful sacrifices as well as painful ones; and it may be that no "complete sacrifice for love was ever made in which joy was not the prevailing element." But pain is still pain, though love delight to bear it; and unless there were some element of suffering in every sacrifice, there would be nothing for love to triumph over.

With much that Mr. Pike says I quite agree. "I believe that the spiritual universe is the product of God's self-giving love—spiritual beings have thus been produced, endowed with freedom, with the power of rejecting the love to which they owe their being. In this rejection, with the ignorance, selfishness, weakness and disease which it involves, lies the tragedy of human life"; so far I adopt Mr. Pike's words. I should prefer to say "resistance" rather than "rejection," as implying less of conscious intention. This produces the tragedy of *human* life; yes, but I suggest that this is because love in a human soul is limited in amount and restricted in range. The love of God is not so limited or restricted; therefore we are not, as it seems to me, warranted in carrying up the idea of tragedy from the life of man to the life of God. I do not doubt that it is the constant purpose of God "to redeem men from the effects [of their rejection of His love] and to reveal His own character," and to draw them to Himself, though I would not say "win *back* their allegiance," because I do not know that allegiance was ever consciously either given or withdrawn. That "God gives His Son" for this purpose may be true; but if the phrase covers no more than the mission of Jesus, then it is only one in an endless series of divine acts of redeeming love, albeit the chief of them.

I entirely agree with Mr. Pike when he says that he "cannot believe that the Father whom Jesus reveals is indifferent to the process of redemption, or even that He is unconcerned with a single pang suffered by any sentient creature. He feels with and for all." I expected that Mr. Pike would make that observation; for I have always found that if one demur to the assertion that God suffers, one is taxed with asserting that He is perfectly indifferent. I can only say that I find great comfort in the thought of the sympathy of God; but I should find none at all if I thought that my trouble was in the same sense and in the same degree His trouble. And I am afraid I do not appreciate, either as poetry or as religion, the lines which Mr. Pike quotes from William Blake. To say of God that, under any circumstances, "He doth sit by us *and moan*," is to me simply repulsive. Dr. Martineau says (I have my quotation too), "Deity cannot suffer" ("Hours of Thought," II. p. 130.

R. TRAVERS HERFORD.

Stand, April 29.

THE CHILDREN'S COLUMN.

SOME of the children who read this column will, perhaps, remember Dr. Sadler, who was for many years minister at Hampstead; and if they do, they will remember him as one of the gentlest and kindest of men. Since his death, a volume of his "Sermons for Children" * has been published. They were spoken to the children of his own congregation at spring and summer evening services held especially for them, and they will be found very good for quiet reading.

There is one sermon "On learning Hymns," another is a "Flower Sermon," and there is also a "Bird Sermon."

The text of the Bird Sermon is in the Song of Solomon ii. 12, "The time of the singing of birds is come," and Dr. Sadler begins by saying that ministers often preach Flower Sermons, and then goes on to show how Birds make a good subject for a sermon too. This is what he says:—

"The flowers are very beautiful, and some of them very sweet; but they cannot sing as the birds do; and it is chiefly on account of their singing that the birds are so delightful to us, though many of them are very beautiful too. They seem like the voice of spring. John Clare said that 'Flowers are Nature's Scripture,' and I think we might say also that birds are Nature's choristers; they are in outward Nature what those boys are in cathedrals and churches who sing the hymns and the anthems. Every sign of happiness in people and living things should call forth our sympathy; and birds seem as if they must be among the happiest of beings. Those of them with which we are most familiar are such sprightly little creatures, now winging their way through the air, now flitting from branch to branch of the trees, almost always in motion, so full of life and activity; but most of all they show their joy by their songs."

Then Dr. Sadler tells of different kinds of birds, and shows how they do not spend all their time in singing, but are very busy getting food and looking after their little ones. And then he tells about a bird of his own:—"I myself had a little sparrow which, when it was only a few days old, I rescued from a cat's mouth. I intended to let it go as soon as it could fly; but we had not taught it how to get its food as its mother would have done, and we felt sure it would be frightened and soon killed if it were turned out; and it seemed very contented and happy with us, so we kept it; and it used to live chiefly in my study, where it would often sit on my table, or at my feet, when I was writing my sermons; and if I went to fetch a book from the other side of the room it would hop after me. It seemed always to prefer companionship, and would call after me if I were out of the room. Once, when we had been away from home for three months, it welcomed us back with a sweet and delicate little song, which was sung only when it was very happy. It was a playful, intelligent, interesting, affectionate little friend, and it and I got on very well together. We seemed quite to understand one another, and I think it regarded me as the best friend it had in the world. When it died of old age I missed it a great deal, for I was very fond of it; but I had the satisfaction of thinking that its life had been a long and happy one. Some birds, such as the raven, the parrot, and the eagle, live longer than we do; but the sparrow is supposed to live only about six years. My sparrow, however, lived between nine and ten years; and this, I thought, was a sign that it had been well cared for."

When you have read this, you will probably want to know more of Dr. Sadler's sermons and I hope a good many of you may be able to get the book, if you haven't got it already. This is the end of the "Bird Sermon":—

"My dear children, I dare say you have sometimes thought, as I have, how pleasant it would be to be able to fly; but in truth we have much better wings than the birds have; we have the wings of thought, and holy desires and prayer, by which we can fly higher than any bird can fly. 'Brightness, and mirth, and love, and faith, all fly.' It is on this account that the angels are represented as having wings. And we hope for better wings in the end than we have yet.

> Wings beyond our mortal strife,
> Wings in unconfined life.

Now I will close my Bird Sermon with a saying by Thomas à Kempis, which I hope you will all remember, for nothing better or more worth remembering could be said: 'By two wings a man is lifted up from things earthly: one is simplicity, the other purity.' We are led to goodness and God when we have a simple and pure desire for what is good."

* James Clarke and Co, 3s. 6d. nett.

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LONDON, MAY 3, 1902.

THE TEACHER OF RELIGION.

THE earnest letter, which will be found in another column, from Miss FRANCES POWER COBBE, contains a challenge to Unitarians which must command their respectful attention. From the vantage ground of her eighty years, well nigh complete, and with the gathered experience of a long life instinct with moral ardour and devoted to unselfish labours, Miss COBBE looks out upon the world, seeing the pressing needs of our day, and asks us to consider whether we have not been too much occupied with thoughts concerning the person of JESUS, and too little with the supreme religious truths which he lived and died to teach, and whether, in particular, we ought not now to be giving our whole strength, in face of the breaking down of old supports, to the establishment of a faith, which shall be at one with practical faithfulness, and in which the spiritual and moral needs of men shall find complete and abiding satisfaction.

Before making further reference to some special points in Miss COBBE's letter, we are glad to take this opportunity of offering a cordial welcome to the new edition of her well-known essay on Intuitive Morals,* a book originally published in 1855, and now issued in a fourth edition, with a new preface and appendices, which include a reprint of the essay on "Darwinianism in Morals," contributed by Miss COBBE to the *Theological Review* in 1871, and some further notes, dated in March of the present year, on the "Spencer-Darwin theory of morals." While the expositions of this book, as Miss COBBE admits, might need revision, if it were to be re-written now, we believe that its main contention is unshaken and unshakable, that our sense of moral obligation, and the hunger after righteousness awakened in us by the moral ideal, cannot be explained away or truly resolved into any lower elements, but bear witness to a Divine presence in our human life, and afford the surest ground for our trust in the Living GOD, and our assured hope of immortality. The book has an added interest, as having been the first serious effort, in the early years of a remarkable career, after the great crisis of Miss COBBE's own inward life, to impart to others the moral inspiration and the new faith to which she had attained. And now, in the evening of a long life, still active in the cause of truth and right, she bears this testimony in the new preface to her book :—

I would hope it may add something to whatsoever weight the arguments in this book may of themselves carry, to say that they have served one human soul, even a very weak and faulty one, as a real *working theory* of Faith and Duty for half a century. Not as a recluse shut out from new ideas have I passed these fifty years, but as a woman living in intimate converse with many of the best minds of the last great century; minds the equals of which I should be at a loss to find now. I have travelled; I have worked for years among the poor and seen much of their miseries. I have been engaged for half the interval since I wrote this book in endeavouring to stop the scientific torture of animals, and their wrongs and sufferings have proved the hardest trial of my faith. I have kept up to a certain extent those studies in philosophy and theology which (as this book may witness), I pursued with perhaps unusual ardour in youth. I have known great and long happiness; and also great sorrow. And now, on the verge of the final experience of mortality, I can humbly testify that my early faith in God's absolute Goodness and in a blessed Life hereafter has not failed me or broken down. I can, therefore, offer this book to a younger generation of readers with the honest belief that, with all its faults and shortcomings, it is capable of affording a satisfying solution of some of the deeper questionings of the intellect, and views of the holy law of Conscience and of the great Purpose of human existence which can scarcely fail to uplift and comfort the soul by which they may be received.

And, again, at the conclusion of the last appendix, she writes :—

With all humility I can but give the reader as the results of the thoughts of a lifetime, this conclusion : –

I believe that "God is with mortals by Conscience"; that Conscience is truly the meeting-ground of the Divine Spirit with the finite spirits of which He is the Father; and I believe God to be absolutely Just, absolutely Good, whatsoever hindrances to that perfect faith this world of sin and sorrow may present. I do so for this reason above all others: that His voice *in our consciences* lays upon *us* the law of Justice and Goodness.

If now we turn to the questions raised by the letter which Miss COBBE has addressed to us, we find ourselves in complete accord with the contention that faith must be established not on any ancient record even of the greatest human teacher, but on the present witness to that which is Divine in our actual life; and we fully realise the difference which separates us, as Unitarians, from those to whom CHRIST is GOD Himself. But while we may readily admit that "our love and reverence for the historical JESUS may be much better shown by living out the Sermon on the Mount, than by debating for ever whose son he was," we do not on that account hold that JESUS is to be entirely relegated to "*the history of Religion*" in the past, or that in our "*Religion itself*" he, as the supreme religious teacher among men, has no natural, and indeed vitally helpful, place.

Our faith, it is true, must be grounded in direct and present experience of the spiritual life, the hidden life with GOD, and it must be nurtured in loyalty to the moral ideal, for which Miss COBBE has so nobly contended. But that life comes to its fulness, and realises all the height and depth of its meaning, only in human fellowship, and amid the conditions of duty in our great human brotherhood; and this must ever include the revealers of what is highest in our common humanity, in its life with GOD, and therefore, as we hold, above all others, JESUS, the "great chief of faithful souls." Our knowledge of the love of GOD, of the strength of eternal righteousness, and of the meaning of surrender to the Father's will, is perfected, as otherwise it cannot be, when we are with him, as a living Friend, in the Divine presence, though so long since hidden from mortal sight, and when in the spirit of a true discipleship we strive, as he did in his own day, to do the duties of our time and in brotherly love to serve our fellow-men.

This, at any rate, may indicate a possible and quite natural frame of mind for a perfectly reasonable religious faith, and one which we believe more fully meets our human needs than that which would separate the past history of our race from its present religious experiences and affections.

At the same time, this does not cut us off from complete sympathy with Miss COBBE's plea for fearless testimony to the Divine facts of our present life, or from her ardent aspiration after a more perfect faithfulness to present duty.

* "The Theory of Intuitive Morals," being a corrected reprint of the Third Edition of an Essay on "Intuitive Morals," with a new Preface and Appendices by Frances Power Cobbe. Sonnenschein and Co. 7s. 6d.

THINK what a divine creature man is! He alone admires. He alone embraces the whole, and is conscious of the divine idea. Other creatures are beautiful and happy, but they know not how beautiful they are. They love, but they know not how lovely love is. The tree amidst all its beauty lies hidden from itself; the bird is shrouded in its own music, as the tree amidst its own leaves. It knows nothing of the wood but the shelter it gets from it; nothing of the ringing harmonies around but its own joy which it pipes incessantly through all. It is only when some poet comes looking, loitering, listening, that all this beauty of the leafy wood, and all this happiness, is revealed and felt. God re-creates His world in the consciousness of man. In us it is that He finally accomplishes His divine idea.—*William Smith in "Thorndale."*

DR. HALE'S BIRTHDAY CELEBRATION.

THE eightieth anniversary of Dr. Edward Everett Hale's birth was celebrated in Boston on Thursday, April 3. We delayed any full record of the celebration, hoping that some vivid description of the occasion would reach us from across the Atlantic, with those personal touches which mean so much at such a time; but the *Christian Register* made its issue of April 3 the birthday number, giving the programme of the great meeting in Symphony Hall, on the evening of that day, printing in full the address of greeting and congratulation by Senator Hoar, and giving also a forecaste of Dr. Hale's reply. With this, therefore, we must be content; and, indeed, we are thankful to have so much, for Senator Hoar's address, being that of an old parishioner and an intimate friend, went straight to the heart of the subject and was clearly adequate to the occasion.

The celebration opened with Psalm 150, sung to special music by the Cecilia Society, and the following sentences were then read responsively, the whole assembly standing:—

Let us now praise famous men, men renowned for their power, giving counsel by their understanding and declaring prophecies.

Leaders of the people by their counsel and by their knowledge of learning meet for the people, wise and eloquent in their instructions.

Their seed shall continually remain a good inheritance, and their children are within the covenant. The people will tell of their wisdom, and the congregation will show forth their praise.

He that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of the ancients and be occupied in prophecies.

He will keep the sayings of renowned men, and where subtile parables are he will be there also. He will seek out the secrets of grave sentences, and be conversant in dark parables.

He shall show forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart.

He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper.

Happy is the man that findeth wisdom and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold.

Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace.

The fear of the Lord maketh a merry heart, and giveth joy and gladness and a long life.

The root of wisdom is to fear the Lord, and the branches thereof are long life.

Sweet language will multiply friends; and a fair-speaking tongue will increase kind greetings.

A faithful friend is a strong defence; and they that fear the Lord shall find him.

Be willing to hear every godly discourse, and let not the parables of understanding escape thee.

And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

For honourable age is not that which standeth in length of time, nor that is measured by number of years.

But wisdom is the gray hair unto men, and an unspotted life is old age.

The mouth of the righteous speaketh wisdom, and his tongue talketh judgment. The law of the Lord is in his heart. None of his steps shall slide.

They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

———

Other music followed, and then the address by the Hon. George F. Hoar, who spoke of Dr. Hale as having carried the genius for private and personal friendship into his dealings with all mankind, and as having been ever a prophet of good hope and a preacher of good cheer. "Dr. Hale has not been a founder of a sect. He has never been a builder of partition walls. He has helped throw down a good many." At the beginning of his ministry at Worcester, in 1846, he set the example of abandoning the old distinction of the church and congregation, opening in his church the Communion of the Lord's Supper to all who sincerely desired to take part in it. The following passages of the address we print in full.

"We are not thinking chiefly of another world when we think of Dr. Hale or when we listen to him. He has been telling us all his life that what the theologians call two worlds are but one; that the kingdom of God is here, within and around you; that there is but one universe, and not two; that the relation of man to God is that of father and child, not of master and slave, or even sovereign and subject; that, when man wields any of the great forces of the universe, it is God also who is wielding them through him; that the power of a good man is one of God's powers; and that, when man is doing his work faithfully, the supreme power of God's omnipotence is with him.

"Dr. Hale has done a good many things in his own matchless fashion. He would have left a remarkable name and fame behind him if he had been nothing but a student and narrator of history, as he has studied and told it; if he had been nothing but a writer of fiction, the author of 'The Man without a Country' or 'Ten Times One is Ten,' or 'In His Name.' If he had done nothing but organise the Lend a Hand Clubs, now found in the four quarters of the world; if he had been nothing but an eloquent Christian preacher; if he had been nothing but a beloved pastor; if he had been only a voice which lifted to heaven in prayer the souls of great congregations; if he had been only a public-spirited citizen, active and powerful in every good word and work for the benefit of this people: if he had been only the man who devised the plan that might have saved Texas from slavery, and thereby prevented the Civil War, and which did thereafter save Kansas; if he had been only remembered as the spiritual friend and comforter of large numbers of men and women who were desolate and stricken by poverty and sorrow; if he had been only a zealous lover of his country, comprehending, as scarcely any other man has comprehended, the true spirit of the American people—if he had been any one of these things, as he has been, it would be enough to satisfy the most generous aspiration of any man, enough to make his life worth living for himself and his race. And yet, and yet, do I exaggerate one particle, when I say that Dr. Hale has been all these, and more?

"Edward Everett Hale has been the interpreter of a pure, simple, loving, and living faith to thousands and thousands of souls. He has taught us that the fatherhood and tenderness of God are manifested here and now in this world, as they will be hereafter; that the religion of Christ is a religion of daily living; that salvation is the purifying of the soul from sin, not its escape from the consequences of sin. He is the representative and incarnation of the best and loftiest Americanism. He knows the history of his country, and knows his countrymen through and through. He does not fancy that he loves his country, while he dislikes and despises his countrymen and everything they have done and are doing. The history he loves and has helped to write and to make is not the history of a base and mean people who have drifted by accident into empire. It is the history of such a nation as Milton conceived, led and guided by men whom Milton would have loved. He will have a high and permanent place in literature, which none but Defoe shares. He possesses the two rarest of gifts, that to give history the fascination of fiction, and that to give fiction the verisimilitude of history. He has been the minister of comfort in sorrow and of joy in common life to countless persons to whom his friendship is among their most precious blessings, or by whose fireside he sits, personally unknown, yet a perpetual and welcome guest."

The following is the conclusion of the address:—

"And now what can we give you who have given us so much? We have something to give on our side. We bring you a more costly and precious gift than any jewel or diadem, though it came from an emperor's treasury.

Love is a present for a mighty king.

"We bring you the heart's love of Boston where you were born, and Worcester, where you took the early vows you have kept so well; of Massachusetts, who knows she has no worthier son; and of the great and free country to whom you have taught new lessons of patriotism, and whom you have served in a thousand ways.

"This prophet is honoured in his own country. There will be a place found for him somewhere in the house of many mansions. I do not know what will be the employment of our dear friend in the world whose messages he has been bringing to us so long. But I like to think he will be sent on some errands like that of the presence which came to Ben Adhem with a great wakening light, rich and like a lily in bloom, to tell him that the name of him who loved his fellow-men led all the names of those whom the love of God had blessed."

We wish that it had been possible to

obtain a complete record of Dr. Hale's reply, but perhaps the *Register* did wisely not to attempt it, since in the actual reply there must have been so much which printed words could not convey.

The birthday number contained also some interesting notes on Dr. Hale's career by the Rev. J. W. Chadwick, and a series of portraits; but a subsequent issue announced that this number is no longer to be had.

THE FUTURE.

BY EDWARD EVERETT HALE, D.D.*

Monarchies have risen and fallen, oligarchies have risen and fallen, and republics have risen and fallen; and every day a man who sees many people is asked why he may not expect the fall of the American nation to come as rapidly as its greatness came. "Do you remember Zenobia? Do you remember Carthage? Do you remember Venice? Do you remember that

> The name of "Commonwealth" is past and gone
> Over three fractions of the groaning globe?

Yes; any sensible man, though he knows very little history, knows that it had passed and gone when Byron wrote those lines, all but despairing, some fourscore years ago. Since that time, however, the name and the thing have "looked up" in the great Price Current of the world's esteem.

. . . . .

Why should not the American Republic go the way of Carthage or the Empire of Zenobia? This is the question which some people ask, generally the people who read some very cynical weekly newspaper.

Answer. First, the American Republic, having committed itself absolutely to universal suffrage—which means the rule of the average man—has committed itself absolutely and through and through to the education of all men and all women, so as to keep the average high enough for its government and in general for its future.

The American nation was founded by he consent and co-operation of such men as Ben Franklin, George Washington, Sam Adams, Robert Morris, and others like them. These men were all from the ranks. Washington was no exception. They were not trained to govern. Except Washington they were not trained to war. They were trained to tell the truth, to live for others, to keep their eyes open; and they believed in God and in the people. To the conscience, the sagacity, the faith and hope of such men, and of hundreds like them, we owe the establishment of this nation.

These men were educated, with advantages inconceivably poor, as the present generation judges of education, in the years between 1720 and 1760. Franklin's training began a little before the first of these dates. All of them were in the harness, and all of them were pulling together by the time of the Stamp Act. The education proved to be sufficient. And under the lead of such men this nation came into being.

Now in this very month in which I am writing, in which the *Register* is registering, and the reader reading, there are in this nation three million boys, more or less, and as many girls, who are receiving as good a school training, on the average, as those men received who made the Republic. In some cases the training is worse, but in the great majority of cases it is better. This is not in centres of life merely; it is on the frontier as well.

I had the good fortune not long since to be in three frontier towns on the northern line of Maine. In the three towns there were four high schools equal to any school in Boston or Chicago or New York in their equipment. Their masters were admirably well trained to their business. In every one of them a boy could be fitted for Harvard or a girl for Smith College. And every boy or girl in the neighbourhood could attend at the public charge.

The boys and girls who attended were of the same blood, the same religion, only better, the same habits, the same hopes, as the statesmen whom I have named. They all believed in the Star of their nation. They believed it was the best nation in the world.

From such boys and girls the leaders of the next half-century will be evolved. To me it seems absurd to say or to fear that they will not be able to maintain what their ancestors created.

Then people say to you, "Yes, but Carthage. Yes, but Venice."

Answer No. 2. Carthage and Venice were governed by oligarchies or aristocracies. The United States is a Republic, and it is governed by its people. What is more, it is cared for by its God. Neither Carthage nor Venice had any such store of physical wealth to draw upon as America has. Nor had either of them such infinite blessing of daily sunshine and rain or of the dews of evening, or generally of the gifts which are certain every day.

This nation will need more iron. Yes, and the God who cares for the nation leaves iron lying around loose on the soil. This land will have the world to feed. All ready for the business, the good God has stored the "Desert of America," the valleys of California, with the phosphates and nitrates, the proteins and deuteins and treiseins and all the other niceties which the chemists find man's daily bread. The land will need ice in summer. Yes; and here is ice for the cutting. It will need fuel in winter. Yes; and here is coal for the shovelling. What difference whether the ice were made yesterday, or the coal stored a million years ago? God Is.

Answer 3. And the real victory comes, and the certainty that it is a victory which will not drivel out in defeat, because man, who is educating his children as well as he knows how, is of the nature of this infinite and good God, can work with Him, likes to work with Him, just as the good God works with His children and is glad to work with them. The greatest of the victories of the nineteenth century is in this, that men have come back into their Father's arms. They work with Him, and know they do. He works with them, and they know that also. A hundred years ago they did not know this. It was written in their sacred books, but they did not understand it. Even their priests and preachers told them that they were children of wrath and of the devil, and incapable of good. These false prophets told them that God was a judge, who was trying them and punishing them. Now they have detected the lie. They know that they are of one blood, and born from Him. When they choose, He lends them from His omnipotence; and they work with that. When they choose, they work with Him. His work is a part of theirs. Theirs is a part of His.

Carthage never had such encouragement, nor Venice, nor poor Zenobia, nor poor Rome, nor Athens, nor Babylon, nor Nineveh, nor had any of these such uncounted treasures of wealth to work upon. Nor had any of them such men and women, trained thus to the common service.

All for each, and each for all.

* Published in the *Christian Register* of April 3, the number which contained also the record of the celebration of Dr. Hale's eightieth birthday.

THE HOUSING PROBLEM AND A LIVING WAGE.

The two following letters by the Rev. Priestley Prime appeared in the *Manchester City News* of April 5 and 12.

I.

Sir,—The housing problem is not merely a housing problem; it is a living problem. This is becoming more manifest as the result of such scientifically accurate investigations as have been undertaken and successfully carried out by Mr. Charles Booth in London, and Mr. Seebohm Rowntree in York. It is no longer possible for intelligent people who have learned what are the results of these investigations to explain poverty and slum life as the result of drunkenness and laziness. These are a large element in the problem which must be met on many sides, and on this side assuredly as well as on others. But the remarkable facts that are being demonstrated with a precision never before attained, show that millions of the working people of England cannot earn enough money to buy food and clothing and pay the rent of houses such as are absolutely necessary for healthy existence, though they may never miss work on a single working day and may spend not a penny on amusement, holiday, decoration, education, charity, religion, or provision for the future.

Mr. Rowntree calculates on the basis of acknowledged dietetic authorities that 21s. 8d. a week is the smallest sum on which a moderate-sized family can be maintained in fair working condition. The food suggested would not be attractive to any but a hungry man; it is chosen not for its agreeable taste, but for its cheapness—the largest possible amount of nourishment for the money. As a matter of fact, no one ever does buy food with this entire disregard of all considerations except cheapness and nourishment, and few have the knowledge of the expert, which would enable them to do so. Yet, mark the conditions. If this knowledge were general and all other considerations were subordinated to the one purpose of getting as much work-power as possible out of each shillings-worth of food, 21s. 8d. is the minimum on which healthy physical existence can be maintained. This makes not any allowance for beer, tobacco, or other indulgences; clothing has nothing spent on it for appearance; all is for use. Books, newspapers, toys for the children, ribbons or flowers, trams and trains, all social or intellectual pursuits, all but bare animal existence and maintenance of

power to continue working, are left out of count.

This minimum wage on which working people can be maintained as healthy labouring animals in efficient condition for their work is not reached by millions of the people of our country. At a recent conference in Manchester, attended mainly by trade-union delegates, it was stated by one of them that the average wage of an unskilled labourer in Manchester is 16s. 8d. a week, and that there was an effort being made to establish twenty shillings a week as a minimum wage. We may be sure that the expenses of living in Manchester are not less than in York, and therefore it is perfectly clear that in Manchester, as in London and York, a large proportion of the people are seriously underfed, insufficiently clothed, and unhealthily housed, and this, quite apart from the aggravation of their condition, through the drunkenness, laziness, and ignorance of some of them.

This is a most serious condition of affairs. Eliminate from the present consideration of the question all motives of humanity; consider it as a practical matter in commercial and national affairs. It does not pay to underfeed those whom we expect to do the nation's work. The expression "living wage," which has come into use in connection with labour questions in recent years, gains new significance in the light of these recent investigations. Should we not, perhaps, refer to a "working wage," a wage on which the power to work fully and efficiently may be maintained? The tramway company which systematically underfed its horses would not be practising a true economy, and it is a wasteful method to stint the supply of fuel, even to an engine, below the amount at which it can get up steam and keep the wheels in motion. The labourer who is short of bread may be expected to be short of energy, and no amount of political economy of the old or of any school will make his muscles do more work than the amount of energy with which he has been fed, at least for any length of time, though he may be worked out and left a wreck. Nor can he be kept at a good working level if he cannot afford to live in a house in which health, decency, and cleanliness are possible. A gentleman who is deeply interested in the housing question in Liverpool, and who is well known in that city, remarked recently, in the course of conversation about the efforts made there to solve the problem, "We cannot possibly put up houses in which a healthy, decent life is possible at a rental which the labourer can afford to pay."

Here, then, is the problem. Probably one-third of the workers of this country cannot with their wages get a home or food or clothing of such quantity and kind as will maintain their efficiency as workers, though they should consent to live only for their work—a merely animal existence—expending nothing on the higher needs of a moral and intellectual being. If they are drunken, so much the worse; if lazy, so much the worse; if vicious, so much the worse; but apart from these moral complications the economic problem cannot be solved by any means which does not include an actual increase in wages, an increased power in the possession of the worker of getting for himself and his family the necessary food and clothing and housing. A nation of unhealthy underfed workers cannot long hold a high position if other nations have learned a better method. We are told that the Americans are our chief competitors in the markets of the world. Nearly twenty years ago a considerable number of the manufacturers of New England recognised the truth that "Old England" fails to understand even now—that from an underfed, ill-housed discontented body of workp ple we cannot get so much good w_k as from those to whom we give the opportunity of healthy, well-nourished, self-respecting life.

The treasurer (or manager) of several large companies said to me in 1886, "I have been able to prove to my directors and shareholders that it pays to give good wages for a moderate day's work, and to spend money in providing good conditions for them in the factory and at their homes."

PRIESTLEY PRIME.

Heaton Moor.

II.

SIR,—The facts and thoughts which you allowed me to bring before the readers in the *City News* last week point clearly to the conclusion that there is no possible solution of the housing problem, or of the living problem of which it is a part, which does not include wages of a higher purchasing power for the millions who, at present rates, cannot even earn enough to maintain physical efficiency, however sober, frugal, and prudent they may be. Higher wages or a higher purchasing power for the same wages must be secured, or the man as a working animal reproducing his species to such an extent merely as would maintain the supply of labourers, has not enough fuel to keep the human machinery fully at work, or enough shelter to protect it from such damage as would greatly reduce the value of the machine for commercial purposes. It is clear, therefore, on the grounds of enlightened self-interest, that it pays to feed and house a man with proper and sufficient food and shelter if you want to get plenty of work out of him, and still more is it necessary if the quality as well as the quantity is considered.

The only possible circumstances in which it can be in any way remunerative to pay less than a living wage are those in which an employer intends to use the labourer only for a short season, squeezing out of him all he can, and casting him off when the process is no longer possible or convenient. Such are to my mind the real cases of "sweating"—getting more out of a man than you put into him, pumping him dry, sucking his blood. Undoubtedly a few fortunes may be made in this way, but at what a terrible cost! In the narrowest and meanest sense this can be profitable to the individual who engages in such commerce only so long as the great majority of his fellow-men act upon other and higher principles; and from the public or national point of view his gains are but a small percentage on the irretrievable loss due to the process. He destroys a hundred times as much as he gains. His wealth is about as profitable to the community as that of a man who burns down a house that he may make away with a few articles out of the débris.

All humane, philanthropic, or moral motives which are brought into the consideration of this question add immediately to the force of the argument that something like a living wage must be secured for the sober, industrious worker. But I have argued the matter as one of commercial and even selfish expediency for the individual manufacturer, the firm, the company, or the combine that employs labour. To the general or national prosperity the continuance of the present condition of things will be disastrous. If some people succeed in making profit by the deterioration of the race, and others go blindly on, penny-wise and pound-foolish, managing to scrape together for themselves a small or large profit while contributing to the evil, the falling-off in the efficiency of the workers as a body, forming as they do the foundation on which manufacture, commerce, and national prosperity are built, will drag down the whole community. If other nations are wise and build up better physical constitutions in their people, nurture them better, educate them better, and give them a fuller, happier life, we shall not be able to keep ahead of them by conquering new territory and shedding blood. New territory, or old, belongs to those who can use its opportunities, and the only sure foundation of national greatness is the ability, strength, character, and high purpose of its people.

Many years ago, soon after I began to inquire into the actual working of factories, the manager of a large company that had recently reduced its normal working hours made a remark which opened my eyes to many things I had not seen before. He said, "We find it pays us better to work ten hours a day than twelve." "I suppose wages are reckoned by the hour, then?" "No, the wages by the week are the same as before. But the workers get more done in the time, and do it better. We get about as much done and keep our machinery running two hours less each day, and lighting and heating and other charges are lower." The conditions under which a man lives, his home life, his intellectual horizon, his character, his contentment, and hopefulness are all elements in determining the value of his services; he cannot as a regular thing work long hours with the same intensity as short ones; he cannot continue heavy work without sufficient nourishment; and all exercise of mind and body must be maintained by a sufficiency of appropriate food.

PRIESTLEY PRIME.

Heaton Moor.

PRISONERS.

EVERYWHERE the sculptor hears
A voice unheard by other ears;
It half commands and half entreats,
As this burden it repeats:
"Hasten, master! quickly come!
Countless ages, dark and dumb,
Frozen in this prison white
Has my beauty longed for light.
Hasten! with thy chisel keen
Cut away my marble screen,
And before your gladdened eyes
See a perfect statue rise."

So at times I strangely hear
Messages distinctly near.
"Tarry not! I would be free!"
Whisper lips well known to me.
"Silence deeper than the tomb,
Darkness raven as the gloom
Wrapping the decrees of Fate,
Here surround me as I wait.
Hasten, hasten to set free
Thy perfect self that is to be."

WILLIAM ROSCOE THAYER.

PREDESTINATION.

Among the preliminary tasks required in any adequate attempt at theological reconstruction, that of tracing the great historic doctrines to their roots in experience must be regarded as first in importance. Certainly there is none that provides greater interest and promises more attractive discoveries. It is a field which will be found rich in surprises to the careful explorer. Attention may, perhaps, usefully be drawn to one example lying rather outside the range of more immediate controversies.

A wide consensus of opinion to-day is ready to declare that nothing has fallen into deeper discredit than the doctrine of Predestination. Nothing, it is urged, can ever put life again into that grotesque theory. It is remembered only as a glaring illustration of the folly of which the human mind has been capable in its endeavour to justify the ways of God to men. The notion of an elect body, foreordained to salvation by divine decree, is freely characterised as among the most perverse of human inventions. Two defects are thought to disentitle it to further consideration. One is its alleged representation of the Deity as arbitrary and capricious, whose mode of dealing with men is determined by favouritism and partiality. It maligns the character of God. The other is the arrogance it argues in all who claim to be of the predestined. None can regard themselves as the special recipients of this divine favour without unpardonable presumption. The doctrine, therefore, is a witness to the ugly lengths to which spiritual pride can proceed, and the exclusiveness so often inseparable from the most convinced believers in the reality of Divine Grace. Trace it to its roots, it is said, and you come upon the unlovely spirit of arrogance, of wilful self-assertion.

That the doctrine of Predestination has often been stated in terms that go far to justify this criticism, that it has often been held in this sense and ministered too frequently to many of the least admirable instincts in human nature, is undeniable. It is not, however, with its several developments that we are at present concerned. We have to do with its origins, the roots in experience to which it may be traced. It may be that, if inquiry allows us to reach them, we shall be led to take a more favourable view of its historical manifestations, and discover that the method of summary repudiation is only possible by diverting attention from certain constituent elements of the highest significance. No little astonishment is in store for any who begin their investigation with the idea that they will find presumption and swollen self-esteem at the sources. Pursuing their way along the only channels proper for such examination, the experience of the greatest Predestinarians, they will discover qualities of heart that are the precise opposite of these. They will find the most profound humility, the most complete disavowal of personal claims. It is safe to say that the theory of the elect could have suggested itself to none in whom the sense of absolute unworthiness was not predominant. We must bear in mind, when we conceive of the elect as enjoying privileges and visited by favours, that our thought, if it takes in nothing else, is not moving in the right plane for a true appreciation. That is only the external estimate of the position. We must enter the inner life of him who believes himself predestined and analyse the processes which force this conviction upon him.

We find him constrained by two leading convictions. He is convinced of sin, he is equally convinced of salvation. He knows that there dwells in him no good thing and yet he also knows that good is performed in him. He knows that he is without power against the sin that besets him and that nevertheless his sin is overcome. His heart is aware of a love that goes out to God, at the same time he disclaims with an even passionate insistence all personal responsibilty for its presence. Conscious of his own weakness, attested in so many inglorious battles with evil inclination, he beholds nothing in himself that will account for the strength that has come upon him. It is not his own, not a tittle of it owes its appearance to his own initiative, it is God's and the free gift of His Grace. This is as he reads his own experience, and, to begin with, it is his experience alone that is in question. To that and that only he strives to give expression.

But it follows that he cannot rest there. Reflection is bound to carry him further and bid him compare his experience with others. Immediately he discovers that there are others who have known nothing similar to it. On their own testimony he finds that they have passed through no such process. They cannot testify to any such entrance into their life of grace from above, they record nothing that speaks of a Divine Love that has sought them out and overborne their will and claimed them for its possession. Some are indifferent to the presence of sin and do not recognise it as a disturbing element in their consciousness. Others are happy in the persuasion that native self-reliance is sufficient for all things. Neither know anything that has happened to them which requires the explanation of a Divine constraint, of a God who has at all times been beforehand with them, the impulse and the efficacy of every step towards Him. If he has interpreted his own experience correctly, how shall he interpret theirs? If no other interpretation is adequate to the facts as he knows them in his life, what is to be sufficient for the facts of their lives as he knows them on their own report? God has called him, He has not called them. He has chosen him as an object of His informing grace, them He has not so chosen. We may demur to the right of logic to determine anything in matters of this intimate and spiritual nature; but if once we admit it a voice, it is difficult to see what other judgment it can pronounce.

Dr. Bigg, in his valuable introduction to his edition of the "Confessions of Saint Augustine," points out that it is in the "Confessions" we learn what Augustine really meant by predestination. He meant "not the fiat of an arbitrary will, but the attraction of one personality for another." And he asks, "Why do we love anybody? Those who can explain this can solve the problem of free will." Augustine, as he reviewed his life, could find one explanation that alone was fitted to the facts. He was aware throughout its course of a Love that had been drawing him in his own despite, arousing by degrees an answering love within his heart, submerging all its wilfulness, and overbearing all its reluctances. Why, why had he been thus visited? Why were there others in whom no such Divine invasion had taken place? The question was indeed unanswerable; yet Augustine proceeded to a solution, and found it in his doctrine of Predestination. It is a solution which is vulnerable at many points, as must ever be the case with all attempts of the understanding to locate in its own region what can only appear there in the form of an irreducible dilemma. *Le cœur a ses raisons, que la raison ne connaît point.* Nevertheless, it is well to remember that though the question admits of no answer it will never cease to be asked. While there are hearts that behold in the Redemptive love of God the amazement that dims all marvels, it will repeatedly be raised. Hence all criticism of this particular solution, if it is to be relevant and have value, must start from the recognition that there is a question inviting an answer, however incapable human intelligence may be of providing it. Too many current repudiations of the predestinarian theory are vitiated by its absence.

The foregoing considerations, therefore, make it apparent that when we seek the roots of the doctrine in mere presumption and trace the thought of election to the claims of self-assertion we are travelling very wide of the mark. We only know what it means when we have learned of what self-abasement and prostrate humbleness the human soul is capable.

It may be added, in conclusion, that the surprises which reward the investigation of origins are continued in the study of various features in the history of the doctrine. For example Dr. Robertson in his recently published Bampton lectures, *Regnum Dei*, discusses Augustine's predestination theory in its relation to his view of the Catholic Church. He shows that Augustine never really regarded the Kingdom of God as co-extensive with the visible church, and that it was his conception of the elect which prevented this identification. His doctrine of Predestination exercised a spiritualising influence on his conception of the Church. It forbade him to rest in the idea that the limits of the Kingdom of God could ever be determined by external standards, and could not be wider nor less embracing than the consciousness of Divine dominion in the soul. Among the influences which help to bind us to-day to the conviction that the Kingdom of God is within, and teach us that the sole test of its presence must be sought in inward faith and its visible fruits, not the least potent are those which have been made possible for us by the greatest of the Predestinarians.

A. B.

"THE STORY OF THE TARGUMS."

Sir,—Will you kindly allow me to say that I shall be glad to send, free of cost, a copy of my appendix to the above, on "The Transition from Hebrew to Aramaic," to any of your readers who may be sufficiently interested to apply for it?

I have already sent copies to as many persons as I knew had received copies of my address. If I have omitted any, I will immediately send a copy on receipt of a postcard giving name and address.

J. E. Manning.

178, Psalter-lane, Sheffield.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Ashton-under-Lyne.—A Sale of Work was held on last Saturday. The opening ceremony was performed by Mrs. James Pollitt, under the chairmanship of Councillor John Wilson, J.P., a prominent local Methodist, who often attends the services. The sum of £51 was raised. The Ladies' Sewing Society, after making other contributions towards the expenses of improving both building and site, have by this effort brought their winter work to a very satisfactory close.

Astley.—The annual school sermons were preached on Sunday by the Rev. J. J. Wright, who gave two inspiring discourses. The attendances were larger than on any previous occasion. In the evening every seat in the chapel and school was occupied. The anthems, &c., were accompanied by a full orchestra. The collections amounted to £26 15s, being a large increase over last year, and the highest for twenty years.

Boston.—The anniversary service in connection with the re-opening of Spain-lane Chapel took place on Sunday evening last. The Rev. A. Hall, M.A., of Norwich, very kindly came over to conduct the service, and there was a large attendance, about 110 being present (including a good many strangers). Mr. Hall took for his subject, "Why am I a Unitarian?" A bazaar is to be held early in June.

Bristol.—The annual meeting of subscribers and friends of the Lewin's Mead Domestic Mission was held on the Mission premises on April 28, Mr. P. J. Worsley, J.P., in the chair. The Chairman having in his opening address paid a tribute to the late President of the Mission, the late Mr. Arthur H. Wansey, the reports of the Committee, of the Missionary (Mr. J. B. Robinson), and of the hon. treasurer (Mr. J. K. Champion), were read and adopted. A vote of thanks and appreciation to Mr. and Mrs. Robinson was moved by Mr. Worsley, seconded by Mr. Champion, and carried unanimously. The main item in the business which followed was the election, by a very cordial vote, of Mr. Worsley to the office of President of the Mission. The committee and auditors for the following year having been elected, an expression of thanks to Mr. Worsley for his services as chairman brought the meeting to a close.

Carmarthen.—The Rev. J. Estlin Carpenter visited the Presbyterian College on Monday last, and under the title "The Sacred Books of the East," delivered to the students of the College a lecture on "The Progress and Results of the Study of Comparative Religion."

Clydach Vale: South Wales.—On Thursday, April 24, the annual congregational tea-party was held, about 200 of all ages partaking. The evening passed off most pleasantly, and is expected to realise a substantial amount towards the church funds.

Dewsbury.—A successful bazaar was held on Saturday, Monday, and Tuesday, April 26, 28, and 29, resulting in an addition of about £135 to the church funds. The opening ceremony was performed on the first day by Miss Caroline A. Lawrence, of London, the Rev. C. Hargrove, M.A., of Mill Hill, in the chair. Short addresses were also given by Mr. Grosvenor Talbot and Mr. F. Clayton, in moving and seconding a vote of thanks to Miss Lawrence. The second day's proceedings were opened by Miss Hudson, of Bradford; and on Tuesday the openers were eight little girls belonging to the Sunday-school, who were dressed to represent flowers, and each of whom recited an appropriate verse. A pleasing feature about Tuesday's re-opening was that the children had collected exactly a guinea amongst them, which was handed over as their donation to the bazaar fund. A gloom was cast over the second and third days' proceedings by the tragically sudden death of Mrs. Matthew Idle, an old and highly respected member of the congregation, who was present until the close of the proceedings on Saturday evening, but whose husband found her dead when he returned from the service on Sunday morning. She was related to several of the active workers in the bazaar. Great credit is due to Miss Howe and Mr. Sanderson, who acted as joint-secretaries of the Bazaar Committee, for their unwearied efforts; and indeed to all who helped in any way to realise so satisfactory a result. Sincere thanks are also due to the generous friends who so readily helped with donations of money and goods. (See list in advertisement columns.)

London: Brixton.—On Thursday evening, April 24, a concert, kindly arranged by Mr. and Mrs. C. W. Hudson, was given in the schoolroom of Effra-road Church, on behalf of the London Domestic Mission. Mr. and Mrs. Hudson secured the help of talented friends, among whom were Miss Bessie Cole, Miss Major, Mr. John Harrison, Mr. F. J. Nettlefold, Mr. Edwards, and Mr. Albrecht, and gave an admirable performance, which was warmly applauded. The sum raised for the Mission, including one or two donations, was £13 10s. Hearty thanks are due to all concerned for their generous help.

London: Islington (Presentation).—On Wednesday, April 23, a social gathering was held in the schoolroom of Unity Church to welcome the minister, the Rev. Dr. Hicks, M.A., and Mrs. Hicks, on the occasion of their marriage, and to make the presentation of a wedding gift, consisting of a silver tea and coffee service, a purse containing a cheque, together with an address, subscribed for by the congregation. The schoolroom had been very tastefully decorated by the Ladies' Committee, and several musical selections were rendered by members of the choir. The presentation was made by Mr. J. T. Preston, who referred in feeling terms to his very long friendship with Mrs. Hicks's family, and to their active association with the church. His intimate knowledge of Mrs. Hicks enabled him to appreciate her sterling qualities, and the keen interest she has always taken in the doings of the church and schools, of the latter of which she has for some years acted as treasurer. His intercourse with Dr. Hicks was confined to the five years of the latter's ministry at Unity Church, but during that period many lasting friendships had been formed, and it was apparent from the spontaneity which had prompted the presentation of the testimonial that Dr. Hicks had endeared himself to all the members of his congregation by his kindly sympathy and wide culture. Mr. Preston then made the presentation to Dr. and Mrs. Hicks with heartiest congratulations and sincere good wishes for their future happiness. In reply, Dr. Hicks said, on behalf of his wife and himself, that in their future life together the kindly feeling of his congregation would always remain a cherished memory. This welcome reminded him of that which was accorded him five years ago, when he settled in Islington. During the period which had intervened the ministerial portion of the church's work had been done by one, but he was sure that, with the help which he would now receive from his wife, and the goodwill of the congregation, he could with confidence look forward to the future success of the cause which all his hearers had so much at heart. In conclusion, Dr. Hicks said: "I am deeply grateful to you all for the kind presents you have made to us, and I can assure you we shall prize them much and always think of the members of Unity Church as dear and cherished friends."

Macclesfield (Welcome Meeting).—On Wednesday, April 23, a well-attended conversazione was held in the King Edward-street Schoolroom to welcome the Rev. W. G. Cadman as minister of the chapel. Mr. W. B. Brocklehurst, J.P., C.C., presided, and was supported by the Mayor, Mr. Alderman F. Hill, who wore his chain of office, the Rev. W. J. J. Barkell (Wesleyan), Principal Gordon, the Revs. H. E. Dowson, W. Copeland Bowie, A. Rushton, B. C. Constable, E. L. H. Thomas, W. Reynolds, G. H. Smith, and W. G. Cadman; Messrs. S. Coppock, S. Smith, and W. H. Mason. After the Chairman's opening address, the Mayor offered a welcome to Mr. Cadman on behalf of the town, and said he remembered being taken by his father to hear that highly-cultured and venerable man, the late Samuel Greg, than whom Macclesfield had never produced a nobler man. He wished the congregation happiness under their new minister. The Rev. W. J. J. Barkell offered a very cordial welcome on behalf of the Free Church ministers of the town. They had, he said, a very fine Temperance organisation in Macclesfield, and should warmly welcome Mr. Cadman's co-operation—and there was other social work in which they could stand shoulder to shoulder. They rejoiced in the good feeling which existed among them, and trusted that Mr. Cadman would be strengthened for his work, and that his ministry would be a conspicuous success. The Rev. H. E. Dowson, on behalf of the ministers of the East Cheshire Union, wished Mr. Cadman God-speed in his work, and other ministers present joined in the welcome, Mr. Sidney Smith also speaking on behalf of the congregation. Mr. Cadman, in responding, expressed his special gratitude to the members of other denominations who were present, and to Mr. Barkell for his brotherly speech. He took it as a happy augury that he was invited to attend the induction of the new Vicar of Macclesfield, and he rejoiced to know that he had come among men who were disposed to be brothers. With regard to his ministry, all he could say was that he came with the simple wish to be of service amongst them.

Manchester: Longsight.—The annual sermons were preached on Sunday last by the Rev. J. Page Hopps. The services both morning and evening were well attended. In the afternoon a musical service was held, when choral selections were given by the choir, and solos rendered by Miss Nellie Leeson and Mr. Roland Hoyle. On the Monday evening following Mr. Hopps lectured in the church, his subject being "What then is it to be a Christian?" ("*Magna est veritas, et prevalebit.*")

Monyrea.—An entertainment of a most enjoyable and varied character was given in the schoolhouse on Tuesday evening, April 22. The programme of music and humorous dialogue concluded with a comedietta, *A Breezy Morning*. The Rev. R. Lyttle presided, and an enthusiastic vote of thanks was accorded to the visitors who had taken part in the performance. "Auld Lang Syne" brought the proceedings to a close.

Mossley.—The Sunday-school anniversary sermons were preached on Sunday last, in the morning and evening by the Rev. P. M. Higginson, M.A., and in the afternoon by the Rev. C. E. Oliver, B.A. The collections amounted to £41.

North-East Lancashire Sunday School Union.—A successful conference in connection with this Union was held on Saturday last at Rawtenstall. The chair was taken by Mr. Thomas Kenyon, and a paper read by Mr. J. S. Mackie, of Burnley, his subject being "The Church in Relation to Human Needs." Mr. Mackie urged that as religion still holds a foremost place in the lives of men, it was essential that the Church should be in the van in all things tending to the uplifting of mankind. The Church must have a distinct message on such qestions as gambling and intemperance, and above all it must be free from all taint of sacerdotalism or priestcraft. A discussion followed, in which the Rev. W. H. Burgess, Messrs. P. Bibby, Hargreaves, Pinnington, Graham and Monk took part.

North Lancashire and Westmorland Unitarian Association.—A choral convention was held at St. Nicholas-street Church, Lancaster, on Saturday last. Representatives were present from Blackpool (South Shore), Chorley, Kendal, and Preston. In the afternoon a large party was conducted through Lancaster Castle, and treated, among other things, to interesting but gruesome chapters in penology. At 4.30 tea was served in St. Nicholas-street schoolroom. Fully 150 sat down to it. Shortly after six the main proceedings were commenced in the chapel, the President of the Association, the Rev. H. V. Mills, being in the chair. A hearty vote of thanks to the Lancaster friends for their warm hospitality and admirable arrangements was moved by Mr. Mills, and responded to by a member of the Lancaster congregation. A programme was then given by the united musical talents of the associated congregations. Glees, anthems and solos were sung, the crowning feature of the programme being Gounod's "Send out Thy Light," beautifully sung by the united choirs. The conductor was Mr. Robert Hall, conductor of the Lancaster choir. Mr. W. Delves presided at the organ. The proceedings terminated with the singing of "Glory to Thee, my God, this Night." The convention was greatly enjoyed, and was a splendid success. The next meeting of the Association will be at Kendal on June 28.

Sheffield: Upper Chapel.—A pleasant social evening was held on Thursday, April 24. After tea, and an enjoyable organ recital given by Mr. George Wragg in the chapel, a public meeting was held in the Channing Hall. Mr. J. G. Lowood presided, and amongst those supporting him were the Revs. J. E. Manning, J. E. Jenkins, W. Blazeby, W. Stevens (Rotherham), Iden Payne (Stannington), and H. Thomas (Doncaster), Messrs. E. Langton, W. Bramley, H. Fisher, &c. The principal event of the evening was an address by the Rev. W. Copeland Bowie, who was briefly welcomed by the chairman and the Rev. I. Payne. In the course of his address, Mr. Bowie said that by signs and tokens up and down the country, and in every part of the globe, Unitarians—and he did not say it in any boastful spirit—found that they were on the side that was making progress in the direction of liberty of thought and the highest and noblest conceptions. He urged that they should take more interest not only in their own church and its work—which was of essential and supreme importance—but in the work of the denomination as a whole, and in their chapels and ministers who, in some districts, often had to struggle amid great difficulties and isolation. It was of the greatest importance that they should present their gospel with perfect frankness—in as straightforward, earnest, and clear a way as they possibly could to the world. Round about them there was not only doubt and religious perplexity, but a great deal of

indifference to religion. Unitarians had a message to the world. They urged men that it was their duty to God, as well as to themselves not to be afraid of truth, wherever it might come from, but to welcome it openly, fearlessly, gladly, and frankly, and to feel sure that in following the truth they would be led nearer to God, and not further from Him. That was their answer to those who bid them shut their eyes to the progress of modern knowledge, science, criticism, and the rest. They urged men to follow the truth, to obey their consciences, to rise to the highest and noblest conceptions they were capable of forming, and to cultivate that religious spirit, reverence, and piety without which life would lose its sweetness, charm, and beauty. Mr. Bowie was followed by the Revs. W. Stevens, H. Thomas, and J. E. Jenkins, who also gave short addresses. At intervals during the evening an enjoyable musical programme was rendered by the chapel choir, accompanied on the piano by Mr. Wragg, and an admirable reading was given by Mrs. Sinclair.

Southend.—The annual congregational meeting of the Unitarian Church was held at the close of the evening service last Sunday, Mr. C. F. Dear in the chair, and there was a large attendance of members. Reports as to the general work, Sunday-school, and Social Union, and the treasurer's statement, showed all departments of the church to be in a healthy spiritual and financial condition. Mr. Dear's engagement having terminated, he received a cordial and unanimous invitation to retain his position until the next annual general meeting, which was acceded to. A new constitution was adopted by the congregation, and the usual officials and nine general committeemen were elected for the ensuing year. A resolution condemnatory of the Government Education Bill was passed without a dissentient.

Swansea.—On the occasion of the 213th anniversary of the High-street Church, the services last Sunday were conducted by the Rev. J. Estlin Carpenter, M.A., of Oxford, who took for the subject of his evening sermon "The Bible in the Light of Modern Knowledge." There was a large congregation, and the sermon made a deep impression. Having noted the progress of Old Testament criticism, Mr. Carpenter turned to the New, and referred especially to three lives of Christ, by the late Archbishop Thompson in 1863, Canon Sanday in 1893, and the late Dr. Bruce in 1901. As to the miraculous setting of the story, he showed what was to be learnt from the remarkable parallel of the life of Gautama, the Buddha, 500 years before Christ. In conclusion, he said that one fact testified to the spiritual greatness of Jesus, and that was the condition of the early Church. There was clear proof in the Gospels of his eminence as the creator of spiritual endeavour, but Christ was not the first upon the scene. He belonged to a movement; already there was the prophet John crying, "Repent, for the kingdom of Heaven is at hand." He drew a vivid picture of "the young man Jesus," who, fired by religious zeal, joins the movement only to suffer trials and disappointments and death. And yet was not Christendom right? Did it not still say in spite of that hour of gloom and desolation (in Gethsemane) that the Cross was the supreme manifestation of self-sacrificing love, the symbol of victory even in defeat, the sublimest emblem of our love and trust?

Taunton.—A congregational tea-meeting was held in the Mary-street schoolroom on Thursday week, and was well attended. The Rev. G. V. Crook presided, supported by the Revs. T. B. Broadrick and E. Parry. The Chairman gave a humorous and interesting address, and was followed by Mr. Parry, who, referring to the liberalism of many orthodox churches, said that sometimes when he read Biblical criticism written by Church of England divines it made his hair, heterodox as he was, stand on end when he remembered to what they had subscribed. Although he did not think numbers were altogether a measure of success, he thought Unitarians were too inclined to be satisfied with their present numbers. The Rev. T. B. Broadrick congratulated the Mary-street congregation on their decided improvement in numbers and in spirit, and upon the bright and happy meeting which they were having that evening. Let their ambition be great. According to the height of that ambition, and according as their hearts were given to it, so he was sure they would succeed. The spirit of brotherhood was vital to them, and they had no success there or in any part of the country until they put on one side for ever the spirit of lazy indifference. They must make their opinion one with that of their minister and their friend, and take their stand shoulder to shoulder. They must also encourage their minister by letting him know that they appreciated him. Mr. George Philpott next spoke of the various activities of the congregation, and other speeches followed, a musical programme also adding to the enjoyment of the evening.

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk,

OUR CALENDAR.

SUNDAY, May 4.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. T. E. M. EDWARDS, "Nehushtan—a Piece of Brass."

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, Spring Flower Services, 11 A.M., Boys' Own Brigade Church Parade, "A Pure Heart," and 7 P.M., Rev. FREDERIC ALLEN, and 3 P.M., Children's Service, Rev. HARRY S. PERRIS, M.A., of Little Portland-street.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. J. E. MANNING.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A., and 7 P.M.

Kilburn, Quex-road, 11 A.M., Rev. J. E. STRONGE, and 7 P.M., Rev. G. CRITCHLEY, B.A.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. J. E. STRONGE, "The Spirit of the Higher Faith" (Evening only).

Stoke Newington. Chapel closed for Repairs. No Morning Service. Evening Service in the School-house at 7 P.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. A. J. CLARKE.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M. Rev. V. D. DAVIS, B.A.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, Bath-road, Horsman-st., 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, Rev. FRANK WALTERS, of Newcastle-on-Tyne, 12 noon, "The Christianity of Christ," and 6.30 P.M., "The Gospel of To-Day."

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

WALES.

ABERYSTWYTH, Binowood, Llanbadarn-road, 7 P.M. Next Sunday and through Term.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CENTRAL POSTAL MISSION.—RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY-GREEN, E. Sunday afternoon, May 4th, 5 o'clock. Subject, "What is the Authority in Religion." Opened by the Rev. J. E. STRONGE.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W. — May 4th, at 11.15, Dr. WASHINGTON SULLIVAN, "Shakespeare, the Man."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—May 4th, at 11.15 A.M., Children's Annual Service. Address by F. J. GOULD and Readings by Miss E. J. TROUP.

LONDON DOMESTIC MISSION SOCIETY.

The ANNUAL MEETING will be held on WEDNESDAY, May 14th, in the SCHOOLROOM of LITTLE PORTLAND-STREET CHAPEL, in Little Titchfield-street. Chair to be taken at Eight o'clock, and the Revs. Henry Gow, B.A., James C. Street (of Shrewsbury), F. H. Jones, B.A., and others will address the Meeting.

Further particulars next week.

G. DAWES HICKS, Hon. Sec.

UNITY CHURCH BAZAAR, DEWSBURY.

LIST OF DONATIONS.

	£	s.	d.
Mr. Walter Walker	5	0	0
Miss Todd	5	0	0
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Lady D. Lawrence	3	3	0
Mrs. Marriott	3	3	0
Mr. Henry Lupton	3	3	0
Mr. Percy H. Leigh	3	0	0
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Mr. Webster	1	1	0
Mr. H. J. Morton	1	1	0
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Mrs. Grunhow	1	1	0
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Rev. W. Blazeby, B.A.	1	0	0
Major John Evans...	1	0	0
Miss Lucas...	0	10	0
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BIRTHS.

TERRY—On the 1st May, at 89, Tiarney-road, Streatham-hill, S.W., the wife of Thomas Henry Terry, solicitor, a son.

MARRIAGES.

CHAPLIN—BURRIDGE—On the 19th April, at Effra-road Unitarian Church, Brixton, Alfred Chaplin, of Dover, to Annie Elizabeth, only daughter of Alfred Burridge, of Herne Hill, London.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY.

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The Sunday School Association.

THE SIXTY-EIGHTH ANNUAL MEETING

of the Association will be held in

London,

ON

TUESDAY MORNING, MAY 20th, 1902.

The **MEETING** will be held at 10 o'clock at the

HOLBORN RESTAURANT,

and will be preceded by a BREAKFAST, to which LADY O'HAGAN, as President, is inviting all Sunday School Delegates.

Only invitation tickets will be issued for the Breakfast.

The arrangements made are as follows:—

9 o'clock.—Breakfast by invitation of the President at the Holborn Restaurant.

10 o'clock.—Business Meeting.

11 o'clock.—Conference. Four short Addresses on "Religious Education in the Sunday-School," the subject being divided up as below:

Section 1. "Principles and Ideals," by the Rev. J. H. Wicksteed, M.A.

Section 2. "The Part of the Superintendent," by the Rev. H. S. Perris, M.A.

Section 3. "In the Junior Classes," by Mrs. W. Tudor Jones.

Section 4. "In the Senior Classes," by Rev. George Critchley, B.A.

ION PRITCHARD, Hon. Sec.

THE EDUCATION BILL.

The Liberation Society's ANNUAL MEETING

will be held on

WEDNESDAY EVENING, May 7th, at the CITY TEMPLE, HOLBORN VIADUCT, at 7.

Chairman: R. W. PERKS, Esq., M.P.

Speakers: George White, Esq., M.P.; Rev. C. F. Aked, D.D. (of Liverpool); Rev. Robert Bruce, D.D. (of Huddersfield); and Rev. W. Pedr Williams.

Tickets may be had at 2, Serjeants' Inn, Fleet-st.

PROVINCIAL ASSEMBLY

Of London and the South-Eastern Counties.

"ASSEMBLY SUNDAY."
MAY 11TH, 1902.

The Members of the Churches on the Roll of the Assembly are asked to note that COLLECTIONS will be made on the above date in aid of the Assembly's Funds.

NOTE.—The date is subject to alteration if not suitable to local arrangements.

FREDERIC ALLEN,
Hon. Secretary.

MANSFORD-STREET CHURCH and MISSION.

An EVENING MEETING will be held on THURSDAY, May 8th, at MANSFORD-STREET, to welcome the Rev. JOHN ELLIS and Mrs. ELLIS to London.

The Chair will be taken at 8.30 by STANTON W. PRESTON, Esq.

Tea and coffee 7.30–8.30. Music.

All subscribers and friends are cordially invited to be present.

DUKINFIELD OLD CHAPEL.

SCHOOL SERMONS, SUNDAY NEXT, May 4. Preacher, Rev. E. W. LUMMIS, M.A. Services 10.45, 3.0, 6.30.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

Anniversary Meetings.

TUESDAY, MAY 20th.

8.0 P.M. **Essex Hall Lecture:** "Some Thoughts on Christology." By the Rev. James Drummond, M.A., LL.D., D.Litt., Principal of Manchester College, Oxford.

WEDNESDAY, MAY 21st.

11.30 A.M. **Annual Sermon** at Little Portland Street Chapel. Preacher: The Rev. Henry Gow, B.A.

4.0 P.M. **Annual Business Meeting.** President: W. Blake Odgers, Esq., K.C.

6.0 P.M. **Tea** will be provided.

7.0 P.M. **Public Meeting** at Essex Hall. Addresses by the PRESIDENT Mrs A. C. Osler, Mr. V. Tchertkoff, Rev. R. A. Armstrong, B.A., Rev. T. J. Hardy, B.A., Rev. Frank Walters.

THURSDAY, MAY 22nd.

10.0 A.M. **Conference** at Essex Hall. Papers on "Types of Religious Experience." By Rev. G. V. Crook, Rev. L. de B. Klein, D.Sc., Rev. E. W. Lummis, M.A., Rev. Alex. Webster, Rev. W. Wooding, B.A.

8.0 P.M. **Conversazione** at the Royal Institute of Painters in Water Colours, Piccadilly. Tickets, 1s.; on and after May 21st, 2s. Apply to Mr. Philip Green, Essex Hall.

UNITARIAN CHAPEL, CARLISLE.

This Congregation is holding a BAZAAR on MAY 29 and 30. An effort is being made to raise £200, to wipe off an accumulated adverse balance, to pay for repairs caused by the collapse of the heating apparatus, and for other purposes, details whereof have been submitted to, and approved by, the Northumberland and Durham Unitarian Association. That Association heartily endorses the Appeal. There is no debt on the Church premises, and during the past year a Minister's house has been given by a Member. The Congregation is putting forth every effort, but being almost entirely a working-class congregation, and being in such an isolated position in the centre of a small population, is reluctantly forced to seek outside assistance. The cause is a growing one, its Local Income having more than doubled during the last eight years. The Rev. James Harwood has kindly consented to the publication of the following:—

105, Palace-road, London, S.W.
Feb. 28, 1902.

Last autumn I paid a visit to Carlisle at the request of the Committee of the B. and F. U. Association, and was much impressed by the courage and effectiveness with which Mr. Travers and his people are "holding the fort" in that isolated Outpost of our Faith. They deserve, and I trust will receive, the sympathy and substantial assistance of our friends in other parts of the country.

JAMES HARWOOD.

Contributions in Money or Goods may be sent to, and will be thankfully acknowledged by,

Mrs. ARLOSH,
Woodside, Wreay, Carlisle.
Mrs. MARCHINGTON,
1, Petteril-street, Carlisle.
Mrs. TRAVERS,
Plas Isa, Nelson street, Carlisle.

UNITARIAN FREE CHURCH, HORWICH.

ANNUAL SCHOOL SERMONS and RE-OPENING SERVICES after decoration, May 11th, at 3 o'clock and 6.30. Afternoon Preacher, GEORGE HARWOOD, Esq, M.P. Evening Preacher, Rev. M. R. SCOTT, of Ainsworth. Collections for School Funds and towards expenses of decoration. Your presence and support cordially invited.

TO BE LET, Furnished, SEVEN-ROOMED HOUSE, with large garden; also three-roomed cottage. Seven miles from Windermere Station.—Miss E. NEWLING, Hawkshead, Lancashire.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 3, 1902.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3124. NEW SERIES, No. 228.] LONDON, SATURDAY, MAY 10, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

A LETTER from the Secretary of the British and Foreign Unitarian Association, with regard to the attendance at the Whit-week meetings and hospitality, appears in another column, and we have also published a programme of the meetings of various societies, from which it will be seen that the week promises to be of great interest. We are glad to hear that a large attendance of friends from all parts of the country is expected. Dr. Drummond's Essex Hall lecture cannot fail to be a notable utterance, and a special interest should attach to the series of papers to be read on Thursday morning on "Types of Religious Experience," in which the following ministers will speak of what they know :—

Rev. E. W. Lummis, M.A., of Warrington : "Anglican to Unitarian."
Rev. William Wooding, B.A., London : "Congregationalist to Unitarian."
Rev. G. V. Crook, of Taunton : "Methodist to Unitarian."
Rev. Alex. Webster, of Aberdeen : "Presbyterian to Unitarian."
Rev. L. de B. Klein, D.Sc., of Liverpool : "Roman Catholic to Unitarian."

The Sunday-school breakfast, it will be noted, is this year only for the President's invited guests, but the annual meeting and conference, which are to follow, are, of course, open to all who are interested in Sunday-school work.

THE annual meeting of the London Domestic Mission Society, which is to be held next Wednesday evening, at the Portland Schools in Little Titchfield-street, will, we trust, be largely attended. There can be no surer test of the vitality of the religious life in our churches than the earnest prosecution of this work among the poor of our great city. The chair is to be taken at eight o'clock by the Rev. Charles Hargrove, and the speakers are to include the Revs. James C. Street, F. H. Jones and Henry Gow.

WE were not able to record last week the conclusion of the Baptist Union Meetings, but Friday was a great day for the brethren of the Union. Two days before, they had been more than £5,000 short of the quarter of a million aimed at for their Twentieth Century Fund, but on the Wednesday evening Mr. John Chivers handed to the secretary, the Rev. J. H. Shakespeare, a letter in which he promised on behalf of members and friends of his family a donation of £5,000, in memory of the late William Chivers. Needing then only £326 to make up the balance of the quarter of a million, Mr. Shakespeare at once telegraphed to a friend down in Devonshire and promptly received a reply message promising that amount. Indeed it was promised twice over, 'and ultimately shared between two friends. When at noon on Friday Mr. Shakespeare announced that the Fund was complete a great wave of enthusiasm and thankfulness swept over the assembly, and the Doxology was sung with deep feeling. The four Presidents of the Union, who have been in office during the progress of the great effort—the Revs. Samuel Vincent, Dr. Clifford, W. Cuff, and Dr. McLaren—were called upon in turn to address the assembly, and Dr. McLaren received a great ovation. Both he and Dr. Clifford spoke with deep emotion. Dr. Clifford said that was one of the greatest hours in the history of the Baptist Denomination ; their experience seemed to be summed up in the expression of the deepest thankfulness to God, and a petition for the spirit of wisdom in using the Fund. Dr. McLaren's was the last speech, after which the Doxology was again sung, and the Benediction brought a memorable meeting to a close.

MR. JOHN CHIVERS, in announcing his family's donation of £5,000 to the Baptist Twentieth Century Fund, expressed a wish that it might be set apart as the nucleus of a Baptist Sustentation Fund, which might carry into effect his brother's last great wish. On Friday this matter of a Sustentation Fund was brought forward in an elaborate paper by the Rev. W. E. Blomfield based on a draft scheme found among the papers of the late William Chivers. The scheme follows the lines of the Presbyterian Fund, to which all churches are to contribute and from which all recognised ministers would receive a minimum stipend. The need of the Fund was strongly emphasised, in view of the large number of ministers at present receiving less than £150 a year. The paper, the proposals of which were very favourably received, was referred to the Committee for consideration, and it is published for wide distribution.

THE Murphy Memorial Hall, in the New Kent-road, which was opened last Saturday by Miss Morley (daughter of the late Samuel Morley) is to be devoted to religious, social and educational work, temperance reform being a special feature, in the midst of a most needy neighbourhood. It is a memorial to a faithful Congregational minister, the late Rev. G. M. Murphy, who was at one time connected with the missions of Christ Church, Westminster-bridge-road, and then for many years laboured as minister of the Borough-road Congregational Chapel. The hall, which is built of brick, and is lighted with electricity, and will seat nearly a thousand people, has been erected at a cost of £7,000, of which the half has been already raised. Mr. Arnold S. Tayler is the architect, and on Saturday handed over the key to Miss Morley at the opening ceremony. A sermon was subsequently preached by the Rev. C. Silvester Horne, and the Rev. F. B. Meyer spoke a few words of warm appreciation of the work of the Rev. J. Fuller, the present minister in charge of the work at the hall and at the neighbouring Congregational Chapel.

THE annual meeting of the London Anti-Vivisection Society was held on Monday evening at the Queen's Hall, Sir A. Arnold in the chair, and that of the National Society on Tuesday evening, in St. James's Hall, the chair being taken by Archdeacon Basil Wilberforce, in the absence through illness of Lord Llangattock, the president. The report of the London Society expressed the conviction that vivisection is "hopelessly demoralising to the public conscience inasmuch as it tends to lead people to regard as justifiable that which involves cruelty, injustice and oppression." The practice, therefore, was not only a cruel wrong to helpless animals but a menace to the moral progress of the race. At the meeting of the National Society, Archdeacon Wilberforce said that one of the difficulties that beset their movement was the passive obedience of the public to a blind sacerdotalism in this matter, and another was a certain honourable *esprit de corps* in the medical profession, which prevented

[illegible] THEOLOGICAL SCHOOL

many from speaking out against the prevailing opinion. Tuesday's *Daily News* had the following editorial note :—

The London Anti-Vivisection Society—one of the several societies that have been established with the object of obtaining the legislative suppression of cruel methods of research—obtained a very influential "platform" at its annual meeting yesterday. It is idle to speak of the opponents of vivisection as "hysterical women," in the face of such testimony as that of yesterday. Indeed, perhaps the strongest denouncers of vivisection at the meeting were members of the medical and surgical professions. Dr. Hadwen pointed out that there was no science in vivisection : its results have been generally contradictory and misleading, due to the abnormal conditions in which its subjects were placed. But the strongest ground on which it is opposed is the demoralisation of the vivisector. Of this demoralisation the language in which eminent experimenters describe their experiments affords ample proof. The present Vivisection Act is unsatisfactory on many grounds : the inspection under it is a sham, and the public have no guarantee that its provisions—ineffective as they are—are observed. The matter is one that calls for further legislation.

THE MINISTERIAL FELLOWSHIP.—The third annual meeting was held in the Memorial Hall, Manchester, on Monday last, the president, the Rev. James C. Street, of Shrewsbury, occupying the chair. The annual report expressed increased confidence in the financial stability and useful prospects of the Society. The financial statement showed that the amount invested was £203 12s. 3d., and that the worth of the Society was £256 15s. 7d. Thirteen new members were elected, bringing the total membership up to 98. Resolutions of sympathy were adopted in consequence of the deaths of the Rev. Joseph Harrison and the Rev. Dr. Vance Smith, and of the retirement through failing health of the Rev. Thomas Leyland. The Rev. S. A. Steinthal was elected president for the ensuing year; the Rev. Dendy Agate, B.A., was re-elected treasurer, and the Rev. C. J. Street, M.A., LL.B., secretary. Vacancies on the committee were filled by the election of the Revs. P. M. Higginson, M.A., and James C. Street; Mr. A. E. Piggott and the Rev. W. R. Shanks were re-elected as auditors, and Mr. John Dendy as legal adviser. Following an instruction from the annual meeting of last year, the Committee presented a special report on suggestions as to methods of further mutual help which the Fellowship might profitably adopt. The various suggestions were very carefully considered, and some modifications were made in the rules in consequence. The rule which defines the objects of the Fellowship now reads as follows :—"The first object of the Fellowship shall be the establishment of a fund or funds to assist in the support of members, entitled under the rules, who are temporarily without ministerial charge. The second object shall be to afford counsel, sympathy, and brotherly aid to such members as may be found to need them. The third object shall be to give counsel to ministers of other denominations desiring to enter into fellowship with our churches."

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

WHIT-WEEK PROGRAMME OF ANNIVERSARY MEETINGS.

Tuesday, May 20th.

9. 0. Sunday School Association : President's Breakfast to Representatives of Sunday-schools and Societies.

10. 0. Annual Business Meeting and Conference at the Throne Room, Holborn Restaurant. President : The Right Hon Lady O'Hagan. Short Papers on "Religious Education in the Sunday-school," by Mrs. W. Tudor Jones, the Revs. G. Critchley, B.A., H. S. Perris, M.A., J. H. Wicksteed, M.A.

5. 0. Tea on the invitation of the Committee of the S.S.A.

8. 0. Essex Hall Lecture : "Some Thoughts on Christology." By the Rev. James Drummond, M.A., LL.D., D.Litt., Principal of Manchester College, Oxford.

Wednesday, May 21st.

11.30. British and Foreign Unitarian Association : Annual Sermon at Little Portland-street Chapel. Preacher : The Rev. Henry Gow, B.A.

1.30. President's Luncheon to Representatives of District Societies and to the Committee.

4. 0. Annual Business Meeting of the British and Foreign Unitarian Association. President : W. Blake Odgers, Esq., K.C. Report of the Committee and Resolutions.

6. 0. Tea in the Council Room.

7. 0. Public Meeting at Essex Hall. Addresses by the President, Mrs. Alfred C. Osler, Mr. V. Tchertkoff, the Revs. R. A. Armstrong, B.A., T. J. Hardy, B.A., and Frank Walters.

Thursday, May 22nd.

10. 0. Devotional Service at Essex Hall : Rev. H. M. Livens.

10.30. B. and F.U.A. Conference. Papers on "Types of Religious Experience." By the Revs. G. V. Crook, L. de B. Klein, D.Sc., E. W. Lummis, M.A., Alex. Webster, and W. Wooding, B.A.

2.30. Central Postal Mission : Annual Meeting. Miss C. Gittins in the chair. Speakers : Miss Tagart, Rev. E. Ceredig Jones, M.A., Mr. V. R. Shinde, B.A., Mr. Z. Toyosaki.

3.30. Unitarian Ministers' Meeting. Paper by Mr. Hodgson Pratt on "Tentative Suggestions, based on personal experience, as to some of the causes which have restricted the progress of Unitarian Churches."

8. 0. Conversazione at the Royal Institute of Painters in Water Colours, Piccadilly.

Friday, May 23rd.

4.30. Conference of Band of Hope Workers at Essex Hall : Paper by the Rev. J. J. Wright on "New Hopes for Temperance Workers."

6. 0. Tea on the invitation of the Committee of the N.U.T.A.

7. 0. National Unitarian Temperance Association. Chairman : Mr. H. G. Chancellor. Speakers : Revs. R. A. Armstrong, B.A., R. H. Greaves, Charles Hargrove, M.A., and others.

The Reading and Reception Room at Essex Hall, where members of the Association may make appointments with their friends, receive and answer letters, &c., will be open daily from 10 A.M. to 10 P.M. Telephone No. : "Gerrard" 1,643.

Correspondence respecting the B. and F.U.A. Meetings should be addressed to the Rev. W. COPELAND BOWIE, Essex Hall, Essex-street, Strand, London, W.C.

THE WHIT-WEEK MEETINGS.

SIR,—Will you allow me to say that invitations were sent out to the secretaries of all congregations in the "Essex Hall Year Book," inviting the minister and a representative of the Church and of the Sunday-school to be present at the Whit-week Meetings in London. Programmes and tickets have now been forwarded to all who have intimated their intention of being present; and I shall esteem it a favour if any minister or delegate who has been overlooked will at once inform me.

Hospitality was offered to ministers of congregations requiring it, if application was made not later than May 6. I am now in communication with hostesses in and near London, and I hope, in the course of a few days, to make the necessary arrangements. The ministers will be informed of the arrangements made by May 17.

If this letter should meet the eye of any lady willing to entertain a minister (or a minister and his wife) during the Meetings, I hope she will write to me at Essex Hall.

The Meetings promise to be full of interest, and the committee will be pleased to welcome people from near and from far. A complete programme of proceedings will be forwarded to any address on application to Mr. Philip Green.

W. COPELAND BOWIE (Secretary).
Essex Hall, London, May 7.

SUNDAY SCHOOL ASSOCIATION BREAKFAST AND ANNUAL MEETING.

SIR,—I desire to inform the representatives of Sunday Schools and Sunday School Societies that invitations to the breakfast, given by Lady O'Hagan, President of the Association, on Tuesday morning, May 20, have been sent to all those whose names have reached me. If by some unforeseen accident any delegate has not received an invitation, I shall be glad to have the name forwarded to me at once.

May I also be allowed to remind your readers that the Business Meeting and Conference are open, without ticket, to anyone interested in our work.

ION PRITCHARD, Hon. Secretary.
Essex Hall, Essex-street, W.C.,
May 8.

THE HOUSING PROBLEM AND THE LAND QUESTION.

WE published last week two letters addressed by the Rev. Priestley Prime to the *Manchester City News*. The following is a third and concluding letter of the series, which appeared in the same paper on Saturday, April 26th :—

SIR,—I feel sure that the letters from me which you have published have shown to reasonable readers the necessity of a working wage being paid to all labourers and artisans, not only for their own advantage, but in the interest of their employers also. I have mentioned the purchasing power of wages as the real test of their amount, because it is obvious that the same nominal wage might allow a fairly healthy and pleasant life in one district, while in another, when food cost half as much again, and house rent was quadrupled, it might mean a bare subsistence amid very unhealthy conditions.

The cost of food and clothing might be materially altered so as to give higher purchasing power to the same wages if railway companies charged lower rates for bringing country produce into the towns, if a larger proportion of the people lived country lives, or if taxation were less heavy and more wise than seems likely yet awhile. But, dealing with present conditions, we find that the heaviest tax levied upon the homes of the poor and of the better-paid working-men is usually included in house rent. Many of them pay three or four times as much for their houses as is representative of any interest recognised as a fair return on the money the actual house is worth—its cost of building, less the amount of depreciation. Or, to put the matter in another way, a man paying 8s. a week for a house in some parts of Manchester could get for half the money a far better house if he could live somewhere at a distance from Manchester, where life would be more healthy for himself and his family. Because many are compelled to live near their work, and that work is in Manchester, they must get their houses at any price they can possibly afford to pay rather than lose their work, and must put up with unhealthy and unpleasant conditions and degrading influences which they would not choose of their own free will.

I am not concerned to discuss now how much of this tax goes to the ground landlord, who certainly has a large share, and has the most complete security. I merely want to point out that if the slums and overcrowded areas of our great towns are to be adequately dealt with, so long as our towns continue to grow, it will be absolutely necessary to do away with this tax, or minimise it, and in order to make any lasting improvement in the condition of even a part of the dwellers in our towns, something must be done to prevent new districts, suburban or otherwise, growing up with no advantage over the old save their newness and temporary proximity to the country. Both these advantages, though attractive to the first tenants, speedily disappear as the whole district gets covered with houses, which, badly built and badly arranged, fall into decay, and the growth of the town brings up the landlord's tax if it has not been imposed to the full at the time of building. Around Manchester at the present time many districts are being covered with houses which are certainly destined to become slums or overcrowded areas in the future, if the present methods are continued.

Better bye-laws and a more stringent application of them may have some modifying influence over the evil. Every restriction on the licence of the landowner in the use of the land is an advantage. When the municipal authorities purchase a tract of land and lay it out with some regard to the health and happiness of the future residents, though they be working people, there is some gain over present conditions. The action of employers like Messrs. Lever Brothers, at Port Sunlight, shows what can be done by those who take a generous view of their relationship to their employés and have a far-sighted perception of their own means of success. Garden cities, or tracts of land not large enough to build cities upon, but sufficient to group together some workmen's dwellings in a pleasant way with breathing space and gardens and trees, will reduce the congestion at the centre, and make possible for many a better and brighter life than they live now. For it must be remembered that there is a considerable number of steady working people who could afford to pay the rents charged at Bournville, but who at present, while paying such rents or higher charges, are obliged to live in circumstances which form a violent and gloomy contrast to those of the dwellers in the city founded by Mr. Cadbury.

In these and other reforms one principle must always be borne in mind, or the rent difficulty will remain as keen as ever. The ground must be secured from the grip of the money-making landlord. Whoever holds the title deeds of the land has, under present land laws, the power of charging the full amount of unearned increment due to the increased number of residents, the growth of population around, and the demand for living and working space, unless he has effectively bound himself not to do so. The advantages of a garden city or other improved area are of two kinds ; first, better houses, more thoroughly and less closely built, with more beauty of design and pleasanter surroundings ; and, secondly, lower rents. The latter may not continue, though the price paid for the land be only its agricultural value, if the managers or owners have power to increase the rents with the increasing value of the land. When more people come to it, the land will have a higher value, and if higher rents are not charged it will be because the estate is not managed for profit merely.

Although each benevolent landlord who recognises his duty to his tenants as their guardian and helper in return for their rent, helps towards a better condition, and although every garden city and well-managed municipal housing scheme—and indeed every owner of small house property who considers the tenants' welfare of more account than his own profit—reduce the evil, it is hardly likely that it will be abolished or reduced to such an extent as to allow of healthy and pleasant homes as the normal condition in England, unless there be some such alteration of the land laws as shall recognise the right of the community as superior to those of any landlord. To me it seems to be a fair and reasonable requirement which ought to be enforced by law, that every owner of land should be responsible for the sanitary and wholesome condition of every house on the land from which he draws his revenue. The enormous privileges of the landowners surely carry with them this obligation, and also that each landowner should find sufficient accommodation for those who are obliged to live within the area which he is permitted to own.

There is pressing need for action, and whatever will bring about an immediate improvement, even on a small scale, is worthy of encouragement ; but the general and lasting solution of the housing problem can come only through the public ownership of land, or the recognition of the rights and needs of the people living and working on the land as prior to the privileges of the landowner.

PRIESTLEY PRIME.

Heaton Moor.

LANCASHIRE AND CHESHIRE SOCIETY FOR THE PERMANENT CARE OF THE FEEBLE-MINDED.

SIR,—I need not say that I gratefully welcomed your kind suggestion that I should write a second letter to your columns in order to explain further what it is that our Society hopes to do.

First of all, as you suggest, we desire to make an object lesson for the nation. It is well known that, in our country, all social reforms are initiated by private effort; when they are successful, then they are adopted by the Government. Instances of this, such as the Reformatories and Industrial Schools, will occur to everybody. The social reform for which we ask is the rational treatment of those who are weak in intellect. There is no doubt that the main cause of Feebleness of Mind is Heredity. We, who believe this—believe it because of incontrovertible proof—claim that our object is to force upon the public a great new principle of right-doing. We exist for nothing less than that. We demand the recognition of our Duty to the Future and the immediate action appropriate to such recognition. We demand the stoppage of the transmission to the Future of a terrible evil, an evil which brings all other evils in its train. It is not only that our weaker brethren themselves become criminals, they afford the opportunity for crime in others who are not weak but only bad. There is no kind of crime which is not frequently the consequence of deficiency of intellect. It is probable that two-thirds of the crime of our country might be prevented, in the course of two generations, by a scientific method of dealing with the Feeble-minded. We must remember, too, that it is futile to talk of weak-minded criminals as sinners. Sin there must be, where so much crime and misery are, but the sin lies where the responsibility lies, and that is with every sane person who knows of these things and does nothing to prevent them. We want to make people realise how terribly weakness of intellect is on the increase, and to that end we are trying to collect and spread abroad all reliable information on the subject. It is not generally known how widely spread this evil is and what large families its victims become parents of. Amos. W. Butler, Secretary to the States Charities of Indiana, read a paper before the American Association for the Advancement of Science, in which he gives some

very startling statistics of this question. Amongst others he quotes the case of a weak-minded man who had twenty children. Mr. Butler has given me leave to print his paper for circulation, and I will send a copy of it to any one who will send me sixpence.

But, Sir, whilst pressing our principles, we do not wish to neglect to put them in practice. Hence our schools at Sandlebridge. Our scheme embraces four schools—one for infants, one for boys, one for girls, and one for adults. We began with those for boys and girls—they were the most pressing—they are just ready now; we shall send some boys in, in the middle of this month, and, I hope, some girls next month. They are not yet quite paid for, and that troubles me. I do not think Societies ought to get into debt, and we shall if we do not raise our money by the end of June. But already your readers have sent me £70, and perhaps some more will come, and I shall reach the £500 I am asking for. When Pastor Bodelschwingh was opening his "Baby Castle," a home for 100 little epileptic girls, he longed to open it free of debt, and he put out an appeal: "Let all parents send one penny as a thank-offering for every healthy child they have." In one fortnight he received 400,000 pennies. Nor have such thank-offerings been wanting to me. One gift came: "From a young mother. A thank-offering for my baby-boy's health and strength." And one working-woman said to me: "I've six healthy children, so there's a shilling for you."

Will not our happy fathers and mothers try to help these little ones, whose parents, too often, are not in a condition bodily or mentally to help them? We shall take children from all over Lancashire and Cheshire. I wish we could go further afield, but space and funds are so limited. Some day, we hope every county will have its happy schools for weak-minded children to work and play in to the end of their days. Meantime, appeals for advice and help reach me from all over the country; it is a great part of my work to consider all these appeals and advise upon them; and it is very, very sad that, owing to lack of proper accommodation, advice and sympathy are often all I can give. It is hard to have to tell an anxious mother or father, "There is no place for your child," and to hear the constant query, "What's to become of him when I'm gone?"

That brings me to another aspect of the question; and with that I must close. Within one month lately I have had referred to me six cases, all youths between the ages of eighteen and twenty-four. One is the son of a vicar in the East of England, one of a solicitor in the North, two others are sons of people just fairly off, two are the sons of poor parents; all these young men, if placed in proper surroundings and under proper supervision, could earn their own living, but they are too weak in intellect to work alone. *One* I have, I hope, provided for. It is an experiment I am trying, but I hope it will succeed. For the others there is no place. If I had the money, I should take a farm and put them, all together, under the care of a good man, upon it. These poor weaklings have a special fondness for animals; they should raise pigs and poultry, and grow vegetables and fruit; they should live largely on the produce of the farm; they would be safe and happy, and, beyond the first expense, there would not be need for much outside help—in money, that is. Is there no one who would take this piece of work in hand?

I must not trespass further on your space. I will only ask once more, for the sake of the healthy children, please help these weaklings. MARY DENDY.

GOD'S SACRIFICE.

SIR,—My respect for Mr. Herford's opinion makes me glad that he agrees with my belief that "the spiritual universe is the product of God's self-giving love." Such an admission, in my opinion, makes "the idea of sacrifice on the part of God intelligible."

But Mr. Herford does not agree to this, because he "thinks that a sacrifice necessarily involves suffering" and "Deity cannot suffer." The argument is thus shifted from God's sacrifice to God's suffering, and with your permission I would say a few words upon this great subject. Mr. Herford does not believe in a God who is indifferent to human suffering; he attributes sympathy to God, and derives great comfort from the thought. "I can only say that I find great comfort in the thought of the sympathy of God; but I should find none at all if I thought that my trouble was in the same sense, and in the same degree His trouble." I quite agree with Mr. Herford here. Sympathy certainly means *to suffer with* another, and to attribute sympathy to God is to admit that *Deity can suffer*; but the sympathiser, though suffering with the person he sympathises with, does not suffer in exactly the same sense.

A kind father sympathises with the trouble of his little child; but the child's trouble is not "in the same sense and in the same degree his trouble." The Bible not only reveals a God who suffers through sympathy, it also asserts a God who suffers on account of sin. Yahveh is spoken of as "long-suffering," as grieved for the sin of Israel; Paul bids his readers "grieve not the Holy Spirit of God"; and if the revelation of God in Christ reveals anything, it surely reveals the suffering of God on account of sin.

Because I believe in a God who can sympathise, I believe that Deity can suffer; because I believe in a God who is grieved on account of sin, I believe that Deity can suffer. The witness of Holy Scripture and the witness of my own heart compel me to reject that stilted formula—"Deity cannot suffer"

CLEMENT E. PIKE.

[What Mr. Pike calls a "stilted formula" occurs in the following concluding passage of Dr. Martineau's sermon "That the Christ ought to suffer," (Hours of Thought," II., p. 130). In the same sermon there is another reference to "the grandeur and serenity of God, who ever acts and never suffers."—ED. INQ.]

We recoil from all affliction ere it comes: our cross appears too heavy to be borne; and in the Gethsemane of our anguish we cry aloud in darkness; and as oft as we sob, and pray, we still say the same words, "let this cup pass from us!" But when we have been led away and passed the dreadful hour, and see it all in retrospect, not with the eye of mortal fear, but with the glance of a diviner wisdom, we comprehend how we ought to have suffered these things, and wonder at our former doubts, and try, perhaps in vain, to convey to others the tranquil persuasion so deep within ourselves. May we not say, that these after-thoughts of our mortal grief are forethoughts of our immortal peace; showing under what fair and quiet aspect will then appear the stormiest passages of life; and how the very glory into which we have entered, came, like the rainbow, from the glow of God upon the chillest and blackest sky.

Even when we consider the Christ as the emblem of God, rather than the representative of man, it is not difficult to perceive why he ought to have suffered these things. Deity, it is true, cannot suffer; and the conflict and agony of Jesus can teach us no direct lesson of the Father who was with him; and it might even seem as if a total exemption from affliction would better, and with more of truth and majesty, have displayed to us the being whom he revealed. Yet surely, on nearer thought, we shall be convinced that mere immunity from pain would have given a very poor and a very false idea of God's elevation above vicissitudes. In the contemplation of a perfect being, it is not his outward removal beyond the reach and touch of ill, not his mere privilege of rank lifting him into a region free from harm—it is not this that gives us the strongest impression of his greatness. This is but natural or physical divinity; not its moral and spiritual majesty; it is the impassibility of a mind without emotion. And Christ has surely left us an image of something diviner far than this, in the power to quell and drown intense suffering with the flood of pure and sacred sympathies; in the transcendency of thought and tranquillity of faith, which the pulses of anguish vainly strove to reach and overwhelm; in his triumph over evil by simple and entire preoccupation of soul with duty, love and goodness. And meekly as his head was bowed upon the cross, never surely could an impression of more godlike power be left; never could evil appear more utterly baffled; never could guilt shrink more ashamed even from the eye of Omniscience itself, than when the prayer went forth, "Father, forgive them, for they know not what they do." Victim as he was, he was the conqueror then; and all who realise his spirit may, in like extremity, become "more than conquerors through him that hath so loved them."

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Vision and Authority. By John Oman. 7s. 6d. (Hodder and Stoughton.)

A National Peril. By Mark Wells. 2s. 6d. (Swan Sonnenschein.)

The Small End of Great Problems. By Brooke Herford, D.D. 6s. (Longmans.)

The Education Crisis. 6d. (National Education Association, Surrey House, Victoria Embankment.)

Jeannette of Jersey. By E. G. Rôbin. 1s. (C. H. Kelly, 2, Castle-street, City-road.)

The Hinderers. By Edna Lyall. 2s. 6d. (Longmans.)

The Queen, Connoisseur, Scribner's, Idler.

LITERATURE.

THE TEACHINGS OF DANTE.*

MR. DINSMORE'S book is an attempt to define the relation between Dante's religious teaching and what he (Mr. Dinsmore) regards as the highest religious life of our own day.

There is undoubtedly a wide public to whom such a work will appeal, for many readers who have always regarded themselves as good Protestants are a little perplexed when they find the "Comedy" becoming a sort of second Bible to them, and they will welcome an attempt—competent and, within its limits, sympathetic—to estimate the strength and the weakness of Dante's religious teaching, regarded not historically but on its own absolute merits, from the point of view of an enlightened modern Evangelical Protestantism.

"It is doubtless true," says Mr. Dinsmore, "that the 'Purgatorio' is one of the most deeply religious books in the world. Yet it still comes far short of embodying the loftiest spiritual ideals" (p. 137). The greater part of his book is devoted to expounding this "deeply religious" character of the "Comedy," but he devotes a few emphatic pages to what he speaks of as the "absence of Christ," which he regards as its great religious defect, and which he calls in Horace Bushnell to remedy.

Now there is a sense in which this "absence of Christ" must have impressed the modern reader not only of the "Comedy," but of many other great religious works of the Church before the Reformation. There is a similar "absence of Christ" in Augustine's "Confessions," and although Mr. Dinsmore boldly asserts that Bernard, whom Dante regarded with so much veneration, could not have left a "sense of sweet personal communion with Christ" so completely out of the "Purgatorio" and the "Paradiso" (p. 138), yet if he studies that Saint's treatise "On loving God," he will be startled to find a similar "absence of Christ" there too. The fact is that Augustine, Bernard, and Dante, all of them took their Trinitarianism seriously. Mr. Dinsmore and the modern Evangelical (*sic*) do not.

In the "Comedy" there is no "absence of Christ" as the Divine Personality the union in whom of the Two Natures was the absolutely essential condition for cancelling the "long-enduring ban of heaven." Faith in Christ and in the mystery of the incarnation are assumed or expressly insisted upon throughout the work. But it is perfectly true that we look in vain for a "sense of sweet personal communion with Christ" as distinguished from communion with God. How can there be such a distinction in the mind of a true homöousian? But if Mr. Dinsmore means to imply that Dante has no passionate personal love for a being at once human and raised above all human weakness, a being whose divine character is expressed in never-ceasing personal acts of tenderness to us, a being whose example can train us in every virtue, a being with whom living converse spontaneously purifies and exalts us, a being who once existed on earth and now exists in heaven, and whose identity is vouched by the "Christian consciousness" of the Church, a being "beloved and venerated" by God himself, and yet graciously and sweetly accessible to every human intimacy, a being in whom all may confide, to whom all may appeal—if Mr. Dinsmore thinks that Dante knows no *such* being, then his eyes are strangely blinded by sectarian prejudice, and the inability to recognise identity of experience when not proclaimed by identity of label; for the "Comedy" is an almost unbroken testimony to Dante's sense of sweet intercourse with such a Being, only the name he gives that Being is not *Jesus*, but *Mary*.

The type of religious experience into which converse with such a Being (however named) enters, is not universal. Neither the Hebrew prophets, nor the Hebrew psalmists, nor Jesus of Nazareth (not to speak of Aeschylus or Plato, Aristotle or Boethius) have conformed to it. These all, with their immense scope and variety of religious character, united in finding their highest spiritual life in such direct communion as they might severally attain with the Highest, and would presumably have rejected as idolatrous the conception of a being who should, so to speak, converse on a kind of equality alike with God and with man. Between those who do and those who do not give a place to such a Being in their religion there is a dividing line which the philosophical historian or student of religion can recognise; but Dante and Mr. Dinsmore stand upon the same side of it; and if it be really true that all Christians stand with them, then Christianity must be dated from the conversion of St. Paul, and Jesus of Nazareth must be ranked as the last Saint under the Old Covenant.

P. H. W.

* "The Teachings of Dante." By Charles Allen Dinsmore. Archibald Constable. 1902.

STUDIES IN POLITICAL AND SOCIAL ETHICS.*

THIS volume contains a number of articles previously published in the *International Journal of Ethics*, the *Contemporary Review*, and other periodicals. Though written at considerable intervals of time and adapted to different hearers, they are connected by an evident unity of tone and tendency. Readers of Professor Ritchie's former works will recognise here again the brilliancy of thought and charm of expression which fills even "dry" themes with living interest.

The papers in the volume before us deal with most of the "burning questions" of the day in political and social ethics. Their titles are: "Social Evolution," dealing chiefly with the characteristic differences between biological evolution and the evolution of human societies; "Equality," dealing with the truths and errors of the theory that men are "equal"; "Law and Liberty: the question of State Interference"; "Civic Duties and Party Politics"; "1792: Year I."—a study of the hopes and disappointments of the "new beginning" in France eleven decades ago; "War and Peace"; "The Ultimate Value of Social Effort"; "Free Will and Responsibility." Such a book is indeed welcome at the present time; for it can hardly fail to help a tendency whose faint beginnings can be discerned in the public mind—to treat politics "scientifically," that is, as a serious study with principles and methods of investigation which will lead to truth if intelligently followed. That a man's political "opinions" should depend on the interests of himself, or his "class," or his business connection—or that they should be the outcome of mere sentiment or prejudice—is a state of things no longer to be acquiesced in. It is unfortunate that most of the significant contributions to the scientific study of politics consist of volumes whose bulk and style are calculated to repel all who most need to be influenced by them. On this account we are able the more cordially to recommend Professor Ritchie's book.

The author takes his stand by two basal principles. One of these is more than ethical—it is at bottom religious: the necessity of *faith* in the real meaning and worth of human life and human history, which is implied in all serious political and social effort. The other principle is that this *meaning of life* must be realised by working for "the common good"—that being understood to mean the highest development of individual capacities compatible with the coherence and continuance of the society as a whole (p. 62). This gives us a thoroughly concrete object as a standard of political action. We must abandon the "abstract" political and ethical thinking which loves to theorise concerning the "natural rights" of men, or to appeal to "abstract" justice. Ours should be the concrete justice which regards only the effects of political action on the social character and civilisation of the communities concerned. Thus, in speaking of the moral problems of War, Professor Ritchie says:—

> I think it will be found that our judgments on the wars of the century from 1770 to 1870 turn very largely on the question, Which of the conflicting forces was making for constitutional government and social progress? or, to put it in wider terms, Which represented the higher civilisation? And thus it is that we may sometimes approve the rise of a new civilisation and sometimes the absorption of an old. . . . There is everywhere an inevitable conflict between inconsistent types of civilisation; and with human nature such as it is, and human governments such as they are, this conflict cannot always be kept in peaceful channels. Wars should never be judged as isolated phenomena. They are incidents or symptoms of larger movements. The divine right of kings and constitutional government—society based upon slavery and society based upon labour for wages—ecclesiastical domination and lay liberty—the principles of the Holy Alliance and the principles of the French Revolution—the statecraft of Metternich and the ideals of Mazzini—oppositions like these are irreconcilable, because they are the oppositions of different stages of human development; and compromises between them have only avoided war for the time being, sometimes at the cost of a more terrible struggle afterwards.

Amid the passion, prejudice, and sentiment that reign in the political world, a book like this is quite refreshing. It is not likely that many readers will agree with *all* the applications which Professor Ritchie makes of his fundamental principles; but it is safe to say that any reader will find the discussions stimulating, suggestive, and of great value.

S. H. MELLONE.

* "Studies in Political and Social Ethics." By David G. Ritchie, M.A., LL.D., Professor of Logic and Metaphysics in the University of St. Andrews. London: Sonnenschein and Co. 4s. 6d.

OBITUARY.

JOHN SWANWICK.

THE veterans of our household of faith are fast passing away, and as we lose those who used to speak to us of remembering the Battle of Waterloo, we realise, as never before, that we have crossed the threshold of a new century.

In 1736 was born John Swanwick, of Wem, in Shropshire, the great-great-grandson of the Rev. Philip Henry, who was one of the ejected clergymen in 1662.

On May 11, 1808, ninety-four years ago, was born in Dublin another John Swanwick, grandson of the above, whose death on April 7 this year was lately recorded in THE INQUIRER,

This last John Swanwick was proud of his ancestry, especially of his two aunts, who lived to be ninety-six and ninety-nine respectively, and liked in his latter years to describe his early school-days, passed under the roof of his uncle and aunt Hutton in Dublin, and his coming to Manchester as a young man in 1830. He early became a teacher and superintendent in the Lower Mosley-street Schools, and at the time of his death was the oldest surviving trustee.

The *Manchester Guardian*, two days after his death, had the following notice of the oldest subscriber to the Manchester Exchange :—

Many Manchester men will, with an affectionate regard, be recalling him to mind. They delighted to refer to him as the "Father" of their Royal Exchange. It is some years since the directors paid him the unusual compliment of making him an honorary life member of the exchange in consideration of the fact that he was the oldest member as regards not only age but also years of membership. On the occasion of Queen Victoria's Diamond Jubilee he presided over a great meeting of some 7,000 members, and was chosen to forward to the late Queen the resolution of congratulation that was enthusiastically passed. It is only two years or so since he last appeared upon the "boards," and it is said that it was only after years of kindly pressure that he was prevailed upon to give up his custom of coming daily into the city, such was his indomitable energy. On 'Change his figure was well known to all, and many a one would have felt that his day was incomplete had he left the "boards" without a handshake and a word with "old Mr. Swanwick." His enthusiasm for a good cause was often an inspiration to others, and an example especially to younger men. His moral indignation as expressed against some wrong-doing was at times calculated to put to shame the luke-warmness of those who heard him. He was a Radical of the old Manchester type and gloried in the fact to the end of his days.

In 1836 Mr. Swanwick married Miss Emma Ryland, whose sister was married to Mr. Herford, the father of the Rev. W. H. and Dr. Brooke Herford, and whose ancestor was also one of the ejected clergymen in 1662. Ten or twelve years later he went out to live at Alderley Edge, and in the home where three of his four children were born, surrounded by his daughter's children, he passed peacefully the last two or three years of his life in the house of his son-in-law, Mr. Thomas Worthington. After the death of his wife in April, 1885, he had made his home with his eldest son at Lymm, near Warrington.

When the old chapel at Dean-row was re-opened for service during the ministry of the Rev. John Colston, he became a regular member of the congregation, and for many years he walked the seven miles to and fro every Sunday. For some years he was treasurer to the congregation. He used to tell, with some amusement, how as a youth he went with his aunt, Mrs. Hutton, to hear Dr., then Mr. Martineau, preach his first sermon in Eustace-street Chapel, Dublin, and how his aunt, who was generally very shrewd in her judgments, declared at dinner afterwards that "that poor young man would never earn an income as a preacher, he was so very much in the clouds!"

We referred at the beginning of this notice to the grandfather of the last John Swanwick—Mr. John Swanwick of Wem. Some of his other grandchildren bear names well known to the readers of THE INQUIRER: Dr. Hutton, of Derby, father of Joseph Henry, John and Richard Holt Hutton (the late editor of the *Spectator*); Mary Hutton, who died at Fairfield, near Dublin, at the age of ninety-five, and whose memory is always green to those who knew her; Sarah Andrews, who married Dr. Drennan, of Comber, near Belfast, and died there lately at the age of ninety-five; Mrs. Bruce, who was born in 1810, and her sister, Miss Anna Swanwick, an LL.D. of Aberdeen University, who died within a few weeks of one another in 1899; and Charles Wicksteed, whose son and grandson are still with us and hold an honourable place in the annals of our ministry.

Charles Wicksteed was an intimate cousin and early friend of the John Swanwick of this notice, whose great pleasure it was, during the last months of her life, to exchange affectionate messages with his cousin, Anna Swanwick. May their descendants be as faithful to the legacies handed down to them, and as loyal to old ties of family and friendship, as these cousins ever were.

IN THE ACADEMY.

"DREARY again, this year as last," was the first impression of a quiet view of the pictures in the Royal Academy Exhibition which opened to the public on Monday. And it was perhaps foolish, in this time of reaction and confused moral issues and debased ideals, to have any other expectation; yet we cannot altogether abandon the hope that some day new light will arise, and a breath of fresh inspiration will come to British art. As it is, some of our old men continue, indeed, to dream their old dreams: Peter Graham among the sea-birds of his rocky coast, or with his highland cattle on the cloud-swept hills; Goodall in the desert or on the banks of the Nile; MacWhirter, not this year among the silver birches, but his more recent dream of romantic Switzerland; Leader, with little variation, among his long familiar places; but where are our young men who can see visions and lift up our people to a loftier ideal? As we asked that question of the hundreds of oil-paintings gathered in strange medley, we were mocked by many obtrusive things, the King's resplendent uniform in the regulation portrait, and in almost every room, as it seemed to us, a number of gorgeous ladies' dresses, arranged on satin cushions or variously displayed in graceful attitudes; but for a vision of perfect beauty we had to wait until we had escaped into the open air, and on the last evening of April saw the sunset light on the trees and across the lake in St. James's Park.

In the Academy we found no touch of inspiration; and yet on a second visit, perhaps in a fresher morning hour, there seemed to be more pictures that could give some real pleasure, and certainly in the Water-colour Room, so often a welcome refuge from the turmoil of more ambitious haunts, there are some beautiful things. Among them, the President's picture of "Duart Castle" (842), though the castle is the least part of it; Mr. W. G. Collingwood's "Winter at Coniston" (879), exquisite in its glimpse of pine-wood and snowy crag, and with an added personal interest for lovers of Ruskin; and Mr. A. R. Quinton's "Thames Valley" (799). Nos. 826, 870, 878, 880, 938, and 954 we also marked with pleasure, and found a special interest in "Strath Fillan" (815), by Mr. Ernest Briggs, and "Where oak and birch-tree grow" (872), by Mr. W. Follen Bishop.

Of the greater landscapes Yeend King's "Heron's Pool on the Lledr" (425), Charles Stuart's "Loch Katrine" (718), Alfred East's "Gibraltar" (733), with Joseph Farquharson's Winter scenes (36 and 213), and D. Farquharson's "Gloom and Sunshine" (93), seemed among the best.

There are also a considerable number of pictures of human interest of various degree, such as Stanhope Forbes's "Lighting-up Time" (40), I. Snowman's "Children's Voices" (377), J. R. Reid's "The Pilot's Peepshow" (381), and W. L. Wyllie's "Pushing down the Flood" (472), a fine river scene. Topham's "What is Truth?" (716), is worth looking at for the study of Pilate's face; and for contrast, Dendy Sadler's "Time" (675).

Of the portraits none can compare in genuine interest with one of the most unassuming pictures in the exhibition, "Major-General Baden-Powell," by G. F. Watts, in the frame of which is set a scrap of writing :—

> ". . . all may have
> If they dare try,
> A generous life or grave."

Among the sculpture the work of most general interest will doubtless be Brock's fine statue, in white marble, of Gladstone (1609), which is to be placed in Westminster Abbey. There is also a recumbent statue, in white marble, of the late Bishop of Wakefield, Dr. W. Walsham How (1718), for Wakefield Cathedral, and a model in silver of Hamo Thornycroft's "King Alfred Memorial at Winchester" (1684), presented to the Mayor, Alderman Bowker, who did so much to promote the recent celebration. Mr. H. R. Hope-Pinker's contribution this year is a fine bust of Dr. Warre, Head Master of Eton (1669).

IN the decision of momentous questions, rectitude of heart is a far surer guarantee of wisdom than power of intellect. When the unselfish purpose is ready to obey, the supernatural illumination is never wanting. When we desire only to do what is right, it is never long before we hear the voice behind us saying, "This is the way, walk ye in it," however much we might be otherwise inclined to turn aside to the right hand or to the left.—*F. W. Farrar*

THE CHILDREN'S COLUMN.

Donald's Birthday.

IT was Donald's birthday, and also that of a favourite school-friend of his. These two celebrated their birthdays alternately at each other's houses, and this had been Donald's turn to spend the evening with his friend. It was getting near the time for his return home, when the Hall Clock began the following conversation :—

"Master Donald will be coming back from his birthday party very soon; suppose we give him a reception of some kind when he returns. Will you join, Dining-room Clock?"

"Tell him," whispered the Dining-room Clock to Mrs. Flower in the window near him, "that I'm afraid I shall have no voice by the time Master Donald comes home, for I was not wound up this morning; otherwise I would join willingly." Mrs. Flower gave her message.

"As for me," she added, "I do not feel inclined to do anything for him. He never gave me any water this morning, and I'm nearly dried up. He was a very careless boy to-day, and does not deserve any reception." Mrs. Flower was very thirsty and rather cross.

"I have been in many houses," replied the Hall Clock, "and have seen much wrong done and the suffering of those who did it; I have seen much good done, and the happiness of those who did it. I believe there is no greater suffering than of those who do wrong; and nothing comforts, and helps them to do better, as much as *love* and *patience*. So my advice to you, Mrs. Flower, is to look as nice and smell as sweet as you can, and I think you will find it answer. If not, you will have done your best, and that is all you *can* do. I am sorry you were forgotten, too, Dining-room Clock, and it was Master Donald's special wish to take care of you while his sister was away—Hark! they are coming."

The hall door opened, and Donald and his parents came in. The Hall Clock struck ten as heartily as it could; Mrs. Flower gave as sweet a scent as she could, but she was so drooping she could not look very nice. The Dining-room Clock listened in silence, and joined in thought. Its voice had quite gone.

Donald went into the dining-room, and, after relieving himself of the various gifts he had brought back with him, turned to the flower.

"Oh, mother!" he cried, "my flower is nearly dead. I forgot to water it this morning. Poor flower! I'm *so* sorry. *Please* get better. I'll get some water at once," and he hurried away. While he was gone, his father and mother came up to the mantelpiece, and looked at the clock.

"This clock has stopped," said the father; "I'm afraid Donald must have forgotten this as well as the flower. That won't do."

"The flower has given him a lesson," answered the mother; "let us wind this up to-night, or his holiday will be spoilt if he finds everything gone wrong through his carelessness. It does not really matter."

So the clock was wound up, and ticked its approval, as soon as it recovered its voice. Mrs. Flower was well watered, and got better as quickly as possible. Donald and his parents went to bed, and the house was silent, except for the clocks.

"Well," ticked the Hall Clock, "our reception has been pretty successful, I think. Are you not glad you took my advice, Mrs. Flower?"

"Yes," replied Mrs. Flower, "but I don't think my scent was noticed."

"Perhaps not; but Master Donald was sorry for his neglect, and will be very careful for the future. Will you all join me in wishing him a good night and a happy year?" They all did.

M. T. MOTT.

MINISTER AND CHURCH COMMITTEE.

Dear Sir,—We have in our church serious differences in regard to the respective rights and functions of committee and minister, and I have thought that you, or some of your readers, might be willing to instruct and advise us.

We know that each congregation has power to decide upon its own methods; but our wish is to know what is our denominational usage and what is best?

I, the minister, have studiously sought to avoid all squabbling and strife, and to that end have surrendered as much as I can, consistently with the dignity of my office and the good of the cause; but I am now getting anxious, as I find serious consequences are following the encroachments of the committee and the limitation of the minister's power.

SUCH is the beginning of a tale of woe, which has reached us. Whether our correspondent has been wise in his efforts to avoid "squabbling," it is not for us to judge; but we are reminded of a sermon of the Rev. Philip Wicksteed's preached more than twenty years ago, on "Going Through and Getting Over," in which the distinction was very clearly drawn between troubles which must be bravely and patiently lived through, and those which have simply to be got over. To the latter belong those frictions of temper and misunderstanding which must be got over by having greater things to care about. Our impression is that to get over the greater part of the trouble indicated in our correspondent's letter what is needed is simply that the life of the congregation should be lifted to a higher religious level, in which no thought of "squabbling" could possibly arise.

In this congregation, we are told, it is allowed by the committee that the ministers shall conduct the Sunday services and visit, but there his functions seem to end, and he is allowed no supervision of any of the institutions connected with the church. In particular, he has no control of the programmes of the fortnightly socials, and cannot check the introduction of undesirable elements, and the same is true of the young people's dramatic society. Neither has he any control over the music introduced into the services, and if he wishes to hold any class or deliver any lecture, "he is expected to submit such projects to the opinion and decision of the committee." "The minister is not a member of the committee, and knows no more of what they are doing at any time than any ordinary member of the church. Their policy is to ignore him as much as possible and to treat him as subject to their orders."

And in conclusion our correspondent asks, on the following points, What is the usage of our churches?

1. Is it usual and desirable that the minister be a member of the committee?
2. If he is not a member, is he supposed to be subject to the directions of that committee?
3. Is the committee supposed to initiate every movement, or the minister?
4. If the minister is supposed to do this, where is his opportunity? How can he set in motion his plans?
5. What rights are usually allowed the minister in regard to the various departments of the church work?
6. Is he usually allowed and expected to exercise a supervision of all, and, if so, what is implied in this?

Now, as to these questions, we cannot undertake to say what is the usage of our churches, for there is no uniformity of practice; and if we were to attempt a discussion of the central question, "Ought a minister to be a member of his church committee?" we should doubtless find that we were treading on the edge of a volcano. It is true, indeed, that in other religious connections, under varieties of form, the minister, as a matter of course, is not merely a member, but is *ex officio* the chairman of his church committee (by whatever name it may be called); but with us there appears to be a wide-spread feeling that the minister ought not to be concerned with the business of a congregation.

Leaving that special point, however, and apart from any question of usage, good or bad, in our churches, there appears to us one general answer which ought to be given to our correspondent's questions.

In a healthy church there must be *unity of religious life*, and whatever is done in the congregation, whether in the conduct of public worship, in the ordering of its business affairs, or in any form of social activity, must make towards the strengthening of that common life, and giving it fit expression. Thus minister and executive officers and committee must work *together*, in hearty accord, or there is some radical defect in the church's life. In view of this fundamental principle, it may seem of little moment whether the minister is technically a member of the committee or not. All good work of the church must be done in common, in the one true spirit, the minister, of course, taking his own distinctive share, and other executive officers theirs, and sometimes he and sometimes other members of the congregation making suggestions or taking the initiative in new work. In a true brotherhood no awkward question of precedence can come in as a spoiler of peace or hinderer of work. If the question ever arises, Which shall be *master*—minister or committee? it is a lamentable token that one or both have forgotten the true principle of their union, and the meaning of religious life in the church. And if no better spirit can be brought in *to master both*, it may be taken as an evident sign that their connection ought to cease.

"SHE thought to herself," writes a modern novelist, "how delightful it would be to live in a house where everybody understood, and loved, and thought about every one else." She did not know that her wish was just for the kingdom of heaven.—*F. W. Farrar.*

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LONDON, MAY 10, 1902.

THE VOLUNTARY SCHOOLS ENDOWMENT BILL.

ON the order for the second reading of the Government's Education Bill, with which Parliament had to deal on Monday, its rejection was moved by Mr. BRYCE. It was, he said, the most reactionary of the present Government's Education Bills, and was an absolute concession to clerical claims. There are many earnest friends of education, and staunch Liberals, who hold that the County and Borough Councils will furnish the best education authority, and have been on that account inclined to look with hope to this Bill as promising at least the beginning of a properly co-ordinated system of national education. A fortnight ago Mr. EDWIN ELLIS, while acknowledging that the Bill contained much that was most objectionable and retrogressive, urged in these columns that a serious attempt ought to be made so to amend it as to secure through its means some genuine step of progress. But Mr. BRYCE held that the faults of the Bill were too numerous and too deeply-embedded in its structure, the most objectionable features were precisely those to which the Government attached the greatest importance, and that therefore, despairing of amendment, he was compelled to move its rejection. He then proceeded to subject the Bill to a trenchant criticism, the chief points of which will also be found concisely and forcibly stated in his article on the Bill in this month's *Nineteenth Century*. With this should be read also Mr. LYULPH STANLEY'S more elaborate and no less searching criticism in the *Contemporary Review*.

Mr. BRYCE'S attack was directed against the three main grounds on which the Bill had been recommended to the House by Mr. BALFOUR. The first was the promise of "one authority." On this there were serious considerations, which might lead to a doubt whether after all the County authority, which clearly furnished the best area for secondary education, would prove to be best for elementary education, in which for effective management the area must not be unwieldy. And Mr. BRYCE showed how as a matter of fact the Bill did not secure the unity promised, since in small boroughs of over 10,000 and suburban districts of over 20,000 the authority would be divided. He further pointed out that the Bill weakened the central control of Whitehall and its power to stimulate the efforts of backward districts, while the County and Borough Councils, which were the rating authorities, were to pass on their executive authority to the Education Committee, which would have no control of finance, and their hold on local managers, particularly in the case of voluntary schools, was still further attenuated. Thus the scheme appeared to him "replete with confusion, fertile of jarring claims and interminable controversies."

The second claim for the Bill was that it would secure educational improvement, but there was every prospect, on the contrary, that it would lead to a depression of the standard. Mr. BALFOUR had insisted on the need of better training of teachers, but the Bill made no provision for this, and did nothing to remove the disabilities of Nonconformists in the matter of training colleges, and in connection with 8,000 Church schools, the only schools of their parish, which were now to be supported by public funds. Nor was any adequate provision made for secondary education, as to which the permissive clause was fatal. In the counties, where there was the greatest need of progress, it was least likely to be made.

The removal of the education authority from direct popular control, Mr. BRYCE held to be one of the most serious dangers of the Bill. As to this we cannot do better than quote the following passage from his *Nineteenth Century* article :—

> Of all the causes which have kept education in England, secondary as well as elementary, below the level it has reached in such countries as Switzerland and Scotland and New England, the most deep-seated is the want of popular interest and popular sympathy. The people have not felt the schools to be their own, have not been associated with the management, have not realised how largely the welfare and prosperity of the nation depend on the instructions which each generation receives. Since 1870 something has been done to stimulate popular interest by the creation of School Boards (whose admirable work in the large towns is admitted even by the Ministry which proposes to destroy them), by the introduction of a large representative element upon the governing bodies of endowed secondary schools, and by entrusting County and Borough Councils with power to spend money on technical instruction. What can be plainer than that a wise statesmanship ought to follow in the same path, endeavouring to create everywhere local educational authorities chosen by the people and responsible to the people, keeping these local authorities up to the mark of making a share in the Imperial grant conditional upon full efficiency, but teaching them to look upon the schools as their own and to feel that it is their own interest as parents and citizens to make their schools worthy of an advancing nation? No such idea has been present to those who framed this Bill. It reduces, instead of increasing, the element of popular interest and popular control.

To enforce the value of such direct popular interest, Mr. BRYCE quotes the following significant passage from the Report of the Schools Inquiry Commission of 1868, which included the present Archbishop of CANTERBURY and the late Bishop of WINCHESTER :—

> No skill in organisation, no careful adaptation of the means in hand to the best ends, can do as much for education as the earnest co-operation of the people. The American schools appear to have no great excellence of method. But the schools are in the hands of the people, and from this fact they derive a force which seems to make up for all their deficiencies. . . . In Zürich the schools are absolutely in the hands of the people, and the complete success of the system must be largely ascribed to this cause. . . . It is impossible to doubt that in England also inferior management, if it were backed up by very hearty sympathy from the mass of the people, would often succeed better than much greater skill without such support.

This, which was said of secondary education, applies with even greater force to elementary; but the Bill works directly against that principle, and in the case of the denominational schools it gives a large measure of public support without any adequate popular control. It aims, in fact, at the permanent establishment and endowment of sectarian schools, which is directly contrary to the best interests of national education. Thus Mr. BRYCE, in his speech, described the general effect of the Bill :—

> This Parliament may conceivably pass this Bill, but the sober judgment of the country will not acquiesce in it. Sober judgment has already condemned it. The only bodies that have not opposed the Bill are ecclesiastical organisations. How can a system be final which excludes Nonconformist teachers from more than half the schools in the country? How can a system get rid of barren controversy which multiplies fourfold the occasions on which sectarian controversies can arise? Hitherto we have had no such controversy in the elections of County and Borough Councils. Henceforth we shall have them. It will be renewed in these councils when they come to appoint an education committee, and in this committee when it comes to appoint a school manager, and in the localities whenever they have to consider the question of creating an extra school to meet denominational requirements. How can a system be final which leaves two sets of elementary schools, without any power to discontinue schools which are unnecessary, or to co-ordinate the working

of those schools, and with different sets of managers, one set capable of being dismissed, the other irremovable, because entrenched behind the rampart of sectarian privilege?

But even if there were no religious grievance Mr. BRYCE insisted that the Bill would be a violation of the principle that rate aid can only be given where there is genuine local control. And he concluded:—

The Government have had a great opportunity. They might have improved secondary education, they might have given better areas for elementary education, and they might have secured the stimulus of local interest and sympathy. They have done none of those things. Their scheme is a confused patch—a mass of cumbrous, complicated machinery without unity of system or real effective motive power. We are told that the strain of commercial competition is becoming more severe, and that we need far more efficient training for our boys and girls in order to enable England to hold her ground against the solid and laborious German and the keen and eager American. But I venture to put the case on higher grounds. What greater interest can a country have than that the teaching throughout all her schools, from top to bottom, should be such as to open to talent the opportunity to rise, and in rising to benefit the whole community, and to turn to the utmost all those natural resources with which our people, not less than other people, are gifted? Sir, it is these great interests, interests upon which the strength and welfare of an Imperial people depend, which makes education a matter of supreme concern; and it is because this measure is framed in a narrow spirit, and, regardless of those interests, holds out no hope of their promotion, and because it fails to provide what England asks and needs, that I move the rejection of this Bill.

The second reading of the Bill will no doubt be passed by a large majority on Thursday after these lines are in type; and if they choose to do so, the Government with their majority can force the measure unamended through Committee; but they cannot command the future, and the people of England will not long tolerate the subjection of their schools to clerical control. The wave of reaction will before long have spent its force; a more enlightened spirit will prevail, a broader and loftier conception of religion, and the way will be opened for a just and effective and truly national system of education.

THE Rev. R. A. Armstrong has issued as the May number of his "Sermons for the Day," a timely paper on "The Government Assault on Education," recently read at the Liverpool Reform Club. (Liverpool Booksellers' Co., 70, Lord-street. 1d., by post 1½d.) With this should be read the new edition of "The Education Crisis: a Defence of Popular Management in Public Education," issued by the National Education Association, Surrey House, Victoria Embankment, W.C. (6d.)

THE AKUREYRI DISASTER.

IT will be remembered that on receiving news through the Rev. M. Jochumsson of a disastrous fire at Akureyri, on the northern coast of Iceland, on Dec. 19, we opened a Relief Fund at the suggestion of the Rev. R. A. Armstrong, who had been in Iceland in the previous summer. The response to our appeal was generous, and when the fund was closed, in time for the next mail on March 4, it amounted to £123 3s. We have now received the following letter of acknowledgment from Mr. Jochumsson, which for the sake of the many friends who contributed to the fund, it seems best to print exactly as it is written. In explanation, it should be added that our letter, which went by the mail of March 4 contained a bank-draft for £100, the balance of £23 3s., being at the same time forwarded in Post-office Orders, and that we sent a second letter for greater security by a later mail on March 7, telling of the former despatch. We must hope that by this time our first letter has reached Akureyri, but we do not understand why the Post-office Orders should have been forwarded overland, and the letter by sea. From Akureyri to London Mr. Jochumsson's letter came in twenty days:—

Akureyri, Iceland,
April 12, 1902.

Dear Sir,—Your precious and unexpected letter from March 5, arrived *overland* from Reykjavik on the 2nd inst., together with the Post-office Order for £23 3s., and telling me of the former letter of yours sent with the s.s. *Vesta* and containing a draft for £100. As *Vesta* is still hindered by the ice from coming round—three-fourths of our coastline being shut out from the world—I hasten to return my answer overland *vid* Reykjavik.

But how to adequately express our feeling of gratitude? I beg simply to say: God bless your splendid donation; God bless you all for this most timely, most beautiful token of Unitarian love and liberality.

To help me to settle the question of distributing the money I directly had a committee appointed among the best men of our township, and I trust that we have succeeded in our management so far as to make all our *poorer* sufferers from the fire not only very substantially helped, but as happy and contented as their noble givers wish them to be. A vote of public thanks and acknowledgment to the donors was unanimously adopted, and will be printed and forwarded at the reception of the draft.

This great and generous help of yours came to our poor community quite as a new little gospel from far and unseen friends; the more delightful as it was thoroughly unexpected, and brought help, hope and comfort to our needy sufferers in the middle of one of the severest winters on record.

With my most hearty regards to all my good and noble friends of your community, I remain,

Most brotherly yours,
MATTH. JOCHUMSSON.

EVERY soul is a seed. It doth not yet appear what it shall be.—*J. Rendel Harris.*

RELIGION *V.* THE HISTORY OF RELIGION.

SIR,—Few readers of THE INQUIRER will fail to be impressed by the "challenge" to which Miss Frances Power Cobbe has given such forcible utterance in your last issue, and few will dissent from her statement of the problem which lies before humanity now—"How to satisfy the spiritual and moral needs of man without either an infallible book or an infallible Church." But what are "the only bases left" for "the building up afresh of theology and ethics"? There are some of us who think that the whole trend of present-day philosophical thought is towards a conclusion which negatives the answer suggested by Miss Cobbe.

The answer to this great question, in our view, depends on the two fundamental truths that it is impossible *even in thought* to separate God and man, and that the whole evolutionary process of the world is to be regarded as a *God-process*, the Divine reaching its highest manifestation in the mind and heart of the most perfect man.

Those who believe that these positions have a sound foundation in reason and experience cannot fail to recognise the consequences that flow from them. To separate Religion from its history is impossible. While a belief of long standing may not be wholly true, yet, in that it *is* of long standing, it cannot be wholly false. If we search deeply, we shall find a reason that justifies it, or at least some element of it. It cannot possess all the truth—it may not possess even an important truth—yet it has a fragment worth searching for and preserving. Hence, if we simply *deny* the various doctrines which orthodoxy has regarded as fundamental, we are leaving Truth behind us and "advancing" to nothing.

Our difference with orthodoxy is, or ought to be, that we try to break down the irrational limitations and qualifications by which orthodoxy conceals the real meaning of the truths which most of its dogmas embody. We need to universalise the truths which, even in the imperfect forms in which it holds them, give to orthodoxy its strength and power over the human heart. And the task of universalising them has already been taken up by liberal thought within orthodoxy itself. Ought we not to welcome this, and carry it forward with energy and enthusiasm? Half a century ago, when orthodoxy was bound in cast-iron dogmas, and was, in fact, a spiritually cramping system of superstition, Unitarians led the way, and were the pioneers of liberal thought. The conditions have changed. Will Unitarians lead the way in building up a truly Catholic Christianity for the coming century? Or will they be left behind, stranded and dying, on a desert shore of their own making?

S. H. MELLONE.

Holywood, co. Down, May 5.

ONLY he that uses shall even so much as keep. Unemployed strength steadily diminishes. The sluggard's arm grows soft and flabby. So even in this lowest sphere the law is inexorable. Having is using. Not using is losing. Idleness is paralysis. New triumphs must only dictate new struggles.—*Roswell W. Hitchcock.*

OLIVER HEYWOOD.

THE Bicentenary of the death of Oliver Heywood on May 4, 1702, recalled the memory of one of the staunchest of the old Nonconformists in the first days of persecution. He was a young man of thirty-two in the fateful year of the Act of Uniformity, and for forty years after was devoted, with an utter disregard of consequences, to a faithful ministry. Of Heywood and his contemporaries, Mr. Tayler says in his *Retrospect of the Religious Life of England*:—

"The men of this period form the transition class between the old Puritan of the time of the wars, and the Protestant Dissenter recognised by the Toleration Act of the Revolution. With them we are immediately connected through the foundation of our religious societies, and the possession at this day of many principles and tendencies which they have transmitted to us. The memory of our great-grandfathers reaches back to the time when their personal influence was strong and active in the world. They are our spiritual ancestors—the fathers of English Protestant Dissent. This was the period that witnessed the painful ministry, the prolific tongue and pen, the severe and saint-like virtue, sweetened with a holy meekness, of Baxter, Owen, Bates, and Howe in the metropolis; of Heywood, Fairfax, Newcome, Henry and Flavel in the provinces. Such men, like true prophets of God, lived heroically on their convictions; and amidst the disquietudes of a troubled and persecuted life, with the Court, the priesthood, and the magistracy leagued against them, giving themselves up to the single inspiration of faith and duty, strove earnestly to fulfil the solemn vow they had laid on their souls, that they would preach at whatever cost the truths of eternal life to sinful and dying men."

The Bicentenary of Oliver Heywood's death fell on Sunday, and the Rev. Charles Hargrove preached in Mill Hill Chapel a sermon, now published as the May number of the *Mill Hill Pulpit*,* "Oliver Heywood: Preacher and Sometime Prisoner." The text is Acts iv. 19, 20, the answer of men faithful to conscience, as an authority higher than any earthly tribunal. From this point the sermon proceeds:—

"Of such was Oliver Heywood, who died this fourth day of May, two hundred years ago. He was not a man distinguished, even among his colleagues of the Nonconformist ministry, for learning or eloquence above others. Of himself he writes:—'In the interpretation of prophecy I am nowhere; in dogmatic theology I am a mere scholar; in controversy I am ever loth to engage; but in practical religion I am a willing worker, though now bowed down with age.' It is as the most willing and most energetic of all the founders of Yorkshire Nonconformity that he is remembered to-day throughout the West Riding, and more especially in the neighbourhoods of Halifax, Bradford, and Wakefield, where most he laboured. He kept a list of his journeyings and various services, from which we find that, besides his regular Sunday duties, from which he never gave himself a holiday, he preached 1,500 times in the course of thirty-five years' ministry, assisted at long days of fasting or thanksgiving some twenty to thirty times a year, and journeyed to and fro on horseback over 16,000 miles. One year's rest he had from otherwise ceaseless travel: it was the year 1685, when he lay prisoner at York from January 26th to December 19th. So far as I know it was the only vacation of his long life, the only one at least of which I have come across a notice in his voluminous diary.

"He was much more than a learned divine, of whom there were many among the Puritan ministers of his time; he was an apostle, a founder of churches; in faith and zeal an eminent type of the brave and pious Nonconformists to whom we of Mill Hill owe our existence. He preached in the old chapel here on several occasions, and once was put into the town jail. He writes how, one Tuesday in February of 1675, he set off from his home at Halifax 'to preach at the new meeting-place at Leeds on the morrow,' and as he rode along, 'I pleased myself,' he says, 'in imagining what an auditory I should have' (for the church was even then 'the most considerable in these parts'); 'I thought what content I should give to good people, how seasonable the text and subject would be—then checkt and challenged myself for these proud conceits, told the Lord how just he should be if he should prevent my preaching, and endeavoured to work my heart to content if so it should happen.' At Morley he met a friend who showed the king's order for recalling licenses and suppressing meetings, so when he came to Leeds he had to be content to preach at the minister's house that night instead of at the chapel."

Mr. Hargrove then shows that while there was in Heywood nothing of modern liberal thinking, they could yet look to him as standing for great principles, on which their own religious life was founded, fidelity to truth and conscience, while they had inherited their old chapels, in several of which Heywood had preached, open for the natural progress of religious thought. And the sermon concluded as follows:—

"But if we have left the past far behind, we never have disowned it and never shall. In the matter of doctrine we have as little sympathy with Oliver Heywood and his brethren as they could have had with us. But we honour him and the others, our founders, for the noble stand they made for free speech and the rights of conscience; we revere his devoted life, given from earliest years to whatever he discerned to be God's service; we are proud to know ourselves beholden to such as he was for this place, where we meet, in the midst of this great City, to worship God our own way, finding fault with none for that they 'follow not with us.' We are ashamed of this only, that in earnestness, in courage, in faith, we are so far behind these men, who in very deed 'counted all things loss for Christ' and truth and the salvation of men, who were so far behind us in the knowledge which puffeth up, so far in advance of us in the love which edifieth."

A leading article in Tuesday's *Daily News*, written from a strongly "Independent" point of view, dealt in an interesting manner with the Heywood Bicentenary, and gave a glowing picture of what might have happened if the Presbyterians and Independents could have held together in the maintenance of the nation's liberties. But we fancy that those old "Presbyterians" would have had more to say for themselves than the writer seems inclined to allow. Heywood was, no doubt, a contemporary of Baxter's, but he was a younger man by fifteen years.

At Westgate Chapel, Wakefield, the Bicentenary was celebrated on Sunday with every mark of respect, and in a most impressive manner. It had been felt that Wakefield ought to take a leading part in the commemoration of this grand old Puritan preacher, since he was the mainstay of the congregation for more than a quarter of a century, and it gladdened his heart to open the first meeting-house in Fanshaw-lane in 1672, and to inaugurate the more permanent place of worship, nearer the centre of the town, on August 29, 1697. Besides, when the memorable Wakefield Assembly was held in 1691 for the purpose of promoting union between the Presbyterians and Independents, a strong and influential body of his supporters used every effort to secure the hearty co-operation of both bodies, but unfortunately with only partial success. On this occasion Heywood preached and pleaded for the broader view, but his overtures were rejected by the Independents.

The Rev. Andrew Chalmers had been extremely anxious that the commemoration should be worthy of so noble a personality, and during the last three months he has given his congregation the fullest information regarding Oliver Heywood's character and career. A public lecture on "Wakefield during the Reign of Charles II." was given in full, in six weekly instalments, in one of the local newspapers, so that the public has been able to enter enthusiastically into the celebration.

Sunday, being the exact date of the Bicentenary, gave an additional appropriateness to the proceedings. Mr. Chalmers had prepared a pleasant surprise for the congregation by having a large portrait of Oliver Heywood, framed in carved oak, placed in the communion enclosure, and this was an object of much interest during the memorial services. In the morning Mr. Chalmers preached from Zechariah i. 5:—"Your fathers, where are they, and the prophets, do they live for ever?" and strongly emphasised the need for continuance in reforming work.

In the afternoon a service was held for the Sunday scholars and young people, and it was gratifying to notice the deep interest shown in the thrilling story of Heywood's life and death. The evening service was, however, the culminating point of the commemoration. This was for the most part musical, and with a largely augmented choir, and a carefully arranged selection from several oratorios, the essential spirit of the old Puritan struggle found a pathetic expression. Mr. Chalmers' address harmonised with the prevailing sentiment of gratitude for the privileges won by faithful men in those perilous times, and the large assemblage was evidently touched by the graphic picture of the days of persecution. So far as Wakefield is concerned the memory of Oliver Heywood has been fittingly commemorated, and the clearer understanding of the cause he maintained has had recognition, the effect of which will not be speedily effaced.

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* To be had of Mr. C. Stainer, 82, Ravenswood-terrace, Hyde-park, Leeds. 1d. By post, 1½d.

"RELIGIOUS LIBERALISM IN MODERN ENGLISH PAINTING."

BY THE REV. EDGAR I. FRIPP, B.A.*

IT is pleasant for a minister in the company of the laity to bear witness to the work that has been done for Liberal religion by men and women whose special aim has not been theological. Comparison among those who are competing in a great purpose is especially odious, and I will not stop to discuss whether the poets and painters have done as much or more than the divines to forward religious liberalism. I am content to remind you that laymen like Wordsworth and Holman Hunt have spread a broad religious influence among people who would not listen to Maurice, or Dean Stanley, or Dr. Martineau, and have, moreover, clothed liberal ideas with a beauty and persuasion beyond the power of the preacher.

Now the influence of the poet in shaping the faith of the age is obvious to most educated minds. Burns, for example, threw scorn upon the narrow doctrine and Pharisaism of the Scottish Kirk, and Byron poured contempt on the God of English Calvinism. Wordsworth drove away, as the sun scatters the mist, the dry mechanical theories of God and the universe which had been in vogue for more than a hundred years. While Tennyson and Browning have given faith in God's Fatherhood and a Life to come to thousands for whom the old creeds had ceased to be true.

But until lately the influence of the painter has been less general, and therefore less manifest. Pictures have, to a large extent, been buried in private houses. Engravings are not, as books are, reproductions of the original. They are mere shadows of paintings. Nor, on account of their cost, have they reached the multitude. But of recent years the printer has come to the aid of the people, and given them in black and white, and even in colour, cheap rough impressions of the painter's work. No doubt, from the point of view of the student of art, this is by no means always gain. Far from it. But the fact remains that through the printer the artist may speak, if in sadly diminished tones, to the masses of the nation.

And his work is making itself felt. In landscape, in studies of child-life and home-life generally, and in directly religious subjects English painting is doing a good deal to undermine the old and narrow theology, and is the more potent because, with that subtle and gentle influence which art possesses, it incites no antagonism. The true painter does not descend, any more than the true poet, or, for that matter, the true preacher, to controversy. He never waves a sectarian banner. An Old Catholic liberal such as Giotto carves his conception of the story of human progress, in Biblical characters for the most part, but with quiet omission of all reference to the Fall, or a broad orthodox Protestant like Holman Hunt paints Jesus among the doctors as youth and love and truth in contact with the hardness of the old thought and the feeble semi-liberalism and indifference of the new, and teaches a lesson at least as good as that which the most enlightened controversialist would fain give, while he hurts nobody's feelings and stirs up no antipathies.

A hundred and fifty years ago we had no landscape. Educated persons did not care for Nature. Nature had no place among Christian evidences. The eighteenth-century theologians, in their wigs and black gowns, were concerned with schemes of atonement, design arguments, and what have been called the "carpenter" theories of creation. The glory of mountains and skies is absent from their theology, as from the poetry of the time, or hidden under pompous phraseology. There is no landscape in Hogarth. If ever we get a glimpse of the sea, or of the hills round London, it is mere incident and background to human folly. And when, as in Gainsborough, genuine landscape appears—that is, Nature for her own sake—it is all dark, like the scenery of Gray's "Elegy in a Country Churchyard," among evening shadows and the owls. To get away from "the madding crowd's ignoble strife," the painter went with the poet into the woods and the twilight. The mystery of *darkness* haunted the fancy of our painters, as of our writers and preachers, of that age. Constable also, who made a drawing of Stoke Pogis churchyard, clings to the shadows, or shut himself in, as in his finest picture, under heavy rain-clouds. The first to go really out into the open, into the sunshine, and to show us the height and breadth and depth of Nature, was Turner—who, however, had to emerge, with his time, from the darkness. His early pictures, like the "Calais Pier," are very black; then he paints the sun rising through the mist; and at last he gives us the sun itself in the majesty of its rising and setting. In the "Polyphemus" and the "Old Temeraire," which make such a grand pair of sun-pictures, he endeavours to represent the infinite aspects of the sky. He was Pantheistic, as Wordsworth was, but not a little pagan too, and akin somewhat to Byron in his view of human nature. His God was in the sun, in the Alpine snows and vapours, and the raging sea; not in man's heart. In Turner's work man is pathetic or evil, the sort of Drury-lane or Wapping Stairs humanity he had known from his childhood, with a very considerable dash of original sin in his composition and a great deal of misery in his fate. His finest pictures are sad. In the "Old Temeraire" the sun goes down as the stately old warship, type of the venerable past, is drawn to her grave by the fussy, noisy little steamer which anticipates our modern mechanical and cock-sure time. Look at a sketch made by him "in his last years," "Dawn after a Shipwreck." The sunrise breaks blood-red through the storm-clouds, and lightens up the level wet sand and the foam of the sea angrily sinking to rest. A vessel has gone down in the night, and all that remains is the dog, which, "utterly exhausted, its limbs failing under it and sinking into the sand," howls and shivers in misery.

Since Turner, however, though Nature has never been represented with anything like the grandeur and truth he revealed, man has won his rightful place in landscape as the loved child and not the victim of Nature. Glance, for example, at this drawing of Evesham, by De Wint, with the church and houses nestling among the trees and the ploughman busy at his work; or at Creswick's "Pathway to Church"; or Linnell's "Noonday Rest," a group of harvesters taking a nap under the sheaves of corn; or Vicat Cole's "Pool of London," a picture which proves what poetry may still be felt at London Bridge.

A similar change towards brighter and kinder views may be traced in domestic painting since Hogarth. Husbands and wives and children are not attractive in Hogarth's works. They are not always attractive now, but we may be thankful that we do not live in the days of the "Marriage *à la Mode*." If we allow for the usual exaggeration of the moralist, we may find abundant ground in the home-life of Hogarth's satire for eighteenth-century Calvinism. He was no Methodist, as we may see in his caricature of the godly steward with a book on "Regeneration" in his pocket; but we could not have better evidence of the need of regeneration in his time than the fallen and degraded London-life he so frequently depicted. Look at one of his pleasanter subjects—the congregation coming out of the Huguenot meeting-house in St. Giles's. A fashionable French couple—he with a pinch of snuff between his finger and thumb, and walking elegantly on his toes like a dancing-master, she gesticulating with her fan — are bandying compliments at the very door of the conventicle, while her boy, dressed up like a little old man, with wig and walking-stick, enjoys the sight of a dead cat in the gutter. In contrast to this light-headed group are the godly and vinegary faces of the man and wife behind, and of the old cronies kissing one another piously on the right. At the opposite side are non-churchgoers, a wrangling woman throwing her husband's dinner out of a window, a girl with a pie, suffering the embraces of a coarse negro, and a shock-headed boy yelling at the top of his voice, having broken his dish against a post and dropped the contents, which a poor girl devours greedily. Now go lower in the social scale, and see the young ruffians in the corner of one of the scenes of the "Rake's Progress." One boy, stript to the waist, shows the prison-brand on his body; another, ready for prison, signals to a comrade the card in his opponent's hand; a third, behind the rest, picks the pocket of the swell stepping out of his chair.

But Hogarth's own satire was part of an effort towards better things. One of our Presbyterian forefathers, Dr. Daniel Williams—the founder of Dr. Williams's Library in London—caused to be published on his death in 1716, when Hogarth was a young man, a little book entitled "The Vanity of Childhood and Youth, wherein the depraved Nature of young people is represented, and means for their reformation proposed," with a Catechism, in which to the question, "What if thou shouldst die in that condition wherein thou wert born by nature?" the child is made to answer "I should be undone, and be with the devils in Hell for ever." Hogarth's work was in the direction of Dr. Williams's, and somewhat in his spirit. The Wesleyan movement went deeper. It appealed to something *divine* in human nature, as the source of reformation. A new philanthropy followed Methodism. Captain Coram founded the Foundling Hospital; John Howard worked in the prisons; John Pounds started the Sunday-schools; Hannah More and Elizabeth Fry brought woman's influence to bear on

* A lecture, with limelight views, given before the High Pavement Historical Society, Nottingham, the 15th April, 1902.

social evils. A marked improvement came over the morals and manners of England during the second half of the century, and showed itself in painting. Compare, for instance, Hogarth's portrait of Captain Coram with Gainsborough's "Parish Clerk," or Hogarth's "Lavinia Fenton," the popular actress in Gay's "Beggar's Opera," with Gainsborough's "Mrs. Siddons." Even more significant are the children in Reynolds's pictures. Look at his "Child Samuel," of which Hannah More wrote enthusiastically to her sister in 1776, telling her, by-the-bye, how mortified Reynolds had been at some great people asking him who Samuel was; or at the "Age of Innocence," painted a few years later; or, best of all, at the "Angel Heads," a series of five portraits in different positions of the face of the little daughter of Lord William Gordon. Such work proves, I think, the new refinement and tendencies that had entered not only into English art but into the homes of wealthy Englishmen. Among the poor the change was necessarily slower but it was unmistakable. Good Thomas Bewick, who had been himself a mischievous Tyneside boy, with a love of animals before Burns and of mountains before Wordsworth, gives us, in his amusing tail-pieces, a picture of the rough youth of his neighbourhood, which, however unattractive, compares very favourably with Hogarth's representation. The same may be said of Morland's dirty little brats in the tavern doors, and of the boys in Turner's landscapes, who look, most of them, as if they had been born and bred in the forecastle. Next comes a group of painters who were contemporaries of Wordsworth, and whose art might be said, in certain directions, to illustrate his poetry. They painted such children as we read of in "The Lyrical Ballads" and the "Prelude"—village children, in the lanes or at school, brought up amid the sights and sounds of the country, "fostered alike by beauty and by fear." I think Ruskin was too severe on Wilkie when he said that his children were commonplace. The criticism, at any rate, cannot be made of Mulready. See, for instance, the taller girl on the right in "Last In," who pities the lazy boy under his master's sarcastic rebuke. She might be Alice Fell or Lucy Gray. Even more Wordsworthian, because full of joy, are Collins's youngsters, as in "Happy as a King." The harsh theories of infant corruption and baptism and everlasting punishment received a heavy blow from such a picture as this. Then, after the Wordsworthians, we have the Pre-Raphaelites, contemporary with Dickens and Tennyson. Millais's domestic pictures were the outcome of the new social and religious sympathies that produced "Oliver Twist," "Enoch Arden," and "Sea Dreams." Distinctions of wealth and class are forgotten in the beauty of a common humanity. In "The Woodman's Daughter," a well-dressed little squire, in light shoes, offers his precious strawberries, in a rather lordly way, to a shy little peasant maiden in a poor frock and heavy boots. It is the meeting together of rich and poor, characteristic of the politics and literature, as well as the art of England, just prior to the Crimean War. "The Blind Girl" goes deeper. Two sisters, the elder of them blind, sit by the roadside on the edge of a common. A shower of rain has just passed over, and the summer sun shines out full on the fresh, wet grass. The blind girl holds up her face to the light, her senses quickened by the scent of the flowers, the cawing of the rooks, and the noise, which has alarmed her sister sheltering under her shawl, of the retreating thunder. So still they are, the elder pressing the younger to her with one hand and with the other *feeling the shape of a harebell*, that a butterfly rests quietly upon her shoulder and the rain-drops yet sparkle on her eyelids. The contrast between the brilliant landscape without and the darkness within is deeply pathetic; but the bow of God's promise, a double rainbow for her, is in the sky, and the crude music of the concertina on her lap foretells the music of angels which some day she will hear in Heaven. It does not matter that she is poor, or, if it be so, that she is unbaptised, or in any way a heretic; for she is God's child, and He will take care of her. In the same spirit Millais's early pictures of lovers, such as "The Huguenot" and "The Proscribed Royalist," break down the dividing walls of the creeds. There is a love and a worship which unites Catholic and Protestant, Anglican and Puritan.

Of domestic painting since the Pre-Raphaelites, I must not say more than to remind you of the influence of women in deepening our love for human nature and so preparing for a wider theology. Mrs. Allingham—who, as Helen Paterson, the daughter of Unitarian parents, was associated with Mrs. Ewing, a good Trinitarian, by her illustrations of "Jan of the Windmill"—painted the children of the Surrey villages; while Kate Greenaway brought the simple flowing dress, the unaffected beauty, the sweetness, naïveté, and freshness of country childhood into the homes of our cities.* Dorothy Tennant, on the other hand, has shown us the gaiety and poetry of the life of our street arabs, and sometimes, with great force, its pathos. Her touching picture, "His First Offence," and Miss Brickdale's "Happiness"—a tired workman on the tramp stretching to kiss his child in the mother's arms—are a far cry from the fierce and coarse malignity of Hogarth.

PROVIDENT BANK WORKERS.

SIR,—We venture to appeal to your readers for help to continue the good work now being done in connection with the Provident Bank at Blackfriars Mission and Stamford-street Chapel. The lady visitors and other collectors are absolutely overworked, and, if we are to keep up our annual 26,000 or more visits in the neighbourhood, we must obtain strong reinforcements.

The work is not only that of helping the poor to put their money by against necessitous times, but is one of always enlarging sympathy and knowledge of the people in their homes.

The day for collecting is Monday, from 10 A.M. to 1 P.M., and we may add that Stamford-street is easy of access from all parts of London.

C. F. PEARSON (Hon. Treasurer),
Redington Lodge,
Hampstead, N.W.
FREDERIC ALLEN (Minister),
5, Holland-grove,
May 7. N. Brixton, S.W.

* Her little maidens, perhaps, found their petticoats rather in the way when they ran up steep stairs, but what a happy change they inaugurated after the tight waists and flounces and starched trimmings of thirty years ago!

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

THE annual meeting of this Association was held in the Central Hall, Rosemary-street, Belfast, on Monday evening, May 5. After tea the chair was taken by Mr. JOHN ROGERS, who was supported by the Revs. W. Napier, J. A. Kelly (hon. sec.), A. Ashworth, T. Dunkerley, W. J. Davies, R. J. Orr, W. Weatherall, W. G. Marsden, A. Davison, G. J. Slipper, T. B. Evans, and others.

The Committee's report stated that the work of the Association had been well maintained in the cause of Unitarian Christianity. The depository had been supplied with most of the latest publications of the B. and F.U.A. and S.S.A., and a special edition of Mr. Stopford Brooke's International Council sermon had been published. Subscribers were urged to co-operate by the purchase of books through the agent, and ministers were also urged to buy S.S. prizes through the same agency. A large number of tracts and pamphlets had been distributed in answer to inquirers, and the Postal Mission had been very busily at work; but this had been to some extent hindered through lack of funds. The report made sorrowful reference to the loss sustained through the death of Miss Benn, from whom a legacy of £200 had been received, and also to the loss of Messrs. R. Murray, W. Hay, and R. Herron, old supporters of the Association. The need of more funds was emphasised, and warm acknowledgment was made to Mr. W. M'Ninch, who was obliged, after fifteen years of service, to retire from the treasurership.

The financial statement showed a balance of £46 19s. 4d. in hand, a fact not calculated to encourage new subscribers.

The CHAIRMAN, in moving the adoption of the report and accounts, said that during the past year their funds had not warranted them in any ambitious flights. He observed that the balance was somewhat less than what it was at the end of last year. They were under a debt of gratitude to Mr. Kelly for his exertions in raising special funds. That Society existed principally for the sale of and procuring books bearing upon their Unitarian Christianity. He did not think anyone could take exception to the books sold in their repository. Another object of the Society was the distribution of tracts and pamphlets bearing upon their views. He thought it was very evident to all of them that they were not increasing in numbers. They were no more than what they were fifty or sixty years ago. If they inquired were the people who held their principles increasing, he thought they might say they were. They did not know the result of the distribution they made of books and pamphlets. He observed in a paper last week an account of a situation in the Scottish Presbyterian Church. It referred to the decision of the Greenock Established Presbytery to overture the General Assembly to draw up and append to the formula of subscription to the Confession of Faith a note expressive of the liberty which the Church was prepared to grant in the interpretation of the formula. There they had at the beginning of the twentieth century a movement beginning in Scotland which might have very far-reaching results. With regard to their funds, he thought their country friends were entitled to do something to help them a little in their work.

In conclusion, he expressed the pleasure with which they had heard of the appointment of the Rev. Alexander Gordon as

Rawdon Fellow, in succession to the late Dr. Vance Smith, who, with Dr. Martineau, had been the first to hold the fellowship. Mr. Gordon now shared with Dr. Drummond, of Manchester College, Oxford, that honour which was a mark of distinguished scholarship.

The Rev. WILLIAM NAPIER, in seconding the motion, hoped the great principles they were endeavouring to set before the public would continue to prosper.

The Rev. J. A. KELLY, with regard to the Twentieth Century Fund, said the subscriptions were not quite up to what the committee expected, but they believed there were many who still intended subscribing to the fund.

The report having been adopted, a vote of thanks was passed to the Rev. T. B. Evans, who had preached the Association Sermons on the previous day, and a resolution moved by Mr. JAS. DAVIDSON, seconded by the Rev. T. DUNKERLEY, reaffirmed the principles and objects of the Association.

A vote of thanks to the Chairman and those who had variously contributed to the enjoyment of the evening brought the meeting to a close.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Accrington.—The school sermons were preached on May 4 by the Rev. H. V. Mills, of Kendal, a native of Accrington. In the morning the sermon was based on the parable of "The Rich Man and Lazarus." In the afternoon a musical service was held in the school, the singing being accompanied by an orchestra of reeds, strings, and cornet. Special hymns were sung by the scholars, and the anthems "Forward be our Watchword" and "Thus saith the Lord" were rendered by the choir and scholars jointly. Mr. Mills gave an address in the afternoon, and preached again at night to a good congregation.

Blackpool (South Shore).—Anniversary services were conducted last Sunday by the Rev. H. W. Hawkes. There were good congregations, the congregational singing was particularly hearty, and special music was rendered by the choir. The collections amounted to £10 13s. 8d.

Burnley.—At a meeting of the Trafalgar-street congregation last Sunday evening, the following resolution was passed:—"That this meeting of the Unitarians of Burnley strongly protests against the Government's Education Bill, on the following, among other grounds: That it does not improve elementary education, nor secure its continuity with secondary, technical and higher education. That it aims at the destruction of School Boards, without putting any effective authority in their place, and bolsters up the denominational system by subsidising the sectarian schools out of the public purse, without providing any real public control. That the Bill will perpetuate the injustice Nonconformists already suffer with regard to the training and appointment of teachers; and is a heavy blow to that civil and religious freedom for which Unitarians, in common with other Nonconformists, have so strenuously laboured and so heroically suffered in the past." At the same meeting a resolution of warm sympathy with the Rev. T. Leyland, formerly minister of the congregation, was passed, expressing sorrow that failure of health had compelled him to resign for a time his pastoral work at Colne, and adding words of affectionate remembrance of his work at Burnley.

Chester.—The annual meeting of the congregation was held in the schoolroom of Matthew Henry's Chapel on Monday, May 5, at 8 P.M., the Rev. H. E. Haycock in the chair. The treasurer's statement of accounts for the year ending March, 1902, which had already been printed and circulated, was unanimously passed. The minister's report was received and adopted, and ordered to be printed and circulated. The members of the Vestry and the Social Union Committee, and the hon. secretary were re-elected for the ensuing year. On April 16 the Bachelors and Benedicts of the congregation held a most successful soirée, which realised £8 for the restoration fund. The collection taken last Sunday in aid of the capital sum required to start "The Ministers' Pension and Superannuation Fund" amounted to about £4 12s.

Cirencester.—A Spring Flower Service was held on Sunday last, when special sermons were preached by the Rev. H. Austin, and the flowers blended with the singing to make the service beautiful.

Darlington.—On Wednesday evening, April 23, the Rev. J. C. Street paid a visit to the Lead-yard Church, and delivered a lecture on "Many Ways to Heaven." A large audience was visibly impressed by the force and eloquence of the address. On Monday, the 28th, the members of the church assembled to take formal leave of Mrs. J. Marshall, on her removal to London. For some years Mrs. Marshall has taken an active interest in the work of the church, and has frequently taken the Sunday services. Mr. Cox Walker, on behalf of the members, presented Mrs. Marshall with a handsome sewing machine and a fountain pen. Mrs. Marshall, in responding to the many expressed good wishes and kindly sentiments of the friends present, regretted her departure and the necessary severance of an association which had been exceedingly pleasant, and she trusted mutually helpful. The Lead-yard would always have a tender place in her memory.

Dover.—On Sunday, May 4, the Adrian-street Church held their 259th anniversary. The Rev. S. Burrows preached in the morning on "The Unwalled City," advocating a creedless church with earnest religious convictions; and in the evening on "The Faith of our Fathers and the Thought of To-day," tracing the evolution of the Puritan faith into religious conceptions more in harmony with modern thought and science. On May 6 a congregational tea was held, followed by the annual meeting. Reports were read, and a favourable account of the year's work was given. At the conclusion of the meeting the Ladies' Sewing Circle presented the Dover Hospital with a parcel of underclothing, the result of their last session's work.

Ipswich.—Very successful Spring Flower Services were held on Sunday, May 4. The chapel was prettily decorated with flowers by members of the Ladies' Committee, and special music was prepared by the choir, including a hymn, "Flowers, lovely Flowers," written for the occasion by the choirmaster, Mr. Frank Woolnough, to whom much of the success of the services was due. The congregation, both morning and evening, was much larger than usual. The Rev. L. Tavener preached in the morning on "Leaves," and in the evening on "Flowers." At the close of the evening service a short organ recital was given by Mr. Maurice Cooke.

London: Deptford.—On Thursday week a large number of parents and friends of the Sunday-school scholars attended a social evening, given by the Rev. A. J. Marchant and the church. The Rev. T. E. M. Edwards also attended, together with the officers of the church. Several friends contributed by songs to the enjoyment of the evening.

London: Forest Gate.—An entertainment has been given by the young people, under the direction of Miss Tolmie and Miss Unett, consisting of a musical play, action songs, &c., which gave great pleasure to their friends. Unfortunately for the congregation Miss Tolmie is taking up an appointment in a Higher Grade School at Stockton, and at a special meeting her admirable services were recognised by a present of books from her Sunday scholars and fellow-members. Another entertainment, arranged by Mr. Ford and his circle, was given a few days later, and was much appreciated. The profits of these, nearly £6, were handed over to the Improvement Fund.

Middlesbrough.—The Spring Conference of the Northumberland and Durham Unitarian Christian Association was held in the Unitarian Church, Middlesbrough, on Monday afternoon, May 5, Mr. Charles Bell, of Redcar, presided. Mr. E. H. Coysh presented a report of the work which had been undertaken by the committee during the past winter, reference being made to the course of Twentieth Century Lectures delivered at Gateshead, Choppington, South Shields, and Sunderland; to the lectures delivered in Newcastle by the Rev. J. Estlin Carpenter, M.A., on "The Gospels in the Nineteenth Century;" and to the course of Sunday evening lectures recently delivered by the Rev. Frank Walters in the Church of the Divine Unity, all of which had been well attended. Mr. Walter Glover, of Choppington, read a paper dealing with the work of the Association, in which he advocated carrying on missionary work in the villages by means of travelling vans, the missioner to have the support of the churches connected with the Association in the district to which appeal was made. An interesting discussion ensued, it being ultimately decided that the Committee should consider the proposal, and, if possible, draw up a scheme for carrying it out. On the motion of the Rev. Charles Travers, of Carlisle, who is a member of the School Board at that place, the following resolution was unanimously agreed to:—"That this meeting of the Northumberland and Durham Unitarian Christian Association condemns the new Education Bill of the Government as being thoroughly reactionary and unjust, and opposed to the interests of education, and expresses the hope that sufficient opposition will be shown to the Bill as will cause it to be withdrawn." In the evening a public meeting was held over which the President of the Association, Alderman J. Baxter Ellis, J.P., of Newcastle-on-Tyne, presided. A large company was present, and interesting speeches were delivered by the Revs. T. W. Frekleton, of Northampton; W. H. Lambelle, of Middlesbrough; Charles Travers, of Carlisle; Francis Wood, of Sunderland; Henry Cross, of Stockton; and Mr. Thomas Paxton, of South Shields. Anthems and solos were admirably rendered during the evening by the church choir; the tea being provided by the ladies of the Middlesbrough congregation.

Newark-on-Trent.—The long-standing debt on the church building has been cleared off, local efforts having raised over £73, and a generous response from friends throughout the country having come in to help. The Sunday-school, which had been closed for a year, was reopened on April 27 by the minister, the Rev. E. R. Hodges.

Nottage.—The General Baptist Chapel was reopened for divine worship on Sunday last, after undergoing renovation and repair. The Rev. R. J. Jones, M.A., of Aberdare preached in the morning to a good congregation, and in the afternoon a children's service was conducted by the Rev. W. J. Phillips, who spoke on "The Idylls of the King," and drew the children's attention to the story of the search for The Holy Grail and the Vision of Sir Galahad. The Rev. R. J. Jones also spoke a few earnest words to the children, who sang several beautiful hymns. At six o'clock there was a large congregation, and two sermons were preached, one in Welsh by the Rev. R. J. Jones, the other in English by the Rev. W. J. Phillips. The services were continued on Monday evening, and again there was a good congregation. The devotions were led by the Rev. D. Evans (Congregationalist), and two powerful sermons were preached by the Revs. D. Rees (Pentre), and R. J. Jones. The renovation is very successful, and the services throughout were much appreciated.

Parkstone.—Much interest attaches to the progress of the work here. Commenced on Feb. 16, it has gone on with gratifying results. The need of such a Mission has been abundantly proved by the regular attendance of many from a distance around. The services have been conducted upon Free Christian lines, and have called forth decided expressions of approval from those attending them from time to time. On Sunday, April 27, a most impressive meeting was conducted by the Rev. J. W. Bishop, of Manchester, who, in the course of the service, solemnly dedicated a child to God in the waters of Christian baptism. A most inspiring discourse was preached by Mr. Bishop from the words of the Psalmist, "He restoreth my soul." On Sunday last, May 4, Mr. Councillor Hubbard, L.C.C., conducted the services. For the remainder of the month the work will be in the hands of Mr. Bushrod, who has been in charge from its inception. A social evening will be spent at the hall on May 13, to which the officers of the Southern Association are invited.

Preston.—On Sunday the Percy-street Sunday-school held its anniversary sermons, when the preacher was the Rev. J. J. Wright, F.L.S., of Atherton, who delivered admirable addresses on Sunday-school work to large congregations. In the afternoon a special children's service was held. At each service the children, who had been trained by Miss B Preston, sang a special hymn from a platform which had been erected in front of the rostrum. The chapel had been beautifully decorated with flowers which had been gathered and supplied by the scholars of the school. The offertories realised just over eight guineas.

Shrewsbury.—During the past winter months the Rev. James C. Street has delivered a course of sermons on "The Sacred Books and Religions of the World," which has done much to enlighten the large congregations which gathered together from time to time to hear him.

Southampton.—The Southern Unitarian Association held its quarterly meeting here on 30th ult. There was a large attendance of ministers in the afternoon when important business was transacted. Letters of condolence were sent to the friends of the late Sir N. Chamberlain and Mr. R. Belben. After tea

a public meeting was held ; the attendance was sparse, but interesting addresses were given. The Chairman, Mr. J. C. Conway, spoke on the necessity for continuing special Unitarian work. Mr. H. Blessley moved a resolution condemning the Government's Education Bill, and Mr. F. Pinnock seconded, Mr. W. Carter opposed, and the Rev. E. C. Bennett replied to the attack. The Rev. C. C. Coe gave a short but moving address on the necessity for revival and the desirability of keeping the enthusiastic spirit alive. A vote of thanks to the Southampton friends for entertaining the delegates and a vote of thanks to the Chairman for presiding brought the meeting to a close.

Walthamstow.—At the beginning of the year the lady members of the congregation formed a Church Aid Society for the purpose of strengthening the financial position of the Church. A sale of work was held on Thursday and Saturday, April 24 and 26. Lady Durning Lawrence opened the proceedings on Thursday, the President of the Church Aid Society, Miss Edith Jones, in the chair. On Saturday the sale was opened by Mr. J. Harrison, President of the Provincial Assembly ; in the absence of the Vice-President of the Church Aid Society, Mrs. Wood, the Rev. W. H. Rose occupied the chair. The result was satisfactory, and it is hoped to decorate the church with part of the funds raised.

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ABERYSTWYTH.—SUMMER EXCURSION (under the direction of the Central Postal Mission and Unitarian Workers' Union). A HOUSE has been secured for six weeks —August and part of September. Board and Lodging 30s. and 20s. a week, according to room.—Apply, for full particulars, to Secretary Summer Excursion, 13, Christchurch-road, Hampstead, N.W., London.

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OUR CALENDAR.

SUNDAY, May 11.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. J. HARWOOD, B.A., "George Eliot—a Religious Teacher."

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M , Rev. FREDERIC ALLEN, and 7 P.M., Rev. FRANCIS H. JONES, B.A. Collections for Provincial Assembly.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev AMBROSE BENNETT, M.A. Collections for the Provincial Assembly.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A., and 7 P.M.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Morning, "Anti-Christian Theism as represented by Voysey's 'Testimony of the four Gospels concerning Jesus Christ.'"—II.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A. (Evening only).

Stoke Newington. Chapel closed for Repairs. No Morning Service. Evening Service in the School-house at 7 P.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M , Mr. G. SKELT, and 6.30 P.M., Mr. W. BANYARD.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Unitarian Free Church, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, Sunday School Anniversary, 10.30 A.M. and 6.30 P.M., Rev. H. ENFIELD DOWSON, B.A., and 3 P.M., Rev. C. HARGROVE, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. T. LAWSON DODD.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER. Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Nicene Creed."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M , Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, Bath-road, Horsman-st., 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A.M , Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon and 6.30 P.M.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

WALES.

ABERYSTWYTH, Old Assembly Rooms, Llanbadarn-road, 7.30 P.M. Next Sunday and through Term

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—May 11th, at 11.15, Dr. WASHINGTON SULLIVAN, "Bacon, Philosopher—and Poet ?"

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—May 11th, at 11.15 A.M., HERBERT BURROWS, "God, the Child, and Education."

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BIRTHS.

KLEIN—On the 5th May, at Montfort House, Alexandra Drive, Liverpool, the wife of Rev. L. de Beaumont Klein, of a son.

PEARSON.—On the 5th May, at 195, Windsor-road, Oldham, to the Rev. J. Arthur and Mrs. Pearson, a daughter.

MARRIAGES.

JEVONS—BEARDSELL.—On the 30th April, at Rosslyn-hill Chapel, Hampstead, by the Rev. Edgar Daplyn, Herbert Stanley Jevons, of 19, Chesterford-gardens, Hampstead, recently appointed lecturer in the University of Sydney, and only son of the late Professor W. Stanley Jevons, to Alice, daughter of Harry Beardsell, of Well Field, Huddersfield.

LANCASHIRE AND CHESHIRE SOCIETY FOR THE PERMANENT CARE OF THE FEEBLE-MINDED.

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	£	s.	d.
A Friend	5	0	0
"April 27th"	1	0	0
Mrs. J. Briggs	0	5	0
Mr. Chilton	1	0	0
Mr. E. Chitty	2	2	0
Dr. Drummond	3	3	0
Miss M. Fretwell	1	0	0
Mr. E. H. Greg	5	0	0
Mrs. H. R. Greg (£1 1s. sub.)	2	2	0
Miss K. H. Greg	2	2	0
Miss S. E. Greg (2nd don.)	2	2	0
Miss Hall	1	0	0
Miss Hankinson	1	0	0
Mrs. C. H. Herford	1	0	0
Mr. Wm. Long	50	0	0
Miss Minns...	0	10	0
Miss Potter...	10	0	0
Mrs. Rutt	5	5	0
Mr. G. Fleming Simons	3	0	0
"L. T."	0	5	0
	£96	16	0

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BRITISH & FOREIGN UNITARIAN ASSOCIATION.

Anniversary Meetings.

TUESDAY, MAY 20th.

8. 0 P.M. **Essex Hall Lecture**: "Some Thoughts on Christology." By the Rev. James Drummond, M.A., LL.D., D.Litt., Principal of Manchester College, Oxford.

WEDNESDAY, MAY 21st.

11.30 A.M. **Religious Service** at Little Portland Street Chapel. Preacher: The Rev. Henry Gow, B.A.

4. 0 P.M. **Annual Business Meeting** at Essex Hall. W. Blake Odgers, Esq., K.C., President.

6. 0 P.M. **Tea** will be provided at Essex Hall.

7. 0 P.M. **Public Meeting** at Essex Hall. Address by the PRESIDENT. Speeches as follows: Mrs. Alfred C. Osler, "Obligations of our Heritage;" Rev. R. A. Armstrong, "The Principles of Unitarian Christianity as distinguished from its Doctrines;" Mr. Thomas J. Hardy, "Sincerity, the Key-note to the new Revival;" Mr. V. Tchertkoff, "The next step in the Evolution of Religious Method;" Rev. Frank Walters, "Unitarianism and Humanism."

THURSDAY, MAY 22nd.

10. 0 A.M. **Devotional Service** at Essex Hall. By Rev. H. M. Livens.

10.30 A.M. **Conference: "Types of Religious Experience"**:—"Anglican to Unitarian," Rev. E. W. Lummis, M.A.; "Congregationalist to Unitarian," Rev. W. Wooding, B.A.; "Methodist to Unitarian," Rev. G. V. Crook; "Presbyterian to Unitarian," Rev. Alex. Webster; "Roman Catholic to Unitarian," Rev. L. de B. Klein, D.Sc.

8. 0 P.M. **Conversazione** at the Royal Institute of Painters in Water Colours, Piccadilly. Tickets, 1s.; on and after May 21st, 2s. Apply to Mr. Philip Green, Essex Hall.

The Sunday School Association.

THE SIXTY-EIGHTH ANNUAL MEETING

will be held at the

HOLBORN RESTAURANT,

on TUESDAY MORNING, MAY 20th, 1902.

ARRANGEMENTS:

10 o'clock.—**Business Meeting,** Lady O'HAGAN in the Chair (preceded by a Delegates' Breakfast at 9 o'clock by invitation of the President).

11 o'clock.—**Conference** on **"Religious Education in the Sunday School,"** when short Papers will be read as follows:—

"Principles and Ideals," by the Rev. J. H. Wicksteed, M.A.; "The Part of the Superintendent," by the Rev. H. S. Perris, M.A.; "In the Junior Classes," by Mrs. W. Tudor Jones; "In the Senior Classes," by the Rev. George Critchley, M.A.

ION PRITCHARD, Hon. Sec.

Central Postal Mission & Unitarian Workers' Union.

ANNUAL MEETING at ESSEX HALL, THURSDAY AFTERNOON, May 22nd, at 2.30.

Miss C. GITTINS (of Leicester) in the Chair, supported by Miss Tagart, Rev. Ceredig Jones, Mr. V. Tchertkoff, Mr. Toyosaki, Lady Wilson, and others.

HORSHAM.—WHIT SUNDAY ANNIVERSARY SERMONS by Rev. JOHN PAGE HOPPS. Morning, 11, "The Unceasing Day of Pentecost." Evening, 6.15, "The Holy Spirit—the Comforter." PUBLIC MEETING at 3.15, subject, "The Education Bill." Collections in aid of the British and Foreign Unitarian Association and the Provincial Assembly. Lunch at 1 P.M., 1s. Tea at 5 P.M., 6d.

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"ASSEMBLY SUNDAY" (TO-MORROW), MAY 11TH, 1902.

The Members of the Churches on the Roll of the Assembly are asked to note that COLLECTIONS will be made on the above date in aid of the Assembly's Funds.

NOTE.—The date is subject to alteration if not suitable to local arrangements.

FREDERIC ALLEN,
Hon. Secretary.

UNITARIAN CHAPEL, CARLISLE.

This Congregation is holding a BAZAAR on MAY 29 and 30. An effort is being made to raise £200, to wipe off an accumulated adverse balance, to pay for repairs caused by the collapse of the heating apparatus, and for other purposes, details whereof have been submitted to, and approved by, the Northumberland and Durham Unitarian Association. That Association heartily endorses the Appeal. There is no debt on the Church premises, and during the past year a Minister's house has been given by a Member. The Congregation is putting forth every effort, but being almost entirely a working-class congregation, and being in such an isolated position in the centre of a small population, is reluctantly forced to seek outside assistance. The cause is a growing one, its Local Income having more than doubled during the last eight years. The Rev. James Harwood has kindly consented to the publication of the following:—

105, Palace-road, London, S.W.
Feb. 28, 1902.

Last autumn I paid a visit to Carlisle at the request of the Committee of the B. and F. U. Association, and was much impressed by the courage and effectiveness with which Mr. Travers and his people are "holding the fort" in that isolated Outpost of our Faith. They deserve, and I trust will receive, the sympathy and substantial assistance of our friends in other parts of the country.

JAMES HARWOOD.

Contributions in Money or Goods may be sent to, and will be thankfully acknowledged by,

Mrs. ARLOSH,
Woodside, Wreay, Carlisle.
Mrs. MARCHINGTON.
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Mrs. TRAVERS,
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LYDGATE CHAPEL AND SUNDAY SCHOOL.

A Fund of £2,500 is being raised for the following purposes:—

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(2.) A NEW ORGAN for the Chapel, the old instrument being useless and beyond repair.

(3.) To complete a scheme for the improvement of the MINISTER'S STIPEND. £450 needed.

The following donations are gratefully acknowledged:—

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LONDON DOMESTIC MISSION SOCIETY.

The ANNUAL MEETING will be held on WEDNESDAY, May 14th, at the SCHOOLROOM of LITTLE PORTLAND-STREET CHAPEL, in Little Titchfield-street.

The Chair will be taken at Eight o'clock by the Rev. CHARLES HARGROVE, M.A. (of Leeds), and he will be supported by the Revs. Henry Gow, B.A. (of Leicester), James C. Street (of Shrewsbury), F. H. Jones, B.A., and other Speakers.

G. DAWES HICKS, Hon. Sec.

WELSH UNITARIAN TWENTIETH CENTURY FUND.

The Welsh Unitarians are making an earnest effort to raise £3,000, and appeal for help to their friends. The objects are to relieve the heavy burdens of debt on the Chapels at Pentre, Clydach Vale, and Trebanos, and generally to promote the spread of Unitarianism in Wales. The Committee have received an expression of cordial sympathy with these objects from the British and Foreign Unitarian Association.

A full statement, containing the names of the Committee, may be had from the Hon. Sec., Rev. J. HATHREN DAVIES, Cefn Coed, Merthyr Tydfil. Subscriptions may be sent to the Treasurer, D. J. JONES, Esq., 29, Hirwain-road, Aberdare.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3125. NEW SERIES, No. 229.] LONDON, SATURDAY, MAY 17, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

AMID all the horror of the destruction of St. Pierre in the French West Indian Island of Martinique, overwhelmed on Thursday week by the terrific eruption of Mont Pelée, there is one point of light to which it is a relief to direct attention. The volcano, which seems hitherto to have given little cause of alarm to the inhabitants of the northern part of the island, which it dominates, became active at midnight on Saturday, May 3, and on the following day St. Pierre was covered by a heavy fall of ashes. On Monday a stream of lava twenty feet high and half a mile wide rushed down the channel of a river to the sea, carrying away a large manufactory and a hundred lives. Further terrifying disturbances followed, but the people do not seem to have imagined that worse could happen. Then on Thursday morning, May 8, just before eight o'clock, the awful doom fell upon St. Pierre, in what appeared to an eye-witness a great wall of fire hurled down upon the city from the mountain. In a moment the storm of burning embers and poisonous vapour was upon them, and the whole city was destroyed, not a creature being left alive, whilst the shipping in the harbour was also overwhelmed. Only one vessel, the British steamship *Roddam*, escaped. She had only recently put in, so that fortunately steam was up, and the heroism of her captain carried her at last out of the harbour into safety. The *Roddam* was nearly overwhelmed by the first shock of the fiery storm, and was completely buried in scorching ash, in which a number of the crew perished; but Captain Freeman kept his place upon the bridge, and after the cable had been slipped, though most of the crew were dead, and he himself was dreadfully burned, he succeeded in steering his ship out of the harbour, and reached St. Lucia.

THE eruption of Soufrière at St. Vincent appears to have taken place at the same time as that of Mont Pelée, but while enormous damage has been done, and many hundreds of lives have been lost, there was fortunately no city under the shadow of the mountain, and the tragedy of St. Pierre has not been repeated. Abundant help has been immediately sent from the United States and from the neighbouring islands, the sympathy of all the great countries being marked by generous gifts towards relief of the distress. At the request of the Colonial Secretary, the Lord Mayor has opened a Relief Fund for St Vincent.

THE Congregational Union of England and Wales met at the Memorial Hall on Monday, the President, Dr. Caleb Scott, Principal of the Lancashire Independent College, being unfortunately too ill to be present. Dr. Horton was elected by 608 votes out of 761 to succeed to the Presidency, and received an enthusiastic greeting. Questions relating to the colleges and a proposed superannuation fund were discussed. On Tuesday the Union met in the City Temple, when Dr. Caleb Scott's Presidential Address was read by the Rev. J. R. Bailey, of Eccles. The address having touched upon several matters of practical interest, deprecated the fear of enlightened criticism, and pleaded strongly for the supremacy of Christ. The attraction of Unitarian writers to Christ was noted, but it was argued that this was not sufficient, nor was the "value-judgment" of Christ as God, according to the Ritschlian School, sufficient; they must go further and acknowledge Him as God to thought as well as to feeling. The address in conclusion dwelt upon the supreme truth of the Fatherhood of God. An elaborate report on the replies of the county Unions and churches as to Dr. Parker's proposals for organising a United Congregational Church was presented, and an animated debated followed. Dr. Hunter strenuously opposed the scheme, objecting to any further organisation as opposed to the true principle of Independency, but a resolution authorising the preparation of a scheme "to unite congregational churches more closely for common purposes" was carried by an overwhelming majority.

VISITORS to Essex Hall next week are sure to be attracted to the Bookroom, and will find there much that is good, both old and new: Dr. Brooke Herford's new book, with a delightful portrait and a quaint title, of which we publish a notice this week; Dr. M. J. Savage's last volume on the Permanent and Transient in Religion, a book which cannot fail to be helpful to many readers; and (we trust) the new and revised edition of the Essex Hall Hymnal. But among more substantial works we beg that two recently published pamphlets may not be overlooked: "The Nation's Peril," by T. J. Hardy, B.A., a most timely and cogent appeal for sincerity in religion, and "The Religion of Oliver Wendell Holmes," by W. G. Tarrant, B.A.

A LETTER from Mr. Hem Chandra Sarkar, of Calcutta, formerly one of our Indian students at Manchester College, Oxford, expresses the deep regret felt by the members of the Brahmo Somaj at the death of Miss C. A. Martineau, and tells of the deep interest she took in their work, and especially in the work of their Sunday-school. It appears that every year Miss Martineau was in the habit of sending over the new publications of the Sunday-school Association for the use of the Brahmo teachers and scholars, and Mr. Sarkar is commissioned by the authorities and teachers of the school to express their deep sense of loss in the death of their friend. Is it too much to hope that some other friend will carry on this kindly habit, and that the publications of the Association will still find their way to the Calcutta school?

AT their meeting on Monday the Executive Committee of the Liberation Society adopted the following resolutions:—

1. The Committee have seen with the greatest satisfaction that, as the result of an examination of its provisions, the Education Bill of the Government has been emphatically condemned by numerous public bodies of the most varied character; as altogether failing to meet existing educational needs; as aiming at the advancement of ecclesiastical rather than educational interests; as destroying, without adequate cause, an educational system of proved efficiency; as further endowing, and promoting the multiplication of, denominational schools under private management, and as being certain to cause confusion, difficulty, and religious strife.

2. The Committee recognise with pleasure the great ability and the determination with which the Liberal Party in the House of Commons has given expression to the conviction and feelings with which the measure is regarded in this country, and confidently anticipate that they will continue to offer uncompromising resistance to the Bill at all its future stages.

THEOLOGICAL SCHOOL

3. Notwithstanding the second reading of the Bill by a large majority, the Committee call upon the friends of religious equality to persist in their efforts to convince their fellow-countrymen of the danger with which it threatens the nation. In particular they are urged to acquaint themselves with the amendments which will be moved to modify the worst provisions of the Bill, and to make known their views to their representatives in Parliament, irrespective of party distinctions. And, as it may be that the Government will endeavour to pass the Bill as quickly as possible, there should be prompt, as well as vigorous, action on the part of its opponents.

THE Conference of the Women's National Liberal Association meeting at Essex Hall on Wednesday, under the presidency of Mrs. Sydney Buxton, unanimously passed the following resolution :—

That the Education Bill of the Government ought to be rejected because, while imposing heavy additional burdens on the ratepayers, it withholds from them all effective control over denominational schools; it deprives them of the right to elect women on local educational authorities and committees; it is calculated to intensify sectarian strife, and it holds out no prospect of improved educational efficiency.

THE following is the resolution of the Chowbent congregation :—

This congregation cordially approves of the principle that within a certain area there should be but one authority for the co-ordination and control of all grades of education, provided that the areas are large but not unwieldy, and provided the educational authority is in close touch with the electorate and holds its power directly from the ratepayers. But the congregation views with grave distrust the provisions of the Education Bill now before the House of Commons so far as its treatment of large Board Schools is concerned, and strongly condemns those sections of the Bill which would leave the management of thousands of schools in the hands of private persons, while calling upon the community to provide the whole cost of maintenance. The congregation is of opinion that no settlement of the education question can be equitable which violates the principle that, where the people are called upon to pay, the people should rule through their duly-elected representatives, or that permits the continued imposition of ecclesiastical or theological tests upon teachers in rate-supported schools. That in particular the congregation are of opinion that Section 1, which provides that councils of boroughs with a population of over 10,000, and of urban districts, with a population of over 20,000, shall be the Local Education Authorities under the Act, should be amended by providing that councils of urban districts with a population of over 10,000 shall be the Local Education Authorities under the Act.

THE GLEAM.

Follow the gleam, lad, come what may,
Whatever the world and folk may say.

Follow the Voice within thy breast;
List! it shall tell thee what is best.

Then over valley and over steep
A brooding Care thy steps shall keep,

Which, though thou walk the way of death,
Still broodeth on, nor slumbereth.

HARROLD JOHNSON.

From the *Christian Register*.

WHIT-WEEK PROGRAMME OF ANNIVERSARY MEETINGS.

Tuesday, May 20th.

9. 0. Sunday School Association: President's Breakfast to Representatives of Sunday-schools and Societies.

10. 0. Annual Business Meeting and Conference at the Throne Room, Holborn Restaurant. President: The Right Hon Lady O'Hagan. Short Papers on "Religious Education in the Sunday-school," by Mrs. W. Tudor Jones, the Revs. G. Critchley, B.A., H. S. Perris, M.A., J. H. Wicksteed, M.A.

2. 0. Conducted Parties to Places of Interest by Rev. T. Robinson and others, organised by Mr. Ion Pritchard.

5. 0. Tea on the invitation of the Committee of the S.S.A.

8. 0. Essex Hall Lecture: "Some Thoughts on Christology." By the Rev. James Drummond, M.A., LL.D., D.Litt., Principal of Manchester College, Oxford.

Wednesday, May 21st.

11.30. British and Foreign Unitarian Association: Annual Sermon at Little Portland-street Chapel. Preacher: The Rev. Henry Gow, B.A.

1.30. President's Luncheon to Representatives of District Societies and to the Committee.

4. 0. Annual Business Meeting of the British and Foreign Unitarian Association. President: W. Blake Odgers, Esq., K.C. Report of the Committee and Resolutions.

6. 0. Tea in the Council Room.

7. 0. Public Meeting at Essex Hall. Addresses by the President, Mrs. Alfred C. Osler, Mr. V. Tchertkoff, the Revs. R. A. Armstrong, B.A., T. J. Hardy, B.A., and Frank Walters.

Thursday, May 22nd.

10. 0. Devotional Service at Essex Hall: Rev. H. M. Livens.

10.30. B. and F.U.A. Conference. Papers on "Types of Religious Experience." By the Revs. G. V. Crook, L. de B. Klein, D.Sc., E. W. Lummis, M.A., Alex. Webster, and W. Wooding, B.A.

2.30. Central Postal Mission: Annual Meeting. Miss C. Gittins in the chair. Speakers: Miss Tagart, Rev. E. Ceredig Jones, M.A., Mr. V. R. Shinde, B.A., Mr. Z. Toyosaki.

3.30. Unitarian Ministers' Meeting. Paper by Mr. Hodgson Pratt on "Tentative Suggestions, based on personal experience, as to some of the causes which have restricted the progress of Unitarian Churches."

8. 0. Conversazione at the Royal Institute of Painters in Water Colours, Piccadilly.

Friday, May 23rd.

4.30. Conference of Band of Hope Workers at Essex Hall: Paper by the Rev. J. J. Wright on "New Hopes for Temperance Workers."

6. 0. Tea on the invitation of the Committee of the N.U.T.A.

7. 0. National Unitarian Temperance Association. Chairman: Mr. H. G. Chancellor. Speakers: Revs. R. A. Armstrong, B.A., R. H. Greaves, Charles Hargrove, M.A., and others.

The Reading and Reception Room at Essex Hall, where members of the Association may make appointments with their friends, receive and answer letters, &c., will be open daily from 10 A.M. to 10 P.M. Telephone No.: "Gerrard" 1,643.

Correspondence respecting the B. and F.U.A. Meetings should be addressed to the Rev. W. COPELAND BOWIE, Essex Hall, Essex-street, Strand, London, W.C.

BRAHMO SOMAJ GIRLS' SCHOOL BUILDING FUND.

SIR,—Will you oblige by allowing me space, first, to acknowledge the receipt of the various sums set forth below, amounting altogether to £205 5s. (3,079 rupees); and next, to inform the contributors that the amount raised has been forwarded to Mr. Kali Narayor Roy, the hon. sec. of the Fund.

The sum required for the new building is over £2,000, and I sincerely hope that the money may soon be collected, so that this effort of the Brahmo Somaj to provide a suitable school-house for the liberal education of girls and young women in India may be successful.

ION PRITCHARD.

Sum already acknowledged, £66 8s. 6d. Mrs. F. Nettlefold (Birmingham), £10; Mr. W. Colfox, £10; Mrs. Martin, 2s. 6d.; Miss M. C. Martineau, £2 2s.; Mr. Warren, 5s.; Anon., 5s.; E.D.G., £1; Miss Hall, 5s.; I. Pritchard, £5; Anon., £104 12s.; Miss Anne Garrett, £5 5s. Collection closed.

THE UNITARIAN MINISTERS' MEETING IN WHIT-WEEK.

SIR,—Kindly permit me to call attention to this meeting which is to be held on Thursday, May 22, at 3.30 P.M.

Mr. Hodgson Pratt is to read a paper on "Some Tentative Suggestions as to some of the Causes which have restricted the Progress of Unitarian Churches."

In the name of the London ministers, I beg to extend a cordial invitation to all ministers attending the anniversary meetings to be present.

London ministers are asked to meet at 3.15 for the election of officers and for other business.

W. CHYNOWETH POPE.

Hon. Sec., L.U.M.M.

Seeker for peace, this on thy heart I lay:—
Trust thou no short-cut; fare by God's long way.

FREDERICK LANGBRIDGE.

LITERATURE.

DR. BROOKE HERFORD'S NEW BOOK.*

Eight years ago Dr. Herford gave us a volume of sermons of "Courage and Cheer," speaking out of a heart long tried in the many labours of an active ministry, full of wholesome strength and sympathy with all human needs, apt in the art of counsel and encouragement. His new volume "The Small End of Great Problems," which takes its title from the opening discourse, speaks to us with the same voice of genial wisdom and direct manly sense, long familiar to many hearers on both sides of the Atlantic. The book comes to us as a most welcome gift at the close of his long ministry, touched with the pathos of his illness, which forbids us to hope that we shall hear the living voice again. He was unable himself to attend to the proofs, or we may be sure that the name of his old teacher John James Tayler would not have been misspelt, and the quotation from Whittier would have been correctly given, where he says that

> Death seems but a covered way
> Which opens into light;

but the finished book has been placed in Dr. Herford's hands and his friends will be delighted to see the admirable portrait, which he himself could hardly be persuaded to allow to be included in it.

The title of the book marks not only the subject of the first discourse, but a prevailing purpose which finds expression again and again throughout its pages, as in the sermons on "The Human Heart of God" and "The Mystery of Pain." We are too apt, Dr. Herford pleads, to be staggered by the great questions of life, problems of duty, of religion and of Nature, of God and time and eternity; our wisdom is to begin with the small beginnings, at the centre of our own life, where the light is clearest—where duty is most certain and God is nearest to us, and then we are best able to interpret the greater and more difficult facts of life and the wider sweep of Divine providence both in Nature and in history. This, he points out, was also the method of Jesus:—

> There is the marvellous thing in Christ—his mighty opening of man's thought to the Divine surroundings and infinities of life—while yet constantly bringing men down to the common things close about them as the way to that Divine. Often men would like to stay up in the cloudlands of Divine mystery—but Christianity won't let them. It keeps bringing them back to the work and the neighbour and the little child. Christianity is doing this to-day. It is just this which is making society impatient of mere abstruse creeds, which is making the churches crave less of the Apocalypse and more of the Sermon on the Mount; and which is so making them less divided in their interpretations of the Heavenly Mysteries and more united in trying at this nearer end of things to make this common world a more wholesome, honest and happier place.

If we begin thus at "the small end," as Dr. Herford says, we find the true way both in practical things and theoretical, and it becomes clear to us that the near and human things are part of the Divine, and what is best in man gives us assured faith in God.

So comes that living, confident faith which the world is longing for to-day—a faith not suspended, as it were, from some dim authority of ancient texts, but a faith rooted in the common need and longing of mankind; a faith climbing upwards through plant and star, and through the little child and the grown man, and through the long growth of the Bible, and the perfect outcome of Christ—through all this, climbing upward to the Infinite Fatherhood and the eternal life of Heaven. So faith grows out of fact, and in the growing ever verifies itself, and throws back on the fact an ever nobler meaning; and thought widens and life grows larger, and the world of man moves onwards—not yet into any clear knowledge, indeed—but surely towards it; towards it, enough to make us sure that our faith is not a baseless dream, but a true light that lightens towards the Infinite and the Divine.

This thought is further illustrated in the sermons on "The Unseen Things the Most Real," and on "Belief in Things, Unproven," showing, as in the last sermon, on "The Inspirations of Science," how much the closer and deeper study of Nature has done of recent years to give a truer sense of the mystery of life and the reality of spiritual things, while always the facts of human duty and affection and aspiration are of greater moment than any other facts of Nature, though God is in all, and over all.

One of the most characteristic sermons in this volume is on "The Bugbear of the Unknowable," and we cannot refrain from reproducing here two passages, both for the sake of their statement of the fundamental position, and for the personal touch in the first passage:—

> "I like to say my morning prayer looking out of the window. Thanksgiving, to every true heart, comes naturally anywhere—just as the mercies of the day come to us in the common happenings of life; but for prayer I seem to want, as Daniel did, the open window, some outlook on earth and sky, and all the wonderful world, even if it may be only the grass and flowers of some common garden, or even a tree or two above the city roofs—but always something of the sky and the wonderful light. I dare say many of you who read this feel the same—and if you do, you will have felt how, often, the very first thought as you look out is this wonder of the Infinite mystery. 'Oh Thou to whom I am praying, how I long to know Thee, to know what Thou art!' Thoughts of the awful vastness of this universe, of which what one sees is but the tiniest fragment, throng into the heart, sometimes almost dazing one. 'Oh! Thou infinite mystery, what art Thou? Art Thou such a being that thou knowest us poor human creatures, and that I, or what I am, or what I do or suffer, or anything I am thinking or saying in my little heart of worshipping, can be anything to Thee?'
>
> "Yes; there is the unknowableness. But then comes, quickly following, almost as if it were part of the same thought, the sense that something means it all. Something 'means' it. That is the word which to me seems the master key of the perplexity. I do not say the key out of the mystery, but the key into it—so that it seems to open the door into the mystery, that I may look into it, and enter into it, feeling that my thoughts are not simply wandering into nothingness, but into the innermost realities of the universe and a presence of mysterious life."

. . . . .

> "So I for one am not going to let that bugbear of the 'unknown' oppress me, or drive me from the old faith which all through the best ages of man's growth has looked up with trust and adoration as to God, albeit unable to find Him out in any distinctness or perfection. As I walk through the House Beautiful of the world, I will rejoice in the sunshine, feel the awe of the storm, and bow before the wonders which make the whole more wonderful from year to year, and though I may not see the Lord of the House Beautiful, face to face, I will not call Him 'unknown.' I cannot but join hands with those—all the nameless multitude of souls, who through the long procession of the generations, have never seen His face yet never felt Him a mere vast unknown, but the dear presence of Infinite love and goodness. And where our vision, at times, seems very dim, there are purer and holier ones, who have seen with purer hearts, and with the faith which is more than outward sight. Let us walk with them—and most of all with the great leader of the pure in heart—let us walk with Him in his ways of prayer, trust and helpful love, and I think it will still be with us, as it has been with so many, that he will show us the Father, make very close and real the Infinite Fatherhood, and help us to walk and live if not yet in the light yet always towards it!"

There are twenty-one sermons in this book, but without their texts. Whether there was any subtle purpose in this omission we do not know—whether, perhaps, there was a hope to entice those who will on no account read "sermons," but are most in need of them, and might, perhaps, opening an attractive volume of essays, find themselves unawares listening to this wise and persuasive voice. But the text does not seriously matter, for the subject is always there clearly stated at the outset; except, perhaps, in the one sermon on "The Mystery of Mind," which begins: "Paul here touches one of the deep perplexities of life"—and we find ourselves asking, where? As regards the clear statement of the subject at the beginning of every sermon, there are many preachers who might well take a lesson from Dr. Herford.

Among the subjects here treated are "The Healing Forces of God," "The World's Debt to Christ," "The Veiled Life in Man," "The Mystery of Goodness," "The Nearness and Reality of the Heavenly World." The dogmatic theologian may not find much satisfaction in such sermons as these, but those who are hungering for religion which shall sustain and uplift the natural life of man, and open the way to clearer vision of the truth of God, will do wisely to turn to these pages, and will hardly fail to acknowledge, with many hearers of these spoken words, their debt of gratitude to a true and helpful friend.

In conclusion, we will add one more extract, the last sentences of the sermon on "Immortality":—

> "As Tennyson has said—who is the very poet of the larger hope—
>
> Death's true name—
> Is onward; no discordance in the roll
> And march of that eternal harmony
> Whereto the worlds beat time.

* "The Small End of Great Problems." By Brooke Herford, D.D., late Minister of Rosslyn-hill Chapel, London, sometime Preacher to Harvard University, U.S.A. Longmans, Green and Co. 6s. net.

We know not how it is to be, or where. But somehow, somewhere, whether we wish for it or not, we know, by the dumb craving of the ordered world, as well as by the uttered hope of holiest souls, that God will yet fulfil us into something better than the fragments that we are. And so we wait, and work and watch and do the best we may, or bow our heads in sorrow that our doing is so much below our best—and as His laws ordain we let life go, or fall asleep, but always for some further greater life beyond the shadows and the sleeping."

ARTICLES IN THE REVIEWS.

This month's *Contemporary*, as we noted last week, opens with an elaborate criticism of the Government's Education Bill by Mr. Lyulph Stanley. The true policy, he says in conclusion, would be not to abolish but to improve our School Boards, of which the smaller areas might will be moderately enlarged, and altogether to improve our elementary system, not to mutilate and curtail it. And he adds :—

Those who have life and strength before them will have to begin the work anew if this Bill becomes law. Municipal bodies will have to learn this new work, and in spite of the wide county area which excludes those in humbler positions from taking part in administration, renewed efforts must be made. The Education Committee, which will sit in secret and whose minutes and reports will not be, as of right, open to access by the ratepayers, like the documents of the School Board, must be vivified and made sensitive to public opinion. If necessary, in order to correct the packing of the Education Committee, contemplated by the Bill, organisation will have to be introduced into the County Council in order to secure such a preponderating majority of the representative members, who share the views of the majority of the Council, that the representatives of interests shall be powerless. It is a sad thing that the work of education, which demands the peaceful attention of those concerned in it for really educational problems, should be pursued, like the rebuilding of Jerusalem, with the sword in one hand and the trowel in the other. But till the intrusion of ecclesiasticism into politics is completely done away with, and citizens can meet and work on a purely civic basis, those who care for popular progress must not discontinue but redouble their efforts.

Mr. Bryce's article on the "Education Bill" in the *Nineteenth Century and After* we also noted last week. In the *Fortnightly*, Mr. Cloudesley Brereton, who has an article on the same subject also in the *Monthly*, writes on "An Education Bill of Settlement," meeting various objections, as that Parliament, though not elected *ad hoc*, yet has to deal with education, and that the proposed education committee, though not directly elected by the people, will be as much a representative body as the Cabinet. In the *Monthly* he urges that the permissive clause must be dropped and that the presence of women on the Education Committee should be made compulsory. The prospect of one authority held out by the Bill he regards as so vital and full of hope for education, that no true friend of education should incur the responsibility of its rejection. The article ends with an absurd reference to Little Englanders. A more attractive article is the warm appreciation of "Joseph Joachim: Maker of Music," by Mr. D. F. Tovey, with which there is a welcome portrait of the great violinist, from a private photograph by Frl. J. Eilert. Mr. T. A. Cook completes his article on "The Shell of Leonardo," with some beautiful illustrations of spiral staircases.

In the *Nineteenth Century and After* there are two replies to Miss M. F. Johnston's article of last month on Hospital Nurses. The Hon. Sydney Holland, writing from a wide experience of nurses, complains that Miss Johnston's attack was grossly unfair and showed a flagrant disregard of the true proportions between good and bad nurses, and he concludes :—

Think of the multitude of earnest, noble-minded, large-hearted women who are discharging their duties faithfully by night and by day, "not with eye service as men pleasers," but in all simplicity ministering to the sick, the querulous, the grateful and the ungrateful, the loved and the unloved, the living and the dying, with no thought of self, with that tenderness of human pity which brings the divine very near to us, and tell me if the sum of this good work, which goes on around us from morning till night and from night till morning, is not sufficient to wipe out the offences of the unworthy.

In the *Contemporary* there is an article by Miss Frances Power Cobbe on "Schadenfrede," "Pleasure in the misfortunes of others," tracing the various forms of cruelty which, it is maintained, could hardly have become habitual unless the perpetrators had found some pleasure in them, and then noting changes for the better which have taken place within the writer's memory. "Schadenfrede," which we take to describe the pleasure derived from seeing mischief done or other people get into trouble, will not, perhaps, in strictness cover the feeling which goes along with mere ruthlessness, or stupid or diabolical cruelty, but the dreadful facts remain, by whatever name they may be described. Among these facts must be reckoned the stimulus given to ferocity in the hand-to-hand conflicts of war, and a yet further deteriorating influence exerted by war. Of this Miss Cobbe writes :—

Quite apart from this "fierce joy" of actual battle, War has unquestionably a tendency on a gigantic scale to harden the heart, not only of the actual combatants, but of the nations which have to share the dreadful excitement and to triumph over tender feelings of numberless kinds. It has seemed to me, that since this over-to-be-deplored South African War has been going on, there has been a new undercurrent of ferocity dimly discernible through the whole spirit of the nation.

As to the changes for the better which have taken place, Miss Cobbe notes the advance of feeling on the subject of consideration for dumb animals (the tolerance of vivisection being the great exception), greater kindliness in personal and literary criticism, and the marked change in the attitude of religious people towards the doctrine of an eternal hell. Referring to the old days of the *Saturday Review*, Miss Cobbe adds a good note :—

After the long lapse of years I may amuse the reader by narrating how the Editor first published a bitter review of one of my books, and then very shortly after invited me, through my publishers, to join his staff. My message in reply was :—"Tell Mr. Cook that if his review of my 'Studies' was a fair and just one I am not good enough to be his contributor. If it was unfair and unjust, his Review is not good enough for me."

Dr. P. T. Forsyth contributes to the same number an article on "The Evangelical Basis of Free Churchism," taking very high ground and incidentally administering a good deal of rebuke to members of Free Churches who do not come up to his ideal of a vital faith in this "Pelagian, Franciscan, Erastian time." For our own part, we confess to a large amount of sympathy with those other people, but then we are by no means "evangelical" in Dr. Forsyth's sense. As to the relation of Free Churches to an establishment, Dr. Forsyth speaks in no uncertain tone :—

The desire is sometimes expressed by liberal Churchmen to reform the obstacles which prevent the Nonconformists from re-entering the National Church. This is well meant, but it rests upon an entire misunderstanding of our case. What we protest against is not the abuses but the existence, the principle, of a National Church. We say that the National Church is one of the chief reasons for the scarcity of national Christianity. The grievance is not ours but the Spirit's. The whole Church and Gospel throughout the world is a solid thing, and it all suffers loss, and all has a lower temperature, because one part of it suffers establishment. This plea is not a polemic; or, if it be, the polemic is not ours. It is not self-will. It is the Lord's controversy. It is the native freedom of the Spirit asserting itself in us. The polemic is theirs who pen the Spirit in their own fold. Will they own us as true churches? Will they bless not only our philanthropy, but our ministry? Will they welcome our ministers *as* our ministers? That is the only irenic possible.

In the *Westminster Review* those who may have been interested in the questions raised by Mr. Manning's recent college address on "The Story of the Targums," and the appendix subsequently published on "The Transition from Hebrew to Aramaic," will find a notice of these pamphlets, which takes a more favourable view of their value than our reviewer was able to express.

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

The Life of Richard Cobden. By John Morley. 6d. (Fisher Unwin.)

The Life of John William Walshe, F.S.A. By M. Carmichael. 6s. (John Murray.)

In Tuscany. By M. Carmichael. 6s. (John Murray.)

Baptism and Regeneration. By W. H. K. Soames, M.A. 1s. 6d. (Elliot Stock.)

Professor Harnack and His Oxford Critics. By T. B. Saunders. 1s. 6d. (Williams and Norgate.)

George Eliot's Life. By J. W. Cross. Two volumes at 2s. (Blackwood and Sons)

The Unknown God. By Sir Henry Thompson, Bart. 1s. (F. Warne and Co.)

The Unique Class Chart and Register. By the Rev. J. H. Riddette. 4d. (J. Clarke and Co.)

The Education Bill. By Dr. Macnamara, M.P. 3d. (Swan Sonnenschein.)

What is Religion, and Other new Articles and Letters. By Leo Tolstoy. 1s. (Free Age Press.)

On Life. A New Translation. By Leo Tolstoy. 6d. (Free Age Press.)

Review of Reviews.

"RELIGIOUS LIBERALISM IN MODERN ENGLISH PAINTING."

BY THE REV. EDGAR I. FRIPP, B.A.*

II.

Now, as we might expect, the change of sentiment that I have been tracing, on the one hand toward Nature, and on the other toward human life, and especially child-life, has been accompanied by a new feeling about matters more directly and confessedly religious. Such subjects as the Bible, the Church, the life and spirit of Jesus Christ, belief in God and the life to come, have been treated in painting with a more liberal and enlightened reverence. Hogarth, moral as he was—intensely and savagely moral—was never religious in his art, except by his denunciation of cant and hypocrisy. Nor do we find any religious subject in English painting which betrays warmth or imagination before William Blake. Like Burns, Blake was a child of the French Revolution, and a revolutionist in every part of him. He was both a painter and a poet, and in his pictures and his verse—sometimes they were combined—he expressed a republican hatred of oppression, in Church and State, theology and Government, and a republican pity for everything weak and inoffensive. People called him mad, and perhaps he was at times. He suffered enough from man's brutal behaviour and opinions to go out of his mind. Cowper did also. But Blake, clinging to the ideas of freedom and brotherhood and equality, and following them, as he thought, to their logical consequences, made war upon convention, in art and literature as well as in politics, social order and decorum, and religion. He was one of the first since Milton to admire Gothic architecture and to love Chaucer. His paintings are extraordinary in their subjects and technique, but, as his contemporaries said, "damned good," sometimes, "to steal from." There are three designs for a strange poem of his called "The Gates of Paradise"—though, perhaps, the poem is only a commentary on the illustrations. God's mercy and forgiveness are the gates, and the designs represent the various experiences of man which awaken his need of the divine love. The 9th, entitled "I want! I want!" is Aspiration—love and youth mounting a ladder which reaches from the earth to the heavens. The 10th, "Help! Help!" is Despair, a man drowning in mid-ocean with his arm lifted to the silent sky. The 14th is called "The Traveller hasteth in the evening," symbol of man passing from earthly things to heavenly:

> But when once I did descry
> The Immortal Man that cannot die,
> Through evening shades I haste away
> To close the labours of the day.

The originality of these rough sketches, and of more careful work, such as the series on "Job," is a mine of gold after the dull waste of preceding and contemporary religious painting.

But Blake had no followers, and few admirers until the Pre-Raphaelite movement found him out and received inspiration from his genius. In 1844-5 young Madox Brown met in Rome with the German Catholic painters, Overbeck and Cornelius, who, with the aim of reviving the devout and symbolical work of the old Catholic masters, had formed themselves, as far back as 1810, into a mediæval or Pre-Raphaelite brotherhood. Brown brought the idea to England, where it was seized upon by his pupils, Holman Hunt and Rossetti, and their friend Millais. With Noël Paton, Charles Collins and two or three more, they set up an English Pre-Raphaelite Brotherhood with vows not to drink, nor smoke nor swear, and to devote themselves to serious, conscientious work after the manner of the mediævalists.

Interest in the middle ages was at that time new and very keen. Scott's novels, the High Church movement at Oxford, the study of Dante—in which Rossetti's father was a pioneer—and Ruskin's discoveries and revelations of the greatness of the mediæval cities he was studying, Florence, Venice, and Verona, set men doubting whether the Renaissance and Reformation of the sixteenth century were such unmixed blessings as they had been led by Protestant teaching to believe. It dawned upon the art-world that Raphael and Michael Angelo instead of initiating a new era were survivors of a noble religious past, the last ripe fruit with the worm in it; their greatness consisting in their connection with the Gothic age; their weakness in their approximation to the heathen ideals of Greece and Rome, and to the modern worship of the understanding. Raphael stands in a remarkable manner between the mediæval and the modern. His later work bears unmistakable signs of the scepticism and worldliness of the Vatican. Look at his picture of "The Temptation." It is no longer a tragic theme. The fate of the human race does not hang upon it. Raphael can look at it very calmly and treat it as an occasion for good flesh-painting and perspective. Eve is scarcely distinguishable from Venus. The faces lack expression, and except that the subject is biblical the picture is wholly pagan. But see now an early work by Raphael, when he was under the influence not of Rome but of Umbria, a pupil of the old-fashioned Perugino and a devout believer, the "Granduca Madonna." The young artist has put his whole strength into the Madonna's face and hands, the parts of the body which express the soul. This, if you will allow the term, might be called a Pre-Raphaelite Raphael, the other a Post-Raphaelite Raphael. So as we go back, to earlier and holier influences, to Botticelli and Fra Angelico, Giotto and Cimabue, knowledge lessens but the spirit deepens, until we come to St. Francis himself, the spiritual founder of mediæval Italy, and the most perfect character in Christendom since Jesus Christ.

Feeling this, our school of young painters called themselves Pre-Raphaelites and went to work with something of the feeling of Giotto that art should be a means of teaching the gospel to the people. Millais, the most gifted, though the youngest of the group, in 1850 finished his "Jesus in the House of His Parents." The Christ-child has cut his hand playing with a nail in the carpenter's shop. The father looks at the wound, which is in the middle of the palm—where another nail will some day be driven, a thought full of anguish to the mother's heart. A boy older and robuster, John the Baptist, brings water to wash away the blood. Observe the sheep in the fold outside. They have heard the cry and look up; for already they know the voice of the Good Shepherd. Poetic touches in this picture, as in Millais's later "Evil One sowing Tares" (see the wolf and serpent, types of sin, and the gathering light from which Satan will flee), suggest the influence of Rossetti, whose imagination, stirred by the study of Dante, was always teeming with spiritual symbolism. His "Girlhood of the Virgin" was painted before Millais's picture, in 1849. Mary sits with her mother at home, while her father ties up the vine outside the casement, when her eyes are suddenly opened to spiritual things and she beholds her guardian-angel looking at her with serious regard and affection as the future mother of the Christ. The annunciation has not yet come. The dove, type of the Holy Spirit, watches her, waiting the signal to descend. Observe the lily, the symbol of purity, and the rushes on the floor, Dante's symbol of meekness. Equally original, and far better painted is the "Annunciation" itself, finished in 1850. The angel wakes Mary from her sleep on the plain pallet bed, bringing her the lily, and the dove flies in at the window. Half in a dream she wonders in her thoughtful face what the message can be. True to the spirit of Fra Angelico and Cimabue, Rossetti has made the mental predominate completely over the physical. Nobody would mistake this Virgin for a Venus. And even more than they, Rossetti has been concerned with *ideas* rather than dogmas, or, perhaps I should say, with spiritual truths rather than historical. The mediævals believed firmly in the letter of the Scripture and the Church tradition, but they filled it with noble suggestion and symbol which remain true and beautiful though the supposed event depicted may be discredited. In Rossetti's case we need not suppose that he believed in the actual visitations of the angel and the dove. At any rate, the extraordinary freedom he and the Pre-Raphaelites generally took with Scripture is obvious and worth noticing. Take his "Mary Magdalene," which is based on undoubted fact but in no sense Palestinian and almost entirely an allegory. The Magdalene in a procession of pleasure-seekers, piping and garlanded, passes the house of Simon and catches the eye of Jesus through the doorway. To the astonishment of her companions she stops short, tears the flowers from her hair, and mounts the steps, in spite of a girl and a youth who try to dissuade her, to fling herself at the Saviour's feet. Notice the detail, the children selling flowers and flasks of wine—the flowers that fade and the wine that intoxicates; the hen on the left in the foreground, which typifies the home, being only found, like the dog, in the haunts of men; and the stag on the right, eating the vine-leaves, the symbol of man's soul ("as pants the hart for cooling streams") feeding on the True Vine, which is Christ.

Another picture by Rossetti, profoundly religious, if I understand it rightly, takes us outside the Bible altogether. A young husband, a butcher, driving his cart over Blackfriars Bridge, sees the wife who has deserted him to live a gay life in London, and catching her he endeavours to persuade her to return. The man, in this very modern garb, is Jesus Christ, and his bride is the Church or the World. Observe the calf in the net, the symbol of

* A lecture, with limelight views, given before the High Pavement Historical Society, Nottingham, the 15th April, 1902.

sacrifice for man's use, in terrible contrast to the woman, who, in the entanglements of her rich dress and finery, typifies sacrifice for man's evil.

Later Rossetti turned to his beloved Dante for subjects, and ceased, as Millais did, to be a directly religious painter. Madox Brown, too, who under Rossetti's influence painted his "Christ washing Peter's feet," followed an independent course, producing, under Carlyle's influence, studies of Cromwell and a fine Socialistic picture called "Work." But Holman Hunt has continued in the Pre-Raphaelite way, painting little else than consciously religious and Biblical subjects. "The Light of the World" is a poetic representation—broad enough to attract both Catholic and Protestant, Trinitarian and Unitarian—of the text "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." Christ, with the light of the Holy Spirit in his face, and the dimmer, more human light of the written Word in his left hand, clad in the robes of his priestly office and crowned with thorns and the jewels that accompany them, knocks at the door of the human heart, which is overgrown with ivy and bramble and weeds. On the ground, ungathered, are apples, the fruits of life which are lost. To get nearer to the Bible spirit Hunt spent a couple of years in Palestine and painted the wonderful "Scapegoat," based on Leviticus xvi. 21. Writing to Millais from the East he said :—

> My notion is to represent this accursed animal with the mark of the priest's hands on his head and a scarlet ribbon which was tied to him, escaped in horror and alarm to the plain of the Dead Sea, and in a death-thirst turning away from the bitterness of this sea of sin.

Thus he gives a symbolical image of Jesus Christ in the loneliness and the thirst of his death, the type of sacrifice and suffering for the sake of others. The weary animal, ready to drop with fatigue, stands above its hoofs in the salt sand; behind, lit by the setting sun, are the hills beyond Jordan; the evening gloom begins to gather over the pestilent lake, night is coming on, and skeletons on the shore foreshadow the end. Hunt went again to the Holy Land to work at his "Jesus in the Temple." Part of it was done in Jerusalem, but it shows no trace of mere antiquarianism. It gives us the spirit far more than the letter of the story. The young prophet among the doctors may stand for new Christian truth at this day, or at any time, in the midst, as I have said, of the various hardnesses, semi-liberalisms, and indifferences of religious thought. On the left is an old rabbi, blind, hugging the book of the law. Second to him, gazing at Jesus, is a thoughtful teacher who has been impressed by what he has heard, but will not be moved to action, a kind of Hamlet Christian whose fine thoughts will evaporate in mere dreams and fancies. Another, in the centre, with a dish of wine, is satisfied that he has disposed of the young heretic's arguments. Next to Jesus is a comfortable old fellow who is not going to be upset by the matter either way. Outside the Temple, a blind beggar, type of human misery heard with such difficulty in the churches, calls to the passer-by. And at the bottom of the steps masons are in the act of rejecting a corner-stone.

Of other religious paintings by the Pre-Raphaelite School, I must be content to refer to Collins's "Convent Thoughts"—a purely High Church and imitative picture reviving the old monasticism and its quiet sanctity, its love of flowers (which are very beautifully painted) and its missal painting, without a thought for present-day problems; to Cowper's "Good Samaritan," which gives with vivid, photographic force the essential features of the widest and broadest of all the parables; and to Burton's fine allegorical picture "The World's Gratitude"—Jesus in prison and crowned with thorns, looking upon us through the bars which we have set up between us and him. Notice the vine leaves—leaves of the Tree apart from whom we can do nothing.

It is remarkable, and a sign, I fear, of the lack of religion among us, that this deep mine has not been further developed. It is capable of endless working. Burne-Jones and Watts have dug in it, the former in his "Days of Creation," which deals with the old Genesis story as purest religious poetry, the latter in such works as the Eve trilogy and "The Return of Cain"; but their proper spheres are elsewhere, in the fields of mediæval and classical mythology. Watts has put his Christian faith into classical imagery, employing the nude in a manner quite alien to the Pre-Raphaelite tradition, as in "Love and Life." Study in Rome of the antique statuary led him to paint in this rather than the ascetic medium, but he is absolutely true to the Pre-Raphaelite ideal that a picture should not "so much charm the eye as suggest great thoughts and kindle all that is best and noblest in humanity"—an ideal that at once separates him from classicists like Leighton and Alma Tadema. In an age of doubt and questioning he has been a wrestler against the powers of darkness, painting the essentials of faith. Love, conscience, righteousness, God, immortality are the truths that stand amid the drifting stream of system and creed, firm and unshaken, the eternal foundations of the Church of God. He has survived the period of the deep intellectual gloom reflected in his "Hope." Critics who complain that the blindfolded figure with one string to her harp represents Despondency rather than Hope, have forgotten the dark days of twenty and twenty-five years ago when God Himself seemed almost blotted out of existence by the doctrine of Evolution. We know better now. Our hope is weak rather in modern civilisation than in God and the ultimate triumph of good.

But here I must conclude with a remark by Watts that applies to the whole movement of English painting I have been trying, very briefly, to trace :—

> I teach great truths, but I do not dogmatise. I purposely avoid all reference to creeds and appeal to men of all ages and every faith. I lead them to the church door, and then they can go in and see God in their own way.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OBITUARY.

MRS. HUNTER, SIDMOUTH.

THE present writer records with much regret the death, after a short illness, of Mrs. Sarah Hunter, widow of the Rev. Thomas Hunter, formerly, for twenty years, Secretary and Librarian of Dr. Williams's Trust, London. Mrs. Hunter had attained the great age of ninety in good general health just a week before her death, and retained remarkable physical vigour and a lively interest in passing events and the society of her friends. She was the eldest daughter, by his second wife, of Mr. George Filliter, of Wareham, the representative of an old and well-known family in that part of Dorset. Mr. and Mrs. Hunter removed to Sidmouth about sixteen years ago, soon after his retirement from the library, and both took much interest in the Old Meeting, of which Mrs. Hunter was a liberal supporter, and a constant attendant till within a fortnight of her death. The interment took place on Tuesday morning in the beautiful little cemetery of Sidmouth, where the remains of Mr. Hunter were buried four years ago. The Rev. William Agar officiated, and several members of the Old Meeting were present as a mark of respect and affection. T. L. M.

RELIGION AND THE EIGHTEENTH CENTURY.

SIR,—Rev. E. I. Fripp, as reported by your paper of May 10, says: "150 years ago we had no landscape. Educated persons did not care for Nature. . . The glory of mountains and skies was absent from their theology as from the poetry of the time, or hidden under pompous phraseology." Further down the page, Gray's Elegy is found "skied" in Mr. Fripp's picture gallery, if not indeed dismissed to the lumber-room. And altogether that period of our era has been having a bad time of it, he being judge.

As to painting on canvas it would be idle for me to say a word. But the extracts indicate speech at large, and that Mr. Fripp is repeating against eighteenth-century writers a somewhat superficial if not flippant criticism such as would dub Irishmen rogues and Scotchmen hucksters, &c.

One swallow cannot make a summer; nor can Pope suffice to furnish the literature of a century. Connect Gray's Elegy with General Wolfe's avowal of less pleasure in his anticipated capture of Quebec than in such authorship; picture Sam Johnson, who hasted to illustrate the movements of that new wonder of Creation, Australia's Kangaroo, subjecting himself to all the discomforts of Highland mountains and skies whilst keeping a look-out for some traces of the poet (?) of storm and darkness, Ossian Macpherson; conceive of Goldsmith on the banks of the Loire, and 'mid the fastnesses of the Alps; view Addison on the Tyrrhene seas—"In dreadful whirls we hung high on the broken wave"; nor forget the hills and valley of Mirza's vision; and one wonders what is meant when it is said these men failed to paint Nature. Time would fail to tell of Thomson, Cowper, Falconer, Akenside, Crabbe, Bloomfield, &c., whose productions, perhaps, will be catalogued by our Mansfield friend as "pompous phraseology."

He seems to have some regard for Burns. This augurs well. And if he allows a product of the poorly-esteemed century, Campbell discoursing of Pope and affirming "Nature includes artificial forms and manners," to have known at least as much of Nature as Mr. Fripp's mind's eye has yet beheld; and, further, if he listen to Gray declaring "not a precipice, not a torrent, not a cliff but is pregnant with religion and poetry," our co-mates and brothers in exile who happen to be at Mansfield may yet be able to bless Mr. Fripp when he has found that more tuneful tongue which doubtless he would wish to own in the service of Him who did not leave the eighteenth century a barren waste.

R. J. ORR.

Belfast, May 12.

HOGARTH.

SIR,—The Rev. Edgar I. Fripp's lecture on "Religious Liberalism in Modern English Painting," which appeared in "THE INQUIRER" of the 10th inst., is no less suggestive than interesting, and I for one read it with pleasure. Permit me, however, to suggest that the concluding phrase—"the fierce and coarse malignity of Hogarth"—borders on injustice to the memory of the founder of the English School of Painting.

Here was a man who had so great a horror and hatred of what he conceived to be immorality, that instead of following the example of only too many men of genius, who have painted merely to please, he devoted his artistic gifts to the service of morality. Sardonic he might be, and often was, although satirical is a better term for the characterisation of his sermons in paint. As Mr. Fripp pointed out, "Hogarth's own satire was part of an effort towards better things."

In the eighteenth century it appears to have been held of many that man may be frightened into the straight and narrow way, or, at the least, the placing of the outcome of evil-doing before the mind's eye can but have a salutary effect. Such ideas are perhaps to be traced to the Middle Ages, when the frescoes and altar-pieces adorning the churches stood for the poor instead of books, and sometimes represented and contrasted the blessedness of the Saved with the Agonies of the Damned. (For a late example see Memlinc's Dantzig altar-piece.) But placing their origin aside, suffice it to say that such ideas were prevalent in the eighteenth century, and they are still rife amongst many sincere if mistaken reformers, whom, although their ways are not as our ways, to accuse of "fierce and coarse malignity" would be grossly unfair, when oftentimes the seeming bitterness is but, at one and the same time, the result and measure of their love of righteousness. And so, I suggest, Hogarth is not to be convicted of "fierce and coarse malignity" although he painted the "Marriage à la Mode," and the rest of "those wonderful unspoken sermons against vice and folly."

WALTER DEXTER.

King's Lynn, May 12.

IT is the motive, it is the great purpose which consecrates life. The real test of a man is not what he knows, but what he is in himself, and in his relation to others. —*Tennyson.*

THE CHILDREN'S COLUMN.

"The Birds of Killingworth."

HAVE you ever thought how much of the pleasure and happiness of our lives we owe to the birds and beasts? Imagine, if you can, what a strangely dull world this would be were there in it no dogs, nor horses, nor birds, nor butterflies! The poets—those who interpret for us, and make articulate the thoughts of many minds—draw much of their inspiration from the joy that comes to them through the humblest of God's creatures. Even the little field-mouse can furnish a theme for an exquisite poem, if a Robert Burns do but spy it! Old Chaucer, we know, loved the "fowls" that sing; one of Shelley's most perfect lyrics was suggested by the skylark; and Wordsworth's cup of joy seemed full when he could lie on the heath and listen to the cry of the cuckoo, or when he watched "the young lambs bound, as to the tabor's sound."

But it is the story of "the birds of Killingworth" (see Longfellow's "Tales of a Wayside Inn") that I want to tell you now. Over a hundred years ago, in a Western land, the genial spring had again come round, bringing with it the bursting leaf, and the rushing of the once ice-bound stream, the chirp of the sparrow, the pipe of the blue-bird, and also (ominous sound to the farmers!) the cawing of the crow. In the eyes of the thrifty owners of the soil the birds seemed but pilfering marauders, whose utter extermination would be an unmixed blessing to the world. They could not bear that the least fragment of the reward of their toil should be snatched from their hands; and, in order that they might prevent such a possibility, they agreed to call a town's meeting, and to invite all the leading people to attend it. The squire, who felt himself to be the very essence of society's cream; the parson, whose delights were to preach the wrath of God, and to slay the deer; the deacon, a sort of incarnation of wisdom; and the various farmers of the district came together in state, bent upon bringing the most serious charges against the birds. One after another they arose to denounce in severe tones and with fierce words the evil doings of the feathered tribes. One other there was, however, among the crowd, the master of the academy, who, having learnt that "the greatest thing in the world" is love (a love that shall include the weak and the small, as well as the great and strong), rose up to speak out his thoughts in spite of the number of his opponents. He bade the farmers think no more of slaying the gay "musicians" of the heavens, who, by their melodies, make glad the hearts of men; even as David, by the soothing strains of his harp, cheered the drooping spirit of King Saul. He conjured them to think of the sad desolation of their fields and orchards were these bereft of the little choristers; whose empty nests, clinging to the branches, would but serve to remind the passers-by of their loss. He asked his audience whether they had ever tried to understand how wonderful a creature a bird is, the sweetness of whose song no instrument of man's can match; and warned them that mischief would follow if these little creatures were put to death. For even the black-coated crow was of the utmost value to man, since it captured whole armies of beetles, slugs and snails, and preserved the fruits of the earth from a hundred foes. Finally, he reminded them of the effect which this "slaughter of the innocents" would have upon the tender minds of the children, to whom he—their master—tried to teach the love of all beauteous things. But the good teacher pleaded in vain; for already, in his listeners' minds, the heavenly minstrels were doomed. Too soon the "St. Bartholomew of Birds" began, and ere long the orchards and the fields were silent as the grave. No blithe, winged creatures flitted from tree to tree, warbling sweet snatches of melody; no more might the parent-birds be seen to train, with anxious care, the flight of their young brood; no more the merry, bright-eyed robin followed the plough as it traced the furrows and turned up the worms. The work of destruction was complete!

But at least the farmers needed no longer to fear the loss of their corn, or cherries, or plums! The feathered thieves would not now despoil them of their harvest; the reward of their toil would indeed be all their own!

Scarcely, however, had they time to congratulate themselves upon their success ere a new enemy appeared. Though the airy pilferers stole not of the fruit, the caterpillars hesitated not to devour it. Myriads of them appeared; and speedily ate up every green thing, so that the land became like "a desert without leaf or shade." From the trees the crawling insects dropped upon the shawls and bonnets of the women; and of one theme alone could the townspeople talk—it was of the canker-worm! At last it became plain that a huge blunder had been made, and now the mischief must (if possible) be undone. A "wet sponge" must be drawn "across the accusing slate," that it might no more reveal the dreadful secret! Man and bird were once again to live in harmony together, and the past was to be forgotten! Ah! but the suffering which had been so needlessly caused could not be wiped out; the young creatures which had been left to die of hunger could not be recalled to life, nor revel in the joyous sunshine as before. And, worse still, the farmers and townsfolk had themselves become less gentle and tender-hearted through having turned a deaf ear to the plea for mercy towards the most inoffensive and beautiful of all created things.

But, when the spring once again came round, by the order of the town a number of birds were brought in wicker cages from distant parts, to re-people the groves and make gay with singing the woods and lanes. The children were never weary of talking about their newly-found source of joy; while their mothers declared that most of their neighbours only valued their privileges when these were lost. Others, again, made bold to say that the men might have known that nothing but harm could come from the "slaughter of the Innocents!"

ALICE ARMSTRONG LUCAS.

THE invisible fetters that free man from his earth fetters are those Divine visitors called ideas and thoughts. God hath made thoughts to be golden chariots in which the soul is swept upward into the heavenly heights.—*Newell Dwight Hillis.*

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LONDON, MAY 17, 1902.

THE ROCK OF OUR STRENGTH.

WHITSUNTIDE, "the festival of gladness," comes to us always in the midst of a world re-born to beautiful new life, with the promise of the early spring maturing, the victory of life over death, taking hold of our hearts, lifting us up to a new sense of the Divine presence, with calm and thankful trust in the Eternal Spirit, the Giver of all good, the Quickener of our deeper life. That which comes to us in the ordered season of the year, in the land we love, is symbol of the greater gifts of the inward life, and the joy of this time means with us a calm resting in the assurance of the unseen things which are eternal, an earnest reaching forward towards a fuller measure of that life which is ours as children of the living GOD, a reverent and humble waiting for fresh gifts of the Spirit.

This year we find our joy blending with the hope of peace at last from the war which has so sorely tried the faith of many hearts, and, amid the problems of our national life, with the strenuous determination to bear its burdens, to hold fast to those things which alone make the true honour and greatness of a nation. In our own religious community the festival brings back happy memories of the great gatherings of last year, the fresh inspiration which came to us in the concord of Liberal Religious Thinkers and Workers from many lands, united in the one spirit of brotherly love, and loyalty to truth, and faithful service of the higher life; and we may well rejoice to meet again upon the same ground, though without the welcome presence of our international guests, for the anniversary meetings of the British and Foreign Unitarian Association, and other societies which serve to strengthen and direct our common work. The programme of the coming week affords good hope that it will be for us a time of real refreshment, for the quickening of our faith and the strengthening of our hands in the great work to which we are called.

But then, in the midst of such thoughts, come these messages of dire catastrophe from the West Indies, volcanic eruptions more awful than any within living memory, St. Pierre in Martinique, a city of 30,000 people, swept by a sheet of flame and poisonous vapour and a storm of glowing ashes belched forth from the great mountain, and every living thing destroyed in one agonising moment; and the destruction from another eruption in St. Vincent only less dreadful in comparison with this appalling tragedy. Here are things which we must reckon with in our time of rejoicing, of brotherly fellowship and quiet, happy work. There are, indeed, other thoughts which come in—of human heroism in the midst of that lurid inferno of destruction, of the instant spring of sympathy and compassion for overwhelming suffering, hastening with help from every side; yet we cannot escape from the one dreadful thought of mortal anguish, the very foundations of the earth seeming to be broken up, and nothing but death on every side!

Then we ask, do we take life on these conditions? What should we have done, if we had been there? That is the test of our manhood, and of our faith. Those thirty thousand were swept away in one awful moment; but other thirty thousands pass constantly by the same way, some peacefully, some in mortal agony; and we know that there is something more than death. We must indeed stand in silent awe before this one great act of GOD, and with unspeakable sympathy for those whom this tragedy touches with personal bereavement and sorrow; yet we have made our peace with death—and this may well make us ask, Where is the rock of our strength? Not in the solid foundations of Mother Earth, for these may be broken up; not amid her lovely scenes, dear as they are to us—and her dreadful forces on their resistless way cannot make those other gifts less beautiful and precious; not in any outward thing, but in the confidence of the living soul, which rests amid mortal life or death in the strength and faithfulness of the Eternal. Faith cannot be staggered by this awful doom, because life rises up in triumph out of the horror, and will face worse than this, to hold fast to truth and righteousness and love, in the life of the spirit free and strong because not of the earth, earthy, but the gift of the living GOD.

We are brought, therefore, not to despair, but to very earnest thoughts, and to the prayer that our manhood may be nurtured in the true strength, and that out of our religious fellowship may grow a new wisdom and a new spirit of courage and helpfulness, to meet even the direst need.

Looking thus to the opportunities and the duty of our churches, we ask those especially who feel that they are in any way touched by the problems of life in London to carefully consider our report of the annual meeting of the London Domestic Mission. It may seem strange to connect in any way the tragedy of life in the poorest quarters of our great city with the thought of this West Indian catastrophe. Yet at the meeting of the Domestic Mission Mr. SMITH OSLER spoke a wise word of warning when he reminded his hearers how we have been apt to be astonished that any Christian people could think it possible to enjoy the bliss of heaven in presence of the endless miseries of hell, while for ourselves we may have been content to enjoy the good gifts of our prosperous and happy life, without a thought of what our less fortunate brothers had to suffer, or with only an idle thought, and no hand stretched out to help. We are appalled at the destruction of St. Pierre; ought we to feel less keenly the slow wasting away of life under dreary and often tragic conditions among the thousands in our slums? Our faith surely is an idle sentiment, and our brotherly love must be a mere pretence, if we are not putting our whole strength into the effort to redeem our city life from these dark blots. We ask that the reports of the missionaries may be read, and that the appeals of the speeches, published in our present issue, may be considered. The minister of the Blackfriars Mission asked specifically last week for more helpers in the work of provident visiting, a work of which Mr. Gow also spoke on Wednesday evening. In this whole work Blackfriars and Mansford-street are with the three other Missions, and they are all rightly made a charge on the faithfulness and devotion of our London churches.

We add here the conclusion of the annual report of the London Domestic Mission :—

In conclusion your Committee would once more earnestly commend the three Missions to the warm and generous help of the friends and supporters of Liberal Christianity in London and the country generally. They furnish a unique opportunity for the practical application of the principles of pure spiritual religion, and the success which has hitherto attended them is, in itself, sufficient refutation of the charge repeatedly made, that without the peculiar doctrines of the orthodox bodies it is impossible to touch the poorer classes of the community. Strenuous and determined efforts are now being made on every side to improve the social condition of the wage-earners in our great cities. Yet there ever remains the task of training the men and women who shall be capable of benefiting by the changed environment which zealous reformers are anxious to bring about. "There is no political alchemy," says a great teacher, "by which you can get golden conduct out of leaden instincts." The method of external amelioration deals, in short, with but one half of the social problem, and it is vain to expect that it will of itself accomplish the end we all desire to see. The most favourable material organisation may become the cause of the wreck

of character and of the weakening of will, unless the higher life of the individuals be awakened, and the feeling of personal responsibility be aroused. Quietly and persistently your missionaries are addressing themselves to this task, and in urging the claims of the Society to a larger and more widespread support, the Committee have no other object than to further and strengthen the missionaries in their devoted and self-sacrificing labours.

Be it noted that what they need is not only money, although that is essential, but the help of personal service, of which many kinds are open to those who have patience, perseverance, and goodwill. Out of such work will arise a new confidence of faith, and gladness of spirit, which will react again and bring forth fresh energy of service, to overcome evil with good and build up the veritable kingdom of God.

LONDON DOMESTIC MISSION.

ANNUAL MEETING.

THE sixty-seventh annual meeting of the London Domestic Mission was held on Wednesday evening at the Portland Schools, Little Titchfield-street, the Rev. CHARLES HARGROVE, M.A., of Leeds, in the chair, supported by Mr. P. M. Martineau, chairman of committee, and the Rev. Dr. G. Dawes Hicks, hon. secretary. There was a good attendance of friends and supporters of the Mission, but unfortunately the Rev. B. Kirkman Gray, of the Bell-street Mission, was not well enough to attend, and the Rev. J. C. Street, who was to have been one of the speakers, was prevented at the last moment from being present.

The CHAIRMAN, in opening the proceedings, called upon the treasurer, Mr. Philip Roscoe, to present his statement of accounts, and the Committee's Report was read by Dr. Hicks. The accounts showed that the expenses of the three mission stations at George's-row, St. Luke's, Rhyl-street, Kentish Town, and Bell-street, Marylebone, amounted altogether to £1,245, and that the receipts included subscriptions £670 4s. 3d., Donations £336, a special "In Memoriam" donation £100, and collections £104 0s. 5d., £1,210 13s. in all, and a total, including £320 proceeds of sale of Consols and other small receipts, of £1,600 19s. The total expenses were £1,245 2s. 6d., leaving a balance in hand of £211 2s. 1d.; but the treasurer drew attention to a paragraph in the report which pointed out that this balance was only due to the sale of £320 formerly invested as capital, and there was really a deficit of £108 17s. 11d.; and that the committee had determined to repurchase the stock which had been sold, so that really a largely-increased income was required.

The treasurer's last appeal had brought an additional income of £135 from old subscribers, and £106 from new subscribers, but in the present year the death of thirteen old subscribers had meant a loss of £50 to the income, so that to save the Society from constantly-recurring anxiety the committee asked for an additional income of £300 a year.

The Committee's Report recorded another year of useful and successful work, but laid stress on the need of more personal help, both in the Sunday-schools and in the conduct of the various institutions attached to the three mission stations. Among the new departures of work recorded was a physical exercise class for young women, and another for girls under fifteen at George's-row, the weekly attendance of a poor man's lawyer, and a Woman's League, formed at Bell-street after a course of lectures on the training of children, and a Young Women's Club, started by Mrs. Wilson at Rhyl-street. The committee gratefully acknowledged a donation of £55 from Mr. J. H. Leigh, being the whole proceeds of a dramatic entertainment given by him in St. George's Hall last December in aid of the Mission funds. The loss by death of old supporters was sorrowfully recorded, the roll including the names of Mr. P. W. Clayden, Mrs. Dobson, Miss C. A. Martineau, Mr. F. R. Parker, Mrs. H. Sharpe, Miss Durning Smith, and Mr. W. Rathbone, Miss M. E. Martineau, who to the last had been a teacher at Bell-street, Mr. G. L. Bristow, for some time a member of the committee, and Mr. F. S. Schwann, to whose long services on the committee grateful testimony was borne.

Detailed reports of the work at the three missions by the Rev. F. Summers, of George's-row, the Rev. W. Wilson, of Rhyl-street, and the Rev. B. Kirkman Gray, of Bell-street, are printed with the Committee's Report, and will be found of great interest and value.

The CHAIRMAN, in moving the adoption of the report and balance sheet, expressed his great admiration for the work of the missionaries, and said that reports so interesting, intelligent, sympathetic, and courageous as theirs he had never read. He had intended beforehand to glance at the reports, but he had read every word, and more than once he found the tears coming into his eyes. Their missionaries might well be appalled at the aspect of their work, the mass of poverty and sordid misery was so great, and though a little good might be accomplished here and there, the evil did not seem to grow less. They must be thankful that their men had courage to go on. He was no pessimist. He believed the condition of the poor in their cities was better than it was a hundred years ago, and better than fifty years ago; and yet, again, it seemed to be worse, because London had grown to such vast proportions that the poor were utterly cut off from the country and lost in the wilderness of squalid houses. One of the missionaries commended to them the study of those great city problems, which it was the sin of wealthy society to pass by with shut eyes, and the sin of good people not to face because they are so painful. There were two great problems which must be faced. The first was the problem of housing, for there could be no true spiritual life where a wholesome animal life was impossible. The second was the problem of the unemployed, which was always with them, and in a year's time would have become very acute. What could be more painful than to see, as they did, young men, strong, healthy, and willing, idle not because they were lazy, but because no man would hire them. Their society, he observed, was engaged in three principal pursuits: charity, most wisely administered, on which he warmly congratulated them; the instruction and amusement of the poor, and what better work could there be than to bring a little of the brightness of their own lives to the people of the slums, and give them a little amusement to ease the burden of their lot? and lastly, religion—to make the people feel that they had relations not only with the seen but the unseen, and that the unseen was as near to them as the seen. Such was the great and divine work of their missionaries, and there was none higher in which a man could engage. He urged that the missionaries be supported with all their hearts and all their resources.

Mr. T. SMITH OSLER seconded the resolution. He said that those of their way of thinking were apt to be amazed because others seemed to think it possible to enjoy the blessedness of heaven while the torments of hell were being endured. But ought it to be possible for them, who were prosperous, who lived in the midst of all that made life pleasant, to be unmindful of the poor who in their present condition could enjoy none of those things? The least they could do was to give ample support to their missions. The financial difficulty arose, he thought, partly from the want of local patriotism to sustain them. In a provincial town there was a solidarity which made the whole community feel responsible for their poor, but that was not found in London. Yet from a long experience he was thankful to be assured that that feeling was increasing in their midst.

The resolution was unanimously adopted.

The Rev. HENRY GOW moved a resolution of confidence in the principles of the Society and appreciation of the missionaries' work.

The reports, he said, recalled to him old memories, and he was again impressed by the greatness of the work. He had been struck by the modesty, the reticence of the missionaries' reports. They could not speak of their deepest work, and yet it was evident from what was recorded that it was done. There was nothing roseate in the reports; the missionaries clearly felt the overwhelming difficulty of their task, but stronger still was their idealism, their faith in God and man. It was something to have ideals, Mr. Summers said, at the beginning of his report, "for in such labour as this it is only out of high endeavours and lofty hopes that dreams can ever become realities." And if Mr. Gray appeared to say just the opposite, it was not really so. "In the actual detailed working of the Mission," he said, "it seems necessary to shut our eyes to the ideal, if we would keep our sanity. In other words, we can only work with immediate efficiency on the lines of philanthropy, while we work in the dark." He felt the truth of that, for if ever a gleam of real beauty and rightness fell upon the slums, it was maddening to think how impossible it was of attainment amid the actual conditions, and they could only go on working at the things nearest to their hand. It recalled to him the old saying, "Thy word is a lamp to my feet." So the true missionary worked in the dark, with the light just in front of his feet. True to his ideals, he believed that by touching a life here and there, though no result could be seen, still there was result. "How is the working-man to be raised," Mr. Wilson asked, "unless individually by another man more highly developed than himself coming into touch with him, and extending to him the hand of brotherhood?" That was the foundation of all their work, as it had been maintained from the first by Dr. Tuckerman and by Mr. Thom, who, under his

inspiration, had been the founder of domestic mission work in Liverpool. The individual man coming into touch with another, comradeship, sympathy, love—such was their foundation, and it was the essence of Christianity. Thus visiting in the homes of the people was the essential thing, and all other activities grew up naturally around this, but could never take its place. That work of visiting in the homes of the poor, the sick, and the sinful, even busy people ought to be able to help in. Not every man was fitted to take a boys' club or to teach in Sunday-school; but many more could take up visiting on the lines of provident society work. Any man could undertake to call upon six, eight or a dozen families week by week, with the provident book, simply to collect their pence, and so would find a natural entry into the house without condescension or interference and might be sure of a welcome, and would be brought into close relations of friendship with the people. In Liverpool and Birmingham that work was largely done, and there was the opportunity waiting in London for thousands to take it up, and it contained the secret of the best influence. Mr. Masterman, in a noble paper at the beginning of a book he had just been reading, "The Heart of the Empire," had pointed to the fact that Society had grown tired of slumming, the romance of which was gone, and that even the interest in the University settlements was not so keen as formerly; and he added that the churches, after all, presented the most hopeful machinery for the warfare against poverty and vice, and the dreary monotony of life in the city. It remained for the churches to humanise and Christianise the masses. Such was their opportunity, and in moving that vote of thanks to the missionaries he said they could best fulfil it by giving not only money but more and more of personal service in that great work which was put into their hands to do.

The Rev. F. H. JONES, in seconding the motion, said that he felt genuine gratitude to the missionaries for their work among the people. He was constantly impressed by the fact that the working people *are* the people. It is they who do the work. They lay the foundation of the whole of our life, whatever we do is built upon that. They provide the material things. They make our roads, build our houses, drive our trains, make everything we have. There was a saying of Paul's, "I laid a foundation; and another buildeth thereon." So they lay the foundation and we build on it, gold, silver, precious stones, or hay or stubble (some of us)! And what have we done in return for all their work? We send our missionaries to help them also to build something on that foundation, that they may have not merely the foundation, but have some gold and precious stones in their lives. And after all something was done, and the lives of the people were not all filthy and hopeless. There were many wholesome, happy lives among the poor and a large amount of goodness; and to many of the people their missions were centres of brightness and help. They often saw a rich man with the splendour of his wealth, and wondered whether he was any the better for it; but they saw a little home in the slums and a little row of flowers in the window, which had come from the Mission and were being lovingly cared for there, and they knew that the people were the better for it. It was not all depression in their work, there was light and joy when they saw what was being done, and they were grateful to their missionaries for it.

The resolution having been cordially passed, Mr. SUMMERS and Mr. WILSON responded, giving interesting particulars of their work. Mr. Summers said that their missions were needed now more than ever. In his own district the former inhabitants, who had been uplifted by the Mission had moved out to other neighbourhoods, and their places had been taken by new-comers less educated, caring less for the higher things of life, and so their work was more difficult and more needed than ever. Mr. Wilson said that he felt that visiting in the homes of the people was his great work, for what they needed most of all was not money, but sympathy and kindness.

On the motion of Mr. F. WITHALL, seconded by Mr. H. J. EVELEGH, the committee and officers were appointed; and a vote of thanks to Mr. Hargrove for presiding, moved by Mr. P. M. MARTINEAU and seconded by Mr. PHILIP ROSCOE, brought the meeting to a close.

THE LORD'S PRAYER.

SIR,—Will you kindly allow me a few lines to return thanks for the suggestions and criticisms made both in your paper and in private upon my article on the Lord's Prayer, and to offer a few words of response to some of them.

Mr. Solly, in his friendly and interesting letter, says that "After the death of Jesus, the movement started by John seems to have rapidly dwindled and died," and he doubts "if there ever was a time during the period when the Gospels were taking shape, when the disciples of Jesus were anxious to be put on a level with the disciples of John." He may be right, but the question is not easily decided, and there seems good reason for supposing that from the Jewish point of view the movement of Jesus *never did* put itself on a level with that of John. Josephus, writing more than sixty years afterwards, tells us nearly as much of John and his movement as the Gospels do, but apparently he makes no reference to Jesus and his disciples, unless the clearly forged passage in the version we possess has some authentic substratum. Even then his reference seems to imply that they are "rapidly dwindling and dying," to use Mr. Solly's words, for he loftily remarks that the "tribe of Christians" is "not yet extinct." Is it not possible that our contempt for John's movement after his death arises from a similar cause to Josephus's contempt for the Christians—namely, lack of information? At all events there is something unexplained in the fact that some thirty years after John's death a man of Apollos's learning is found preaching at Ephesus, and "knowing only the baptism of John." We are compelled to ask ourselves was he literally preaching "*τὰ περὶ τοῦ ἰησοῦ*" the things about Jesus, because if he knew of Jesus and his movement where did he get his knowledge from, "knowing only the baptism of John"? Certainly not from the Pentecostal movement of the older disciples, and equally certainly not from Paul, whom he has not yet met. Is it not just possible that Pauline Christians, who "no more" knew "Christ after the flesh," should describe any teaching which discerned the inadequacy of the Mosaic dispensation (as John's disciples certainly did) as being "*τὰ περὶ τοῦ κυρίου.*"

This much is certain, that Jesus himself, when worst pressed by his enemies in Jerusalem, fell back upon John's movement as something recognised in some sense even by the priests, "for all held John to be verily a prophet." One might even speculate upon what would have been the course of history if Apollos had remained the only apostle of the Gentiles. May it not be that as Jesus himself was deeply indebted to John, so the early disciples learnt much from the parent movement before the latter "dwindled and died," and that the slow majestic growth of Christianity will always retain some traces of the great upheaval which broke the ground and even sheltered its first beginnings?

But to turn to the Lord's Prayer itself. Two questions of very different degrees of importance must be distinguished. It is comparatively unimportant whether we have or have not in the Lord's Prayer an authentic utterance of Jesus himself, whereas it is of vital importance for us to decide whether we find in either version the highest and purest expression of his teachings as to prayer.

For with regard to the former question we are all agreed to confine our differences between two extreme points. We all agree (*a*) that the Prayer is Jewish in its thought and ideal and phrasing, and can be largely paralleled in contemporary Jewish devotion; and (*b*) that, on the other hand, it bears the unmistakable impress of the influence of the Nazarene's genius. Let me take two examples only to prove this latter point. The wordy laudations with which it was customary to address the Deity amongst Jesus's contemporaries are most characteristically reduced to the sublime simplicity of the Luke version's "Father." Even more striking and more conspicuously characteristic of Jesus's individual genius is the petition as to forgiveness, In the reference to the Prayer of Gamaliel II., for which I have to thank Mr. Voysey, I am unable to find substantiation for his statement that "the greater and more important part of the Lord's Prayer was in use in Jewish synagogues fifty years before Jesus was born." But it furnishes this really sublime contrast between the Jewish and Christian prayers. In the Jewish prayer the petition for forgiveness (the only one that compares at all nearly with anything in the Lord's Prayer), God is asked to forgive on the strength of His own forgiving nature. Whereas in the Christian prayer the great truth is realised that it is not God's state of mind we have to modify or invoke, but our own; and it is no longer "forgive us because Thou art forgiving," but "forgive us for we ourselves are forgiving." This bears the unmistakable stamp of Jesus's perpetual thought that the Divine Spirit is invoked not by words or laudations, but by the active energies of our own spirits.

Many would wish me to add to these two samples the remarkable insight which is shown in the selection of Luke's five short petitions from the vast mass of current Jewish devotion. But though this certainly displays genius of a high order, I cannot think that in itself it proves that Jesus was its compiler. An

age which could reduce the Law and the Prophets to the two great commandments which, if we are to believe St. Luke's account, appear to have been current before the parable of the good Samaritan, may surely have been capable of producing the Lord's Prayer under the stimulation of Jesus's influence, and historians know that we must perpetually guard ourselves against the tendency to attribute every remarkable deed or word of any age to its greatest figure, irrespective of external and internal evidence.

And coming to the more important question, I am still obliged to think that internal evidence from the character of Jesus's highest devotional utterances compels us, I will not say to reject the authenticity of the Lord's Prayer, but at all events to interpret its real meaning by passages where all forms are superseded in words dropping hot from the spirit, coined by the immediate pressure of spiritual exigencies. To myself I confess that the Lord's Prayer, not so interpreted, is almost as inferior to the highest teaching of Jesus as it is superior to its alleged Jewish precursors. If Jesus himself uttered it, I cannot but regard it as a concession to his disciples' lack of spiritual inspiration; and though we in our weakness may often be grateful to the occasion which has given it to us, yet in our stronger, growing moments we must still turn to no form which has ever attempted to provide access to God in an arrangement of words or to prepare our souls by verbal exercises, but rather to the spirit revealed throughout the whole life and teaching of the mighty Israelite who, like his mythical forefather, found life in wrestling with God for a blessing.

JOSEPH H. WICKSTEED.

MINISTER AND CHURCH COMMITTEE.

SIR,—As the question whether the minister should or should not be a member of the Church Committee is being considered in your columns, perhaps you will allow me, as for many years a member, and for eight the hon. secretary, of one of our churches, to express my emphatic opinion that it is very inexpedient for the minister to occupy a seat on the committee. In such cases it would almost be a slight not to vote him to the chair; but then it is almost impossible for the committee to act independently, and the minister becomes the master, and not the leader, of the congregation. Indeed, it has come to my knowledge that a minister who had become accustomed to take the chair actually took it at a general meeting of the congregation specially convened to consider whether or not his resignation should be accepted!

ARMYTAGE BAKEWELL.

RELIGION *V.* THE HISTORY OF RELIGION.

SIR,—I hope you can find space for some remarks on Miss Cobbe's admirable and valuable letter published by you on May 3, before it is forgotten. I fear that she thinks too well of us, and that discussion of our Christology is still necessary, for it is a subject on which Unitarian opinion is not only various but vague. I would suggest that we should all put to ourselves a few questions as a help to clearing this vagueness; not that uniformity is in the least degree to be wished for, but that it is good to know the drift of opinion, and still more important for each individual to gain clearness. Without clearness useful teaching, we must acknowledge, is impossible, and honest action difficult.

As one test I would ask how many of us attach a distinct meaning to the phrase in the leading article on Miss Cobbe's letter about being "with Jesus as a living friend in the Divine presence"; and, farther, which of us would claim such an experience as the sole mode of being perfected in the knowledge of various great religious truths?

Another test; if we read through Bowring's well-known hymn "In the Cross of Christ I glory," how many of us can adopt the words as true of our experience?

I will say no more, but that to those who take the affirmative side in these tests Miss Cobbe's appeal is useless; to some of us it is a call to be true in word to our real beliefs, and not to allow our minds to be smothered by "comfortable words" or by a concession to what she well calls a "familiar weakness of human nature." SARAH LUCY COURTAULD.

May 13.

GOD'S SACRIFICE.

SIR,—I have no desire to pursue this matter further. I did not set out to convert Mr. Pike, but to answer his inquiry. That I have done, to the best of my ability, and I am content to leave the question to the consideration of your readers. I have already received very welcome assurances that what I have written has proved helpful. In conclusion, I would thank you for giving the extract from Dr. Martineau's sermon, thus rescuing the "stilted formula" from the injustice of a too brief quotation.

R. TRAVERS HERFORD.

Stand, Manchester, May 10.

HUNGARIAN CORRESPONDENCE.

MANY readers of THE INQUIRER will hear, I hope, with pleasure of Mr. Shrubsole, our zealous friend who spent several days at Budapest and at Kolozsvár just lately. In both places I had the pleasure of being his guide. Mr. Shrubsole kindly gave two lectures at Kolozsvár to the theological students on the Sol-fa system of singing. He enjoyed it, seeing that the students pick it up very quickly. I hope this very practical mode of teaching classes will be appreciated and soon appropriated in Hungary.

Mr. Shrubsole is engaged in a very important business-like undertaking of bringing England and Hungary into a close union by establishing in Hungary English mills for cotton and woollen manufacture. I had the pleasure of pointing out to him last September, when he was here with other friends, what a good field there is here for English capitalists in several directions, since Hungary is mostly an agricultural country where raw material is produced in great abundance, but has to be carried into foreign countries in order to be worked up to suit modern need and taste.

During his travels he convinced himself that some good can be done, and opened a very extensive correspondence. Your correspondent and a lawyer friend of his, Dr. J. Weis, Vice-President of the Bureau of Lawyers, as well as others, gave him great assistance in securing full particulars in every direction. Mr. Shrubsole, with the help of some of his English friends who are experts in cotton and woollen manufacture, began to study the question. They advised him to come and settle the more important things here with the Government and with others. I am glad to say the Government secured, for the mills to be erected, such a subvention for ten years as will enable them, even under unfavourable circumstances, to work with a very considerable profit. Considering that the remission of taxation, stamp duties, country and municipal rates and taxes for fifteen years are granted, the reduction for all railway rates for raw materials and manufactured goods is secured, besides considering the very great demand for all kinds of textile products, it is quite evident that a better chance for capitalists can hardly be opened. But I must add yet one more thing. At Koloszvár, where woollen-mills are proposed to be erected, the municipality granted land of about fifty-four acres entirely free, with several other advantages which greatly concur to make this undertaking profitable.

I need not go into further details since Mr. Shrubsole, who is to return soon, will give all information needed. I only wished to call the attention of the readers of THE INQUIRER to this very important movement. As regards Hungary I expect an immeasurable good out of it. England or English capitalists cannot possibly lose, and as a good result for both countries it may be taken for granted that Hungary and England will become good friends.

Wishing you all success for the coming annual meetings,—I remain yours truly,

GEO. BOROS.

Kolozsvár, May 11.

WESTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

ANNUAL MEETING.

THE annual meeting of the Western Union was held at Bath, on Thursday, May 8, the churches of the district being well represented.

At noon service was held in Trim-street Chapel, conducted by the Rev. G. V. Crook, the preacher being the Rev. J. EDWIN ODGERS, M.A., of Oxford. Taking for text the last words of the Book of Daniel, "Thou shalt stand in thy lot at the end of the days," he spoke of the true meaning of religious assurance, which, he said, ought to mean that quiet joy of trustfulness which breathed, perhaps, nowhere so purely and simply as in Miss Waring's familiar hymns, that found itself strengthened by daily obedience, and found the Kingdom of Heaven just where its lot was cast and the daily task prepared, and loved to have it so. It was an assurance not only that God was going to be their Judge, but that God was their Judge daily and hourly. They endeavoured to do their duty, and a little more, thinking all good things, and stretching out the hand to others; but the sameness wore them down sometimes, and the dull, hard highway did not seem very much

like their true original course, when all at once a duty came to them just because they were in the way of their duty, and they learned the blessing of those who did what they could: they knew for once they were just where God meant them to be. That thought he would apply to the work of ministers in their churches. They were shut out from fellowship with those of the popular churches, and their work often seemed lonely and monotonous. It had been said to him there was a line drawn in which Christian ministers might co-operate, and that Unitarian ministers were just below that line. If that were so it marked out also a very considerable portion of this present world, and there lay their work. If their station was in the long field there was plenty to be done in that lond field. His sympathy was indeed with all those in that dear West country who were often at outposts where it seemed that little could be done, and where they kept watch and ward among a faithful few. It had never struck them, perchance, that the world in which they lived had need of them, and that there was that before them which they could do and nobody else could.

THE LUNCHEON.

After service a luncheon was held at the Assembly Rooms, the Rev. J. McDowell presiding, and among those present were the Mayor (Mr. E. E. Phillips), and the ex-Mayor (Mr. T. B. Silcock), of Bath. The loyal toasts were duly honoured, after which Mr. W. Colfox proposed the sentiment of "Civil and Religious Liberty all the world over." He recollected, he said, the rejoicings over the passing of the Reform Bill, and thought that if that sentiment did not rouse the same feeling now, it was because so much had been gained and they had little fear of the future.

The Rev. J. Edwin Odgers, who responded, having referred to his old associations with Bath, said that they were at the present day brought to think that the victory was not always to the cocksure, and that it was not always the fighter who determined the future, because the line of progress was in the line of resultant forces. That was the very reason why even when they did not think their protest or appeal was going to determine exactly the future, they knew it was going to be an ingredient in the determining of the future. It was going to be an element in the result. In the direction of civil and religious liberty they had to consider what had been growing up within those last forty years all over the country. They had a civic temper which had been generated by the co-operation of men of divergent views with equal devotion and assiduity for worthy public objects. There had been an extraordinary revival of activity in their municipal corporations; there had been the educational administration which the School Boards had spread all over the country; they saw men meeting on the County Councils on a common ground, and discovering the usefulness and ability of those whom they were perhaps surprised to see entrusted with a great public responsibility. All this was distinctly a triumph for civil liberty. They could not, except in a chord very much at the back of their minds, think that because a man working with them for good things—for sanitation, social purity, the welfare of the young, or higher education—although inspired by a spirit of beneficence and patriotism, happened to differ from them in creed, he had no place in the counsels of God and no place in the eternal future. The great lesson of religious liberty had been taught in that country, and if people thought that the pulpit-drum ecclesiastic could play the old tunes any more he was sure they would be entirely mistaken. He would only remark on the new Education Bill, speaking as a practical old educationalist, that the great gap in their national education system which had been a great injustice to them for years, was in regard to the training colleges; they must have national and denominational training colleges. In conclusion, he showed how among the Unitarians themselves the spirit of religious liberty had grown during the past sixty years. Differences of operations and of views, divergencies of speculation were, he believed, far more rife among them than they were sixty years ago, but the recognition of the one spirit, of the common service, was more heartfelt, more close and more general amongst them than it ever had been.

The Rev. Jeffrey Worthington proposed "The Sister Churches of all denominations," to which the Ex-Mayor (Mr. Silcock) responded, saying that he always remembered how much the denomination to which he belonged and the whole Christian Church owed to the Unitarian branch of the Church. Nobody could forget how much the whole Church owed to the late Dr. Martineau, who in a very true way belonged not simply to Unitarianism but to Christ's Church as a whole.

The toast of "The City of Bath," submitted by Mr. P. J. Worsley, was acknowledged by the Mayor, and the proceedings closed with thanks to the Bath community for their hospitality, proposed by Maj.-General Jacob and acknowledged by Mr. J. A. W. Ricketts.

BUSINESS MEETING.

The annual business meeting was held in the chapel in the afternoon. The President, Mr. W. Walker, who occupied the chair, referred to the prevalence of Unitarian thought in other churches, and urged that greater efforts should be made to revive the life in their own churches.

The Rev. A. N. Blatchford presented the report of the committee, which recorded various changes in the ministry during the year. The report was, said Mr. Blatchford, on the whole, bright and interesting, and he had only to regret the absence through illness of the Rev. T. B. Broadrick, to whom a large share of the success of the work must be credited.

The report was adopted on the motion of Mr. E. Goodland, seconded by Mr. Baker.

Mr. W. Colfox moved the adoption of a trust deed in connection with the Twentieth Century Fund, whereby a sum of £1,029 had been raised, the income of which is to be devoted to the general expenses of the Union.

Mr. W. Norgrove seconded, and Dr. Blake Odgers having signified his approval of the deed, the resolution was carried, the first trustees being elected as follows:—Mr. P. J. Worsley, Colonel M. Locke Blake, Mr. J. K. Champion, and Mr. T. A. Colfox.

Tribute was paid by Mr. Worsley to Mr. Blatchford's devoted services in connection with the fund.

The officers and committee were then appointed, Mr. E. J. Blake being elected President; and thanks were accorded to the Revs. G. V. Crook and J. E. Odgers for their services, and to Mr. W. Blake Odgers, K.C, and the Rev. F. W. Stanley, who were present, representing the B. and F.U.A. A resolution on the Education question affirming the need of one authority for a large but not unwieldy area, to be genuinely representative of the people, and protesting against the maintenance of theological tests in rate-supported schools, brought the meeting to a close.

In the evening a public meeting was held, when addresses were given by the President, the Revs. F. W. Stanley and W. Lloyd, Mr. W. Blake Odgers, K.C., and the Rev. A. N. Blatchford.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department shoul be as brief as possible, and be sent in by Thursday Morning.]

Appeal.

London: Stratford, E.—The teachers of the Sunday-school make their customary appeal for help towards the expense of the scholars' annual summer excursion. Contributions will be thankfully received by Mr. W. J. Noel (treasurer), Briarwood, Grove-hill, South Woodford, Essex; or Mr. George Shute (secretary), 53A, Romford-road, Stratford, Essex.

Chester.—At the close of the service on Sunday evening last, a meeting of the congregation was held for the purpose of considering the Education Bill. The Rev. H. E. Haycock submitted a resolution protesting against the mischievous and reactionary character of the Bill; this was seconded, in the course of a vigorous speech, by Mr. E. Powell, supported by Mr. W. W. Tasker and Miss Montgomery, B.A., and unanimously adopted. Copies were ordered to be sent to the Parliamentary leaders on both sides the House, to the local members of Parliament, and to the Press.

Godalming.—On Sunday last the Sunday-school anniversary and spring flower services were held at Mead-row Chapel, conducted by the Rev. Hubert Clarke in the morning, and in the afternoon and evening by the Rev. Frederic Allen, of Stamford-street. At the children's service at 3.30 the chapel was filled, and it was pleasant to see the neighbourliness of the Guildford congregation evidenced by the presence of the Rev. E. S. Lang Buckland, with some of the scholars and teachers from the Ward-street Church. A special feature of the service was the music, beautifully rendered by the string band, fourteen in number, under the leadership of the minister; the singing was hearty, and the chapel was prettily decorated with wild flowers, which were sent to the Shadwell Hospital. The collections taken were given to the school funds.

Halifax.—On Sunday, May 11, Sunday-school anniversary services were held at Northgate-end Chapel, conducted by the Rev. H. D. Roberts, of Liverpool. In the afternoon a Service of Song on "The Life, Labours, and Sufferings of Oliver Heywood, B.A., of Northowram," was rendered, the reader being Mr. E. B. Stott. On Monday, May 12, the Rev. H. D. Roberts told the story of "The First Sixty Years of English Nonconformity." Collections at the services and at the lecture in aid of the school funds amounted to £26 12s. 5d.

King's Lynn.—On Sunday week, in connection with the settlement of the Rev. J. Pollard as minister, services were conducted by the Rev. J. Harwood, B.A. On the following Monday a tea was held in the schoolroom, which was well attended. At eight o'clock a public meeting was held, when the schoolroom was well filled. Mr. F. A. Bush was in the chair, and on behalf of the congregation welcomed Mr. Pollard to Lynn, and expressed the hope that he might be as successful at Lynn as he was at Kentish Town. The other speakers were the Revs. J. Harwood, B.A., A. Hall, M.A. (Norwich), E. W. Bremner, Congregational minister of Lynn, and J. Pollard. The Rev. E. W.

Bremner, whose attendance was gratifying from the previous aloofness of the Nonconformists in the town, said he was glad to come and welcome a fellow-worker, for however divided they were in some aspects of truth they were united in others. The Revs. J. Harwood, representing the British and Foreign Unitarian Association, and A. Hall, representing the Eastern Union, expressed their best wishes on behalf of their Associations. The Rev. J. Pollard thanked the speakers for their kind words, and said the congregation could rest assured that he would do his best to show himself worthy of their confidence. A programme of music was rendered during the evening, and a vote of thanks to the chairman brought the proceedings to a close.

Leeds: Hunslet.—The Sunday-school anniversary services were held here on 11th inst., and were conducted by the Rev. A. C. Fox, B.A., of Glossop. There were good congregations, and the collections were in advance of those of previous years.

London: Lewisham.—A well-attended meeting of the congregation was held last week to consider proposals for more adequately meeting the increasing demands of Lewisham. Notwithstanding the high rental of £70 a year, the congregation, which is not wealthy, has paid all expenses connected with the services since the end of the first eight months, and has met the regular yearly reduction of the grant for the minister's salary. It is felt that the time has arrived for building a permanent church-home, and to this end the members of the congregation are turning with a will to do their best. Anniversary services were held on Sunday, May 11, with fairly large congregations, in the evening the church was well filled. There was a public meeting on Wednesday, the 14th, under the presidency of the Rev. W. Chynoweth Pope, when speeches were made by the Revs. W. Copeland Bowie, T. E. M. Edwards, and others.

London: Mansford-street Church and Mission (Welcome Meeting).—A meeting of subscribers and friends was held on Thursday, the 8th inst., to welcome the Rev. John and Mrs. Ellis to London. Amongst those present were the following:—Revs. W. G. Tarrant, V. D. Davis. W. Copeland Bowie, Edgar Daplyn, F. Allen, T. E. M. Edwards, Messrs. H. B. Lee, E. F. Grundy, T. Adams, W. Baily, I. Lister, J. B. Wostinholm, Miss L Jones, Miss F. Jones, Miss Norton, Mrs. Baily, and Mrs. Tarrant. Mr. J. Classon Drummond presided, and in his opening remarks referred to the absence of Mr. Preston, who would have been there to take the chair, but was unfortunately unable to leave his bed. At these times, said Mr. Drummond, it was the custom to review the past and say something of the future. The mission was originally started at Spicer-street, where their old friend Mr Corkran worked for so many years. In those days instruction in the three R's was one of the principal items, but the work has now changed. It was no use haranguing against the music-halls unless they could produce better places, and they had got such another place at Mansford-street. They must try to do more of the social work, as in this lay the solution of the East London problem. He would like to see the Sunday service made the common meeting-place for a large and enthusiastic congregation, which would be an inspiration for its new minister. He heartily welcomed Mr. and Mrs. Ellis to London in the name of the Hampstead committee. Mr. Alfred Thompson then spoke on behalf of the school and congregation. Mr. J. B. Wostinholm, a member of Mr. Ellis's late congregation at Upperthorpe, also added a few cordial words; and the Rev. W. G. Tarrant welcomed Mr. Ellis on behalf of the ministers of London. In coming among them Mr. Ellis would be following in a goodly line. To march under the flag which had known such veterans as Theo. Lindsey, Dr. Price, Dr. Sadler, Dr. Herford, Philip Wicksteed, and Dr. Martineau, was not small honour. Mr. Tarrant added some genial words of advice to minister and congregation. Mr. Ellis, in replying for himself and his wife, said his friends had been much surprised to hear of his leaving Sheffield for Mansford-street, leaving the pleasant and cheerful surroundings and a devoted people for the difficult work and monotonous environment of an East London Mission. He would tell them how it was. He was deeply interested in the social problem. Human life was very beautiful and interesting, and if he could bring some light into the lives of those around them he would be happy. The work of a domestic mission was humble, but it was the noblest and holiest work in which a man could engage. He had been there six weeks, and he thought he was getting on pretty well. He found the Institutions thoroughly well organised, and bore testimony to the evidences of the careful work of his predecessor. There was a healthy young men's club for rational enjoyment, and he hoped in time that the members of it would respond to his appeal to them to cultivate in addition those qualities in themselves which make for good citizenship. Life was not all bagatelle, billiards and ping-pong. There were many other evidences of careful ploughing and sowing, and everything was well organised. Mr. Ellis also spoke of the excellent young women's class under Miss Garrett, and the good work of the Provident Society, all of which he hoped would prosper. He thanked them most heartily for their cordial reception. A short programme of music was gone through during the evening, arranged by Mrs. J. Classon Drummond. The meeting passed a vote of sympathy with Mr. Stanton W. Preston in his illness.

London: Peckham. — On Saturday last a dramatic and musical entertainment was given under the direction of Mr. G. V. Carter, in aid of the funds of the Avondale-road Church. The commodious schoolroom was well filled by an appreciative audience, and the financial result was highly satisfactory. Among other friends who kindly gave their services were Mr. W. H. James (baritone), Mr. Ivor James ('cello), and Mr. S. T. Lock (folk-songs), from the Wandsworth Church.

London: Stamford-street.—The annual inspection of No. 1 Company of the Boys' Own Brigade, members of the Stamford-street Sunday-school and choir, was held on Tuesday, the 13th inst., Sergeant R. Bartram being the inspecting officer. The lads showed good discipline, and gave a highly effective display of their efficiency both in drill and gymnastic exercises, while a lantern march gave great pleasure to the large gathering of friends. The prizes for efficiency and good conduct were presented by Mrs. Allen. The chaplain—the Rev. Frederic Allen—in a short address, gave an account of the formation and objects of the Boys' Own Brigade, mainly as a training in the direction of good citizenship. Mr. Ion Pritchard emphasised this by a few anecdotes illustrative of trustworthiness, and the proceedings were brought to a close by singing the Brigade hymn, "Lend a Hand," repeating the Lord's Prayer and benediction. It is intended that the boys shall camp out this summer for a week, and Captain F. E. Allen made an appeal for assistance in procuring the necessary funds.

Wales.—A successful festival of the combined churches of Aberdare, Cwmbach, Dowlais, Pentre, Clydach Vale, and Cefncoed, was held on Monday last at Cefncoed, where the Wesleyans kindly lent the use of their handsome chapel. There were two sessions, at two and at six, at which Mr. Lewis Noah Williams and Mr. Gomer Thomas respectively presided. The conductor was the Rev. David Evans, Cwmbach, who did his part very well indeed. Mrs. John Lewis, Pontypridd, presided at the organ, and as a new feature we had a small orchestra to accompany. The pastors of our neighbouring churches were all present. The chapel was well filled at both meetings.

I THINK this is the authentic sign and seal
Of Godship, that it ever waxes glad,
And more glad, until gladness blossoms, bursts
Into a rage to suffer for mankind,
And recommence at sorrow: drops like seed
After the blossom, ultimate of all.
Say, does the seed scorn earth and seek the sun?
Surely it has no other end and aim
Than to drop, once more die into the ground,
Taste cold and darkness and oblivion there:
And thence rise, tree-like grow through pain to joy,
More joy and most joy—do man good again.—*R. Browning.*

ABERYSTWYTH

(*"The Biarritz of Wales"*)

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OUR CALENDAR.

SUNDAY, May 18.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. T. E. M. EDWARDS, "Universal Inspiration."

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, Rev. FREDERIC ALLEN, 11 A.M., "The Gift of the Spirit," and 7 P.M., "Whitsuntide Meetings."

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Evening Choral Service, "Hear my Prayer" (*Mendelssohn*).

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M., Rev. H. WOODS PERRIS, and 6.30 P.M., Rev. H. S. PERRIS, M.A.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. C. MOORE, Horwich.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A., and 7 P.M.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. H. S. PERRIS, M.A., "Anti-Christian Theism as represented by Voysey's 'Testimony of the four Gospels concerning Jesus Christ.'"—III, and 7 P.M.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A. (Evening only).

Stoke Newington, The Green, 11.15 A.M and 7 P.M., Rev. W. WOODING, B.A. Re-opened after Repairs.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. G. WARD.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Unitarian Free Church, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Rev. H. W. HAWKES, and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. C. JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. HARWOOD, B A.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A., and 2.45 P.M., United Scholars' Service, Rev. J. MORLEY MILLS.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Athanasian Creed."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon and 6.30 P.M.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

WALES.

ABERYSTWYTH, Old Assembly Rooms, 6 P.M. Next Sunday and through Term.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—May 18th, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—May 18th, at 11.15 A.M., JOHN A. HOBSON, M.A., "Propagandism in the Pulpit."

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2. SONG CYCLE.—Brautlieder (*Cornelius*).
3. (*a*) Air from Semele (*Handel*); (*b*) Songs my mother taught me, and (*c*) Tune thy strings, O Gypsy (*Dvorak*).

LONDON DOMESTIC MISSION SOCIETY.

At the ANNUAL MEETING held on WEDNESDAY, May 14th, 1902, at Little Portland-street School, the Rev. CHARLES HARGROVE, M.A., in the Chair, the following Resolutions were passed:—

1. Moved by the CHAIRMAN, and seconded by Mr. R. S. OSLER:—
"That the Report of the Committee, and the statement of Accounts, together with the Reports of the Missionaries, be received and adopted."

2. Moved by the Rev. HENRY GOW, B.A., and seconded by the Rev. F. H. JONES, B.A.:—
"That this Meeting desires to express its continued confidence in the principles of the London Domestic Mission Society, and to record its appreciation of the work of the Missionaries and of their efforts to meet the religious, moral and social needs of the districts in which they labour."

3. Moved by Mr. F. WITHALL and seconded by Mr. H. J. EVELEGH:—
"That the best thanks of this Meeting be given to the Committee and Officers for their services during the past year, and that the following be elected for the year 1902-3:—*Treasurer*, Mr. Philip Roscoe; *Committee*, Mr. P. M. Martineau (chairman), Mr. John Brabner, Mr. Howard C. Clarke, the Rev. E. M. Daplyn, Mrs. Enfield, Mrs. Evelegh, Mr. John Harrison, the Rev. F. H. Jones, B.A., Miss C. A. Lawrence, Mr. I. S. Lister, Mr. Oswald Nettlefold, and Miss A. Sharpe; *Auditors*, Mr. A. A. Tayler and Mr. B. E. Johnson; *Hon. Secretary*, Dr. G. Dawes Hicks."

4. Moved by Mr. P. M. MARTINEAU and seconded by Mr. P. ROSCOE:—
"That the best thanks of this Meeting be given to the Rev. Charles Hargrove, M.A., for his valuable services in the chair, and to the congregation at Little Portland-street Chapel for the use of their Schoolroom."

G. DAWES HICKS, Hon. Sec.

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MARRIAGES.

PENTON—SHARPE—On the 9th May, at Rosslyn Hill Chapel, Hampstead, by the Rev. J. Edwin Odgers, assisted by the Rev. Edgar Daplyn, Edward, only son of Edward Penton, of Cavendish-square, and Lyndhurst, Hants, to Eleanor, second daughter of William Arthur Sharpe, of Highgate.

DEATHS.

HUNTER—On the 9th May, 1902, at Radway Villa, Sidmouth, Sarah Hunter, in her 91st year.
WATSON—On the 11th May, at 4, Abbey-gardens, Shrewsbury, Mary P., widow of Richard Watson, late of Kidderminster.

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WELSH UNITARIAN TWENTIETH CENTURY FUND.

The Welsh Unitarians are making an earnest effort to raise £3,000, and appeal for help to their friends. The objects are to relieve the heavy burdens of debt on the Chapels at Pentre, Clydach Vale, and Trebanos, and generally to promote the spread of Unitarianism in Wales. The Committee have received an expression of cordial sympathy with these objects from the British and Foreign Unitarian Association.

A full statement, containing the names of the Committee, may be had from the Hon. Sec., Rev. J. HATHREN DAVIES, Cefn Coed, Merthyr Tydfil. Subscriptions may be sent to the Treasurer, D. J. JONES, Esq., 29, Hirwain-road, Aberdare.

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Mr. H. Woolcott Thompson, Cardiff ...	100	0	0
Mr. and Mrs. L. N. Williams, Aberdare	50	0	0
Principal W.J.Evans,Carmarthen(cond.)	50	0	0
Mr. D. James Jones, Aoerdare... ...	25	0	0
Mrs. Benson Rathbone, Birmingham ...	15	0	0
Mr. Edmund D. Howells, Aberdare ...	10	10	0
Mr. G. Carslake Thompson, Cardiff ...	10	0	0
Mr. Richard Bedlington, Aberdare ...	10	0	0
Lieut.-Col. Thomas Phillips, do. ...	10	0	0
Rev. R. J. Jones, M.A., do.	5	5	0
Mr. J. C. Plummer, do.	5	5	0
Mr. Evan Jones, Contractor, do. ...	5	5	0
Miss K. B. Thomas, Bristol	5	0	0
Mr. D. W. Jones, Aberdare	5	0	0
Rev. J. Estlin Carpenter, M.A., Oxford	5	0	0
Prof. J. E. Carpenter, Oxford	5	0	0
Rev. W. James, B.A., J.P.	5	0	0
Rev. T. Bowen Evans, M.A., Heywood .	3	3	0
Miss Rathbone, Liverpool	3	0	0
Mr. J. Hunton Smith, do.	2	2	0
Miss Sophia George, Aberdare	2	0	0
Miss Jenkins, Trecefel	1	1	0
Mr. D. Henry Smith, Mountain Ash ...	0	10	6
Caeronen (Chapel collection), per Miss Jones...	5	6	8
Aberdare Old Meeting House (1st instalment), per D. R. Griffiths, Esq. ...	10	15	0

LANCASHIRE AND CHESHIRE SOCIETY FOR THE PERMANENT CARE OF THE FEEBLE-MINDED.

SUMS RECEIVED UP TO MAY 15TH, 1902.

A Friend	5	0	0
"April 27th"	1	0	0
Mrs. J. Briggs	0	5	0
Mr. Chilton	1	0	0
Mr. E. Chitty	2	2	0
Dr. Drummond	3	3	0
Miss M. Fretwell	1	0	0
Mr. H. P. Greg	5	0	0
Mrs. H. R. Greg (£1 1s. sub.)	2	2	0
Miss K. H. Greg	2	2	0
Miss S. E. Greg (2nd don.)	2	2	0
Miss Hall	1	0	0
Miss Hankinson	1	0	0
Mrs. C. H. Herford	1	0	0
Mr. Wm. Long	50	0	0
Miss Minns...	0	10	0
Miss Potter...	10	0	0
Mrs. Rutt	5	5	0
Mr. G. Fleming Simons	3	0	0
"L. T."	0	5	0
Miss Q. M. Boys	1	0	0
Miss Booth	25	0	0
Rev. James Harwood	1	1	0
Mrs. Temple	0	10	0
Miss M. Davison	1	1	0
	£125	8	0

UNITARIAN CHAPEL, DEVONPORT.

This Congregation is making a great effort to secure the Freehold of their Church, in order to free themselves from a yearly charge of £15 15s. for ground rent. The opportunity of doing so on favourable terms now exists, but on the decease of the present landlord (who is over 70 years of age) it is doubtful whether equally good conditions will be offered. The effort has been approved by Mr. W. Blake Odgers, K.C., and is warmly supported by the B. and F. Unitarian Association. The sum of £57 has already been raised by the members and their friends, but as the congregation is mainly of the working class, it is impossible to raise the whole sum required (£337) without generous outside help.

The following contributions have already been promised in addition to the £57 already mentioned:—

	£	s.	d.
F. Nettlefold, Esq.	21	0	0
Sir John Brunner	21	0	0
Sir E. Durning-Lawrence	21	0	0
B. and F. Unitarian Association (cond.)	21	0	0

Help is asked in raising the balance of £200. Further information may be obtained from the undersigned, who will also gratefully acknowledge any donations.

Mr. S. W. WRIGHT (Hon. Treas), 62, Alexandra-road, Ford, Devonport.
Mr. J. A. BARNES (Hon. Sec.), Rose Cottage, Swilley, Devonport.

Board and Residence.

ABERYSTWYTH. — SUMMER EXCURSION (under the direction of the Central Postal Mission and Unitarian Workers' Union). A HOUSE has been secured for six weeks —August and part of September. Board and Lodging 30s. and 20s. a week, according to room.—Apply, for full particulars, to Secretary Summer Excursion, 13, Christchurch-road, Hampstead, N.W., London.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

BOURNEMOUTH. — Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

ST. LEONARDS.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

MISSES G. and E. MARTINEAU would LET their HOUSE, 5, Eldon-road, Hampstead, for a few weeks in May and June.

ST. JACOBS OIL.

Cures Rheumatism, Neuralgia, Lumbago, Sprains, Soreness, Stiffness, Pains in the Chest, Pains in the Limbs, Pains in the Back, and all Aches and Pains. Price 1/1½ and 2/6.

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"CADBURY's is the typical Cocoa of Engish manufacture—absolutely pure."—*The Analyst.*

"CADBURY's Cocoa represents the standard of highest purity."—*The Lancet.*

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

Anniversary Meetings.

TUESDAY, MAY 20th.

8. 0 P.M. **Essex Hall Lecture**: "Some Thoughts on Christology." By the Rev. James Drummond, M.A., LL.D., D.Litt., Principal of Manchester College, Oxford.

WEDNESDAY, MAY 21st.

11.30 A.M. **Religious Service** at Little Portland Street Chapel. Preacher: The Rev. Henry Gow, B.A.

4. 0 P.M. **Annual Business Meeting** at Essex Hall. W. Blake Odgers, Esq., K.C., President.

6. 0 P.M. **Tea** will be provided at Essex Hall.

7. 0 P.M. **Public Meeting** at Essex Hall. Address by the PRESIDENT. Speeches as follows: Mrs. Alfred C. Osler, "Obligations of our Heritage;" Rev. R. A. Armstrong, "The Principles of Unitarian Christianity as distinguished from its Doctrines;" Mr. Thomas J. Hardy, "Sincerity, the Key-note to the new Revival;" Mr. V. Tchertkoff, "The next step in the Evolution of Religious Method;" Rev. Frank Walters, "Unitarianism and Humanism."

THURSDAY, MAY 22nd.

10. 0 A.M. **Devotional Service** at Essex Hall. By Rev. H. M. Livens.

10.30 A.M. **Conference: "Types of Religious Experience"**:—"Anglican to Unitarian," Rev. E. W. Lummis, M.A.; "Congregationalist to Unitarian," Rev. W. Wooding, B.A.; "Methodist to Unitarian," Rev. G. V. Crook; "Presbyterian to Unitarian," Rev. Alex. Webster; "Roman Catholic to Unitarian," Rev. L. de B. Klein, D.Sc.

8. 0 P.M. **Conversazione** at the Royal Institute of Painters in Water Colours, Piccadilly. Tickets, 1s.; on and after May 21st, 2s. Apply to Mr. Philip Green, Essex Hall.

The Sunday School Association.

THE SIXTY-EIGHTH ANNUAL MEETING

will be held at the

HOLBORN RESTAURANT,

on TUESDAY MORNING, MAY 20th, 1902.

ARRANGEMENTS:

10 o'clock.—**Business Meeting,** Lady O'HAGAN in the Chair (preceded by a Delegates' Breakfast at 9 o'clock by invitation of the President).

11 o'clock.—**Conference** on **"Religious Education in the Sunday School,"** when short Papers will be read as follows:—

"Principles and Ideals," by the Rev. J. H. Wicksteed, M.A.; "The Part of the Superintendent," by the Rev. H. S. Perris, M.A.; "In the Junior Classes," by Mrs. W. Tudor Jones; "In the Senior Classes," by the Rev. George Critchley, M.A.

ION PRITCHARD, Hon. Sec.

National Unitarian Temperance Association.

ANNUAL MEETING

FRIDAY, MAY 23, 1902, at ESSEX HALL, ESSEX STREET, STRAND, W.C.

4 30. Conference in Council Room. Paper by Rev. J. J. Wright on "New Hopes for Temperaance Workers." Mrs. H. Shaen Solly in the Chair.

6. 0. Tea and Coffee will be served.

6.30. Musical Programme in Large Hall by Stamford-street Band of Hope and Mercy Choir.

7.15. Meeting in Large Hall. H. G. Chancellor, Esq., in the Chair, supported by the Revs. R. A. Armstrong, C. Hargrove, R. H. Greaves, and others. Admission free. All welcome.

J. BREDALL, A. W. HARRIS, } Hon. Secs.

Central Postal Mission & Unitarian Workers' Union.

ANNUAL MEETING at ESSEX HALL, THURSDAY AFTERNOON, May 22nd, at 2.30.

Miss C. GITTINS (of Leicester) in the Chair, supported by Miss Tagart, Rev. Ceredig Jones, Mr. V. Tchertkoff, Mr. Toyosaki, Lady Wilson, V. R. Shinde, and others.

Afternoon Tea at the close of the Meeting.

FOREST GATE UNITARIAN CHURCH, UPTON-LANE, E.

RE-OPENING SERVICES, SUNDAYS, MAY 18TH AND 25TH.

On SUNDAY NEXT the MINISTER will conduct the Morning Service, and the Rev. H. S. PERRIS, M.A., the Evening. Contributors to the Improvement Fund, and Friends interested in Suburban Extension, are specially invited.

CORONATION BAZAAR.

BOSTON, JUNE 5 and 6.

A SALE OF WORK to raise Funds for the Renovation of the Old Chapel in Spain-lane will be held on THURSDAY and FRIDAY, June 5 and 6, in the Schoolroom. Contributions in Goods or Money are solicited, and should be sent by May 31st, to Mrs. STODDART, 41, Tunnard-street, or Miss I. WRIGHT, Vauxhall House, Boston.

MISS CHALDECOTT is wishing to give up her PRIVATE BOARDING HOUSE as soon as she can hear of any lady who would like to carry on the work.—Stirling House, Manor-road, Bournemouth.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 17, 1902.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3126. NEW SERIES, No. 230.] LONDON, SATURDAY, MAY 24, 1902. [ONE PENNY.

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"THE INQUIRER" PUBLISHING COMPANY.

AT the annual meeting of the shareholders in THE INQUIRER Publishing Company (Limited), held on the 15th inst., a motion proposing to reconsider the resolution of the 10th of March (terminating the engagement of the present Editor, and effecting certain retrenchments in expenditure) was carried by a small majority. The Directors accordingly resigned, and a new Board was elected consisting of Messrs. Russell Scott, John Dendy, and Charles W. Jones, and the Revs. R. A. Armstrong and Henry Gow. The meeting terminated with a hearty and unanimous vote of thanks to Mr. David Martineau and the retiring Board. The very generous letter from these gentlemen, which appears below, will give the new Directors every opportunity of endeavouring still further to improve the character and extend the influence of THE INQUIRER, and these objects they will sedulously pursue.

TO THE SHAREHOLDERS OF *THE INQUIRER.*

Dear Sir, or Madam,

We beg to inform you that at the annual meeting, held on the 15th inst., the action of the late Directors was, by a small majority, not approved, and a new Board of Directors was elected.

We accept the decision, and will be glad if our supporters will kindly do the same.

We all desire that THE INQUIRER should prosper, and therefore shall abstain, and ask our friends to abstain, from any action which might embarrass the new management

Our successors believe that they will be able, by means of the increased financial support promised, to improve the paper in various ways, and we now, on leaving office, express the wish that their hopes may be fulfilled.

Yours faithfully,

DAVID MARTINEAU.
STEPHEN S. TAYLER.
CHARLES HARGROVE.
R. K. WILSON.
ION PRITCHARD.
C. FELLOWS PEARSON.

OUR FESTIVAL OF LIFE.

IT has been for us a good week, rich in the sense of strenuous life, earnest purpose, and cordial fellowship. Memories of last year's greater gatherings have not damped our ardour, or made anything we have attempted now seem little in comparison. Our cause is as great as ever, our ideal appears to us greater and more beautiful for what we enjoyed and realised last year, in the fellowship of the International Council; and to this we may attribute a good part of the strong confidence and gladness which have characterised this week's meetings.

We cannot offer to our readers in a single number the whole abundant store of the wise and helpful and inspiring things that have been said, and in particular we look forward to publishing in subsequent numbers, from week to week, the series of five papers read on Thursday morning on "Types of Religious Experience," papers of direct personal testimony of the highest value, and touching such deep chords of sympathy in those who heard them. Of these testimonies of Anglican, Congregationalist, Methodist, Presbyterian, and Roman Catholic, who had been led each in turn into the freer faith and the new fellowship of Unitarians, the PRESIDENT rightly said that they should make us realise with a fresh vividness the privileges which are ours, and the responsibility laid upon us to make the fellowship of our churches as rich in helpfulness and inspiration as it is possible to be made.

And if there are any who ask sincerely how they may be more true to the cause to which we are pledged, and bring new strength and effectiveness into the life of our churches, we ask them to read and to ponder the annual sermon of the British and Foreign Unitarian Association, preached on Wednesday morning by the Rev. HENRY GOW, which we publish in full this week. Let them listen to his appeal for self-forgetfulness and utter loyalty to truth and righteousness, and be assured that GOD has indeed a work for them to do. Let them surrender to the spirit of modesty, and steadfast courage and clear insight which breathes through that sermon, and then turn also to the address by Mrs. ALFRED OSLER on the "Obligations of our Heritage," and attend particularly to her words, towards the close, on the constraining power of a high ideal, and the fresh inspiration that will surely come from whole-hearted loyalty to such an ideal.

These are only a few of the special points of interest and stimulus to which we desire to draw attention, but the whole of the reports will be found such as to give us new courage, and deeper thankfulness than ever for the work to which we are called and the great heritage that is ours.

A MEMORIAL TO MR. P. W. CLAYDEN.

SIR,—Since the death of Mr. P. W. Clayden a widely felt desire has been expressed for some permanent memorial of his strong personality. He is endeared to many by the charm and inspiration of his strenuous character, his life-long battle for civil and religious liberty in all countries and his fearless striving for Truth in matters of faith and Righteousness in public affairs.

Many of the most active years of his life were spent in Nottingham, and his friends in this city feel that his memory may be most fitly perpetuated in the town with which he was intimately associated in religious, social, and political work, and particularly in the High Pavement Chapel, of which he was minister during those years. It is proposed, therefore, that the memorial should take the form of a stained-glass window in the chancel of this chapel. The estimated cost is upwards of £500, and of this sum over £300 has already been promised by members of the congregation.

Mr. Clayden's work and influence extended into so wide a field—literary, social, and political, as well as religious—that it is believed many in various localities and of diverse phases of thought will wish to participate in this tribute. The co-operation of all such will be welcomed by the Committee, in order that the memorial may worthily fulfil its intention. Contributions may be sent to any of the undersigned, or to Lloyd's Bank, Nottingham, through any of their branches :—

J. M. PERRY,
Clumber-crescent-south,
The Park, Nottingham.
(Chairman).

A. J. MUNDELLA,
28, St. George's-square,
Regent's-park, London, N.W.

J. M. LLOYD THOMAS,
18, Bentinck-road, Nottingham.
(Hon. Sec.).

E. W. ENFIELD,
Burton Joyce, Nottingham.
(Hon. Treas.)

Nottingham, May.

THEOLOGICAL SCHOOL

RELIGION *V.* THE HISTORY OF ENGLAND.

SIR,—To still further continue the subject to which Miss Frances Power Cobbe has called our attention, perhaps the readers of THE INQUIRER may be interested in reading the words to which the revered Charles Wicksteed long ago gave utterance in his lecture entitled "Jesus." He says:—

"I can quite sympathise with and understand the feeling that finds the continual and, as it were, forced introduction of the name of Jesus into our conversation, our prayers, our sermons, actually offensive. *I am sure it would have been offensive to himself.* (The italics are mine.) We seem actually afraid lest he should be forgotten. We seem as if we dare not trust a single prayer with God, unless Christ were summoned to carry it into His presence. We seem as if we dared not enforce a single righteous principle, or give expression to a single pure emotion of the heart without, as it were, sheltering it under the sanction and protection of Jesus Christ. And yet the Lord's Prayer—in which the name of Christ never occurs, and which is a prayer of pure Theism—is, I suppose, as Christian in its spirit and character as if we uttered the name of Jesus at the end of each clause. No! we have degraded Christ by making him the head of a great sect, with his sectatores, and assentatores—instead of leaving him in his grand reality as a Son of God, and brother of man, knowing no countries, or nations, or religions, but only one wide humanity. This, to me, constitutes his grandeur, his abiding claim to my homage and my gratitude, that he is only committed to world-wide principles, and to the universal religion which rests not only on eternal principles, but on principles which apply to our whole humanity."

And Mr. Wicksteed, we believe, would have fully agreed with Miss Cobbe when she says that our "love and reverence" for Jesus may best be shown by our efforts to live out the lofty teachings of the Sermon on the Mount.

ALICE A. LUCAS.

LIBERAL RELIGION IN ENGLISH PAINTING.

SIR,—My admiration for Hogarth is so great that I am sorry to have said anything of him that should be thought by a brother-admirer of his, like Mr. Dexter, to "border on injustice." In his context Hogarth certainly cannot be described as "fierce, coarse and malignant"; for such was the character of the age, and, as a matter of fact, Hogarth was much milder than some of his contemporary satirists. There is often something gentle and pathetic in the most harrowing of his pictures; whereas Swift and Pope are absolutely unrelieved in their bitterness. He comes between these and Henry Fielding, whose satire, judged by theirs, is even kindly. Yet, when we study his representations of home-life in the light of Millais, Mrs. Allingham and Kate Greenaway, I confess I do not think my words will be considered very severe.

Mr. Orr's letter is perplexing. To disprove what seemed to me the rather obvious statement that "a hundred and fifty years ago we had no landscape," he musters a list of writers which includes three (Goldsmith, Cowper and Falconer) who had not then begun to write, and four more (Burns, Crabbe, Bloomfield and Campbell) who were not even born! Johnson, too, whom I would have thought one of the very last, at any period of his life, to associate with landscape, made his uncomfortable peregrination through the Hebrides as late as 1773. And as I excepted Gray, there only remain Addison, Thomson and Akenside to support the objection.

Now what sort of a landscape do we meet with in their writings?

Addison, who cared for Italy as the country of Horace and Virgil, heartily disliked mountains. After a journey over the Alps in 1701 he wrote:—"My head is still giddy with mountains and precipices, and you can't imagine how much I am pleased with the sight of a plain." In saying this he expressed the polite taste of the time. Evelyn complained of the "hideous rocks" of Fontainebleau, "heaped one on another in mountainous height, that I think the like is nowhere to be found more horrid and solitary," while he spoke with delight of the "accurately-kept and cultivated walks" of Richelieu's villa, and of "a large and very rare grotto of shell-work." Defoe, whose hero, Robinson Crusoe, never shows the slightest interest in the scenery of his island, on visiting the English Lake District in 1722, wrote of "the horrid height and narrowness" of the country round Windermere and Grasmere, and of the "impassable hills," which seemed to tell him that "all the pleasant part of England was at an end."

Thomson had some genuine feeling for the Cheviots, but, as we might expect in that wig and powder period, he clothed it in language that has made the "Seasons" almost unreadable since the work of Wordsworth and Turner. His elegant Latinisms and personifications, the fashionable trick of tripling his nouns and adjectives and clauses, his innumerable far-fetched and unnatural phrases, such as "plumy people," "plastic tubes," "juicy groves," "lucid moisture," "vivid verdure," "rosy-bosomed spring," &c., and the conventional young men and maidens who make love in his fields and groves — Damon, Celadon, Amelia, Amanda, Lucinda, Musidora, and the rest—are enough to destroy our pleasure, except as students of a style, in anything he says.

The same artificial diction, by that time well-worn and wearisome, characterises fatally the work of Akenside. In a pretty passage we read of the consenting zephyr sighing, and the weeping rill joining in the plaint of man's tuneful breast and partaking bosom, of spring unfolding from the silken gem its lucid leaves, and of strains ascending from the tenants of the warbling shade. Dr. Akenside was a frigid, pompous person, whose "Pleasures of the Imagination" are described by Mr. Gosse as "cold," and his "Odes" as "icy cold."

It is interesting that Mr. Orr should not only like this kind of poetry, but even speak of it with enthusiasm. It illustrates, I think, what I have more than once observed, the very slight influence exerted by English and German Romanticism on certain branches of Irish culture. The taste, ideals, and doctrines in vogue in England a hundred and fifty years ago are still faithfully cherished in some Ulster towns and villages.

EDGAR I. FRIPP.

Mansfield, May 19.

THE LIGHT.

AN old friend, who found Mr. Harrold Johnson's lines on "The Gleam," taken last week from the *Christian Register*, hardly satisfying, sent us, with his good wishes for the Whitsuntide meetings, the following lines as an alternative:—

Follow the Light, from heaven the ray,
Which Christ hath shed on Life's rough way!
Follow his Voice which bids you come
To him in his eternal home.
And if thy path be rugged, steep,
God's loving care thy steps will keep,
Till thou shalt reach that blessed shore
Where sin and death are known no more.
If the voice within responds to this,
On Earth is Peace, in Heaven is bliss.

I. M. WADE.

AN Irish minister writes:—"The folfowing appears in the Belfast *Northern Whig* for May 13:—'University Intelligence. Trinity College. Dr. Downes's prizes for reading the Liturgy, 1st —, 2nd —.' Surely a striking illustration of the too general forgetfuness of what prayer, taking the Liturgy to *be* a series of prayers, really means! I remember seeing, years ago, a photograph of Bishop Wilberforce, of Oxford then, dressed in his robes of office, crook in one hand, the other hand raised, pronouncing a benediction, it would seem, on the camera. I have heard that a well-known American Evangelist was photographed not long ago 'in the attitude of prayer.' And I am told that a Boston U.S. newspaper described a certain prayer as 'the most eloquent prayer ever addressed to a Boston audience.' And now we have 'prizes for the best reading of the Liturgy.' To-morrow, possibly, we shall have prizes offered for the best *extempore* prayer. Why not, when we tell about our 'successful' services and anthems 'effectively' rendered? Are we forgetting that worship is homage paid to God and prayer is speech with God?"

WE noted with pleasure before Christmas the announcement that the new volume of *Harper* would contain a story by Mrs. Humphry Ward, but month after month passed and nothing appeared. Now, however, in the May number, we have the first chapters of "Lady Rose's Daughter," which from its opening promises to be an extremely interesting study of high society life in London. Beginning so late in the year it will, we presume, be a comparatively short story and not a novel of the proportions of "Eleanor" and Mrs. Ward's other chief books. In the current number of *Cornhill* will be found a stirring account of the military career of the late Field-Marshal Sir Neville Chamberlain in India, by Mr. A. I. Shand. The *Sunday Magazine*, of which the King and the Prince of Wales have accepted copies, contains the first instalment of Miss Stone's account of her experiences "In the Grip of the Brigands."

TO CORRESPONDENTS.—Letters, &c., received from the following:—R. L. A.; A. B.; J. P. D.; J. P. H.; H. H. J.; L. P. J.; A. A. L.; E. F. L.; H. P.

WHIT-WEEK ANNIVERSARY MEETINGS.

SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING.

As last year, the Whitsuntide meetings were fitly inaugurated by that of the Sunday School Association, held in the Throne Room at the Holborn Restaurant on Tuesday morning. The President, Lady O'HAGAN, entertained a large company of representatives of schools and societies at breakfast, and as soon after ten o'clock as the room could be cleared the business meeting was held, Lady O'HAGAN in the chair.

After an opening hymn, the treasurer, Mr. W. BLAKE ODGERS, K.C., made his annual statement, in manner as entertaining as ever, referring to the adverse balance of £59 15s. 8d., due partly to the fact that over £100 had been spent on books more than last year, and pointing to the remedy in the hands of members, that the new books now loading their shelves should at once be bought.

Mr. ION PRITCHARD, the hon. secretary, in presenting the annual report, read a letter of greeting from Mr. I. M. Wade, who, as his predecessor, had held the post of secretary for forty years.

THE REPORT.

The report opened with a reference to last year's New Century festival and the new departure in holding an autumnal meeting at Leeds in connection with the B. and F. U. A. meeting. Special reference was made to the loss sustained by the death of Dr. Vance Smith, Miss M. E. Martineau, and Miss C. A. Martineau, who had been not only subscribers but active helpers in the literary work of the Association. A new edition of Miss C. A. Martineau's "Voices of Nature" had been issued only a few months before her death. A legacy of £50 had been received from her. The publications of the year had been more extensive and varied than ever before, involving a heavy outlay, the bill for printing, binding, &c., amounting to £624 16s. 11d., £123 more than last year, and the cost of several books would come into the next annual account. A deficit of nearly £60 was a reminder to subscribers that more help was needed. The sale of books had produced £905 5s. 5d., an increase of £34 on 1900. Subscriptions and donations produced £292 16s. 6d., almost the same as last year. Among the books published, in addition to the annual volumes of "The Helper" and "Young Days" were "The Books of the Old Testament; A Short Introduction," by the Rev. J. H. Weatherall, "The Study of St. Francis of Assisi," by Miss F. E. Cooke, "Hymn Lessons; The Teachers' Note Book," by Miss Marian Pritchard, "Twelve Hymns and their Writers," by the Rev. V. D. Davis, "Travel and Life in Palestine"; Five Lectures by Rev. J. T. Sunderland, illustrated by lantern slides; new editions of Miss C. A. Martineau's "Voices of Nature," and the Rev. Frank Walter's "Studies of Shakespeare's Plays," while other new books were in the press. Slides had been secured for several series of lantern lectures, for loans to affiliated schools, and had been much appreciated. Particulars were given of the third Summer Session for Teachers, to be held at Manchester College, Oxford, from Friday, July 4, to Saturday, July 12. The report expressed great regret at the long illness of Mr. B. C. Hare, the business manager of the Association, with the hope that he might soon be able to resume his duties. The returns appended to the report showed 288 schools connected with the Association, with 3,726 teachers, 34,076 scholars, of whom 9,200 were over sixteen years of age.

Commenting on the chief points of the report, Mr. Pritchard said that they were mainly a publishing association, and called attention to the new books published during the year. The volume of "The Helper" for the present year was the fifth issued, and was to be the last, though perhaps something else would take its place. No better or more helpful books had been issued by their Association. Mr. Weatherall's book on the Old Testament had been noticed far beyond their own circle, and was sure to have a wide influence. That day was published a new book by the Rev. H. W. Hawkes, "Simple Talks about Religion," which, he was sure, would receive a warm welcome.

The PRESIDENT, in moving the adoption of the report and accounts, said that the report was interesting reading for all who were interested in Sunday-schools—a movement which must ever be progressive, productive of new and better methods, to meet the needs of the times. She welcomed the reference in the report to the Education Act, a measure which had occupied the minds of all interested in the future of the children of the country and the prospects of freedom in religious thought. In that Bill education certainly did not occupy the first place. It was an attempt to reconcile the irreconcilable, a shift to secure the support of those whose support was deemed necessary to the Government. One of the main supporters of the Government, and of the reigning family therein, had told them that there was but one door in the Board school—that is, the Unsectarian school, and that led to the street, while in the Voluntary school there were two doors, one into the school and the other into the Church. But was there not a third door which he forgot, which led through the church into the polling-booth? That was certainly in many minds one of the most important to the advocates of the Bill. But if they were told that the Board school had only one door, by that door the child came in from his home, and by the same door returned. They did not wish the child without its parents to be taken into any place of worship. If that Bill became law the question of the influence of parents over their children would become of great importance. At a recent discussion at Burnley she had been struck by the fact that after hearing the speeches on the other side she could have been furnished with no better arguments against the Bill. They had been told by the clergyman of the Church of England that in the Church schools alone Christianity was taught; and that was what they must expect, if the Church had entire control over the schools. It was nonsense to say that the minority should establish a school of its own. It would be most uneconomical, and for the most part quite impossible. There was a want of logic in the argument on the other side, but they as a body could make one of the most logical and effective stands against a piece of legislature which was going to put the clock back for many years, depriving the people of the right to educate their children in religion, and interfere between the parents and their children.

The Rev. R. TRAVERS HERFORD, who seconded the resolution, said that he brought a word from the country, and of gratitude to the Association. They had been greatly helped by what the Association had done in the matter of class books and of reward books. It was an admirable plan to receive, as they had done, a box of samples of all the new books, so that they could see what to buy. And the catalogue of reward books had been most useful. Since referring to it in the selection of prizes they had had no complaints of the books given, which had not always been the case.

The Rev. J. L. HAIGH moved the thanks of the meeting to the officers and committee, and the appointments for the coming year, the Rev. James Harwood being elected President. In doing so, Mr. Haigh referred to the Oxford summer session for teachers, and urged that the larger schools, particularly in manufacturing districts, should see to it that not only their ministers and superintendents, but their junior teachers attended. It was an experience which in itself was an education. The devotional, academic, and practical elements were admirably blended with the social, so that in his opinion the character of the meeting was not to be improved.

The Rev. J. ELLIS, in seconding, drew attention to the more than 9,000 scholars over sixteen, and the importance of laying hold of them, to win them for service in the church and good citizenship in the nation.

The PRESIDENT then moved the following resolution:—

That the hearty welcome of this meeting be given to the following representatives of affiliated and kindred societies:—Irish Non-Subscribing Sunday School Association, Rev. T. Dunkerley, B.A.; Scottish Sunday School Union, Rev. H. Williamson; South Wales Sunday School Union, Rev. T. J. Jenkins; Merthyr and Aberdare Sunday School Union, Mr. Lewis H. Williams; Bolton District Sunday School Union, Rev. J. J. Wright; Bury District Sunday School Union, Rev. R. Travers Herford, B.A.; Liverpool Sunday School Society, Miss Alison Hall; London Sunday School Society, Rev. W. W. Cheynoweth Pope; Manchester District Sunday School Association, The President, Mr. J. Wigley; Midland Sunday School Association, Rev. W. J. B. Tranter; North Cheshire Sunday School Union, Rev. W. Harrison; North East Lancashire Sunday School Union, Mr. J. T. Bibby; North Midland Sunday School Association, Rev. W. Whitaker, B.A.; South Cheshire Sunday School Union, Rev. J. C. Street; Southern Sunday School Union, Rev. E. Solly Anthony; South Eastern Sunday School Union, Rev. Frederic Allen; Western Sunday School Union, Mr. Wm. Colfox; Yorkshire Sunday School Union, Rev. John Ellis.

To this the Rev. T. DUNKERLEY and Mr. J. WIGLEY responded, the latter speaking as President of the Manchester District Sunday School Association.

THE CONFERENCE.

At the conclusion of the business meeting a conference was held, at which four papers were read, on "Religious Education in the Sunday-school." The first paper, by the Rev. J. H. WICKSTEED, on "Principles and Ideals," we reserve for publication in full next week. Its earnest plea for truth speaking, and the means by which we may come to know the truth and learn how to impart it, will not soon be forgotten by those who heard it.

The Part of the Superintendent.

The Rev. H. S. PERRIS read the second paper, on "The Part of the Superinten-

dent," of whom he spoke as the chief guardian of order, without which there could not be happiness or success in the work. Children naturally loved order, when it was attained by fair and considerate means. Yet discipline without sympathy was of little good. The best superintendent was one who spoke with authority, but also with the tacts of loving insight. The importance of the personal factor in the superintendent was also emphasised, both in relation to teachers and scholars. He must not become a victim to preconceptions or hard and fast rules, but should have elasticity of mind, and must respect the individuality of teachers and scholars, who might bring in new ideas and fresh temperaments, while the various homes from which scholars came should also be borne in mind. The superintendent must realise the effect of his own personality on the school, and beware lest his own faults make havoc of it; above all let him pray for patience of speech and habit, and, if it be in him, let him infuse joy as well as dignity and order into the school It was his part to give guidance to teachers and also sympathy and encouragement. As to whether the minister should also be superintendent of the school, no general rule could be laid down. In some places no one else was willing or competent to do the work; but where possible the minister ought not to be required to take that added responsibility. His pulpit work was bound to suffer from the strain, and that ministry ought not to be concentrated in one pair of hands. Best of all was that the minister should be an occasional welcome visitor to the school, with perhaps special monthy services for the religious instruction of the whole school and week-evening classes for elder scholars. He made an earnest appeal to cultured laymen to give their strength to this work of superintending and teaching; it needed the most cultured minds and the ripest personality. The superintendent must have a care for the opening and closing services at school, in which there must be nothing perfunctory. Prayer must be short and simple, but with real feeling. Children quickly discovered insincerity. The one essential condition of success was faith in the efficiency of the moral and religious education of the young.

In the Junior Classes.

Mrs. W. TUDOR JONES read the next paper, her subject being "In the Junior Classes." She spoke as one who had come from orthodoxy to a Unitarian school, and seeing the small number of children, she had concluded that parents, who were Unitarians, did not wish to bias the minds of the children, but yet allowed them to go to other schools, where their companions went, and that they did not care to instil the principles and truths of their faith into the children. Many Unitarians did not realise the awful wrench it was to give up the old orthodox position, when at first all seems lost and there is danger of growing hard and faithless. They would not give poisonous food to their children, nor let them judge for themselves in temporal things, and they ought not to care less for the spiritual culture of the little ones. Definite teaching must be given; for teaching the children would get, of a worse kind unless they themselves gave what was best. Their teaching should be systematic, with careful accuracy in words and sentences, easily apprehended, and illustrated, with a blackboard where possible. And they must know the children at home as well as in school, and must teach by the spirit of their life and keep in touch and sympathy with each child. It was of the utmost importance to secure a good grounding in the junior classes. As to the matter of teaching, the child's mind was many sided, and intellect must have its due place in religion. They should draw lessons from home life and the playground, and make right conduct appear beautiful. By lessons from nature and human nature they should connect the true and beautiful with religion and God, so that the child might realise that he lived in a friendly universe and that religion was the most natural thing. They must be careful to teach only what was true. Veracity appeared to have a slight hold on many people in matters of theology and religion. But they should also lay stress on the beautiful, and let the children feel that religion was not only striving but enjoying; they should aim at beautiful singing, besides having beautiful pictures on the walls. And they must dwell also on the good, and let the children feel that life in large measure was strenuousness in overcoming evil with good. Even the youngest child should be trained to pass from knowledge to devotion and grow into reverent habits. So the whole nature would be cultivated. In such teaching too much emphasis could not be laid on the highest and noblest life, the life of the Master. The highest aspect of life was not in the knowledge of things, but in the growth of pure feeling, in being good and doing good.

In the Senior Classes.

The concluding paper was read by the Rev. George Critchley, with criticisms and suggestions as to work "In the Senior Classes," which may usefully be the subject of careful consideration and discussion, and we therefore reserve this paper also for future publication in full. Mr. Critchley's point was that the old system of class teaching could no longer hold the young people, and a new departure should be made in the direction of a larger union or guild, in which the responsibility of self-culture and mutual help should be more largely thrown upon the young people themselves.

At the conclusion of the papers, the Rev. P. M. HIGGINSON moved, and the Rev. H. WILLIAMSON seconded, a vote of thanks to the President and the readers of papers. This was very cordially passed, and acknowledged by Lady O'HAGAN, who added a word as to the vital importance of the training of teachers, and the great advantage that would be gained if their young ministers on leaving college could devote a year or so especially to Sunday-school work, and impart their fresh knowledge and enthusiasm for learning to the teachers.

The meeting then terminated, and in the afternoon parties were organised under experienced leadership to visit Kew Gardens, the Zoological Gardens, the Tower and the Tate Gallery. The weather was not particularly genial, but towards evening cleared delightfully. At Essex Hall, afternoon tea was provided by the ladies of the Association.

THE ESSEX HALL LECTURE.

"SOME THOUGHTS ON CHRISTOLOGY."

THE Essex Hall Lecture was delivered by the Rev. Dr. JAMES DRUMMOND, Principal of Manchester College, Oxford, on Tuesday evening.

The chair was taken by Mr. W. BLAKE ODGERS, K.C., President of the British and Foreign Unitarian Association, and there was a large attendance.

The subject of the lecture was "Some Thoughts on Christology." To discuss with any approach to adequacy the whole doctrine of the person of Christ, Dr. Drummond said, was not possible within the limits of a lecture; and he should, therefore, not enter into controversy with those who held extreme views on either side, whether pledged to the ecclesiastical doctrine of the Incarnation, or denying any special importance to questions of Christology, but should confine himself to a constructive attempt to help those to whom the ecclesiastical dogma had become obsolete, as neither credible in itself nor resting on the basis of primitive Christianity, but in whose religious affections, nevertheless, Jesus filled a large and unique place. There were many people, not only avowed Unitarians, but scattered through various denominations and even outside all the churches, of whom that was true, and who were seeking for a view rich in spiritual warmth and life-giving power, while at the same time fully recognising the results of scientific and critical inquiry. To them his lecture was addressed.

The Christian Consciousness.

The basis of their inquiry could no longer be an infallible Bible, nor an infallible Church, for neither of which could any valid claim to authority be established; but there remained to them what was called the Christian consciousness, the peculiar form and quality of the religious spirit produced by Christianity. This the lecturer described in the following terms:—"There is a graciousness and purity of soul, a tender regard for others, a self-forgetfulness of love, a glad and trustful acceptance of the divine will, a sense of intimate communion with God, a felt relationship with Christ, which we recognise as specifically Christian. When we meet a man in whom these traits are evident, we say, Behold a Christian indeed, in whom is no guile, and we do not ask what sect he belongs to, or what creed he professes. The seal of divine sonship is on his brow; and, be he orthodox or heretic, he is above both, and belongs to the fellowship of saints."

Interpretation of that Consciousness.

The convictions at the root of such a life must be interpreted by the theologian, who must distinguish what is essential from extraneous accretions and the limitations of individual experience, and also from the dogmatic expressions of any one age, moulded by passing phases of philosophical thought. Thus the prevalent custom of appealing to Christian experience as a certain proof of the traditional dogma must be avoided. It was common for the evangelical Christian, conscious of the life-giving power of Christ in his heart, to leap to the conclusion that the definition of the Council of Chalcedon was thereby confirmed, and that whatever historical criticism might do, the dogma

of the Incarnation was rendered certain. But it was obvious that no subjective experience could prove the reality of a far-distant historical event, and whoever would cast an impartial look beyond the enclosure of his own inherited thought would perceive amid diversity of doctrine a substantial identity of experience. As they pierced down to the deepest seats of Christian faith and piety, they became aware of a unity of spirit, the creator rather than the creature of dogma, which required for its full expression something larger and more comprehensive than the symbols of any sect. The anathemas of Councils and the denunciations of controversialists did not in reality mark the separation between the devout and the profane. Their aim must be to reach the elementary impressions and convictions which were antecedent to dogma, and, so far as they were able, to express these in a form of doctrine suitable to the present state of thought and knowledge.

What Jesus was to his Disciples.

Turning to the records of primitive Christianity, the lecturer noted the chief elements of the impression made by Jesus upon the early disciples. Thus he appeared as a religious teacher, who bore witness to the truth, with prophetic power, which searched the hearts of man, and with authority, because he had within himself the deep fountain of life and direct vision of divine truth. Such truth as he taught could not be separated from the teacher without loss to its power and scope. It was not like new scientific knowledge, such as Copernicus made known, and which then remained the property of mankind without further reference to the discoverer. Spiritual truth could not be understood or received solely through an intellectual process, and words of teaching required a knowledge of the life from which they sprang to be fully understood.

The Teacher and the Truth he Taught.

"Hence it is that Christian truth is retained in the world, not by dead propositions, but by living persons in whom it dwells, and that he who first announced it remains its permanent revealer through the sympathetic infusion of his own spirit into the hearts of his disciples. But if it be said that at least, when once the sun of truth has risen in the soul, we are ever after independent of him who first caused the light to shine, it may be so with some pure souls who have no night, and on whom the clouds never fall; but most of us require renewal, and cling to some stronger soul as we pass through the dark valley or feel our way amid the mountain mists, and many a time we have to see by another's light; and in whom shall we find such full assurance of faith as in him who stands in the centre of the great company of saints, and whose light, streaming from the opened heavens, is reflected in every face?"

Inspiration of the Unseen Friend.

The sense of permanent relation to Christ could not then be satisfied by simply regarding him as an example in any literal sense, but rather as a spirit of life, what Paul called a "quickening spirit," dwelling in the heart by faith, a force of inward life, nurturing with holy love the spiritual roots of our being. That influence which one soul exerted on another was profoundly mysterious, but it was matter of common experience, where the image of the departed, reverently preserved, was an abiding inward presence, pouring balm on sorrow and bracing for the conflict of duty. And what father or mother, brother or sister, friend or teacher of long ago, might be to the individual, messengers between the visible and the invisible, that Christ was to his Church.

Revealer of Divine Truth.

Thus Christ became a medium of divine revelation to the world, the truth of God being made clear in his life, just as in another sphere the order and beauty of Nature speak to us of God. Above all, he brought men to a more living sense of personal communion with God and trust in the Father's love. That Divine love, which had spoken to their hearts in Christ, brought a new sense of sin, showing them how far they had been alienated from the life of God, but at the same time showing the way of deliverance.

"Love, they perceived, was of God; and the love which in Christ had filled their hearts with wonder and joy had its source in God, and was indeed the Spirit of God manifesting itself in man, and pleading through human lips and human hands. And still this experience lives; men ready to despair under the sense of sin and estrangement from God feel in Christ the touch of Divine grace, and become conscious that they are received into a communion with God which is the beginning of spiritual life, and the earnest of final victory."

Christology to be founded on these facts.

Such, the lecturer said, are the facts of Christian consciousness on which our Christology must be founded. In framing a doctrine they might resort to the ancient terms which expressed the feelings of the newly awakened soul, and see what meaning they might still retain; but it should not be forgotten that even within the borders of the New Testament itself different types of doctrine were apparent, and their expression was found associated with obsolete ideas. They must endeavour to draw forth the essential meaning which would abide as the permanent possession of a spiritual faith.

New Testament Affirmations.

Dr. Drummond then recounted the great affirmations of the New Testament concerning Jesus; and first, that he was a man in the full and complete sense of that word—a truth directly contradicted by the orthodox doctrine of the Incarnation. He was also the Christ, "anointed with holy spirit and power," standing on the confines of two ages and belonging to both, drawing to a focus in himself the inspiration of Lawgiver, Psalmist and Prophet, and being the first-born in that great company of brethren in whom the life of the spirit, ceasing to be Jewish, was to become universal. And thus he was the founder of a spiritual kingdom of God—the reign of God in the soul of man, and all were to be anointed with the same spirit. Then in a profound sense he was the Saviour from sin, and Lord, in the sense of spiritual leadership. He was the Son of God, the first-born among many brothers; and if he was called "the only" or "unique" son, that was to mark his pre-eminence as revealer of the divine sonship of man.

Conclusion.

And so the lecture was brought to a conclusion:—

It is as the founder of this spiritual brotherhood that Jesus stands alone in his pre-eminence as "*the* Son of God." However you may criticise his history, whatever blots some may suppose they can detect in his character, whatever limitations there undoubtedly are in his teaching, this fact remains, that he caused the ideal of Divine Sonship to shine in the darkness of the world, and that wherever faith in him is simple and true this ideal works as a redeeming power within the heart. If, as St. Paul says, he was "appointed Son of God according to the Spirit of holiness," and if the Spirit of holiness is the Spirit of God which dwelt in him and thus there is a metaphysical connection between him and God, so is it also, in their various degrees, with his followers. "As many as are led by the Spirit of God, these are sons of God," and the Spirit of Him who raised up Jesus from the deal dwells in them. And now we see what meaning we can attach to the idea of pre-existence. That the actual man, Jesus of Nazareth, pre-existed, is not taught by the most orthodox creed. But the earthly man is not all. The Spirit which was manifested in him was "the Eternal Life," which weaves together the ages, which has ever dwelt in holy souls, which has spoken through lawgiver and prophet, and which is the idea lying at the heart of creation, so far, at least, as it is cognisable by man. Every one who believes and loves *has* this eternal life. But most of us walk in shadows, and are strangely blind to the mystery of our own being. We too have come from God, we know not how; we too, when our time arrives, must go to God; and meanwhile, as we move between two eternities, we must love unto the end; for he that loves abides already in God, and God in him. When these things are dim, and the earthly element in us threatens to swallow up the Divine, we turn in faith to the creative and illuminating soul who has been to us as the bread and the water of life, and the peace of God steals gently into our hearts and we feel once more that God is always nigh to man, in order that man may draw nigh to Him, and rest for ever in His love.

THE following resolution, moved by the Rev. R. A. Armstrong, seconded by Miss Florence Melly, member of the Liverpool School Board, was passed unanimously at a meeting of the Congregation of Hope-street Church, Liverpool, on Sunday evening, May 11, 1902:—

That this meeting of worshippers at Hope-street Church, Liverpool, earnestly protests against the Education Bill now before Parliament, for the following among other reasons: that in their view it tends to the destruction of a just popular control over schools maintained by the public purse, breaks down even the existing inadequate safeguards against sectarian aggression, eliminates the statutory obligation to provide school places for all, hinders women from taking their due part in the direction of public education, fails to co-ordinate primary and secondary education, or to establish unity of educational authority, and in no way tends to the general improvement of the education of the people.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE ANNUAL SERVICE.

Little Portland-street Chapel was filled by a large congregation at the annual service on Wednesday morning, which was conducted by the Rev. HENRY GOW, of Leicester, who also preached the sermon. The service was beautiful in its simplicity and the spirit of earnestness and reverence that pervaded it. Most fittingly it began with Mr. Gill's hymn,

We come unto our father's God,

sung to the familiar tune, and at the second verse a gleam of sunlight touched the preacher and the flowers on the reading-desk.

Their joy unto their God we bring;
Their song to us descendeth;
The spirit who in them did sing
To us his music lendeth.
His song in them, in us, is one;
We raise it high, we send it on,
The song that never endeth.

The Collect was the last prayer in Dr. Martineau's Tenth Service, beginning—

O Thou who didst send Thy word to speak in the Prophets and live in Thy Son, and appoint Thy Church to be witness of divine things in all the world, revive the purity and deepen the power of its testimony, and through the din of earthly interests and the storm of human passions let it make the still small voice of Thy Spirit inly felt.

The Lessons, from Jeremiah i. and Romans xii., were followed by Whittier's hymn, "Dear Lord and Father of Mankind," and a prayer, in the spirit of which we could have wished that our whole people might have joined. A hymn before and after the sermon and the Benediction completed the service. The collection for the Association amounted to £40 8s. 6d. Mr. John Harrison's part in the service as organist was helpful as ever.

THE SERMON.

"Open Vision and the Living God."

"Then said I, Ah, Lord God! behold I cannot speak; for I am a child."—Jeremiah i. 6.

The mark of the true prophet is a great humility united with a deep sense of the importance of the work which he is called upon to do. "I am a man of unclean lips," says Isaiah. "Ah, Lord God! behold I cannot speak; for I am a child," says Jeremiah. This intense feeling of unworthiness and weakness is the mark of a true prophet and a true church. There is no jaunty self-complacency, no sense of superiority to others, no selfish ambition in the true prophet or in the true church. "He that seeketh to save his life shall lose it, and he that loseth his life for my sake and the Gospel shall find it," is as absolutely true of churches as it is of men. It is the church which forgets itself in its work, it is the church which asks nothing, which desires nothing for itself but greater power to work for righteousness and to proclaim the truth; it is this church alone which can succeed. The self-conscious church, the church which is always demanding recognition, and pressing its claims and wondering what other churches think about it—the church which prides itself upon its wisdom or its common sense, the church which is egotistical and conceited is a church, whether large or small, which can do no great spiritual work. To forget self in a passionate devotion to righteousness and truth is the sure way of salvation and effectiveness for churches as for individuals. But mere humility is by itself a very dangerous virtue. It may paralyse our efforts, it may take the heart out of us, it may fill us with despair. There is a way of describing the littleness and weakness of our churches which is very modest, very accurate, and very well-meant, and which at the same time is very hopless, very enervating. It is well undoubtedly to face facts unflinchingly and to see the condition of our churches exactly as it is. I do not think it is easy to exaggerate the loneliness and the difficulties of many of our ministers, or the unsatisfactory condition of many of our congregations. We are working in a corner in the midst of teeming crowds of men and women, hardly touching them, hardly known by them. The facts of our isolation and our littleness, often our contented littleness, are certainly not cheerful taken by themselves. Wise humility will not conceal or forget those facts. Humility will do more, and will go on to repudiate, the old false reason sometimes given for our littleness. Some of us used to be fond of saying—it is much more rarely said to-day—that the great majority of men are always very foolish, and will always love error, and are by nature incapable of pure truth. They need doctrines accommodated to their low intelligence and their low aims, and the prevalence of orthodoxy is a sign of how little intelligence there is and how low are the aims of people in general. Well, we shall repudiate that explanation and shall say—with, I believe, absolute truth—that our congregations and ministers on the whole are very much of the same calibre as other congregations, no wiser and no better. It would be a wretched exhibition of vanity and self-conceit to boast of superior intelligence and virtue even if it were true, but I don't believe it is true. We can turn to other Christian churches with a glad recognition and sympathy, and say to them, We know there are many among you better than ourselves, many who are abler and more learned. We look up to your leaders with admiration and to your teaching with respect.

But all this sympathy and modesty is, of course, utterly inadequate alone. A genial self-forgetful benevolence, wishing well all round, does not constitute a living church. A man can only be the true friend of another if he has opinions of his own, a character of his own, and definite aims and ideals of his own; he cannot begin to be a friend merely on the basis of good wishes and genial sympathy. And a true church which is to be the friend of other churches must have opinions of its own, a character of its own, and definite work and ideals of its own, and must not be afraid to say just what they are. You cannot have a church merely on the basis of good works and genial sympathy and fine sentiments. Its sympathy and good wishes are not worth having unless it is an independent self, unless it has strong independent faith and thought and character. You have no right to be tolerant, you cannot be tolerant in the true sense unless first of all you believe something to be true with all your heart and mind.

Modest sympathy then is not enough. The second mark of a true prophet and a true church is the conviction, God hath need of me. It is an almost overwhelming sense of the work we are called upon to do, it is the sense that we are wanted, that a Gospel has been given to us which men are waiting for. We ought to feel our insufficiency—feel it intensely not as a phrase but as a fact—but still more deeply we ought to feel the constraining call of God to speak and work on behalf of the truth we have received.

Think of the religious condition of our time. It is a time pre-eminently of agnosticism. The agnostic is everywhere in the churches and out of them. It takes many forms, but essentially it is the denial of the open vision, it is disbelief in natural religion,—it is disbelief in man's power to know God. There is the agnostic who believes in Christianity but disbelieves in God. He reverences Jesus, he recognises the truth and beauty of his moral teaching, he longs for the peace and joy that were in Christ, but of the Father, the living God, who was everything to Jesus, he knows nothing. Christianity to him is a history of beautiful feelings and heroic actions, not a revelation of God's love. There is the agnostic who loves ritualism and symbolism. He finds himself in the presence of indescribable mystery; nothing can be expressed, nothing can be understood. God's spirit cannot speak direct with our spirit. It must be conveyed to us through material instruments; the sacraments, the priestly touch, the visible Church, these and such as these are the only means through which God speaks to man. This is essentially agnosticism, and agnosticism of a very materialistic type. Then there is the agnostic who believes in God only because he believes in Jesus Christ. Nature to him seems red in tooth and claw, and without any mark of God's love. The history of humanity apart from Christ is a history of wars and greed and ignorant striving and failures and sins. He finds no evidence of a Father's love and guidance working throughout all history. The vision of God spoken of by modern poets as they stand alone with nature or with death is to such an agnostic at best a beautiful dream. There is nothing substantial, nothing certain, about it. The one convincing proof for God is the life and death of Jesus Christ. This form of agnosticism is, I believe, growing at the present time. It is strange that it should be so. Biblical critics of many schools and creeds are admitting more and more that there are legendary elements in the Gospels, and that the birth and resurrection of Jesus as related in the various Gospels are difficult to reconcile and hard to believe; and yet amid this growing uncertainty of the historical documents they cling to Jesus, and to Jesus alone, as the one indubitable witness to the existence and the love of God. If I give up my faith in the supernatural, they say, I give up everything. That is a profoundly agnostic attitude. It is to give up all faith in natural religion. Such agnostics, we must remember, are often very noble men; such agnostics, we must admit with shame, often feel the power and help of God more truly through their sacraments or through their faith in Christ, than we who believe in the open vision and in the living God. But it is none the less true that those who find God only through

material instruments or the single personality of Christ are more agnostic than we who think we find Him in Nature and in Man. And then there is the man who is commonly understood by the name agnostic. He is a man who finds no certain evidence of God anywhere; he gives up the search in despair, he believes it is beyond the scope of human faculty, and he sets himself sternly and simply to the doing of his duty.

That man is really less agnostic than the other three, if he believes in the doing of his duty whatever happens. Such a belief in duty really involves faith in a spiritual principle. If a man clings to duty with a passionate conviction that it is right to do right whatever happens, if he follows truth with the conviction that truth is worth any sacrifice or suffering, he has faith in eternal righteousness and eternal truth which is the beginning of a faith in God. This form of agnosticism is then really less agnostic than that which takes the form of sacramentarianism or absolute dependence upon Christ, because it believes in the possibility of the individual soul to find truth and follow righteousness.

Then, lastly, there is that worst and most dangerous agnosticism which means ignorance and utter carelessness about the spiritual life. "There is an almost universal decay," says a recent writer, "among the massed and unheeded populations of our towns of any form of spiritual religion. Morally, they accept a standard which is the astonishment of their friends. Patience, cheerfulness, family affection, neighbourliness, are widespread, but the spiritual world has vanished. Nature, literature, art, religion count for little or nothing with them. A background to life, some common bond uniting men despite the discordance of the competitive struggle, some worthy subject of devotion or enthusiasm behind the aimless passage of the years, some spiritual force or ideal elevated over the shabby scene of temporal failure, this is the deep imperative need of the masses in our great cities to day."

There is a call in these various forms of agnosticism to a church which indeed believes in the open vision and the living God.

I know it is very easy to talk cant about the open vision and the living God. Not every one who follows Wordsworth in speaking of God among the mountains has really felt Him there. Not every one who follows Tennyson in talking of the revelation of God which comes to us through death or love, has really felt Him in these things. These are high, rare, wonderful experiences; and even if we feel them at all, they are beyond our understanding, and often beyond all our expression. Yet rare and vague as the open vision may be for most of us, we do believe in it, do we not, with all our hearts? We believe in God as speaking to His children now. We find Him not alone in Church, in Bible, in Jesus, but as a living God working, loving, speaking in the world to-day.

It is a large and catholic work to which we are called, not to the advancement of a little sect, but to the establishment of a Catholic Church based on belief in the living God, a God revealed by all history, by all nature, by all great thoughts and creeds, and most truly by the living soul, a God who can be seen and known by purity of heart. The need is very great and the opportunity for a large open faith, if it is large and open, is very great as well. We must not be disheartened by our littleness, we must not be contented with it.

I have spoken of the religious needs of our time, think now of its intellectual opportunities. The stars in their courses seem to be fighting for us; great tendencies are helping us, and yet we remain just where we were. Think of Biblical criticism, how it helps us, how it makes for our conception of Jesus, how it is continually undermining the theories and supposed facts with which orthodoxy is involved. I would, above all things, avoid exaggeration; but surely it must be admitted that there is a growing tendency amongst scholars in the English Church, and amongst the liberal Nonconformists as well as amongst German scholars, to admit that Jesus Christ was, as we have maintained for many years, a human being of essentially the same nature with ourselves; and that the stories which would make him more than man, or even God himself, are legends which cannot substantiate themselves when examined with the impartial reverent scrutiny of the historian. There are tens of thousands in all the churches and outside all the churches who are as sure of it as we are; but we, I think, are the only church which boldly, gladly, and persistently adopts the absolute humanity of Jesus as part of our religion.

Think again of the teachings of science, how they tend to undermine the conceptions with which orthodoxy is bound up. Science tells us of the vast extent of the universe, it tells us of the great age of the world, it tells us of the universal rule of law and of the development of life. If the account of science be true, then the story of the creation in Genesis cannot possibly be true; if the account of science be true, then the story of the fall of man cannot possibly be true. Science tells us of a long slow growth and progress, of men advancing from barbarism, of lower forms of life evolving into higher forms; it knows nothing of a primitive state of purity and goodness. There have been vicissitudes, momentary back eddies in the long procession of the years, but on the whole the tendency has been to a nobler, larger life. And yet many orthodox doctrines are involved with the account in Genesis of the fall of man. All this constitutes, I will not say our strength, because we are not strong, but our opportunity. It is not a cause for pride; but it is a call to harder and more hopeful work. There is need of a religion which has nothing which is out of harmony with the wisest thoughts of history, with science and philosophy and poetry. It is this opportunity which, I think, impresses liberal outsiders from time to time like Mrs. Humphry Ward. They have come to their thought of God, their idea of Jesus and the Bible, without any influence from our churches, perhaps even without knowing that such churches exist. They find the best literature and philosophy and science all making for a Catholic Christian Theism, and then they discover that there is a little group of churches which professes to teach and to believe just this which they have come to hold, and which is free from the untenable doctrines with which they have been compelled to break. They turn to us with hope and delight as Mrs. Ward did a few years ago. "You have the religion of the future," they say. "The whole course of modern thought is on your side. Why are you so small, so little confident, so careless about entering into the large work which lies ready to your hands? The fields are white with the harvest, where are the labourers who will reap?"

After a little time they tend to grow offended with us for our contented littleness, our provinciality, and our conservatism. It is not that they wish us to attack other churches; they often have a sympathy for the larger and older churches greater than many of us possess, and we have much to learn from them in this. Neither is it political conservatism to which they object; they do not know the struggles for civil and religious liberty through which our ancestors have passed, and which have wrought, or should have wrought, the love of liberty and faith in Free Church principles into our souls. But they see splendid opportunities of large work, and they do not see amongst us the faith or ability to take the opportunities which are offered. They see a growing alienation from orthodoxy, a growing agnosticism; they believe that there are tens of thousands whose religious needs cannot find satisfaction in orthodoxy and who do not know where to look for help. "'You are the church which can and ought to speak to these men and women," they say. "It needs faith, it needs largeness of sympathy, it needs freedom from narrow traditions, but it could be done if you cared to try," and then it seems to them that we do not care to try, and they are offended with us and give us up in despair, and they turn away hoping to find the church of the future elsewhere.

I do not think they always realise the many difficulties which we have to meet. Great tendencies are with us, no doubt, but there are also great tendencies against us. Against us are the venerable institutions, the great history, the noble buildings, the long roll of distinguished workers and thinkers in the Established Church and in the orthodox Nonconformist churches. Outward appearances are enormously against us. "Can any good come out of Nazareth?" is asked with the same sceptical contempt and disbelief in little things as was asked in the days of Jesus, and we have no heaven-sent prophet who shall confute the doubt by his personality and teaching. These are not difficulties which should make us contemptuous or fearful. Love of the venerable, the customary, the long tried, is a love to be respected. We ought not to expect such love and confidence to be quickly transferred to our own movement. We must show ourselves, through sympathy and sacrifice and faith, worthy to deserve such love before we can win it. The great orthodox conceptions were high-water marks of thought in the days when they were first taught, and in the minds of those who taught them. They were a power for good, they were the highest expression of truth and reality possible to the men who put them forth. They have helped the world, not hindered it. We must realise this and treat them with respect, and we must realise that there is within them some great eternal truth which it is for us to express, if we can, in yet nobler, higher ways.

This Association is, if I understand it rightly, a meeting of men and women who, with many diversities of opinion and with much variety of character, unite in believing in the open vision and the living God. It is a missionary association for the help of our weak churches and for the making known of our thoughts on spiritual religion. Bolder, more independent, thought, reverent towards all truth, fearless in expressing what it finds, broad in its sympathies, and generous in its appreciation of the past, this is one of our greatest needs, and is a work which this Association has done and can do much to encourage. We must, above all things, avoid self-satisfaction and conceit; the need of a fuller, deeper faith in God and man is the greatest need of our time, and if we feel the need, and really hold the faith we must seek to teach that faith, unworthy as we are. We are a very small community on whom a great demand is made, a small community which believes that it has a great truth to proclaim; it matters not how small we are if we really feel that God has need of us. and that there is work for us to do.

Surely if we feel this we should be all good comrades and true friends. We need not expect or hope to be agreed upon all questions of Church government or on all details of doctrine. I am not inclined to say "a plague on both your houses." The man into whose mouth Shakespeare put those words was more of a party man than any of the men to whom he spoke, and the men who most often use those words are men who belong to a small and select party of one. There is something supercilious in looking down on the conflict of sincere and earnest minds and despising it all. Differences must exist amongst us and may do us good: they stir and arouse us. We are bound to differ, differences belong to our character; but we might surely feel our essential unity more deeply, we might be better comrades, we might try to like and trust each other more. We are so lonely, so separated in our various spheres of labour. We need the sense of belonging to a large and open fellowship. Not only should we be good comrades to each other, but we should face the world as friends. We have the reputation of being narrow, exclusive, sectarian, loving our church and our name more than we love the truth, more than we care for God.

That charge is not altogether our own fault, it is certainly not altogether true. But if it is true at all, it is more of a disgrace to us than to any other church in Christendom. We must be lovers of all who love God and follow Christ. We must care more to stir men to find God themselves than to accept any doctrines of our own. Our message of a living God who speaks to every age and nation, and who is speaking in men's hearts to-day, is for the world, not for a few heretics here and there. We cannot give that message unless we respect and reverence the men and women to whom we have to speak. All this multitudinous variety of modern life, all great thoughts, all creations of art, all strong convictions, all sincere creeds have much to teach us; there is no speech nor language where God's voice cannot be heard. To us it has been committed to find the truth of God in all forms of faith to reveal Him as working in the laws of the universe and the history of man, to help men to believe in the religion of Jesus, in the love of God, a religion untouched by all criticism, unshaken by all science. Very humbly but very confidently and joyously let us take up the work God has given us to do.

At the conclusion of the service the President entertained over sixty guests to luncheon in the Throne Room at the Holborn Restaurant, including the Delegates and representatives of various missionary societies, the members of the Committee, and other guests.

THE ANNUAL BUSINESS MEETING.

The annual meeting of the British and Foreign Unitarian Association was held at Essex Hall on Wednesday afternoon, the President, Mr. W. BLAKE ODGERS, K.C., in the chair.

The secretary, the Rev. W. COPELAND BOWIE, in presenting the annual report, said that a telegram had just been received from Dr. Samuel Eliot, President of the American Unitarian Association, conveying affectionate greetings to the Unitarians of England at their annual meeting. Letters of greetings had been received from Bishop Ferencz, bishop of the Unitarian Church of Transylvania, from Miss Westenholz, of Copenhagen, and the Rev. Tony André, of Florence, gratefully recalling memories of last year's inspiring meetings.

THE REPORT.

The report opened with a reference to the interest and enthusiasm aroused by last year's New Century meetings, and especially the meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, organised by the committee of the Association. In the volume of Addresses and Essays a fitting memorial of the International Council meetings had been produced. The *Publications* of the Association, in addition to the International volume, included a new and revised edition of the Essex Hall Hymnal; a cheap edition of the two volumes of "Laws of Life after the Mind of Christ," by the Rev. John Hamilton Thom, issued through the generosity of the late William Rathbone; "A Confession of Heresy," by T. J. Hardy, B.A.; "The Christology of the New Testament," by the Rev. R. B. Drummond; "Unitarian Affirmations," by the Rev. R. Travers Herford; "A Minister of God," selections from the writings of John Hamilton Thom, with a memoir, by the Rev. V. D. Davis. A new edition of Rev. R. A. Armstrong's "God and the Soul" was in the press, and his "Back to Jesus" was being translated into Danish and Welsh. A translation into Hungarian of the International Council papers was also in preparation by Bishop Ferencz and others.

The Rev. J. Estlin Carpenter's lectures on "The Bible in the Nineteenth Century" were announced for the autumn. A number of valuable tracts and pamphlets had also been published, and during the year 1,689 books, and 114,792 pamphlets had been gratuitously distributed. Special funds had also provided for a wide distribution of books and pamphlets in India and Scotland.

Grants had been made to about seventy congregations in England and Wales amounting to £2,030. In this connection the special services rendered by the Rev. James Harwood in visiting several districts was noted. The president had also rendered valuable service in many parts of the country. Towards the new church at Auckland, New Zealand, the Association had given £50, and had transmitted £276 from friends in England. Grants had also been made to the churches at Budapest and Melbourne, and £10 had been voted towards the cost of *Lys over Landet*, the weekly paper published by Mr. Theo Berg at Copenhagen.

For the *Work in Scotland* the McQuaker Fund had provided, a special donation of £750 being made towards the cost of the new church at Aberdeen. A course of four lectures on "The Gospels in the Nineteenth Century" had been given at Aberdeen, Edinburgh and Glasgow by the Rev. J. E. Carpenter, who had also preached at the three university cities and at Dundee. The fifth annual report of *Work in India* had contained the valuable report received from the Rev. S. Fletcher Williams, but its issue had been overshadowed by the news of his death on Nov. 16. Warm testimony was borne to the value of his work in India. It was noted that Mr. V. R. Shinde, of Poona, is at present studying as the Brahmo student at Manchester College, Oxford. Grants for mission work in the Khasi Hills and by Mr. Akbar Masih at Banda had been continued. The *Special Services Committee* had not been able to arrange with the Rev. Stopford Brooke to preach in different parts of the country, owing to other arrangements made by the congregations of Rosslyn Hill and Little Portland-street; but the Rev. J. E. Carpenter's lectures had been of great service, and he had promised another course on "The Origin and History of Ecclesiastical Institutions." As to *Civil Rights* the committee had rendered services in the matter of endowments and Trust deeds, and the Council had passed a resolution against the Government Education Bill. Dealing with *Finance*, the report pointed out that while the receipts from subscriptions, donations, and collections amounted to £2,440 14s. 3d., the expenditure on grants for missionary purposes (exclusive of foreign work) was £100 more than this, while the Book-room was expected to pay its own expenses, and salaries and cost of maintenance were practically met by interest on investments. Thus a strong plea for more support was made out. A gift of £1,000 had been received from the late Field-Marshal Sir Neville Chamberlain shortly before his death, and a similar sum had been placed in the hands of the committee by his executors for the benefit of the Southampton congregation. The year's *Obituary* recorded the loss of many good friends of the Association, including Mr. G. L. Bristow, who was a member of the committee, Mr. Edward Bromley, Mr. P. W. Clayden, Miss J. Durning Smith and Dr. Vance Smith, who had been members of the Council, and Mr. William Rathbone.

Mr. OSWALD NETTLEFOLD presented his statement as treasurer, drawing attention to various points in the accounts, of which a falling off of the amount of subscriptions by £25 was one. He recalled the old days of faithfulness under persecution, and suggested that if Unitarians had to put their hands in their pockets to pay school rates for schools, the management of which by two-thirds would be in the hands of those bound to the Thirty-nine Articles, they might put the other hand into their pockets to aid their Association in the dissemination of the truths of Unitarian Christianity.

The PRESIDENT having commented on various matters of interest in the report, and having made a sympathetic allusion to the death of the Rev. S. Fletcher Williams and the value of his work on India, moved the adoption of the report and accounts.

The Rev. CHARLES HARGROVE seconded the resolution. Their system, he said, was opposed to all those which claimed authority for themselves as essential to salvation. No system could rightly claim

to be God's truth; each was man's truth, their way of looking on the mystery of the world and its Maker. Their own system was not new, but was the common foundation on which all built, for all these systems agreed that there is one God and that Jesus Christ has taught us to trust and love that God. That was what they as Unitarians asserted, and so they were Unitarians and Catholics at the same time. Unitarianism, neither in name nor in practice, was negation, but an assertion of the fundamental truth on which all religion is built. After making humorous allusion to charges made against the Association of plotting ecclesiastical tyranny, Mr. Hargrove spoke of the admirable work done by the Association, and declared its income to be well spent.

The Rev. J. ESTLIN CARPENTER then moved the election of the officers, council and executive committee, with the Rev. R. A. Armstrong as President, Mr. Oswald Nettlefold, treasurer, and the following as members of the committee:—

Mr. W. Blake Odgers, K.C., ex-President, Mr. J. Barlow, M.D., F.R.C.S., Mr. G. W. Brown, Mr. H. Chatfeild Clarke, Mr. Edwin Clephan, J.P., the Rev. V. D. Davis, B.A., the Rev. James Harwood, B.A., Miss Helen Brooke Herford, Mr. Herbert B. Lawford, Mr. T. Grosvenor Lee, Mr. G. H. Leigh, Mr. David Martineau, J.P., Mr. Frederick Nettlefold, Mr. C. F. Pearson, Mr. Percy Preston, Mr. Stanton W. Preston, Mr. Ion Pritchard, the Rev. F. W. Stanley, Miss Tagart, the Rev. W. G. Tarrant, B.A., Mr. S. S. Tayler.

In doing so Mr. Carpenter spoke very warmly of the services of the President, and rejoiced to know that his ability, zeal, and goodwill would remain no less devoted to the interests of the Association than during his year of office. Always engaged in heavy professional duties, Mr. Odgers never preferred their interest to the truths and love of his religion, but gave freely of time, thought, and labour to advance the cause of their church. In his place they were to have one who commanded universal admiration and respect in their churches, a leader who would dare anything, whose clearness of vision, directness of purpose, and tenacity of will were sure to carry the cause he espoused to a triumphant issue.

The resolution was seconded by Mr. W. COLFOX, and having been carried amid loud applause, Mr. ODGERS and Mr. ARMSTRONG acknowledged the vote.

The PRESIDENT moved, and the Rev. W. G. TARRANT seconded, the following resolution:—

That the hearty welcome of this meeting be given to the representatives of the following affiliated and kindred Societies:—East Cheshire Union, the Rev. Hugon S. Tayler, M.A.; Eastern Union, the Rev. Alfred Hall, M.A.; Irish Non-Subscribing Association, the Rev. Frederic Thomas; Liverpool District Association, the Rev. L. de Beaumont Klein, D.Sc.; London District Society, Mr. Thomas H. Terry; London and S.E.C. Provincial Assembly, Mr. John Harrison; Manchester District Association, the Rev. Dendy Agate, B.A.; Midland Christian Union, the Rev. A. A. Charlesworth; North Lancashire and Westmorland Association, the Rev. H. V. Mills; North and East Lancashire Mission, the Rev. J. J. Wright; North-Midland Association, Mr. J. Harrop White; Northumberland and Durham Association, Mr. J. Baxter Ellis, J.P.; Scottish Unitarian Association. Dr. James Barlow; South Wales Unitarian Association, the Rev. T. J. Jenkins; South-East Wales Society, Lieut.-Colonel Thomas Phillips; Southern Unitarian Association, Mr. J. Cogan Conway; Western Union, the Rev. A. N. Blatchford, B.A.; Yorkshire Unitarian Union, the Rev. Charles Hargrove, M.A.

This was acknowledged by the Rev. A. N. Blatchford for England, the Rev. Frederic Thomas for Ireland, Dr. J. Barlow for Scotland, and Lieutenant-Colonel Thomas Phillips for Wales, all the speakers recognising the cordial relations which subsisted between their district Associations and the B. and F.U.A., and the great value of its work.

The PRESIDENT moved, and the Rev. J. J. WRIGHT moved:—

That this meeting extends its warmest welcome to the representatives of liberal religious thought from abroad; and conveys an expression of its gratitude, esteem, and goodwill to those who, in all lands, are striving to unite pure religion and perfect liberty. That a copy of this resolution be forwarded to the foreign correspondents of the Association in America, Australia, Belgium, Canada, Cape Colony, Denmark, France, Germany, Holland, Hungary, Iceland, India, Italy, Japan, New Zealand, Sweden, and Switzerland.

This was acknowledged by Dr. J. C. Bose, of Calcutta, M. Hocart, of Brussels, and Mr. V. R. Shinde, of Poona, who is at present studying at Manchester College, Oxford. Mr. Z. Toyosaki, of Tokyo, Japan, was also to have responded, but was not present until later in the evening.

The PRESIDENT moved:—

This meeting is of opinion that while there are many anomalies and evils, and much confusion and waste, in the present administration of education in England, the Bill now before Parliament adds to these defects, instead of removing them; and perpetuates and intensifies denominationalism, which has always been the bane of education. It holds that in dealing with education, the State ought to concern itself not with the demands or desires of churches or sects, but with the needs and rights of citizens; and that the interests of efficient education require that the control of the schools and the appointment of teachers should be in the hands, not of private persons, but of public bodies; and when the community is called upon to bear the cost of maintenance, the public body should appoint not less than a two-thirds majority on every committee of management.

Unitarians have always taken an active part in every movement for the advancement of education, and this meeting of the British and Foreign Unitarian Association would welcome legislation which made provision for a comprehensive and national system; but it deplores the introduction of the present Bill, because it proposes to give public money to denominational schools, and withholds adequate public management; while it does nothing to secure the improvement of education, or to safeguard the religious liberty of teachers.

Referring to the value of the Education Acts of 1870 and 1876, the President showed what extension of the scope of elementary education they had secured, how the schools maintained out of the rates were under direct popular control, and how far those schools were protected against sectarianism. The result had been that the present generation of children were better educated and more quick to learn than those of earlier times, and need of more advanced teaching had arisen. Various tentative efforts had been made, and the need of the proper co-ordination of elementary and secondary education under a single authority was strongly felt. Many had hoped that the present Bill would meet the need, but they had been disappointed, and he therefore moved that resolution.

Miss CLEPHAN, of the Leicester School Board, in seconding, said she had been astonished at the calm and philosophical attitude of some Unitarians towards this Bill. She was an opponent of the Bill, and spoke against denominationalism masquerading before the country as national education. There were two Bills, an actual and a visionary Bill. The latter had been introduced by an attractive speech of Mr. Balfour's in Parliament as promising an end of sectarian strife and a uniform system of education, but the actual Bill was of a very different character. After considerable study of it she was convinced it was a downright bad Bill, and she hoped it would either be passed in all its enormity or abandoned altogether. It struck at the root of the healthiest development of the past fifty years and the best part of the Act of 1870. She strongly felt that County Councils were already overburdened with work and could not give due attention to the great subject of education. By this Bill inducements were held out for fresh denominational efforts, elementary education would be confined within narrow limits, and no adequate provision for secondary education was made. Education was far too serious a matter to be made the catspaw of denominationalism. They as Unitarians ought not to lag behind, but as professed upholders of civil and religious liberty ought to stand in the forefront and declare that they would have their system free from any chance of ecclesiastical bias and control.

The resolution was unanimously carried, and an inclusive vote of thanks to the President, the Preacher, the Little Portland-street congregation and hospitable London friends, moved by the Rev. H. S. TAYLER, and seconded by Mr. J. BAXTER ELLIS, J.P., brought the meeting to a close.

Tea was then served in the council-room.

THE PUBLIC MEETING.

In the evening a crowded public meeting was held in Essex Hall.

The PRESIDENT, who again took the chair, said that he had been told his Presidential address ought to take a survey of the events of the year, but the only event of great importance in the past year affecting their churches was the establishment of the Ministers' Pension and Insurance Fund, and with that the B. and F.U.A. *qua* Association had nothing to do. It was a feather in the cap of the National Conference, with which they were all glad to work, and with which the Association always had worked harmoniously. He then told over again the story of the movement out of which their Association had grown, from the time when Lindsey gave up his living of Catterick in 1773 and established the Essex-street congregation in London, for avowedly Unitarian worship, although Unitarian belief was still under the ban of the law. In 1783 Lindsey established a society for promoting Christianity, and in 1791 the Unitarian Society for Promoting Christian Knowledge was started, mainly by Belsham, then of Hackney, but subsequently Lindsey's successor. In 1806 the Unitarian Fund was established for the promulgation of Unitarian doctrine,

with Robert Aspland as secretary and Richard Wright as missionary, and in 1813 Unitarian disabilities were removed. In 1819 the Society for the Protection of the Civil Rights of Unitarians was established, and in 1825 those three societies were amalgamated in the B. and F.U.A., for the diffusion of the principles of Unitarian Christianity, and the other objects which before were aimed at by the separate societies. Sixty years later, on the initiative of Mr. Frederick Nettlefold, the old Essex-street Chapel was acquired and transformed into a central meeting-place and headquarters for their body. That Association had a doctrinal name and its objects were denominational, the diffusion of Unitarian Christianity. As to Unitarian Christianity different people would give different shades of meaning, but all were agreed that as Unitarians they believed in God, and that God is one, and to them Christianity meant that they looked to Jesus as guide, example, teacher and leader. They knew very definitely what they believed, each one for himself. Neither was there anything opposed to their principle of non-subscription in an association of individual Unitarian Christians wishing to diffuse what they believed to be true. They were not only at liberty to promote those doctrines, they were bound to do so. The principle of non-subscription they inherited from Puritan ancestors, who after the time of persecution learnt wisdom, and determined not to bind their places of worship to any special form of doctrine. They had the most definite doctrinal beliefs, but left their places of worship unfettered for future generations. Non-subscription was a right principle, but in itself was not enough. They must have definite religious convictions, and theirs was a clearly affirmative faith. They might have now and again to state the negative aspect of their beliefs as to God and Christ and the Bible, but he implored their teachers prevailingly to dwell on the positive aspects of the truth they held—their trust in the love of God, so that they could say with Browning,

> God's in His heaven,
> All's right with the world,

and might go a step further and say, "God's on His earth" and therefore all's right with the world. And so with their reverence and love for the Bible, all the more precious to them from the new light of criticism, and with Jesus their leader and teacher, a true man, of noble life, and noble self-sacrificing death, their best stimulus for a true life on earth. If they would teach these affirmative doctrines from the pulpit, in school, and in the home, they would do something to spread a knowledge of God's holy truth and something to make this world a better and happier place.

At the conclusion of his address the PRESIDENT called upon Mrs. ALFRED C. OSLER, of Birmingham, who spoke as follows:—

"Obligations of our Heritage."

The custom of drawing a broad distinction between the affairs of this world and the sphere of religion is widespread and historical. In popular phraseology the world and the flesh is even now coupled with the name of the evil one, as opposed to the domain of God.

I knew a lady canvasser who pleaded so eloquently for her cause that her hearer, greatly interested, declared, "I agree with every word you say, and I hope your side will win!" "I may count on your vote, then?" said the canvasser. "I would give it you with all my heart," was the answer, "but, you see, I'm a 'Christian" and have nothing to do with the things of this world."

The conception of the secular and religious life as one and indivisible is, I venture to think, a very modern idea, and one peculiarly bound up with Nonconformity in its freer forms.

A religion which does not embody itself in any hierarchy or ceremonial must find expression in the common daily life of mankind. That it has done so is shown in the history of the last three centuries in England, by the close connection of Nonconformity with the political development of self-government, democracy, and religious freedom. What has been known as the Progressive or Liberal party has owed its strength largely to religious Nonconformity. We are not accustomed to look for discontent or reforming zeal in a prosperous, powerful class of which all men speak well; and the eternal vigilance which is the price of liberty is oftenest found among those not occupied in guarding accumulated treasure from the moth which corrupts and the thief who breaks through and steals.

A great gulf divides the social position of Nonconformists to-day from that occupied by their ancestors a century ago. We Unitarians—the most obnoxious of all Dissenters—no longer meet to worship in secret, in fear of our lives. We are permitted to rear beautiful churches in public thoroughfares, to adorn them with stained-glass windows, and spires, which might, I believe, even contain a peal of bells; we are free to meet here and speak our minds without bodily fear, though perhaps we have not yet attained to the perilous popularity of the warning, "Woe unto you, when all men shall speak well of you."

But we may profitably ask ourselves whether we enjoy this prosperity without any corresponding decrease of the spiritual integrity which distinguished our ancestors, and may say with Ruskin:

"Let us beware that our rest become not the rest of stones, which so long as they are torrent-tossed, and thunder-stricken, maintain their majesty; but when the stream is silent and the storm past, suffer the grass to cover them and the lichen to feed on them, and are ploughed down into dust."

It is not a grateful nor congenial task to recall injuries and revive antagonisms, but as the ancients paraded the skeleton at the feast, lest luxury should beget spiritual indifference, so it seems needful that we Dissenters (especially those of the younger generation) should remind ourselves how short a time has elapsed since ecclesiastical supremacy was relentlessly used to forbid us preaching, teaching or worshipping according to our consciences; that it is but fifty years since we were compelled to pay Church rates; less still since the doors of our Universities were kept shut in our faces on the plea that our admission would "poison the wells of religion and virtue."

John Bright, who was ever faithful to the obligations of his heritage, sturdily said, "Let it be remembered that I am avowedly a member of a Nonconformist body. My forefathers languished in prison by the acts of that Church which you now ask me to aggrandise. . . . I shall hold myself to have read, thought and lived in vain if I vote for a measure which in the smallest degree shall give any further power or life to the principle of State endowment."

Quakerism and Unitarianism have been ever in the van of that resistance to sacerdotalism which has been one of the chief factors in the history and character of our nation. While admitting this and taking pride in it, some among us are inclined to look on that transmitted instinct of resistance as a sort of rudimentary organ—a survival for which we have no longer any need.

I confess, with all modesty, to holding a totally opposite opinion, to the conviction that if ecclesiastical domination has lost much of its terrors, it is because of that long strenuous wrestle for liberty which the Puritan spirit maintained from generation to generation, until religious toleration—not even yet religious *equality*—was conceded.

That struggle is not yet ended: it is only its manifestations which change; and never has the battle raged on a more vitally important ground than that of the claim made by the Church to control our national education. We are thankful to recognise that there are a few rare minds among the clergy whose sense of justice and equity is so strong that it forbids them to claim for their Church or themselves benefits which involve injustice and tyranny to other sections of their fellow-citizens. I may be pardoned, perhaps, for referring with pride to a clergyman in my own city (personally unknown to me) who in a remarkable letter on the Education Bill, published in his parish magazine, has pointed out how in 14,000 schools the religion of one denomination will be taught by teachers appointed by that denomination, but paid by the contributions of all, and he says of that proposal:—"The Government make the Church a huge offer of money and power. . . . The question of conscience is obvious. Is it fair? Ought we as Churchmen to willingly accept, much less demand, such treatment? For my own part I say No! Better lose, or rather loose, our hold of all the children for awhile than grab them on such terms."

I was struck with some wise words recently uttered by the new Bishop of Worcester (Canon Gore) in Birmingham. He was, I think, repudiating any hankering after that general uniformity of religious belief which exercises such an attraction on many devout minds; and he said that while he did not look for nor perhaps desire such uniformity, he wished to see a friendly co-operation and mutual tolerance and respect between those who differed widely in creed. This was good, but I wish the Bishop had pointed out further that these desirable conditions can only be attained by religious equality. Toleration is obviously a virtue which cannot be entertained by the weak towards the strong, or by the injured towards the oppressor. Where public privileges are to be enjoyed by one section of the nation at the expense of another the tolerance on one side becomes merely tolerance of injustice.

A lax holding of one's own convictions, and the admission that one belief is as good as another, and none worth contend-

ing for, is not toleration, but intellectual indolence.

As Mr. John Morley has finely said, "The important thing is not that two people should be inspired by the same convictions, but rather that each of them should hold his or her own convictions in a high and worthy spirit."

A friend who was painfully struggling out of the fetters of a creed outgrown, said to me, "You who were born into a free spiritual atmosphere can hardly appreciate your privileges."

But even those who have never had to face that struggle for themselves can realise it in reading, for instance, that wonderful picture of spiritual travail and anguish given us in the story of Robert Elsmere. Surely, to realise it (as Mrs. Humphry Ward forces us to do) is to recognise our obligation to save the most honest, vigorous natures among the younger generation from the choice between such suffering and the stifling of their reason and intelligence—our obligation to hold open for them the door of progressive knowledge, insight and perception in spiritual life. How little, comparatively, it would have profited us if our forefathers, having reached in their religious thought to a milestone beyond the popular creed of their day, had simply crystalised their ideas into a fresh creed and left it to us as another garment which we must sooner or later outgrow or cramp our souls to endure! Our debt to our Church is that it has preserved our faith not as a dead garment, but as a living body in which the soul can grow. The worth to our children of our special beliefs may be small, but the worth of freedom of mind to seek and form their own beliefs is the greatest gift we can bequeath to them. And we owe this duty not to our private and family circle alone, but to our country. While on every parent and every church devolves the duty of passing on the teaching they deem truest, it is preeminently the obligation of our Heritage (while respecting the liberty of others) never to lend our aid to rivetting the bonds of possible error upon a single human soul.

We have heard the complaint that our Unitarian churches are losing their hold on the young people; and it is sometimes suggested that what is wanted is a more attractive ritual than our services offer. It is, I believe, not so much a High Ritual which attracts young natures, as a High Ideal, and opportunities for carrying out that ideal in practical daily life. The Established Church is recognising this more and more, and enlisting its young members in social and political as well as parochial work. It would be strange indeed if we at the same time were to attempt to revive the old separation between the kingdom of God and the kingdom of this world!

Nothing is too high, nothing too difficult, to set before the young, and the only sure way of losing their sympathy would be for our church to make no demands upon them, to become no longer the rallying ground for the lover of liberty and the champion of free thought. But our religion must dictate our politics—not politics our religion.

The snares and pitfalls which beset our path are many and various. The line of least resistance is so easy to take! Social considerations weigh heavier to day than when all Nonconformists were outcasts from society; the bonds of political expediency hang heavily upon us; the temptation to withdraw from the battle and take refuge in our own insignificance is enormous.

But the eternal verities do not change to suit our changed conditions of civilisation. Faithfulness to conviction is one and the same thing, whether it lead us in one century to face the stake and the rack, or in another to take the unpopular side and speak the difficult word for faith and freedom.

The Principles of Unitarian Christianity.

The Rev. R. A. ARMSTRONG, the President elect, then gave an address on "The Principles of Unitarian Christianity as distinguished from its Doctrines." It was a remarkable thing, he said, that although the Association was always spoken of, and quite correctly, as a doctrinal Association, yet its fundamental object was stated in its constitution to be, not the promotion of the doctrines, but of the principles of Unitarian Christianity. By doctrine, they understood some intellectual belief; by principle, some inspiring rule of life and conduct; and however closely the two might be connected, yet they were different things, with different action on their minds and lives. What then were the principles of Unitarian Christianity, he would ask, and what the connection between the principles and the doctrines? To him it appeared that there were certain principles, which, speaking historically, had continuously and consistently characterised Unitarians and Unitarian bodies and Associations from the first until now. The concomitance between doctrines and principles was too constant to be explained as purely fortuitous. It was more than a coincidence. The connection was causal, whether the doctrine was the root of the principle or the principle of the doctrine, or both had the same common root. The concomitance was remarkable and unbroken, and those who knew their history counted on the principles as sure to prevail whenever the occasion arose.

The principles were familiar. First, as principle, stood Freedom, of which they were rightly proud. If they contrasted communities of Unitarian Christians with others, they found as a fact that there was more freedom enjoyed in pulpit and pew and in all their Associations than prevailed elsewhere; freedom which had produced and would produce development and change, and growth of thought on the great and solemn themes presented to the religious consciousness; a freedom which displayed itself in the marvellous absence of friction among their people, differing as they did very widely in actual belief. Ministers of a comparatively orthodox way of looking at things worked happily with a congregation of more "advanced" type, as the phrase is; and on the other hand, oftener, a man pushing forward to new reaches of the truth of God, whose congregation held still to old forms of thought, could yet live with them, and they could enjoy his ministry, without injury or conflict of any kind. That was a remarkable thing, and it was one of the principles of Unitarian Christianity. Another was an absolute and sheer Veracity. All religious teachers, he presumed, had a horror of unveracity. But undoubtedly among Unitarian Christians it was deeper and more often expressed than among most of their orthodox neighbours. Accommodation of mind and phrase, which others would not account an infringement of veracity as a rule, appeared so to the Unitarian, and was regarded with considerable severity. A signal instance of that strong note of absolute veracity they had in Dr. Drummond's lecture on the previous evening, with its faithful deliverance of personal belief, lying between two opposite schools of Christian theology. It might have seemed an attempt at accommodation, but that the truth of the inmost soul of the man appeared, and compelled them to put away any such thought as an insult. And in Mr. Gow's noble discourse it was the veracity, the absolute facing of problems, the absence of any attempt to fit things in comfortably, the acknowledgment of their difficulties, by which they had been so much impressed.

A third principle was in their Open Fellowship, the readiness of the typical Unitarian Christian to enter into religious fellowship with any who would enter into fellowship with them. True, they were cut off by others, and left in the desert; but they did not make the desert. If it were left to them they should make the desert blossom as the rose. A fourth principle was their preference of character to creed. However keen a man might be in the utterance of his own convictions, there was not one on the roll of their Year Book or of the Conference who did not care more whether a man was a good man than whether he held this or that belief. And finally there was among them an unusually deep and widespread sense of civic duty.

Those five were prominent, enduring and universal characteristics and principles of Unitarian Christianity. They were not doctrine; but where Unitarian Christians were, those things were found; and where those things were, they were apt to find Unitarian Christians. They saw it in the history of that Association. He remembered three great upheavals through which they had passed in safety. Away back in the sixties he remembered an annual meeting of the Association at which two venerable leaders, the Rev. Samuel Bache and Mr. James Yates, names never to be spoken without honour, were for having an authorised definition of Unitarian Christianity which should include the miraculous element, that those who could not accept it might quietly disappear from the ranks. There were admirable men among them who thought that right, but the reply of Unitarian Christianity was No, we will not allow such a definition, and the motion was rejected by a great majority. Then, in the seventies, there was a very fierce controversy over the publication of a work of Theodore Parker's, and Unitarian Christianity was again put to the test, but again kept itself open and refused to be limited. So it was again over the controversy whether it was right for a Unitarian Association, being doctrinal, to be endowed with a permanent building. Those were illustrations of a certain instinctive principle which was concomitant with the doctrines of Unitarian Christianity.

The members of that Association were the only organised body of considerable size in that country who might be trusted in time of difficulty and controversy to hold to those great and characteristic

principles—and that, although some were inclined, because it was a doctrinal Association, to suspect it of some kind of incompatibility with the principles of Freedom and Veracity to which they were all attached. He did not know which was cause and which was effect, but the doctrines and principles were bound up together, and appeared to be different sides of the one mind which was in them. So, if any such distrust existed on either side, they might well put it away, as a weakening of their action on the church and the world. He who promoted their doctrines was promoting the principles of freedom, veracity and fellowship; he who promoted the principles of their broad religious fellowship, whether he meant it or not, was promoting or tending to promote the doctrines of Unitarian Christianity. Archbishop Tait did not speak unadvisedly when he said that it would not do to free the Church of England, for freedom would inevitably lead to Unitarianism. So to lovers of freedom he would say, Do not be afraid, these Unitarian Christians will never hurt you. Let them be as keen as they will for doctrine, it will only make your broad fellowship the wider and your church of the free freer. And to those who were before all for the doctrines of Unitarian Christianity he would say, Have no fear of those not so keen as you; they are making a field for you, promoting the temper of freedom, the atmosphere of veracity in which you will sow and reap. For himself, he did not know to which of those two parties he belonged. He was sure he belonged to neither or to both, and was inclined to think it was the latter. Let those who put the accent on freedom and largeness of fellowship and those who put it on their wonderful belief in the present love of God and in the human Christ join hand in hand and heart in heart for the promotion, as comrades and brothers, of the blessed kingdom of God.

After Mr. Armstrong's address Mr. THOMAS J. HARDY spoke with great power and feeling on "Sincerity: The Keynote of the New Revival," and Mr. V. TCHERTKOFF on "The Next Step in the Evolution of Religious Methods." These two addresses we reserve for future publication in full.

Unitarianism and Humanism.

The Rev. FRANK WALTERS was the last speaker, and his subject "Unitarianism and Humanism." Unitarianism, he said, above all other forms of religion, secured his love and loyalty because it kept in such close touch with human nature. If asked to define their faith they might begin by saying "We believe in Man," for from that profound faith in man emerged into their consciousness the transcendent vision of an eternal Father and the radiant hope of an Immortal Life. Nor could the terrible facts of sin and shame, which stained the pages of history, destroy their unwavering faith in humanity. They had always kept close to that sublime figure in whom the miracle of personality achieved its culmination of grace and beauty; they had kept in vital touch with the greatest Leader who had ever risen to guide the wandering generations on their way. Untroubled by metaphysical puzzles about the person of Jesus, they fully and frankly laid the emphasis on his simple humanity, as the beloved Son of God and the elder brother of the great family of man. In that sense they were intensely Christian. Unitarianism was a humanistic faith, because it presented in the most unsophisticated form the essential Christianity of Jesus Christ. He was the founder of the religion of humanity and identified himself wholly with man. He affirmed the dignity of manhood, and over the very outcasts from society spread the hands of his benediction, saying: "It is not the will of my Father that one of these shall perish." His devotion to man, even in deepest degradation, was embodied in that marvellous poem of the Prodigal Son, the most humane utterance in the literature of the world. And it was worth pondering how the Kingdom of Heaven, so frequently spoken of in the New Testament, could be adequately described as the Kingdom of Man. The apocalyptic visions were really prophecies of a regenerated earth. The New Jerusalem was to be on earth, a human city; and those who were to enter it were the wearied men and women who had come out of great tribulation—their eyes so blinded by sorrow that they could not behold the Beatific vision until God had wiped away their tears.

Even in relation to dogmas which they disowned their criticism was humanistic. They did not simply deny those forms of faith which had been believed by generations of mankind, and were symbols of living forces in the career of Christianity. To speak of the Trinity as an arithmetical puzzle was to ignore one of the most strenuous attempts to interpret the being of God, and he who saw in the worship of Jesus only a false theology or an ignorant devotion was unfit to deal with the solemn sanctities of struggling souls as they strove to climb to God. In the economy of Providence such symbols were employed at certain stages of the education of the race; but their genesis could be traced, and their providential function interpreted so as to universalise the truths embodied in them. Inquiry into their real significance revealed their human origin. So the Bible was the book of the soul, and the creed a solemn statement of man's living convictions respecting his relations to God. The Church is man's attempt to form a true society, organised by the force of love and founded on spiritual brotherhood; and Christ himself is man—man in his brightest effulgence, manifesting that splendour which is called divine, revealing in his heroic life and death the endless capacity of the race, in which he is the first-born of many brethren. Thus their criticism was animated by a dramatic sympathy with every stage in the unfolding of the Christian consciousness, and even their denials flashed into glorious affirmations of spiritual truth bound up with the very constitution of the human soul. A passion for Humanity, that was the essence of their Unitarian faith. The present age was called by some democratic, and Christian democracy said to the obscurest member of the race: "You are a child of God. You have capacity within you of living a divine life. You have the solemn responsibility of developing your character into moral beauty and spiritual power." Such individual appeal must be the animating principle of their missionary enterprise as Unitarians. The message with which they were charged was the gospel of the sacredness of human nature. Their work was to recognise the mighty hopes, the new enthusiasms, which filled the world, to say to eager souls, listening for prophecies of better things to come, that they could not desire better conditions than those which the great God had reserved for this world in the fulness of time, they could not pray for any blessing too wonderful for the divine Father to bestow upon His children. With faith they might already see that the Kingdom of God was within them, and already they might see the dawning of the ampler day, and tokens of that Kingdom, for which they toiled and waited and prayed, the Kingdom of the Fatherhood of God, because the advent of a regenerated Brotherhood for man.

At the conclusion of Mr. Walters's address, the singing of the Doxology brought the meeting to a close.

THE CONFERENCE.

On Thursday morning the first half hour was spent in a quiet devotional service, conducted by the Rev. H. M. Livens, of Brighton, who gave a brief but very helpful address on the essential spirit of Whitsuntide, an address which we hope to publish next week. This was followed by a Conference, under the presidency of Mr. W. Blake Odgers, K.C., when the following most interesting series of papers on "Types of Religious Experience" were read:—

Rev. E. W. Lummis, M.A., of Warrington: "Anglican to Unitarian."

Rev. William Wooding, B.A., London: "Congregationalist to Unitarian."

Rev. G. V. Crook, of Taunton: "Methodist to Unitarian."

Rev. Alex. Webster, of Aberdeen: "Presbyterian to Unitarian."

Rev. L. de B. Klein, D.Sc., of Liverpool: "Roman Catholic to Unitarian."

These papers also we look forward to publishing in full from week to week.

At the beginning of the meeting it was announced that an invitation had been received from the authorities for the President to attend at the Coronation in Westminster Abbey. At the conclusion a very cordial vote of thanks was passed to the readers of the papers, with a strong expression of the hope that the papers might be published in a volume.

In the afternoon, the annual meeting of the Central Postal Mission was held at Essex Hall, and in the evening the Conversazione was held at the Royal Institute of Painters in Water-colours, Piccadilly, where the guests were received by the President and Mrs. Odgers, and the meetings of the Association were brought to a very pleasant close.

THE WHIT-WEEK MEETINGS.

THERE were present at the meetings in London during Whit-week representatives belonging to the following congregations:—

Aberdare, Aberdeen, Altrincham, Ashton, Bath, Bedfield, Bedford; Belfast: All Souls, Mountpottinger; Bessels Green, Billingshurst, Birkenhead; Birmingham: Old Meeting, Newhall Hill, Small Heath Bolton, Bootle, Boston, Bradford, Bridport, Brighton, Bristol, Burnley, Bury, Byker, Cairncastle, Canterbury, Cardiff, Chatham, Chester, Chowbent, Cirencester, Clifton, Comber, Crewkerne, Croydon, Derby, Devonport, Dublin, Dukinfield, Evesham, Exeter, Framlingham, Gains-

borough, Gateshead, Gee Cross, Gellionen, Gloucester, Guildford, Hale, Heaton Moor, Heywood, Horsham, Norwich, Hyde, Ipswich, Kendal, Kidderminster; Leeds: Mill Hill, Holbeck; Leicester: Great Meeting, Narborough Road; Lewes, Liscard; Liverpool: Ullet Road, Hope Street, Hamilton Road, Mill Street, Garston; Llandyssul, Loughborough, Lye, Maidstone; Manchester: Chorlton, Moss Side, Pendleton; Mansfield, Monton, Newbury, Newcastle, Newchurch, Newport (I.W.), Northampton, Norwich; Nottingham: High Pavement, Christchurch; Oxford, Padiham, Pantdefaid, Plymouth, Pontypridd, Poole, Portsmouth, Preston, Reading, Richmond, Ringwood, Rotherham, Scarborough, Sheffield, Shrewsbury, Sidmouth, Southampton, Southend, Southport, South Shields, Stand, Stockport, Stourbridge, Stratford-on-Avon, Swansea, Tamworth, Taunton, Tenterden, Torquay, Trebanos, Tunbridge Wells, Wakefield, Walsall, Walthamstow, Warrington, West Bromwich, Whitchurch, Wolverhampton, Braintree, Hastings.

London: Bell Street, Bermondsey, Blackfriars, Brixton, Deptford, Forest Gate, Georges Row, Hackney, Hampstead, Highgate, Islington, Kensington, Kentish Town, Kilburn, Lewisham, Limehouse, Little Portland-street, Mansford-street, Peckham, Plumstead, Rhyl-street, Stepney, Stoke Newington, Stratford, Wandsworth, Wood Green.

The following ministers were present:—

William Agar, Dendy Agate, Frederic Allen, Alfred Amey, D. Amos, E. S. Anthony, R. A. Armstrong, H. Austin, C. D. Badland, J. B. Barnhill, E. C. Bennett, Ottwell Binns, John Birks, W. Birks, A. N. Blatchford, R. H. U. Bloor, W. Copeland Bowie, S. S. Brettell, J. E. Carpenter, George Carter, A. Chalmers, John Connell, J. C. Conway, G. V. Crook, James Crossley, George Critchley, E. Daplyn, W. J. Davies, J. T. Davis, V. D. Davis, Peter Dean, C. F. Dear, R. C. Dendy, James Drummond, W. H. Drummond, T. Dunkerley, T. E. M. Edwards, John Ellis, E. D. P. Evans, A. Farquharson, S. Farrington, J. Felstead, T. A. Gorton, H. Gow, B. K. Gray, C. A. Greaves, R. H. Greaves, J. L. Haigh, A. Hall, W. C. Hall, C. Hargrove, A. Harvie, J. Harwood, R. T. Herford, V. Herford, E. S. Hicks, G. D. Hicks, P. M. Higginson, J. B. Higham, Rowland Hill, G. S. Hitchcock, James Hocart, J. Howard, T. J. Jenkins, F. H. Jones, L. J. Jones, R. C. Jones, T. L. Jones, W. T. Jones, L. de B. Klein, G. Lansdown, W. Lindsay, H. M. Livens, W. Lloyd, E. W. Lummis, J. McDowell, J. E. Manning, A. J. Marchant, J. J. Marten, H. V. Mills, R. C. Moore, J. S. Mummery, A. E. O'Connor, J. C. Odgers, J. E. Odgers, A. E. Parry, T. Paxton, H. S. Perris, H. W. Perris, C. E. Pike, W. C. Pope, G. C. Prior, F. T. Reed, H. D. Roberts, T. Robinson, W. W. Robinson, W. H. Rose, J. Ruddle, A. Ryland, H. Rylett, G. St. Clair, A. L. Smith, F. W. Stanley, W. Stephens, W. Stoddart, J. C. Street, J. E. Stronge, F. Summers, A. Sutcliffe, W. G. Tarrant, L. Tavener, H. S. Tayler, F. Taylor, F. Thomas, T. A. Thomas, John Toye, W. J. B. Tranter, W. L. Tucker, E. Turland, W. F. Turland, G. H. Vance, E. A. Voysey, F. Walters, J. Warschauer, A. Webster, C. H. Wellbeloved, W. Whitaker, J. H. Wicksteed, H. Williamson, W. Wilson, Joseph Wood, W. Wooding, A. W. Worthingtop, J. J. Wright, R. H. Fuller, Gardner Preston.

Names of some prominent laymen present, in addition to those taking some part in the proceedings:—Mr. R. Affleck, Newcastle; Mrs. Aspland, Mr. David Ainsworth, London; Mr. H. Blessley, Portsmouth: Mr. T. Birchall, Warrington; Mr. Howard Chatfeild Clarke, Mr. Edwin Clephan, Leicester; Mr. E. H. Coysh, Newcastle; Mr. E. Capleton, London; Mrs. Sydney Courtauld, Braintree; Mr. William Carter, Parkstone; Mr. J. Baxter Ellis, Newcastle; Mr. Charles Fenton, London; Mr. F. E. Gillard, Bristol; Mr. William Healey, Heywood; Mr. A. S. Harris, Plymouth; Mr. T. Grosvenor Lee, Stourbridge; Mr. G. H. Leigh, Manchester; Mr. David Martineau, London; Mr. F. Nettlefold, London; Mr. F. Monks, Warrington; Mr. R. Newell, Preston; Mr. J. Ellis Mace, Tenterden; Mr. James Laycock, Scarborough; Mr. Geoffrey New, Evesham; Mr. G. J. Notcutt, Ipswich; Mr. Percy Preston, London; Mr. Ion Pritchard, London; Messrs. F. and J. G. Pinnock, Newport, Isle of Wight; Mrs. Rawlins, Liverpool; Lady Durning Lawrence, Mrs. Alfred Lawrence, London; Mr. W. Slatter, Brighton; Mr. George Philpott, Taunton; Mr. J. S. Jowett, Kendal; Mr. J. Trench, Northampton; Mr. George Miller, Bedford; Mr. S. S. Tayler, London; Mr. Alfred Wigley, Birmingham; Mr. J. Harrop White, Mansfield; Mr. J. Wigley, Manchester; Mr. E. J. Titford, Nottingham; Mr. Russell Scott, Shoreham; Mr. C. Stainer, Leeds; Miss J. Upton, Oxford; Sir Roland K. and Lady Wilson, Richmond; Mr. E. A. Wurtzburg, London; Mr. T. Pallister Young, Mr. Howard Young, London.

LONDON SUNDAY SCHOOL SOCIETY.

COUNTRY HOLIDAY MOVEMENT.

SIR,—The decision of our Committee this year with regard to the children's holiday will, perhaps, cause a certain amount of disappointment.

The prevailing illness in London has made the country mothers most unwilling to receive the children in their homes. With the exception of one or two places, the lady visitors report that the cottagers consider it unwise to receive children from London this year.

Our Committee are of opinion that, even with the strictest supervision and inquiry, the risk would be too great. They, therefore, feel unable to undertake the responsibility, and have decided to discontinue the work for this one year.

Every effort will be made in the following year to start the work with especial care, and with a view to a more efficient supervision. The increasing number of children sent each year has caused frequent difficulty in the selection of suitable homes, and in the securing of capable inspection.

It will be remembered that last summer 120 more children were sent away than in the preceding year. This was a great strain, both upon the finances and the practical arrangements of the work. There remains still a deficit of £30 from last year. And this, with the fact that it is very important to start next year's account with a sufficiently large balance, makes me ask our always kind supporters to send me their subscriptions as before, which I shall gladly acknowledge.

A. J. LAWRENCE.

23, Campden House Chambers, Campden-hill, London, W.

IN GREEN PASTURES.

Not always in a barren rocky place
The soul must toil;
Not always thirsting in a desert space
Must dig the unfruitful soil;
Not always grimly following the chase
Must seek for spoil.

Sometimes no chain of stern endeavour binds
The weary life;
Sometimes the sad heart for a moment finds
A rest when wrongs are rife,
A place of green, where overburdened minds
May cease from strife.

Then amidst deep delightful meadow grass
The feet may stray,
While high across the stainless heaven there pass
White guardians of the day,
And gliding streamlets mirror as a glass
The sun's bright ray.

There we may lie 'neath cool and murmurous shade
In verdant nest,
And dream of all we hoped and longed and prayed
In days of early quest,
And wild desires withheld, or joys delayed,
Not all unblest.

There among pale primroses starlike strewn
Upon the sod,
Where yellow cowslips, sweet as rose of June,
Their fragrant petals nod,
Refreshment brings the heartstrings into tune
With nature's God.

Ah, no, not always harsh captivity
Our mind encloses.
Be thankful that on hills of liberty
Sometimes the soul reposes,
Though life is oft a desert, it may be
A plot of roses.

THEODORA MILLS.

Cotswold Hills.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Chelmsford.—Mr. Aylmer Maude preached on Sunday evening, his subject being "The Story of Jesus."

Horsham.—The Rev. J. Page Hopps was this year the preacher in the Free Christian Church at the 129th annual Whit-Sunday services, in which good congregations took part. The Billingshurst and Ditchling churches were well represented, and other friends were present. About fifty sat down to the lunch, which was provided under Mrs. Marten's superintendence, and over eighty to tea. In the afternoon a meeting was held, at which a resolution was passed condemning the new Education Bill of the Government. Addresses were delivered by the Revs. Dendy Agate, George Lansdown, and J. Page Hopps. Apologies for non-attendance were read from the Rev. E. S. Lang Buckland and Mr. Edwin Ellis. The chair was taken by Mr. S. C. Burgess, of Crawley, and the resolution was moved by Mr. Harrington and seconded by the Rev. J. J. Marten. The floral decorations were tastefully arranged, and collections amounting to £5 7s. 6d. were taken for the

ritish and Foreign Unitarian Association and the Provincial Assembly.

Horwich.—The annual services in connection with the Unitarian Free Church Sunday-school were held on Sunday, May 11. In the morning the minister, the Rev. R. C. Moore, addressed the scholars, and the Rev. Matthew R. Scott, of Ainsworth, preached in the afternoon on the duties of worshippers to church work and life, and in the evening on "Sunday-school Work; its Needs and Advantages." An interesting feature this year was that in conjunction with these services the building was re-opened after being thoroughly overhauled and beautified. The offertories for the day amounted to nearly £14.

London: Forest Gate.—Re-opening services were held on Sunday, when the Rev. H. S. Perris, M.A., occupied his father's place in the evening. The clean and neat appearance of the Upton-lane Hall, with its harmonious colouring and furniture, gave a new brightness to the service, which was the reverse of dull, in the musical sense, likewise. On Sunday next the Rev. G. Critchley and Mr. Frederick Maddison are to take the services.

London: Highgate.—Sir Edwin Durning-Lawrence, Bart., M.P., has presented a beautifully bound set of the "Encyclopædia Britannica" to the Highgate Hill Free Library, and is adding to his gift, we understand, the forthcoming volumes of the Supplement, which is to bring that great work up to date.

Maidstone.—On Wednesday evening, May 14, the annual meeting of the congregation took place in the Mechanics' Room. After tea and an entertainment, Mr. F. W. Ruck presented the annual report. The Rev. F. Allen, who represented the Provincial Assembly, made a cheering and suggestive speech, and the meeting was also addressed by the Rev. S. S. Brettell. Thanks were accorded to Miss Ellis and the teachers, and to the members of the Sewing Circle, for their excellent work in connection with the chapel. Mr. A. J. Ellis presided.

Parkstone.—There has been a continuance of successful meetings in the Emerson Hall, Constitution-hill. On Sunday week a United Temperance service was held at 3 P.M., at which the attendance was about 120. Evening service was conducted by Mr. Bushrod. On Tuesday Mrs. W. Carter invited the congregation to a social gathering, which proved a very happy means towards closer union. Mr. J. Cogan Conway, of Ringwood, and the Rev. C. C. Coe, of Bournemouth, were present and made helpful speeches.

Sheffield: Upper Chapel (Resignation).—The Rev. J. E. Manning, M.A., announced on Sunday morning last that his resignation of the pulpit of Upper Chapel will, by mutual arrangement between himself and the trustees, take effect at the end of the year. Mr. Manning settled in Sheffield in October, 1889.

Shepton Mallet.—Anniversary services were held on May 18, the Rev J. McDowell, of Bath, being the special preacher, and in the afternoon conducting a special children's service.

ABERYSTWYTH

(*"The Biarritz of Wales"*)

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

RIVINGTON CHAPEL.

The ANNUAL SERMONS will be preached on SUNDAY, June 1st, 1902, by the Rev. Charles Roper, B.A., of Moss Side, Manchester, at 3 P.M. and 6.30 P.M. Tea will be provided in the School-room, between the services, at 6d. each.

SAMUEL JONES'S FUND.

The Managers meet Annually in October for the purpose of making Grants.

Applications must, however, be in hand not later than June 14th, and must be made on a form to be obtained from

EDWIN W. MARSHALL, Secretary.
38, Barton Arcade, Manchester.

Our Calendar.

SUNDAY, May 25.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. F. H. Jones, B.A., "The Doctrine of the Trinity."
Bermondsey, Fort-road, 7 P.M.
Blackfriars Mission and Stamford-street Chapel, Rev. T. E. M. Edwards, 11 A.M., "Heredity," and 7 P.M., "The True Reformer."
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.
Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Herbert Rix, B.A. Half-Yearly Collections.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M., Rev. G. Critchley, B.A., and 6.30 P.M., Fred. Maddison, Esq.
Hackney, New Gravel Pit Church, Chatham-place 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. Charles Hargrove, M.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M., and 7 P.M.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.
Little Portland-street Chapel, Rev. W. Jenkin Davies, 11.15 A.M., "Life—What, Whence, Whither?" and 7 P.M., "Christianity as a System of Morals."
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington.
Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. Critchley, B.A. (Evening only).
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., 3 P.M., and 6.30 P.M., Rev. F. Allen. Sunday School Anniversary and Flower Service.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. John McDowell.
Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.
Blackpool, Unitarian Free Church, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.
Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. Mills.
Bournemouth, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.
Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. C. Jones, M.A.
Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.
Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. Iden Payne.
Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Rev. W. Chynoweth Pope.
Chatham, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. Hitchcock, B.A.
Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.
Dover, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. Burrows.
Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.
Hastings, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.
Horsham, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. Marten.
Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. T. W. Freckelton.
Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. James Crossley.
Liverpool, Ancient Chapel of Toxteth, 11 A.M., Rev. W. J. Jupp, and 6.30 P.M., Rev. H. D. Roberts.
Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. J. M. Lloyd Thomas, of Notts.
Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein. Evening, "Unitarian Thoughts for Trinity Sunday."
Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. W. Lawrence Schroeder, M.A.
Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.
Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.
Oxford, Manchester College, 11.30 A.M., Rev. J. E. Carpenter, M.A.
Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.
Portsmouth, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. Thomas Bond.
Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Ottwell Binns.
Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.
Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.
Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.
Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
Wolverhampton, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. Bellamy Higham, B.A.
York, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. Rawlings, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon and 6.30 P.M.
Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

WALES.

Aberystwyth, Old Assembly Rooms, 6 P.M. Next Sunday and through Term.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. Balmforth.
Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—May 24th, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—May 24th, at 11.15 A.M., JOHN M. ROBERTSON, "The Survival of Monarchy."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

Situations, etc.

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BIRTHS.

BOWLES—On the 2nd May, at Alexandria, the wife of Horace E. Bowles, of a son.

GREG—On the 16th May, the wife of Henry P. Greg, Oak Brow, Handforth, of a son.

MARRIAGES.

CARTER—SCHOFIELD—On the 21st May, at Smallbridge Congregational Church, Rochdale, by the Rev. A. Reppiner, Ernest Every, son of the Rev. Thomas Carter, Rochdale, to Helen Leach, daughter of the late Isaac Schofield and Mrs. Schofield, of Smallbridge.

DAMAN—MARTIN—On the 17th May, 1902, at All Saints' Church, Evesham, by the Rev. Robert Burges Bayly, M.A., Vicar of Bosbery, Herefordshire, assisted by the Rev. J. M. Walker, M.A., Vicar of Evesham, Harold Edgar Daman, C.E., of 20, Paget-road, Wolverhampton, to Mary Theodora, elder daughter of Anthony Herbert Martin, J.P., of Winwick House, Evesham.

PRENTICE—AGATE—On the 28th April, at the Congregational Church, Caledon-square, Cape Town, by the Rev. G. Willoughby, assisted by the Rev. W. Forbes, Edward, youngest son of the late Eustace Prentice, of Stowmarket, to Kate, only daughter of Harry Agate, of Cape Town.

SNOOK—MALLETT—On the 17th May, at Trim-street Chapel, Bath, by the Rev. John McDowell, John Francis, son of the late John Snook, of Hanover-terrace, Regent's Park, to Margaret Mary, eldest daughter of Walter E. Mallett, of Rainbow Wood, Bath.

THOMAS—LINSLEY—On the 15th May, at Trim-street Chapel, Bath, by the Rev. F. W. Stanley, of London, John Franklin, youngest son of A. F. Thomas, to Ethel Lavinia, eldest daughter of J. F. Linsley, both of Bath.

DEATHS.

CURTIS—On the 19th May, at her residence, 31 Cavendish-road, Birkdale, Southport, suddenly, Elizabeth, daughter of the late John Ogle Curtis, for many years Headmaster of the Lower Mosley-street Schools, Manchester.

CORONATION BAZAAR.
BOSTON, JUNE 5 and 6.

A SALE OF WORK to raise Funds for the Renovation of the Old Chapel in Spain-lane will be held on THURSDAY and FRIDAY, June 5 and 6, in the Schoolroom. Contributions in Goods or Money are solicited, and should be sent by May 31st, to Mrs. STODDART, 41, Tunnard-street, or Miss I. WRIGHT, Vauxhall House, Boston.

Schools, etc.

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Schools, etc.

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3. Three references as to Character and Fitness for the Ministry must be supplied. One of the Referees should be a Minister.
4. One of these Scholarships is granted by the Trustees of Berman's Charity, and is to be denominated the Berman Scholarship.

FORMS OF APPLICATION may be obtained from the Secretary of the Board, G. HAROLD CLENNELL, Esq., 6, Great James-street, Bedford-row, London, W.C., and the same *must* be sent in, together with any Testimonials and Certificates the Candidate may wish the Board to consider, not later than the 25th day of July, 1902.

G. HAROLD CLENNELL, Secretary.
10th April, 1902.

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The Welsh Unitarians are making an earnest effort to raise £3,000, and appeal for help to their friends. The objects are to relieve the heavy burdens of debt on the Chapels at Pentre, Clydach Vale, and Trebanos, and generally to promote the spread of Unitarianism in Wales. The Committee have received an expression of cordial sympathy with these objects from the British and Foreign Unitarian Association.

A full statement, containing the names of the Committee, may be had from the Hon. Sec., Rev. J. HATHREN DAVIES, Cefn Coed, Merthyr Tydfil. Subscriptions may be sent to the Treasurer, D. J. JONES, Esq., 29, Hirwain-road, Aberdare.

SUBSCRIPTIONS PROMISED.

	£	s.	d.
Mr. H. Woolcott Thompson, Cardiff ...	100	0	0
Mr. and Mrs. L. N. Williams, Aberdare	50	0	0
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Mrs. Benson Rathbone, Birmingham ...	15	0	0
Mr. Edmund D. Howells, Aberdare ...	10	10	0
Mr. G. Carslake Thompson, Cardiff ...	10	0	0
Mr. Richard Bedlington, Aberdare ...	10	0	0
Lieut.-Col. Thomas Phillips, do. ...	10	0	0
Rev. R. J. Jones, M.A., do.	5	5	0
Mr. J. C. Plummer, do.	5	5	0
Mr. Evan Jones, do.	5	5	0
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Rev. J. Estlin Carpenter, M.A., Oxford	5	0	0
Rev. W. James, B.A., J.P.	5	0	0
Miss K. B. Thomas, Bristol	5	0	0
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Miss Rathbone, Liverpool	3	0	0
Mr. J. Hunton Smith, do.	2	2	0
Miss Sophia George, Aberdare	2	0	0
Miss Jenkins, Trecefel	1	1	0
Four Joneses (Bromestin, Aberdare) ...	1	0	0
Aberdare, per Mr. D. R. Griffith (1st instalment)	10	15	0
Cefn Coed, per Miss Harries (1st instalment)	10	0	0
Caeronen (Chapel collection), per Miss Jones...	5	6	8
Aberdare Collection, per Miss Jones, Cemetery-road	3	11	6
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Mr. D. Henry Smith, Mountain Ash ...	0	10	0

Board and Residence.

ABERYSTWYTH. — SUMMER EXCURSION (under the direction of the Central Postal Mission and Unitarian Workers' Union). A HOUSE has been secured for six weeks —August and part of September. Board and Lodging 30s. and 20s. a week, according to room.—Apply, for full particulars, to Secretary Summer Excursion, 13, Christchurch-road, Hampstead, N.W., London.

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Mr. Richard Robinson, Liverpool ...	5	0	0
Mr. J. C. Warren, Nottingham	5	0	0
In Memoriam, M. E. W.	3	3	0
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Mr. J. T. Preston, do.	2	2	0
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Mr. J. H. Richards, do.	1	1	0
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Mr. H. F. Thomas, do.	1	1	0
Mrs. Slack, do.	1	1	0
Mr. N. Waterall, do.	1	1	0
Mr. C. Kempson, Leicester	1	1	0
Mr. Herbert Russell, do.	1	1	0
Mr. W. Raven, do.	1	0	0
Mrs. T. F. Johnson, do.	1	0	0
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The ANNUAL MEETING will be held at UNIVERSITY HALL, GORDON-SQUARE, on MONDAY AFTERNOON NEXT, at 5 o'clock. Dr. ELIZ GARRETT ANDERSON will preside.

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A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

AT a meeting of the National Conference Committee, held at Essex Hall on May 20, a cordial invitation to hold the Conference of 1903 at Liverpool was unanimously accepted, and the arrangements were discussed with the local deputation, which attended for that purpose. The first meeting of the Conference, in 1882, was held, it will be remembered, in Liverpool, when the sermon was preached by the late Rev. Charles Beard, and, after a paper by Mr. Harry Rawson, the Ministers' Stipend Sustentation Fund was established. The subsequent triennial meetings have been held at Birmingham, Leeds, London, Manchester, Sheffield and Leicester. At the Leeds meeting in 1888, Dr. Martineau brought forward his "Suggestions on Church Organisation," which were considered at a special meeting of the Conference held in Nottingham in the following year. Next year the Conference will attain its majority, and it is very fitting that the meeting should be held in the city of its birth. Meeting under the presidency of the Rev. J. Estlin Carpenter the Conference will receive a report on the establishment of the Ministers' Pension and Inusurance Fund which followed the paper read by Mr. J. Cogan Conway at the Leicester meeting in 1900, and other matters will be dealt with, bearing on the common life of the churches represented in the Conference.

As we write this note a Cabinet Council is being held, and the evening papers are declaring that this is "the decisive moment" and we are "on the verge of peace." It is even hoped that on Friday, the day appointed for the celebration of the King's birthday, the conclusion of peace may be announced. It has been a week of suspense, and if the long hoped-for end is really attained, it will be matter for intense thankfulness, in which all parties will unite, and in which all other differences, acute as they have been, and are, may well, for a time at least, be forgotten. And if peace is indeed assured, may it rid us also of the threatened bread-tax!

A MOST delightful glimpse into the mediæval religion of England and Holland has recently been unravelled and staged by Mr. William Poel, who has this week presented at St. George's Hall the Morality Play entitled "*Everyman.*" The breathless attention with which this tragic allegory has been received is a compliment to all those concerned in its reproduction, and a deeply devotional attitude of mind was produced among the audience. After a tableau in heaven, where the Almighty is enthroned, *Everyman*, the typical high-spirited youth on earth, is suddenly confronted by *Dethe*, the mighty messenger, who warns him to be ready to travel on his final journey. *Everyman*, finding there is no escape, summons his companions *Felaship, Cosyn, Kynrede and Goodes*, and tries to induce them, one by one, to accompany him, but without success. Being thus thrown back upon his own resources he is comforted by *Good-dedes* and her sister *Knolege*, who introduce him to *Confession* and befriend him to the end. Although the beautiful personifications of *Strength, Dyscresion, Five-wyttes* and *Beaute* desert him when his journey leads him to the open grave, these two sisters are present as he descends, and do not themselves die. The impression made upon the audience was profound. The play was produced for the benefit of the Sesame House for Home Life Training.

ON Friday week the General Assembly of the United Free Church of Scotland, meeting in Glasgow, debated for seven hours the charges of heresy brought against Professor George Adam Smith on account of his last book on "Modern Criticism and the Preaching of the Old Testament." Twenty-one years ago Professor Robertson Smith was deprived of his chair for heretical teaching on the Old Testament, but happily the Assembly last week refused by a large majority to give place to the objectors. Principal Rainy led the defence of Professor Smith, vindicating the loyalty of the Higher Criticism to truth, referring to the old controversy over the Creation records, and showing how, when the facts of science were indisputably established, the interpretation of Genesis i. had to be adjusted to the facts. They must, he urged, never be afraid of facts, the ascertainment of which was pure gain. At the conclusion of the debate Professor Smith himself spoke, and had an enthusiastic reception. His views, he said, had been grossly misrepresented. He held, from the bottom of his heart, belief in the Bible as the revelation of God to sinful men, and maintained that criticism had made that revelation more intelligible and more acceptable to many. The votes were 534 for Dr. Rainy's motion and 263 against, a majority of 271.

IT is interesting to note the exact terms of the resolution adopted by the United Free Church Assembly, in the matter of Professor G. A. Smith's alleged heresies :—

> The Assembly receive the report and adopt the recommendation with which it closes, that it is not the duty of the Church to institute any process against Professor G. A. Smith, in connection with his lectures recently published. At the same time the Assembly declare that they are not to be held as accepting or authorising the critical theories therein set forth.
>
> In dealing with the subject of this report, the Assembly desire to give expression to the unabated reverence cherished in this Church for the written Word, as the lively oracles through which the voice of God reaches His children for teaching, for comfort, and for admonition; and they declare their unwavering acceptance of it as the supreme rule of faith and life. And while they do not feel called upon to interfere with serious discussion of questions now raised, unless the interests of Christian truth should plainly seem to require it, the Assembly call upon ministers and professors who may take part in such discussions to take care that reverence for Holy Scripture should be conspicuously manifest in their writings, and to treat with the consideration that is so plainly due views hitherto associated in the minds of our people with the believing use of the Bible.
>
> Finally the Assembly recognise that the discussions in regard to the origin and history of Biblical books, which for a number of years have exercised the minds of learned men, have tended to create perplexity and anxiety for many Christian people; yet, recalling the results of former discussions, the Assembly earnestly exhort their people not to be soon shaken in mind by what they hear of statements regarding the Bible, or regarding some parts of its contents. These will in due time be weighed, adjusted, and put in their proper place. Above all the fluctuations of human opinion the Lord rules and overrules: and His Word abides. The grass withereth, the flower thereof fadeth away, but the Word of the Lord endureth for ever.

The reference to "the Word of the Lord" in this connection will naturally be under-

stood by most members of the United Free Church as meaning the Bible, in the old Protestant sense, whereas, of course, the words had in the Psalmist's mind a very different and profounder meaning, in which reverent critics find their complete justification and a source of unshaken faith.

ANOTHER threatened heretic is Dr. Agar Beet, the distinguished Methodist scholar and Professor of Theology in the Richmond College. His heresy appears to be of a very attenuated kind, and much indignation is expressed in the Connection, and especially by his old students, at a suggestion made by a small body of bigots that he should be deprived of his chair. Dr. Beet, in his books on "The Last Things" and "The Immortality of the Soul," would seem to be not altogether sound on the question of eternal punishment. He is said to be neither a Universalist nor an Annihilationist, but he refuses to dogmatise on the subject of the doom of the wicked, finding no clear light in the New Testament. The matter is to come up for decision in July, but it is difficult to believe that at this time of day a representative body of Methodists will on such a ground dismiss a capable and honoured teacher, and a most earnest and successful preacher of the gospel.

FIFTY years ago, in May, 1852, the Western Unitarian Conference was formed at Cincinnati, among the earliest members being the late James Freeman Clarke, and A. H. Conant, that "Man in Earnest," of whom Robert Collyer has written so winning an account. The Conference came to grief for a time over the slavery question, but since 1875 has been vigorously alive again, the centre of gravity having moved on to Chicago, where the fiftieth anniversary has recently been very happily celebrated. Those two veterans, Edward Everett Hale and Robert Collyer, were on that occasion the honoured guests of the Conference and the city.

WHEN a fortnight ago we published a notice of Dr. Brooke Herford's new book, we referred to his illness, by which we are forbidden to hope that we shall ever hear his living voice again; but for the sake of friends at a distance, who do not appear to have realised the extreme gravity of his condition, we ought perhaps to have been more explicit. Since the very serious seizure from which Dr. Herford suffered last Christmas, we have known that any day might bring the news that he had been granted his release, and although in the early months of the present year he did appear to rally somewhat, that has not been maintained. For days together he has been entirely unconscious, and grows gradually weaker. We can simply watch in silence, until for him the light of the new day shall dawn. Friends must realise that their letters can no longer reach him. His children know that in this long watching, which may still continue for some time, or may end at any moment, they are sustained by the affectionate sympathy of many friends.

THE Governing Body of the Manchester District Association of Presbyterian and Unitarian Churches have entered on a scheme of work by which it is hoped to renew the zeal and enthusiasm of the churches of the district, and spread the great principles of the Divine Fatherhood and human Brotherhood. The Governing Body offer to visit every church in the district, taking one each month, for a special religious service and public meeting, to be held on Saturday, if possible, and preferably the first Saturday in the month. The campaign is to open on June 7, at Urmston, where the service will be conducted by the Rev. W. L. Schroeder, beginning at 4 o'clock, and the Rev. Thomas Robinson will preach. At the evening meeting, after tea, the Rev. Charles Roper, President of the Association, will take the chair, and will be supported by Mr. Henry Woodhead, of Upper Brook-street Church, and Mr. Henshall, of Urmston.

OXFORD SUMMER SCHOOL.

FOR SUNDAY-SCHOOL TEACHERS.

THE programme of the summer session for Sunday-school teachers, arranged by the S.S.A., to be held at Manchester College, Oxford, from Friday, July 4, to the following Saturday week, follows the lines which at the meetings in two previous years proved so successful.

The session opens at 10 o'clock on Friday morning, July 4, with a service in the College Chapel and an address by the Rev. James Harwood, President of the S.S.A., and the first hour on each of the following mornings, except Sunday, is to be devoted to an academic lecture, followed in the second hour, 11.30–12.30, by a lecture dealing with the more practical side of Sunday-school work.

The lectures for the first hour are as follows:—

July 5. "Church and Ministry in Early Christian Times." I. Rev. J. Edwin Odgers.
,, 7. "Church and Ministry in Early Christian Times." II. Rev. J. Edwin Odgers.
,, 8. "The Transmission of the Text of the New Testament." I. Principal Drummond.
,, 9. "The Transmission of the Text of the New Testament." II. Principal Drummond.
,, 10. "The Hebrew Prophets." Rev. W. E. Addis.
,, 11. "Our Wealth of Hymns." Rev. V. D. Davis.

The lectures for the second hour are:—

July 4. "The Sunday-school—Failure or Success?" Mr. Ion Pritchard.
,, 5. "Our City Youths and Maidens, their way of thinking and sense of humour." Rev. J. L. Haigh.
,, 7. "The Superintendent's Standpoint." Mr. Howard Young.
,, 8. "Blackboard Illustrations; how to interest our scholars." Rev. T. Robinson.
,, 9. "Right Thinking in Relation to Right Living." Rev. J. J. Wright.
,, 10. "Saturday Rambles as Helps to Sunday-school Work." Rev. T. Robinson.
,, 11. "Music in our Sunday-schools." Rev. W. G. Tarrant.

There will be a common lunch each day in Hall, the afternoons being free, while for the evenings the following announcements are made.

On the opening evening a reception will be given by Principal and Mrs. Drummond. On July 5 and 8 teachers will meet in council. On July 7 "An Eastern Dramatic Poem" will be introduced by Miss Marian Pritchard, followed by a Concerted Reading. On July 8, the Rev. Thomas Van Ness, of Boston, Mass., will give an address on "Travels and Experiences of a Religious Teacher n the Old and the New World."

On Sunday, July 6, there will, as usual, be morning service in the College Chapel, and in the evening a short service will also be held, with an address by the Rev. S. H. Mellone on "The Influence of the Teacher's Personality." On the morning of the last day, Saturday, July 12, the teachers are to meet in council on "The S.S. Code Book."

Invitations to take part in this summer session are, we understand, being sent out this week to all schools connected with our Sunday School Association, and replies are to be sent in not later than June 16. As the numbers are limited to 130, it will be well for those who desire not to miss the opportunity of taking part in this helpful and delightful gathering to reply as promptly as possible.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Simple Talks about Religion. By H. W. Hawkes. 1s. 6d. net. (Sunday School Association.)

A Guide to the Best Historical Novels and Tales. By J. Nield. 5s net. (Elkin Mathews.)

The Philosophy of the Christian Religion. By A. M. Fairbairn, D.D., LL.D. 12s. (Hodder and Stoughton.)

Moods and Outdoor Verses. By Richard Askham. 3s. 6d. (Brimley Johnson.)

Dictionary of the Bible. Vol. IV. Edited by J. Hastings, D.D. 28s. (T. and T. Clark.)

Captain John Brown of Harper's Ferry. By John Newton. 6s. (Fisher Unwin.)

Poems for Recitation. In six parts at 1d. Part I. (Sunday School Association.)

The Religious Problem. A Solution. By Harrold Johnson. 2d. (Union of Ethical Societies.)

A Sudy of the Quaker Ideal. By W. E. Turner. 4d. (Headley Bros.)

A Common-sense Catechism on the Education Question. By H. Smith. (Watts and Co.)

Organised Independency. By J. B. Paton, M.A., D.D. 2d. (J. Clarke and Co.)

Inner Mission Leaflets. By J. B. Paton, M.A. Packet of 14, 2d. (J. Clarke and Co.)

Fair Women of the 18th Century. (Otto Co., Carmelite House, Carmelite-street, E.C.)

The Logic of Death. By G. J. Holyoake. (Watts and Co.)

Christianity and Buddhism. By Professor L. Buchner, M.D. (Watts and Co.)

What I Believe. By Leo Tolstoy. 6d. Free Age Press.)

Pioneers of Evolution from Thales to Huxley. By Edward Clodd. 6d. (Watts and Co.)

Idler, Cornhill, Young Days, Harper's, Monthly Review, English Illustrated, Home Arts and Crafts, Contemporary, Woman at Home.

TYPES OF RELIGIOUS EXPERIENCE.

I.—FROM ANGLICANISM TO UNITARIANISM.*

BY THE REV. E. W. LUMMIS, M.A.

THE purpose of this Conference, if I understand it aright, is to enforce the adage that all roads lead to Essex Hall. You who dwell in this haven of the lost have invited wanderers from the four winds, and one wind more, to tell you whence they set out, what went they forth for to see, what adventures met them on the way, and by what stars they were guided hither; possibly, also, what they know themselves to have gained, and whether they fondly imagine that they lost anything by their journey.

The Church a great Society of Worshippers.

The Church of England is a winsome mother, with more than a common power of making her children love her; and those who have felt themselves forced to quit her ministry look back upon her with wistful eyes, not as fugitives, but rather as exiles. To them the Church of England is not merely a department of the State, the creature of Tudor and Stuart enactments; not merely a linsey-wolsey web of ill-sorted theologies, woven in the Erastian loom. She is a great society of worshippers, which by the study and practice of more than twelve centuries has obtained an eminent supremacy in the art of worship. There are two words, stuffed with significance for the religious life, which she interprets better, perhaps, than any of her compeers—the words *sanctity* and *membership*. She teaches her sons to be reverent, and she teaches them to be social. Many of you took part in the wonderful meeting in this room a year ago, when voice after voice, in one language after another, gave utterance to the same spirit, and by that one spirit we were all baptised into one body. Those who recall that experience as one of the glittering peaks in their life have but to tell themselves that what they were breathing then, for a few moments, is to the churchman his own familiar native air—that this is what church means to him—and they will understand that it is not for any slight reason that a true churchman will renounce his church. Nevertheless an effort must be made to show you how one and the same quest, prompted by the same unchanging principles, may lead a man first to seek orders in the Church of England, afterwards to lay them down, and finally to fix his dwelling-place among you.

True Vocation to the Ministry.

What is it that a vocation to the ministry necessarily implies? Amid all the mixed motives and conceptions that may go to it there is one fixed and certain element, a sense of the vital importance of religion. If a man looks upon religion as only one among the several aspects of life, to be reckoned in the same list with the commercial aspect, for instance, and the political, then it is plain that he is contemplating religion from the outside. To the religious man there is but one aspect of life. The various kinds of social activity,—barter and government, diplomacy and polemic—are in no sense co-ordinate with religion, but strictly subordinate to it. There is no place where the King's Writ does not run. If this is true of the religious man, it must be capitally true of one who feels himself called to the ministry of religion. To that man religion is not one competitive aspect of life: it is life itself.

What, then, will be the essential character of such a man's religion? What hopes will it excite? What cravings will it promise to satisfy? Some difference will enter into them, no doubt, according to the difference between men and men. The great spiritual emotions, such as faith, reverence and love, and the part played by the intellect, will vary in quality, in degree, and in their several ratios one to another. But amid all this variety there will be at least one constant factor. All these components of a man's religion will be in harmony with his conscience. A spirituality which is immoral or non-moral may be called by various names, but it cannot be called religion. All real religion includes the conviction that virtue is our health and our wealth; that peace can never be attained except through righteousness.

Religion, Life, and the Church's Claim.

But the Church does not present this truth as a bare proposition. She casts a spell over it, works a chymic change in it, gives it transubstantiation out of the stuff of thought into that of emotion and effort. She does not propound it like a professor at a desk, but chants it in an enthusiastic song that follows the sun about the world. In this, and in her mindfulness of the saints and martyrs of old, her doctrine of a unity running through the centuries, the resource with which she multiplies every mode of assertion that can engage or impress—in all this she does well. But she does more. She wraps this central truth in an envelope of other teaching, which she proffers as its firm and final ratification. She professes to unfold the deepest mysteries of God's own nature, to deduce thence His necessary ways of dealing with man, to show these ways written in human history, to penetrate by their light into the darkness of the future; and to these disclosures she does not shrink from adding, like a Hebrew prophet, the supreme attestation, "Thus saith the Lord."

An Obedient Son of the Church.

Now we are to consider a case which need not be regarded as individual, since it must surely be typical. It is that of a man who lends a credulous ear to the voice of the Church. He commits his will to her guidance. His heart is set to obey her commandments, to imbibe her spirit, to use her ordinances. He will soak himself in her teaching, and, if her promise does not fail, he will thereby attain an active harmony of mind, heart, and will, an inward peace that passes understanding. This is his just and reasonable hope, which, if the Church is true to her profession, she cannot disappoint.

His Disappointed Hope.

He begins, then, and for months and years he does his poor best to persevere in that purpose. An imperfect man, a most imperfect Christian, he is at least a loyal churchman. Nor is his service altogether without reward; he gains much from his churchmanship; he learns the meaning of sanctity and of membership; but the great guerdon is not bestowed. At first he attributes his failure to faults within himself; but little by little the impression grows upon him that there is something else, something outside himself, which is amiss. When he redoubles his efforts to lead a true life, even when, according to the witness of his own conscience, he has for a while succeeded, the sense of dissatisfaction is still there. It has been growing gradually, invisibly, like a cloud. It refuses to analyse itself; it is felt as an unhappy presence long before it can be expressed in words. The promise of the Church is to endow her disciples with a store of definite and certain truth, which will afford to the mind an endless pasture of intellectual beauty, and to the will an ever fresh and joyful incentive to righteousness. He cannot see any evidence that this promise is being fulfilled. True, he hears all round him a fashion of language which seems to imply no less; but he cannot blind himself to the fact that this is merely a conventional idiom. In place of evidence that any man has really received the great boon which the Church claims to bestow, he can only find a carefully cultivated assumption that no such evidence is needed.

Unstable Orthodoxy.

In retrospect we may denote his dissatisfaction as a dawning suspicion that the orthodoxy upon which his trust depends is in a state of unstable equilibrium. Instead of standing four-square to the tempest, an asylum for doubters—what if it needs itself to be fenced and guarded? Somehow, below the surface of consciousness, this question is asked; and the answer comes like a revelation. Orthodoxy is not the clear vision which, once seen, is self-evidently final; it is something to be fought for, to be preserved, to be tended. Upon the orthodox is laid the task of conserving their orthodoxy; they must defend it: it cannot defend them.

Our churchman arms himself for this warfare. He turns to the literature of apologetic. These works do not give him what he seeks, for in them he finds writ large the very faults from which he has called them in to clear the Church. They are tainted with artifice; their logic is less evident than their tactic; they make up for assuming just that which he would have them prove by heaping up procfs of the obvious. But they do him one service: they enable him to diagnose his trouble. He now faces the fact that he wants proof of this orthodoxy—this doctrine of the Trinity, this legend of the Incarnation, these marvellous stories about Jesus—not because they are essential to his soul's health, but simply because the Church commands him to believe them; and this second fact, that they are not essential to his soul's health; they are not even relevant to it—they give his will no help in its effort after goodness. They are not an aid, but a task: the heaviest duty which the Church lays upon him is the duty of believing these doctrines.

Authority will not suffice.

To this duty he now seriously applies himself. The way seems long and rough before him, but he hears of a short and easy path across the fields. Can he not accept them on the authority of the Church? She professes to speak in the name of God. If her credentials are

* A Paper read at Essex Hall on Thursday, May 22, at the Conference of the British and Foreign Unitarian Association.

sound, there is an end of the question. Whatever she teaches is true. But this field-path, like that which Christian took in the Pilgrim's Progress, belies its promise. The credentials of the Church depend upon the very doctrines which she affirms in her creed. It is to the creed itself that we must turn; if, in the light of human reason, unswayed by any authoritative voice, this creed cannot be upheld, then the magnificent claim of the Church falls also. Not only does her claim fall; she is left in the guise of one who proclaims in the name of God that which God has not spoken. The terrible word of Jeremiah applies to her: "They prophesy a lie unto you. For I have not sent them, saith the Lord."

So our churchman takes up his creed, and, in the light of human reason—using plain logic, and the rules of criticism which befit such assertions—examines its articles. He begins, let us say, with the miraculous birth of Jesus. He consults no critical books; the Greek Testament is enough. There is but one conclusion to which a candid mind, unbiassed by dogmatic predilection, can come. The evidence on which this portent is asserted is pathetically inadequate. There is no more real reason for asserting the virgin-birth of Jesus than that of Gautama, or Plato, or Alexander, or Octavius, or the Bab, or any member of this Association. We may not assert our belief in that which we have no reason to believe. If any article in a creed is untrue, the creed as a whole is untrue.

The Creed incredible must no longer be recited.

If our churchman is in Orders, the position which he has reached is this: It is part of his daily duty to recite a creed which he now knows to be untrue. What follows? Were there not eminent examples to the contrary, I should have said that his course was plain and inevitable—he must cease to recite the creed; and thereunto he must quit the Church in which he can only retain his membership by continuing to recite it. I am bound to recognise the fact that other men, as good as I, think otherwise; but to me there seems to be no room for doubt or hesitation—he must quit the Church.

Outside the Church, can he rest in Faith?

This issue of his quest cannot but seem to him at first a sheer catastrophe. The great promise of the Church, the glowing hopes which he based upon it, are falsified. He may be pardoned for feeling as if he had staked his peace upon a venture, and lost. It has been an axiom in all religious circles which he has known, that faith cannot stand without dogma. He is like a man who has been taught from infancy to walk on crutches, and now his crutches are forbidden him. But it cannot be long before such a man finds that walking is possible even without crutches; he will go on to realise that they have never been a help to him, but always a hindrance, and that he is happier and more useful without them. If, during this time of transition God sends him a friend, a wise man, kind and strong, who lends a helping arm to his first, unsteady efforts—just the well-judged aid that enables him to keep his balance—he has reason to thank God for that friend. Our churchman discovers that faith can survive dogma. He realises that faith, and nothing else, faith in the Divine Truth, has been his guide through those questionings which have destroyed his former creed. And another discovery, the gladdest of all, dawns upon him. He catches a glimpse of that inward peace, that unforced harmony between mind, will and conscience, which he went forth for to see. So long as he sought it in the Church's way, by coercing his mind into believing this or that, he could not find it. But as soon as he desists from the effort to take peace by violence, as soon as he gives liberty to his own mind to seek truth for itself, and believe only what it finds true, so soon do mind and conscience fall of themselves into harmony. He sees clearly, at length, that orthodoxy in its very nature, the insistence on certain predetermined and necessary opinions, is a foe to peace, because a foe to truth.

Having found Inward Peace, where shall he Turn?

What is he now to do? The craving for society in worship is strong upon him, not only because he has been a churchman, but also because religion is naturally social. But to what community shall he join himself? He can never again belong to any church whose basis of membership is the profession of a creed; yet, as he well knows, this is the general characteristic of the Christian sects. Their creeds are multiform, and endlessly contradictory, yet each insists on the acceptance of its own as the necessary condition of the true religious life. These, then, are not for him. If need be, he will try to form a new community, whose basis shall be free fellowship without subscription to any doctrine—a community of worshippers into which all worshippers, of all opinions, may enter and find a welcome.

Among Unitarians he finds the true Catholicity.

The next step is easy to anticipate. He learns that the churches called Unitarian actually stand upon that basis. The name may arouse his suspicion; he may find it difficult to believe that their open catholicity is genuine and real. But so it is, and so in the end he finds it to be. He casts in his lot with the Unitarians.

Mention must be made of one more experience. He discovers little by little that while the door is really open, and people of widely different views enter unchallenged, and work and worship together, still there exists among the Unitarians a great force of common belief. They are far closer together, even in theology—to say nothing of more important matters—than are the members of the creed-bound church from which he comes. As he reflects on this, his surprise vanishes. The like is true of all sciences which are pursued by free minds in the simple desire for truth. There is a body of common belief among the workers in chemistry and astronomy, in grammar and logic; only in theology is there no settled, common ground: and theology is the only field of knowledge which is still ruled by the method of pre-determination, instead of the method of free inquiry. He has already reached the conclusion that the relation which the Church would establish between creed and conscience is false and wrong. It cannot be made a matter of conscience that certain definite propositions in metaphysics and history should be accepted by the mind, and professed with the lips. If those propositions are such that the mind will ratify them by its own unfettered activity, then the interference of the conscience is unnecessary. If not, it is harmful: not only to the intellect—that needs no urging—but also to the conscience. No man can force himself to believe that which his reason rejects save by debasing, for his own mind, the meaning of truth. He is guilty of the insincerity towards himself which Plato called "the lie in the soul."

Creed and Conscience.

The true relation between creed and conscience is this—that we should make it a point of duty to think as clearly and candidly as we may, to keep our intellect free from the corruption of bribes or threats, and to believe that only which our reason, in its own unhampered working, comes to regard as true. He has already, I say, reached the conclusion that the relation which the Church would establish between creed and conscience is wrong both in logic and in ethics: he now sees that it is impotent to subserve even the one immediate end for which it is intended—namely, to conserve uniformity of belief. Instead of uniformity and agreement, it perpetuates dissension and strife. It encourages zeal for our own opinions, instead of zeal for God's truth, as God shall reveal it. The only ground on which men's minds can ultimately agree is the ground of truth, and the only way to find it is to cast aside dogmatic prepossessions, and listen earnestly to the revelation which is given by the Holy Spirit through our rational powers.

In Unitarianism, then, our churchman has found more than peace for his own soul: he has found a cause which makes for the best good of humanity. To that cause he has dedicated himself; and in its service, with God's help, he will pass his life.

PRINCIPLES AND IDEALS OF RELIGIOUS EDUCATION IN THE SUNDAY SCHOOL.*

BY THE REV. JOSEPH H. WICKSTEED, M.A.

OUR subject this morning is religious education in the Sunday-school, and my particular branch is to be the principles and ideals of this work, or, as I think I will put it, the ideal and the principles which must guide us in seeking it. Now our ideal, as it seems to me, is so simple and obvious that it seems almost unnecessary to name it, for the ideal of the religious educationist must necessarily be to teach his scholars the knowledge and understanding of religious truth. And this indeed we share with religious teachers of all persuasions, for every one of them claims truth as his final goal, but we here are conspicuous amongst them all for our claim that religious truth is to be sought upon the same essential principles as we seek all other truth. In fact the churches this Association is connected with would claim that there is no such thing as specifically religious truth, but that, rather, all truth truly understood is religious. But when we come down, as we must, to the average teacher and the average class, and inquire how this great ideal and the great principles it involves can be brought to bear upon the weekly work of our schools

* A Paper read at the Annual Meeting of the Sunday School Association on Tuesday Morning May 20.

we seem to find ourselves, as it were, at the foot of a great mountain, with rough rocks and deep gorges and tangled forests covering its base, while its clear heaven-soaring summit is beyond our reach, perhaps even beyond our vision.

Learn to speak the Truth.

Let us begin, then, with the least gifted, the worst equipped and most indifferent of teachers, who complains that he has no time nor inclination to prepare his lessons. How shall we advise him to set about the ascent of this mountain upon which he has offered himself—in a rash moment, perhaps—as guide. Now, I am going to advise him to practise himself and instruct his scholars in something which all of us believe we could do if we wanted, and which most of us, though far from having mastered, have yet attained to a certain degree of expert knowledge in—or else we could not live—I mean, speaking the truth. We none of us, I think, can claim to neglect this from want of time or opportunity, and yet I am convinced that by simply learning to speak the truth we are laying the foundations of almost every branch of true human greatness.

First Requisites.

To speak the truth demands in the first place (1) accuracy of observation and accuracy of memory, which are both essential qualities of the scientist, the financier, and even the true statesman. In the second place, it demands (2) the closest reasoning power, to know what exactly it is which our observations prove, and to state that and no more. For instance, when we have read of some event in the newspaper what we know is that we have read it, and it is generally safer to say, "I see in this morning's papers," &c., than to state the fact upon our own authority. Now this practice is not only a necessary qualification for all true scholarship, but the right relating of observation with reasoning is, I believe, the foundation of all true philosophy. In the third place truth-speaking demands (3) a very much greater command of language than is generally supposed (especially, perhaps, in the use of adjectives), and in learning to speak the truth we are practising the art which is necessary for the poet and every branch of literature (even advertisement), and which is closely akin to the powers needed in all other arts. And in the fourth and last, but by no means least place, I would say that to become truth-speakers we need both (4) justice and courage, which are fundamental characteristics of the reformer and the saint. Now I believe that up to the measure of our abilities every one of us may become all of these in our own humble sphere—scientist, financier, scholar, philosopher, poet, reformer, saint—by simply learning to speak the truth. And I believe also that the enormous influence that has been exercised, and is still exercised, in every branch of life by the Quakers is due largely, if not mainly, to the fact that they are such wonderfully fine truth-speakers.

Four Enemies to be Overcome.

But it hardly needs saying that we cannot speak the truth without learning to know it, and to learn to know the truth we need to be inspired by nothing less than a passion for it. For the way of the truth-seeker is beset by enemies within and without. He has, as it were, wild beasts to fight, in his own nature, and unless he is inspired in his pursuit by a passionate love he cannot hope to reach his goal. I will name four only.

First we all know what a savage irrational beast *Prejudice* is, but though we duly hate it in others we are mostly very proud of it in ourselves, and it is all the more dangerous an enemy for the very reason that it is sometimes a friend and a protector. We absolutely need, all of us, to be equipped with certain moral predudices—and at bottom perhaps most prejudices are moral—but all the more ceaselessly should we therefore be on our guard never to let prejudice, however strong and as we think good, blunt our sense of evidence and reason.

Then there is, secondly, *Fear*, and even we Unitarians are a timorous people. To take an example from a higher branch of truth-seeking. We often fear, for instance, to really study the life and character of Jesus, lest our illusion be shattered and the greatness of his character discredited. But in this case, at all events, our fears are singularly unnecessary, for the personality which—more or less obscured—has inspired two millenniums of history, and which the Roman, Jewish, Greek, and, I must add, Christian powers could not defame, will be in no danger of dishonour from our most uncompromising fidelity to principles of historic truth.

A third and far more insidious enemy is *Indolence*. It is indolence which leads a certain class of Sunday-school teacher still to teach the miracles, and the myths of Genesis, as fact—not because he believes them, but because in the first place the Bible is there, handy, and in the second place—as there is no denying—to teach the Bible critically requires both thought and study. But time would fail me to describe the many ways in which indolence in one form or another proves a deadly enemy to the truth-seeker.

Lastly, I will mention *Pride* as a grievous enemy to the teacher's fidelity to truth. Nearly all of us, I suppose, are inclined to care more for our own ideas than for our scholars. We come with our prepared lesson, all its answers progressively arranged, and when the children persist in giving the wrong answers or no answers at all, we scorn—even if we know how—to investigate sympathetically what is going on in their minds, and we try to force them to say what *we* have thought—thereby training them to be hypocrites and prigs.

Power of Sympathetic Imagination.

But now having slain, as we will suppose, or at all events subdued, this last foe, Pride, we may begin to ascend the steeper but clearer heights above, where we shall need something more than the qualifications necessary for exactness of speech in describing the outside world of observable fact—for we must now approach the more significant realities of the mind and heart. And to understand the truth about other people's lives, we must not only conquer our native prejudice and our native pride, and the rest, but we must cultivate assiduously the power of sympathetic imagination. For without strongly developed sympathies and sympathetic imagination we cannot possibly judge truly the character, words or actions of any man dead or living. And I take it, therefore, that in the cause of truth-seeking and truth-speaking, if for no other cause, it is one of the prime duties of the Sunday-school teacher to develop early and plant deeply the power of sympathy. Let boys and girls, men and women, yes, animals and even plants, be the constant subjects of our lessons both amongst our older scholars and all the way down to the tiniest little ones. Let the babies hear about creatures they know and love, kittens, rabbits, horses, dogs, and as they grow older let them hear about other children. Let the boys and girls hear of saints and heroes, both the known and the unknown, and the senior classes of teachers and prophets. Let them live in a world of interests akin to their own, but amongst other conditions and surroundings, that their sympathies may be ever strengthened and refined. This one caution only would I give here—let the motives of the characters in your stories be such as can be appreciated by the children themselves, and so far as possible such as can be immediately brought to bear on their own lives. This is the test of a story's value in truth-teaching. Fiction—when told as fiction—may be a powerful agent of truth, if it is true (as we say) to life, and is felt by the child as being true to *its* life. Narrative of fact, on the contrary, may do irreparable injury to a child's sense of reality by a premature appeal for sympathy to emotions not yet ripe. Tell them Miss Edgeworth's moral tales, which, though always drawing far too strong a line between the good and the bad people, are true to a child's experience and powerful arousers of sympathy and of moral earnestness in children. Tell them the story of Joseph and his brethren—I do not say read, *tell*—the jealousies, the treachery, the remorse of the brothers; Joseph's own punishment for his pride, his honesty, his success, his family affections and meeting with his old father. These are human stories with much true and child-like humanity in them, which every child should know—as stories. But what can a child understand of the mighty and awful forces which directed the path of Jesus from his workshop to the cross, and which kindled human ecstasy and anguish into the flame of the Christian Church?

Seek Reality, and speak only of that to the Children.

And here I must touch on a point upon which I am aware that I differ from many great authorities, amongst whom I am not sure but what I must number Friedrich Froebel and many of our own Sunday-school writers, and it therefore behoves me to speak very humbly. But personally I feel bound to say that I think many if not most children's sense of the reality of religious truth is irreparably injured by hearing the highest religious verities spoken of before they correspond to anything in their own experience. What is the love of God to a little child, except the warm love of its mother and friends. These human relations are real to it, and it can only know God's love as a reality in what are to it real persons. If you speak to it of a Father in heaven, what can it do but picture a man, perhaps in the sky—or nothing—and in nine cases out of ten, I believe, it learns to regard all religious conceptions as being some-

thing less real than the objects of sense, because it cannot yet conceive of reality more real. If only we had faith to wait—knowing that the tangible world of sense seen aright is the revelation of God—until the unfolding mind begins spontaneously to question; and, perhaps, even to hear in its heart the first whisperings of Deity. Then, and not till then, as I believe, will our word on divine things come to children as a revealing light from above waking them to a new world of love and ecstasy. But, as I say, I would speak very humbly on this point, for of this one thing I am certain, that it is a matter of even deeper consequence than that our subjects should be real to our scholars, that they should be real to ourselves, their teachers; and if your own life is God-filled you may be obliged to speak of God, even to the very little ones, and your words may leave a silent, deep impression which far more than pays for any intellectual injury you may possibly inflict. But, at all events, do not let every young teacher suppose that the only way for him to teach religion is to talk about God. I am persuaded that there may be more solid, moral, and religious food in a description of a boat-race or a football match, which is really understood and appreciated, than in the teaching of the highest religious dogma which is despised or unfelt. Above all, we must be real ourselves if we are to teach reality to our scholars.

Truth as to the Sacred Mysteries of Soul and Body.

And so we come to the last and steepest height we must climb upon the mount of truth. We have tried to see how a love of truth should teach us to speak of the outer world of observable fact; we then considered how we must further cultivate sympathy, if we would know the truth of other lives, from the merely animal up to the most nobly human; finally, let us ask how shall our passion for truth guide us in that highest mystery of all, the mystery of our own souls, our own bodies, of the indwelling self and its relation to the Infinite. To guide the minds of our scholars here, surely that must be as teachers our supreme ambition—and yet how hard a thing it is. How can we hope to teach them truly to know themselves? Very few of us, perhaps, are privileged to do much for our scholars just here—at the very point where our true work seems to begin. And yet even here there is one humble task which might lead on to greater things and which we could almost all attempt. If we can only teach them very little, or nothing directly, of the mysteries of their own minds, could we not all teach them a little about the bodily temples in which they dwell? How few young people have any guiding knowledge of the elementary laws of health upon which their happiness, their usefulness and even their righteousness largely depends. And it may be, after years of intimacy and earnest preparation of yourself and your class, that you will some day find yourself privileged—as I have been—to open to your scholars life's deepest bodily mystery and to tell them truthfully all you know of the physical laws and mysteries which brought them into life. This, if wisely and earnestly done—and I would advise no one to attempt it who does not feel the call clearly and even imperatively—if wisely done, I say, this will lead you to a height upon a level with the purest spiritual truths of the inner life.

Mysteries of the Inward Life Divine.

And now to speak a word of those spiritual realms themselves where we are face to face with life's deepest realities and mysteries, as consciousness, death, sin, hope, love; surely our task is not complete till we have helped to guide our scholars here too. But at this point we can no longer teach them, except as their brothers and sisters; ignorant as themselves of eternity and the Infinite, able to prescribe no rules nor formulæ of faith, but telling them only of ourselves, what prayer has been to us, of how the unseen presence has been our support in sorrow and our motive in effort, of how we ourselves have been waked—if we have been waked—by the wonders of nature or the voice of poets, to find in the great universe that brought us into life and mingles mysteriously with our being, no blind unconscious force, but a Spirit human as our own, nay, rather I would say Divine, infinitely beyond even man's divinity, revealed in every living thing, and throughout the universe, and in whom we, too, live and move and have our being.

Truth Unfolded in the Universe.

But now before we descend let us throw one glance back upon the steep path we have tried to climb, and ask what is this way which we call truth. Surely no mere accumulation of ideas or of facts, but a right and living relation between our finite living minds and the living mind of the Infinite. No relation such as that sought by Goethe's *Faust*, who, having compassed the sum of human knowledge, finally strives to compel the dread universe itself to yield its secret and to become intelligible to his human mind, but rather in the humbler attitude we may all attain by yielding our own minds to receive the impress of Infinity, as our great Wordsworth taught, speaking of

> The discerning intellect of man
> When wedded to this goodly universe,
> In love and holy passion.

Faust, too, would seek in a sense to be wedded to the universe, but he strives to be possessed of it as a man strives to be possessed of a woman's life and love, so that Goethe rightly makes him find at the heart of existence only the eternal woman-spirit. But Wordsworth would make his own mind—if I may say it—the bride of creation, thus finding "in this mighty sum of things forever speaking," the voice, nay, rather the embrace of Deity itself. In Wordsworth's words, then, would I summarise the ideal whether of the humblest or the most gifted of religious teachers:—

> . . . by words
> Which speak of nothing more than what we are,
> Would I arouse the sensual from their sleep
> Of Death, and win the vacant and the vain
> To noble raptures.

THE tissue of the life to be
We weave with colours all our own,
And in the field of Destiny
We reap as we have sown.
Still shall the soul around it call
The shadows which it gathered here,
And, painted on the eternal wall,
The Past shall reappear.

—*J. G. Whittier.*

THE EDUCATION BILL.

THE meeting of London citizens to protest against the Education Bill will be held in the Queen's Hall on June 10. Lord Rosebery will preside, supported by the Right Hon. H. H. Asquith, M.P., the Hon. E. Lyulph Stanley, Mr. Lloyd George, M.P., Mr. Sydney Buxton, M.P., Dr. Clifford, Mr. Perks, M.P., Dr. Guinness Rogers, and other representatives of London in Parliament, the London County Council, and the London School Board.

Admission will be free, but there will be a limited number of reserved seats, price 5s., 2s., and 1s., which may be had on application to the Secretary, London Progressive Education Council, Surrey House, Victoria Embankment, W.C.

The following resolution, moved by the Rev. Joseph Wood, and seconded by Mr. A. W. Worthington, was passed at a meeting of the Committee of the National Conference of Unitarian, Free Christian and other Non-subscribing or Kindred Congregations, held at Essex Hall on May 20:—

That this Committee, while welcoming the affirmation of the principle of one Local Authority for Elementary, Secondary, and Technical Education, protests against the Education Bill (1902) for the following, among other reasons:—

1. That by abolishing School Boards the schools of the people are removed from the immediate control of the people, and the cause of Education loses the immense stimulus which arises from periodical contact with the electorate.

2. That the new Education Committee which the Local Authority is to join with others in setting up will not only be removed from direct responsibility to the Public, but is in danger of being largely controlled by the nominees of private and Denominational interests.

3. That the Bill, while providing for the complete maintenance of Denominational Schools out of public funds, still allows them to remain practically under private management, and so violates the first principle of Local Government, that complete support from the rates and taxes must carry with it complete and effective public control.

4. That the Bill, by offering facilities for the multiplication of small denominational schools in districts already amply supplied with school places gives encouragement both to waste and inefficiency.

5. That the Bill, by limiting the rate for secondary education to 2d., which amount in many cases will be entirely absorbed by the transfer of Evening Schools, Higher Grade Schools, and Pupil Teacher Classes from the Elementary School rate to the Secondary School rate seriously hinders the development of Secondary Schools proper, besides unfairly curtailing the power of the Local Authority in the expenditure of its own funds.

6. That the Bill, instead of freeing secular education from sectarian interests, perpetuates and embitters religious strife: (*a*) by offering a premium to the creation of small Denominational Schools to be set up in rivalry to the people's schools, (*b*) by importing the religious question into municipal elections, (*c*) by refusing to free the Training Colleges for Teachers from religious tests, (*d*) by practically excluding free access to the teaching profession in Schools under denominational control, (*e*) by narrowing the scope of the Cowper-Temple Clause, (*f*) by relieving the subscribers to Denominational Schools of the cost of denominational teaching.

OBITUARY.

MISS CURTIS.

THE life of Miss Curtis, in all the freshness of its living sympathies, and helpfulness to so many human hearts, is brought the more vividly before us by the news of her death, which occurred somewhat suddenly at Southport on Whit Monday. The only surviving daughter of the late John Ogle Curtis—for so many years head-master of the Lower Mosley-street Day and Sunday Schools, Manchester—Miss Curtis bore a name widely honoured in educational circles in that city, and beloved and reverenced by many old pupils now scattered over all parts of the world.

Miss Curtis inherited much of her father's sweet disposition, his simple unaffected piety, his love and interest in children. She was thus gifted with a perennial freshness and hopefulness of spirit, made manifest in her unfailing interest in others and her constant willingness to do a kind act or speak a kind word.

On the death of her father, her sick and aged mother became the especial object of her loving care. Through years of strenuous labour she devoted herself to teaching as a profession. She had successful girls' schools in Bolton and afterwards in Southport, many of her pupils attaining to positions of local distinction. After the death of her mother she found a shelter in the hospitable home of her sister and brother-in-law, Mr. and Mrs. Frank Taylor, of Ashlawn, Bolton. There she had leisure to devote her matured powers to those religious, philanthropic and educational objects in which she was so deeply interested.

In the special cause of education Miss Curtis laboured for years as a manager of one of the group of Board Schools in Bolton, as also of the cookery classes, and as secretary of the Girl's High School.

Her philanthropic interests raised her to a position of influence as vice-president of the Bolton Women's Liberal Association, and found her serving on the committee of the Society for Befriending Young Servants, and an earnest helper of the Co-operative Holiday Association, for which she acted as welcome hostess at several centres.

Her deep religious life found a sphere of labour in active membership of the Bank-street congregation and as a teacher in its Sunday-school, and subsequently in close association with the Commission-street congregation in the time of its early struggles. In association with her brother-in-law, Mr. Frank Taylor, she made no small contribution to the prosperity of the congregation, now happy in its new home of Unity Church.

About three years ago Miss Curtis went to reside in Southport, taking with her there the same vivid interests and activity of unselfish service. The final summons came to her, as she would have desired, swiftly and unexpectedly, and after a few moments she passed away peacefully and without pain.

The funeral service at Walmsley Church on Whit Thursday was conducted by the Rev. Wilfred Harris, M.A., of Unity Church, and the Rev. E. Allen, of Walmsley, and the words "Seek not the living among the dead, she is not here, she is risen," spoke their message to many hearts.

MRS. HANDLEY.

THE Old Meeting House, Mansfield, has lost a faithful friend by the death on the 23rd inst. of Mrs. Handley. She was connected with the congregation from her girlhood. Her father, Mr. John Birks, was a convert from the Baptists. about the year 1835, when she was eight years old. She grew up a convinced supporter of the new faith. Her husband, the late John Jesse Handley, a leading solicitor in Mansfield, came to share her views and to worship at the Old Meeting. Her son Edwin, who died in 1889, was a prominent member of the choir, and her daughter, Mrs. George Adlington, who survives her, for a number of years acted as voluntary organist. Since her father's death she has been the honoured head of a family very influential in the congregation. In his sermon last Sunday morning on "Influence" the minister, the Rev. Edgar Fripp, spoke of the happy influence of old age on the life of a family and a church, and paid a tribute of high regard and affection to Mrs. Handley, of whom he spoke as a staunch adherent of the Liberal faith, and a true friend of the congregation. The funeral took place at the cemetery on the 26th inst.

THE CHILDREN'S COLUMN.

A Four-footed Hero.

PROBABLY many of the boys and girls who read this "Children's Column" have dear friends among the animals, and know how loving they can be and how grateful they are for a stroke and a kind word. If so, I think you would like to read the true story of a brave dog that was very faithful to his little friend who was in trouble. I saw one evening the scene I am going to tell you about, and ever since then I have looked with a tenderer feeling on those dumb four-footed friends of ours, and have borne in mind how unselfish and generous they can be.

Picture for yourselves a broad, beautiful lake, round which purple mountains rise up into the evening sky. The golden light of the setting sun was brightening their rugged slopes; little waves crested with white foam were chasing one another over the surface of the water, and a flock of tired birds was sailing slowly home—each bird to his sheltered nest. I was standing by the water's edge in the midst of this peaceful beauty, when suddenly a boat put out from the opposite shore, and the men in it, laughing loudly with rough, harsh voices, rowed out into the middle of the lake. Their heavy oars dipped quickly into the water, and at each dip the dancing waves broke into ripples of gold. On they rowed, till, far out in the lake, they lifted their dripping oars, and threw overboard into the deep water two barking, struggling dogs.

One of the dogs was large and had a black, curly coat; the other was small and brown. Both tried in vain to get back into the boat; but the rowers pushed them away into the water. It was plain that if they would save their lives, the dogs must swim to the nearest point of land, and they turned their heads towards the shore on which I stood. Some dogs, as we know, love the water, and to swim in the cool waves when the hot day is over is pure joy to them. But the long struggle to reach land was no pleasure to these swimmers; yet the heartless men cared nothing for their pain, and were bent only on the excitement of the race.

The two companions set out bravely. The men bent over their oars, watching eagerly. By-and-by, the swimmers began to breathe hard, to pant, and one could fancy, though it was too far off to see this, that their eyes were growing dim. Oh! weary voyage, when will it end? How hard it was not to be able to do anything to help the struggling creatures. The large dog, being stronger, could swim faster than the little one, and, at last, as he neared the shore, one could hear him panting heavily, for he was weak and tired out. How fared the little one still far out in the lake? Well, the large dog had nearly reached dry land and safety, when a sound reached him from far across the water. He stopped swimming, and turned round to listen. His small companion was whining for help. Was the little dog so tired that he must drown within sight of shore? What was the large dog thinking as he looked back?

The men did nothing but rest upon their oars and watch. But see! the brave swimmer, only a dog! weary and exhausted, looked longingly to the land, then turned his head again towards his struggling little friend, and straightway began to toil back all the long weary way. He reached the spot in time; the soft brown head was still above the waves.

Would you not like to have heard the little weak, grateful bark, and to have seen the small dog, so faint and tired, climb upon the back of his faithful friend? Back, this time with his burden, came the brave swimmer, but more slowly than before. At length the double journey was ended and both dogs gained the shore.

I wonder whether that brave, good dog had grown into the *habit* of helpfulness?

Animals, no less than men, need training if they are to grow into heroes, and this dog surely was a hero. Perhaps it had been a custom with him always to help little dogs that were in trouble and to defend them from rough, rude treatment. If so, when that moment of hesitation in the lake came, it would seem natural to him to make the nobler choice and save his friend at the risk of his own life. What beautiful lessons we may learn often from our friends the animals. On the other hand, they watch us in turn with their loving, trusting eyes, and we may teach them much by our example, if we are always patient and gentle with them, and in numberless little ways we may add, if we try to do so, to the happiness of their daily lives.

FRANCES E. COOKE.

I EXPECT to pass through this life but once. If there is any kindness or any good thing I can do to my fellow beings, let me do it now. I shall pass this way but once.—*William Penn.*

EVERYTHING in creation has its accomplished and exalted being in the consciousness of man. If the silent waters move mystically, if the murmuring waters murmur peace, if the torrent and the waterfall speak of power, it is only as they flow and murmur through his thoughts. In him they become mystery, and peace, and power.—*William Smith in "Thorndale."*

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LONDON, MAY 31, 1902.

A CLEAR TESTIMONY.

CONTINUING the report of our Whit-week meetings, we have printed this week the first of the five papers on "Types of Religious Experience," in which the Rev. E. W. LUMMIS tells of the transition from Anglicanism to Unitarianism, and also the Rev. J. H. WICKSTEED's paper on "Principles and Ideals of Religious Education." These papers will tax the strength of those of our readers, of whom we are assured that there are many, whose patience invariably fails them before they reach the end even of the second column of any article; but we would beg them in this instance to persevere, and to undertake the labour of reading these two papers to the end. We are frequently warned, if we would be "popular," not to print anything that runs even into three columns, but we have taken our courage in both hands, and offer this week an INQUIRER which to such advisers must appear forbidding enough; and we shall continue for some time in the same reckless disregard of prudence, for we have thankfully undertaken the task of publishing in due course all five of these papers on "Types of Religious Experience," and there are other substantial contributions, remaining from Whit-week, still to be produced.

To justify this course, if it were needed, we should refer again to Mr. Gow's sermon, published last week. You cannot have a church, he said, based merely on "genial sympathy and fine sentiments." It must have "strong independent faith, and thought and character," and these are not to be had without strenuous effort. Mr. LUMMIS has shown how the true life is to be gained by the way of freedom, and what a glorious thing it is when a man has learnt to walk without crutches, and Mr. WICKSTEED makes us realise how essential it is for religion that we should learn to speak the truth. Others have borne the same clear testimony. Here we simply ask that it may be attended to.

WHITSUNTIDE.*

BY THE REV. H. M. LIVENS.

NOT without a characteristic note has Whitsuntide brought us together again. Tongues of flame have not been wanting, and the Pentecostal speech of true fellowship has proved the unity of the spirit within us. We are one company. Parthians, and Elamites and dwellers in Mesopotamia as we are to one another in some respects, the spirit which has drawn us together and which dominates our counsels is a proof that our own provincialisms of custom and of culture have no real dividing power. As we sit and listen, as we converse together, we hear a high and holy message, every man in his own tongue. We understand one another. Separate though we be as the fingers, are we not united as the hand? Presently we shall be watching with profound interest some of our brethren as they build over again the bridges of thought and life by which from different shores they severally reached the island of our spiritual fellowship in the midst of the waters. How pleasant that island, how grateful the mutual greeting there have not many of us proved! And the union is the deeper, the force of spiritual cohesion is the stronger for drawing us together from remote regions and proving to us our common kinship.

Once in early summer a friend of mine was spending a few days at Selborne. There he met, staying at the same inn, an American who had crossed the Atlantic and made his way alone to the sweet Hampshire village with one treasured hope in his heart—that he might hear the English nightingale and hear it on the very spot where Gilbert White used to listen to it. Next day, therefore, the two men sallied out into the woods together listening for the voice—and not in vain. Their feet were presently arrested. And as under the hazels these two strangers found their hearts beating in unison with the music of this pure joy which the nightingale was pouring into their ears, it seemed as if they had needed to hear this other sweeter tongue before they could understand one another's hearts. Can we utter that magnetic note of concord? Indeed the ancient miracle of Pentecost is working still among us through unpretentious spiritual ways; and the motions of our souls over vital truths, the stirrings within us of great joys and great sorrows, will ever make for harmony among the divided lives and minds of men.

The Pentecostal language which all men understand is the speech of our deep human sympathies. It is a tongue which is spoken in many a clumsy dialect; but even thus it is better than the Queen's English of politest pedantry for getting oneself understood. To cultivate this language and make it heard through all our actions, all our words, is surely the supreme art.

Thank God, the reasonable faith we hold throws no obstacle in our way. Quite otherwise, it helps us at every point. It is a note of the soul's own song which calls us together. That faith must surely help to bring about true social and spiritual harmony among men which cherishes its blessed ideal of human brotherhood—that lamp before the very ark of God which we will trim until its light has become to all men a reality and not merely a symbol—which has broken many a shackle to true thought, and many an oppressive restraint to true life. A faith which refuses to set up a fence round its sacred mount while it needs must use the products of the secular plain. To us the fence is down, and all the land is annexed to the sacred mount.

The sovereign art of sympathy—the Pentecostal grace by which we understand one another, as well as one another's words—ever remains for us to practise and to perfect. To perfect with a finer touch—with more sweet reasonableness in our judgments, with more inexorable patience of brotherliness and sisterliness, with more of that insight which sees our very selves run rank in those we most condemn; and by saving our benevolent deeds and our liberal words from futility by the heart we put into them. Else they are as flowers hastily dragged up and transplanted. They soon wither so. The acts of men, like plants, need the soil in which they grew to be kept clinging to their roots. The heart of man is found by nothing but the heart of man. And through the heart comes the truest efficiency of life. Harvests never ripen save in the sunshine. "The motive force of men is brought to its greatest strength by the affections."

Here then is the medium, here is the tongue which is common to all men, irresistible to all who really hear it, and beyond all things chastening to those who use it. Our hope, our prayer to-day is that across the chasms that gape between creeds and classes and nations the one tongue of perfect human intercourse and of mutual understanding may be heard deeper and more tender even than the song of the woodlands, the language of the love of man for man.

* An Address at the Devotional Service at Essex Hall on Thursday Morning, May 22.

IMPRESSIONS OF WHIT-WEEK.*

I.

I SHOULD hardly like to say how many years it is since I first began to attend, pretty regularly, the Whit-week meetings. More than twenty it must be, and I have more than an impression on my mind that, within those years, the average attendances have quite doubled, that the number of meetings crowded into the week has about trebled, and that our ideals and enthusiasms have gone up by many, many degrees! Of course, as other "Impressionists" will also say, we reached, as yet, our highest point of success last year when, by the meetings being international, we had a veritable Pentacostal week. It speaks well, therefore, for the meetings of this year when one is able to say that, in spirit and in power, though not in numbers, they seemed to be a good continuation of last year's.

Happily did our week begin with a Sunday-school breakfast at the Holborn Restaurant, where Lady O'Hagan, the President of the Sunday School Association, entertained over 150 guests. The large after-meeting over which she presided should not soon forget the wise, earnest and much-needed words she uttered as to

* We have received from our friends even ampler "Impressions" than are here printed. They will forgive the curtailment which has aimed at securing as much variety as possible within the available space.—ED. INQ.

its being the primary duty of the parents to train, or to see that their children are trained in all that makes for the highest character. No church and no system had any right to take this duty to the children out of the parents' hands, and no parents are doing their duty who leave priest or law to do for the children the God-intended duty of parents themselves. Excellent papers were read at this gathering, but the paper which, above all, made an unusual mark, and ought to be read and pondered (and practised!) by every one of us, was that by the Rev. Joseph H. Wicksteed on "The Principles and Ideals of Religious Education." Mr. Wicksteed's utterance was distinctly revealing and bracing to the Sunday-school worker. We did really climb the mountain with him, and it was good to be there.

. . . . .

One thing astonishes me as I look back over the week, and look again over my programme—and that is the very great number of papers, addresses and speeches, together with a lecture and a sermon, which somehow got successively packed into the time and our minds! . . . Nor, of course, am I in the least complaining. I am only justifying my astonishment that so much can really be got in within one week; and, moreover, my greater astonishment, that all these papers and speeches, &c., should be so intensely interesting and good, and all so well attended. No one person, I suppose, voluntarily attends and listens to every one of these papers and speeches, but where all are so good it is a real difficulty to know from which to absent oneself. J. J. Wright.

II.

What a splendid audience! I am not thinking of the mere numbers, but of the close, interested, and, in some cases, the almost painful manner in which the speakers are followed. Breathless attention, worn as the phrase may be, best describes the impression I received. Hunger and thirst for the word of life is the secret of that attention. Particularly was this observable among the poor parsons. Most us have done a fair winter's work. We have been giving out, pouring ourselves forth; teaching, talking, lecturing, preaching for six months without a break, just think of it! Many of our inexperienced laity imagine that it is an easy thing to be a preacher. Let them try, not just for an odd Sunday or two, but say twenty consecutive Sundays in an isolated post, with a morning sermon, an afternoon class, an evening sermon, week after week, and do it conscientiously—keep up variety, interest, follow their authorities in some branch of science, history, poetry, philosophy pretty closely; then I think they would understand the feeling of exhaustion that takes possession of us at certain times, and the great longing for spiritual refreshment; then would they appreciate the recuperative suggestiveness which we find in listening to the strong sons of light who stand before us equipped by careful forethought and wise preparation, and eager to do their best. We want to hear the thrilling voice of an earnest speaker, to catch the play of thought upon his features, to follow the eloquent fingers as they point the moral and adorn the tale. We cannot find this in our books, and that is why speech is so much more forcible to the average man than the message on the printed page.

The note struck by the Rev. J. H. Wicksteed at the opening meeting was a clear, ringing one, and it kept its tone and quality through all the gatherings. Our younger prophets spoke with no uncertain voice, our older ones maintained all their well-worn vigour, valour, and inspiration. And nobly did two of the former support the triumphantly glad utterance of one of the most honoured amongst us. I do not mean that there was any preconcerted arrangement; accidentally their message fitted in with his and made the grand underlying harmony and unanimity of the gatherings.

The note struck at the beginning was the power, the glory, the majesty of truth. I have never yet met a man who won an audience more quickly by the sincerity of his manly pathos than the reader of the first paper on Tuesday morning. I say *manly* pathos, because there was nothing artificial about it: it was earnest, strong and searching. We live in a world of lies and painted bags of wind, and nothing is more needful than to teach the young to be true and direct in their observation, keen in their reason, precise in their language. And then the wonderful delicate way in which the speaker urged his fellow-teachers to make their elder scholars acquainted with the bodily temples in which their spirits dwell, made us all feel that physiology was just as "sacred" as theology, and oftentimes far more necessary. Up the speaker went from height to height in his Way of Noble Virtue, from truth in daily intercourse, in science, finance, philanthropy, to the cultivation of a sympathetic imagination, or into the mystery of our own souls and our personal knowledge of God.

On the same lines notice the grand utterance of the Rev. T. J. Hardy. I waited with a great longing and expectation for this speaker. I wanted to see the man. I have been through every page of his "Confession of Heresy" with my people, supplementing, supporting, illustrating every telling point contained therein, and I knew this man had many another word of inspiration to give to me. Nothing could have been finer than his appeal for sincerity in all the walks of life, but particularly in our craftsmanship. Go down into our common daily life, and let the character of every man be declared in the task to which he sets his hand. Ruskin teaches this, William Morris gladly re-emphasises it, and it is the only gospel of salvation in an age of shoddy.

One of the most honoured amongst us is Mr. Armstrong. Long before he received the King's command he had won his name and fame. On what did he lay the full force of his masterly eloquence? Veracity. There you have the grand underlying harmony of these meetings, the thing which gave them their characteristic vitality—Truth, Sincerity, Veracity.

J. L. Haigh.

III.

In the opinion of the present writer, who has attended twenty-five of these annual gatherings, the meetings this year were rather above than below the average. There was, perhaps, less excitement; there were no burning questions to be discussed; not a ripple of controversy disturbed the harmony of our proceedings. There was one speech with which almost everybody disagreed, but it was well worth listening to, and no one could take offence at it. In former years I remember the education question led to heated discussion and sharp division of opinion, but on this occasion the resolution on that subject was passed unanimously and without debate. This may indicate that we have passed beyond the controversial stage, and have settled down to steady, earnest work. Among the proceedings of the week the place of honour must be assigned to Dr. Drummond's Essex Hall lecture, as a most valuable piece of constructive theology. But the sermon, likewise, was worthy of the occasion. The selection of so comparatively young a preacher may at first have surprised us, but the choice was abundantly justified by the result. The whole service was uplifting and inspiring. A noteworthy feature was the illustration of the way in which "all roads lead to Essex Hall," in the papers read by five ministers who have joined us from five different denominations; it is to be hoped that the suggestion of publishing these papers as a volume will not be lost sight of. I heartily approve of the new departure of securing carefully prepared addresses at all the meetings, and leaving no room for the twaddle of promiscuous discussion. When we come together from all parts of the country, we want to hear our best speakers. There was one omission this year which I greatly regretted; there was no Communion service. The meetings of our National Conference always begin with the celebration of the Lord's Supper, and the same rule ought to apply to our annual gatherings in London.

Edgar Solly Anthony.

IV.

All that was said was good, and some o it splendid, but one wished that there had been more of the baptism of the spirit about it, or, to use another simile, that we should be made to feel that we are sitting down to a feast, and not so much in an anatomy room. The practice of vivisection is not quite banished from our midst, although there were signs at these meetings that it is gradually vanishing. And a blessed day will it be for us when it is completely gone. But it will go only in proportion to our finding a message to proclaim. The man who dissects does so, as a rule, because he has not yet discovered a higher work to do. Dr. Drummond, in his Essex Hall lecture, helped us very considerably on the way to this higher work. It was a welcome utterance, and in season, and I only express the hope that the lecturer will see his way to expanding the last two-thirds of it for us before it is printed. Then there was the sermon, earnest and well-delivered, based on deep conviction. That also was a stimulating utterance, to which we were bound to listen. The preacher gave us marks of a true prophet—humility, and the feeling that God needs us. One felt that the preacher himself had these marks, but one wanted to feel also the other and greater marks of the prophet—namely, that he had seen a vision or heard a voice. The notes of Ezekiel and Isaiah were, "I have seen visions of God," and then they had a message; and the note of Jesus, "We speak that we do know and testify to that we have seen." Or else, the "Word of the Lord came

unto me *saying*," as Jeremiah said; "And the Spirit entered into me when He spake unto me," as Ezekiel put it. The preacher touched upon these casually, but one wished that he had kept to these all through, baptised us with the beauty of the Vision, won us with the wooing of the Voice, swept us off our feet, as it were, refreshed the dry and yawning soil with the dew of heaven. Yet we are deeply grateful for what we had; we only grumble that he did not give us more, which he well could give. Then there were those five papers by five converts, which were exceptionally interesting, especially those of Mr. Wooding and Mr. Webster, who gave us a more living touch than the others, because they gave more clearly the stages of drifting in their own particular cases. Theoretically, perhaps, all transitions are pretty much alike, like all love-tales. but the new and interesting thing is the personal experience. It is this that gives the variety and charm to the treatment of such a subject. Mr. Webster was particularly attractive in his treatment. There was no slow and sleepy movement about it, no heavy thud thud in the delivery, but there were constant light touches which gave rest and relief to the audience.

But perhaps the utterance that has drawn me more closely to it than anything else was that of the retiring President, Dr. Blake Odgers, when he tried to present a definite ideal, and urged us ministers to preach that which we know and not what we merely think, our convictions rather than opinions, our religious beliefs rather than what we can pull to pieces or do not believe in. He reminded us that our chapels were dedicated to the worship of God, and not to the discussion of the latest book, the reading of literary essays, or political harangues. Our work is to preach God, to believe in God and that He loves us; to teach men and women to trust Him and walk with Him; to honour Christ as teacher, leader and guide; and to study, reverence and love the Bible, which has shaped our civilisation so largely and been the instrument in securing and inspiring the desire for civil and religious liberty. This, to me, was the strong note of the meetings. This constitutes a great message.

E. D. Priestley Evans.

V.

Personal receptivity was the sole order of the week, and I am grateful to every speaker, and certainly not less to my host. In every mind, I suppose, was instituted a comparison between last year's "Grand International" and this ordinary meeting. The ordinary stood the comparison well, whether the judgment is made for freshness or value. No doubt the inspiration of the International was still freely flowing, both in the speakers and in the minds of those unthanked organisers who had planned the varied schemes. The canvas was not so great, but the picture was quite as finished. With regard to the cordial meeting of the Sunday School Association I should like to supplement the statement of the untiring hon. secretary about Mr. Hawkes's new book "Simple Talks about Religion." Possibly the Association does not deal in "Catechisms," but I can assure all teachers that if they get Mr. Hawkes's Catechism (1d.) they will add to the great value of the book.

Dr. Drummond's deep "Thoughts" will be most fully appreciated in the study as the "Essex Hall Lecture"; for the significance of the fruit of a life-long investigator is not lightly reached.

The sermon at Little Portland-street was just what such a sermon should be; and it had the effectiveness of the "man" behind it, who desired nothing more than to live it and make it live. The portion that centred round Mrs. Humphry Ward imperatively calls not only for attention but action. Could Mrs. Ward be got to read a paper at the next National Conference? It is the work, the "large," "confident" work that can only be done by associated churches.

The public meeting gave *place aux dames* (*à la dame*, at least), and right worthily and eloquently did Mrs. Osler justify the place. The spirit and diction of her speech were alike admirable. I never heard quotations that were more apt, or more nicely dovetailed into a speech. But then Mrs. Osler, it was clear, could have made such "quotations" from within.

Mr. Armstrong's "Five Points" of Unitarian Christianity must be collected—(1) Freedom, (2) Veracity, sheer; (3) Religious Fellowship, (4) Character before Creed, (5) Civic Duty. His tract "Unitarian Christianity Explained" has a quarter of a million circulation; this deserves a million. And in this connection one could wish that speakers, like to Mr. Armstrong, would "look at the clock, Sir." It's an act of heroism, of course, to mutilate a speech, but then sacrifices must be sometimes made for community's sake. Even a Demosthenes would be rightly discounted if he poached. But I do not think he would. Speaking of orators, we have gained one in Mr. Hardy.

Mr. Tchertkoff, if he will pardon this "impression," seemed to be less logical than usual. He deprecates mysticism in religion, but would copy its individualistic methods; he would have social communities, but advocates religious anarchism.

. . . . .

Only *in commuity* can ever the "intellectual indolence" be made ashamed, or can we achieve "very humbly, but very completely and joyously . . . the work God has given us to do."

H. D. Roberts.

I boldly claim for the *future* generations of mankind that religion which our best and purest have claimed for themselves *when they shall be saints in Heaven*. In that state they confess that Goodness and Piety are their own ends—not preparation for any other state of existence. They will become so here. This life will cease to be regarded chiefly as a preparation for another, because it will have become identified with that other. If we are immortal souls, we are immortal *here*: death is but our great progression; let us begin to live as the immortals should.—*William Smith in "Thorndale."*

'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities,
Whereon our firm feet planting, nearer God
The spirit climbs, and hath its eyes unsealed.—*J. R. Lowell.*

It is the lifted face that feels the shining of the sun.—*Browning.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

RELIGION *V.* THE HISTORY OF RELIGION.

Sir,—Pray permit me to express my grateful thanks to Miss Lucas for the very just development she has given to the idea which I tried recently to lay before your readers. Her quotation from Mr. Charles Wicksteed is precisely to the point. Like him, I say that I am convinced that it would have been offensive to Christ to introduce his name formally into every religious utterance of those who do not identify him with God, but only revere him as the man who most perfectly fulfilled the conditions under which inspiration is given to mortals—the man whose advent was in the life of Humanity what Regeneration is in the life of the individual.

A considerable clearing up of our ideas on this subject may, I think, be obtained by remembering that Religion has in all ages been of two very different kinds—the Worship of *Power* and the Worship of *Goodness*. The Power-worshipper naturally looks about for an Intercessor, a Priest, a Medicine-Man, some one to teach him how to propitiate the dreaded Potentate behind Nature; and this Priest offers sacrifices on his behalf (human or animal according to the stage of progress), and, later, performs for him mystic Rites, magic Spells and Sacraments, all of them quite outside of moral duties but supposed to bring with them supernatural favours.

The part of Mediator between man and God tends constantly, in such Power-Worship, to become more important and complicated. Your readers who have visited Naples will recall there the huge picture of the Plague, wherein a priest is depicted as turning from the dead and dying to supplicate St. Januarius; and St. Januarius lifts his hands to St. Joseph, hovering near; and St. Joseph turns to his wife, the Virgin Mary; and Mary turns to her Son; and Jesus Christ, at last, turns to the stern and awful "Padre Eterno" in the background! The picture is a *reductio ad absurdum* of the doctrine of the Intercession of Saints; but the idea that Intercessors are *wanted* between man and the All-merciful is a feature never absent from the religion which regards God primarily as the *Power* who may of His arbitrary will bless us here and hereafter, or else consign us to "most dreadful torments of body and soul in Hell-fire for ever."

When we turn from this Worship of Power to the Worship of Goodness, we find the case, as regards the intervention of Mediators absolutely reversed. The last thing which the true worshipper of Goodness wants is a *screen* between his soul and God. His whole prayer is to be allowed to come close to God; to bring his sinful soul into the direct Light of the Sun of Righteousness. His hope of purification and restoration lies in meeting the Father's eye. The returning Prodigal does not seek his elder brother and pray him to intercede for his forgiveness, and then announce to him whether and how he can obtain pardon. He says

simply: "I will arise and go to my Father."

The core of religion lies in the relation of the soul to God as its *Moral Lord*, its inner spiritual Guide, Lawgiver, Judge, Purifier, Strengthener, Restorer. To introduce into this Holy of Holies a second Lord—another spiritual Master—a Lesser God beside the Great God, to pray (as I have known pious Unitarians do) to God to "make us obedient to Christ," when they have given up praying to Christ to make us obedient to God—appears (from the standpoint of simple Theism) as almost monstrous; certainly as a practice fraught with spiritual loss and danger.

The ascent from the Religion of Power to the Religion of Goodness was made of old when the prophets denounced the reliance of their people on the sacrifices and burnt-offerings, on the Sabbaths and new moon observances, and proclaimed the eternal verity: "What doth God desire of thee, O man, but to do justice, and love mercy, and walk humbly with thy God?" But though Jesus was the greatest of all teachers of the Divine Goodness, the Christian world yet lingers far behind the Jewish prophet. To hear many modern sermons one would think the preachers had found a text: "What doth God desire of thee, O man, but to go to Church, and attend Early Communion, and walk humbly with thy Priest?" Or of others that the text had been "What doth God desire of thee but to read the Bible, and believe everything in it, and cry 'Lord, Lord,' morning, noon and night to Jesus Christ;" even without doing what he commanded.

FRANCES POWER COBBE.

Hengwrt, Dolgelly, May 25.

BERNARD COTTAGE HOME.

LONDON SUNDAY SCHOOL SOCIETY.

SIR,—May I be permitted through your columns to remind Sunday-school superintendents of the rule by which the above Home is reserved for elder scholars and teachers accompanying them from July 15 until Sept. 15 in each year.

G. W. OLDLAND, Local Hon. Sec.

Piccadilly, Westcliff, Southend-on-Sea, May 26.

FRESH AIR AND GOOD READING.

SIR,—These bright and cheery days bring thoughts of holiday. As we have opportunity, those of us who are fortunate will listen to Nature's wooing by the seashore, in country by-ways, among the mountains. But there are many of us who cannot easily get away from the dreary surroundings of crowded streets. I want to ask my friends and well-wishers to send me small donations to be expended in assisting children, young people and convalescents, who otherwise would be deprived of this great delight, to a brief holiday in the country. Owing to the suspension of the operations of the Country Holiday Fund this year, for reasons explained in Miss Lawrence's letter, many will suffer bitter disappointment. To the extent of the funds placed at my disposal, I shall endeavour to mitigate that disappointment among the children connected with my Sunday-school.

Will you also kindly permit me to state that I am endeavouring to replenish the Children's Library at Mansford-street. A parcel of books has come to-day. Other gifts comprising books of biography, travel, adventure, good stories, fairy tales, &c., suitable for children of thirteen years and under, would be heartily welcomed.

JOHN ELLIS.

The Parsonage, Mansford-street, Bethnal-green, E., May 28.

LITERATURE.

PHILOSOPHY AND LIFE.*

THIS volume contains a collection of Essays and Lectures which have already, at different times, been brought before the public. The subjects of which they treat are very various; but they belong together, for they may be regarded as studies in the application of philosophy to various problems of practical life. The author is Professor of Philosophy in a vigorous young University in one of our most enlightened cities. He is already widely known as the author of an introductory text-book of Ethics in the series of "University Extension Manuals," and of a presentation of Aristotle's ethical doctrines in modern form in a volume entitled "Chapters from the Aristotelian Ethics," calculated to be specially useful to teachers. With regard to both of these, we may safely disregard Professor Muirhead's disinterested advice in his "Philosophy and Life": "Do not read 'Elements' or 'Outlines.'"—(p. 18.)

Four of the Essays in this volume are philosophical in the technical sense of the word, as they deal with some of the logical aspects of Scientific Method, and necessarily bring us into contact with some of the most difficult and disputed questions of logical science. The remaining nine are more popular in character, as their titles indicate. "Philosophy and Life," "Professor William Wallace" (as man and as thinker), "R. L. Stevenson's Philosophy of Life" (a very striking and suggestive appreciation), "Abstract and Practical Ethics," "What Imperialism Means," "The Science of Poor-law Relief," "Modern Methods of Temperance Reform," "A Liberal Education," "Psychology and Education." Varied as these subjects are, the treatment of each is full of interest and suggestiveness. The Essays on Imperialism, on Poor-law Relief, on Temperance Reform, seem to us to be models of the spirit in which these vexed questions should be discussed. We do not resist the temptation to quote one or two passages; beyond this, we can only commend the book and ask readers to confirm our words for themselves.

Speaking of public-house [reform, Professor Muirhead says:—

The true line of development is surely in the direction of reinstating the "public-house" in the true sense of the word—the *divortium* of the ancients—the place of rest and recreation, of diversion and reasonable enjoyment.

After observing that the liquor trade occupies a position to-day of unprecedented strength, he proceeds:—

The inference forced upon us by the recent consolidation of the interests opposed to radical reform, stands beyond a doubt. It is, I believe, that nothing short of the organised action of the community, as a whole, will avail in the future to check the abuses of the liquor traffic. In saying this, I do not wish to be understood as undervaluing attempts (either through agreement, as is being done in Birmingham, or through State action, as Lord Peel proposes) at reduction in the number of licensed houses. I merely wish to point out that when we have done our best in this direction (and I hope we shall not stop short of our best) we shall still find ourselves face to face with a serious problem. We shall still have innumerable houses in our larger cities; each with a larger *clientèle* of customers; each provided with the means as well as the motive to extend its attractions by a still more palatial glare and glitter over an even wider area than at present.

The first step in the right direction is the proposal—already made in Lord Peel's Minority Report—that the issue of licenses should be controlled by a body more directly answerable to the ratepayers, and, indeed, largely consisting of representatives of the county or city council.

Professor Muirhead takes a hopeful view of the ultimate issue of most of our harder social problems—too hopeful, we fear—when he says:

For the creed, "I believe in the ability and the sacred right of the individual to conduct his affairs in the way best suited to promote his own affairs," we have substituted, "I believe in the right of the community to protect itself against private interests, however powerful, which are hostile to its essential well-being."

The drink traffic is one such interest. And what do we find? From the Prime Minister downwards an unconscious conspiracy of indifference, resting on stolid and immovable ignorance; and against this, innumerable petty temperance crusades conducted by evangelical sects, in whose eyes temperance reform is inseparable from the various gospel pills that they purvey. Sectarian education is another such interest. And when there is a growing consciousness that the most formidable danger menacing our country—not only our industrial interests, but our national existence—is the relative ignorance of our people, we see a so-called Education Bill being blindly pushed through, which will directly strengthen the hold which *ecclesiastics* have on the instruction of our children.

To support, out of public funds, schools where the education given is notoriously inefficient—schools managed by men in whose eyes it is of more importance to instruct children in catechism, creed and dogma, than to fit them for becoming honest and intelligent citizens—this is our rulers' final conception of the needs of the country!

We could wish that Professor Muirhead had more fully faced some of these darker elements in our national outlook, and some of those tendencies which are hostile not only to the welfare of a nation but to that of the civilised world—of which the most disquieting is the increasing concentration of commercial and industrial enterprises in the hands of a few plutocrats.

S. H. MELLONE.

* "Philosophy and Life; and other Essays." By J. H. Muirhead, M.A., Professor of Mental and Moral Philosophy in the University of Birmingham. London: Swan Sonnenschein and Co. Price 4s. 6d.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

ANNUAL MEETING.

THE ninth annual meeting of this Association (re-christened last year) was held at Essex Hall on Friday, May 23, and was very well attended.

In the afternoon a conference of Band of Hope workers was held, under the presidency of Mrs. H. Shaen Solly, when a paper was read by the Rev. J. J. Wright on

NEW HOPES FOR TEMPERANCE WORKERS.

Mr. Wright's paper, we are glad to hear, is to be published by the Association, and we must be content here with a very brief abstract. During the last thirty years, he said, there had been a great dearth of Temperance legislation, but at the same time a distinct widening and deepening of Temperance sentiment, touching the very roots of social and individual life. The influence of Bands of Hope on the young had been very great; and among adults the cause had also won its way. Total abstinence, "no drink, no drunk," remained the best remedy, but there were other helps. Even the enormous magnitude of the evil, and the imminent danger it threatened, might be taken as some ground for encouragement, for it had become evident that they were faced by a life and death struggle. The drink bill for 1901 did indeed show a decrease of £2,737,113 on 1900, but it still amounted to £158,154,605, and of this about £70,000,000 was spent by the classes least able to afford it. "The Trade" was organised as a gigantic power in the land, exercising a baleful influence in politics, so that an eminent statesman had referred to it truly as "a political ring which threatens to throttle and control the commonwealth itself." The growing recognition of this danger must give them courage for the future. Thousands of people who were not total abstainers, now recognised the gravity of the situation and were eager in the cause of Temperance. They saw how on every line of progress Drink blocked the way, and notably in the matter of housing. Both employers and employed were coming to recognise how their prosperity was wrapped up in the Temperance cause, and as to this a striking illustration was given from the American "Report of the Committee of Fifty" on the legislative, physiological, and economic bearings of the liquor traffic, showing how widely in America, in great industrial undertakings, the use of intoxicants is strictly forbidden to the employés, and how the men themselves in their unions are increasingly on the same side. The awakened spirit of reform in great municipalities such as Liverpool, Birmingham, and Glasgow was also noted, and particulars were given as to the diminution of licensed houses and convictions for drunkenness in Liverpool. Something had also been gained by the recent Act as to the sale of intoxicants to children, and the Government's Licensing Bill held the promise of real improvement. Hope was also to be gathered from the earnestness with which Lord Peel and Sir William Houldsworth had thrown themselves into the cause, and from Earl Grey's "Gothenburg" experiment; also from the influence of successive Commanders-in-Chief on the same side. The Archbishop of Canterbury had well said that while the Temperance cause moved slowly it had never gone back on the progress made. They had indeed as yet only convinced a few that the principle of total abstinence was right, but it was only seventy years since the "Men of Preston" began the crusade, and the cause of sobriety had certainly made great advances. Temperance workers had good reason to be encouraged and to press on, co-operating with every power, local or national, that made for safety, sobriety, and self-control.

In the discussion which follwed Mr. T. Pallister Young, Mr. Frank Atkins, of the Band of Hope Union, the Revs. R. A. Armstrong, F. Allen, and W. G. Tarrant, Mr. J. Breddall, the Rev. C. Hargrove, and Mrs. Solly took part. More than one speaker dwelt upon the connection between fresh air and temperance and the cultivation of wholesome tastes, and in connection with the coming Coronation festivities it was urged on all Temperance workers to use their influence to prevent the use of intoxicants at feasts given to the people. The use of more than one schoolroom, it was said, had been refused to authorities who would not accept that condition. One far-seeing minister, without raising that question, had suggested a tea instead of dinner for the old folks, and his suggestion had gladly been adopted. Mrs. SOLLY, in bringing the discussion to a close, emphasised the value of the pledge, which acts like the rope binding Alpine climbers together. If one slipped the others held him up.

A vote of thanks to Mr. Wright and to the chair was passed on the motion of Mr. F. A. EDWARDS, seconded by Mr. H. G. CHANCELLOR.

THE EVENING MEETING.

At the annual meeting after tea the chair was taken by the Rev. H. G. CHANCELLOR, vice-president, who gave an eloquent address, making earnest appeal to Unitarian laymen to throw themselves into the work. Only about sixty of their churches had any Temperance organisation, and their Association had only 118 individual members, but all ought to be united to meet that most insidious foe of their country. He moved the adoption of the report, which had been read by Mr. J. BREDDALL.

The Rev. R. A. ARMSTRONG seconded the motion, and gave an interesting account of what the Liverpool Unitarian Temperance Society hope to accomplish by the establishment of a Temperance public-house, and also of what had been done by the Liverpool Vigilance Committee in making the magistrates realise their powers and responsibilities under the present laws. A healthy rivalry had arisen between the Vigilance Committee and the police as to which could effect most in the cause of reform.

The report having been adopted, the Rev. C. HARGROVE moved the election of officers and committee, and told the story of his own conversion to total abstinence, which, he said, had fortunately happened before his visit to America. The motion was seconded by the Rev. T. J. JENKINS, supported by Miss SPENCER, and unanimously adopted.

The Rev. R. H. GREAVES then moved, and the Rev. G. V. CROOK seconded, a resolution in favour of the Government's Licensing Bill. This was supported by Mr. Montford and unanimously passed. After a vote of thanks to the chairman, moved by the Rev. J. J. Wright and seconded by Mr. T. P. Young, the Doxology and Benediction brought the meeting to a close.

CENTRAL POSTAL MISSION.

ANNUAL MEETING.

THE annual meeting of the Central Postal Mission and Unitarian Workers' Union was held in Essex Hall on Thursday afternoon, May 22, and was largely attended. The chair was taken by Miss M. C. GITTINS, of Leicester. Other delegates of affiliated Postal Missions present were Miss Dowsing (Birmingham), Mrs. Farrington (L. and S.E. Counties), Miss Alison Hall (Liverpool), Mrs. Manning (Sheffield), Mrs. Rogers (Portsmouth), and Miss Spencer (Southampton).

The report was read by the hon. secretary, Miss Florence Hill, and the accounts were presented by the former treasurer, Mrs. W. Jenkin Davies, who is succeeded in that office by Lady Wilson. A cordial vote of thanks to Mrs. Davies for her past services, and of good wishes for the future in her new home, was passed towards the close of the meeting.

The report stated that the total number of new applicants for literature was 2,110, as against 1,967 the year before, and that 1,635 old correspondents remained on the books; 1,733 theological works had been lent during the year. Particulars were given of the work of the Central Society, and special reports from nearly thirty affiliated societies were added. The special interest of the visit to the Unitarian churches of Hungary was noted, and the good progress of the Suffolk village mission.

The cost of the Hungarian journey for twenty-seven persons was £412 15s. 10d. The Suffolk village mission account of £174 11s. 10d. was balanced by drawing £13 19s. 10d. from the general fund, the salary of the minister being £120. Towards the general account of £114 14s. 10d. subscriptions amounting to £87 10s. 6d. were received, and donations of £8 15s. 3d. It was stated that an additional income of £30 was needed for the Suffolk village Mission.

Miss GITTINS, in moving the adoption of the report, congratulated the Central Society on the success of their work. It was work amply justified by the gratitude of correspondents, expressed in many touching letters. Season by season the husbandry of God was going on, and they saw the fields whitening for the harvest. It was their privilege to have some part in that husbandry, and it was indeed a mighty trust. Sometimes they were allowed to see some fruit of their labours. They must thank God and take courage, and do what in them lay to hasten the coming of His kingdom.

The resolution having been seconded by Miss SPENCER and supported by the Rev. W. JENKIN DAVIES, who gave some humorous reminiscences of the Hungarian journey, Miss TAGART also spoke of the significance of their visit to that country, particulars of which she had embodied in a special report.

She recalled the great awakening which came to European nations in 1848 and the troubled time which followed, and told of the straits to which the Unitarian College at Kolozsvar had been brought, to the relief of which she and her father had gone in 1858 taking the money contributed by English Unitarians. The college then

rescued from extinction had recently outgrown its old buildings, and it was to the opening of the splendid new buildings last year that their party had gone. Unfortunately they could not stay for the actual opening ceremony, which had to be postponed, but nothing could exceed the warmth of the welcome they received, and both they and their Hungarian brethren had been strengthened and encouraged by thus meeting together. Miss Tagart then spoke of the hard work of the Hungarian ministers, on whom, in addition to daily services in the country churches, the care for the education of the children largely fell. They had many hardships which were cheerfully borne, and there was inspiration in the example of their courage and devotion. The present movement *Los von Rom* was far-reaching and of great significance in Austria. While it made towards Protestantism, the life and thought of Unitarianism seemed to be penetrating everywhere. Miss Tagart also referred to the work in this country and congratulated the minister of Boston on the brave stand he had taken against the gambling habits of the town.

Mr. V. TCHERTKOFF then gave an interesting address, expressing great sympathy with the work of the Postal Mission, so different in character from the missions with which in his early years he had been brought in contact, and telling of work which he had formerly done in Russia, in connection with the endeavour to raise the standard of literature circulating among the people. That had brought him into contact with many seekers of light, and he gave touching instances of what men had to endure on that account. The pamphlets they had now translated into Russian, from Channing, Parker, Armstrong, and others, were published by the help of the B. and F.U.A., but, owing to the censorship, they could not be circulated as widely as they wished, nor could they know fully of the effect produced. But he told of one man, a peasant, who, from the independent study of the Gospels, had refused military service, suffered exile, and in Siberia had met with some Doukhobors, with whom he spent six happy years. Then he fled to Russia to see his friends again; and was now in this country, on his way to join the Doukhobors settled in Canada. He had welcomed the broad view of religion expressed in those pamphlets. Much help could be given by the sympathy of man for man, and from the depths of his soul he wished them God-speed in their work.

Mr. V. R. SHINDE then spoke of the success which had followed a first attempt at Postal Mission work by a friend of his in Bombay, telling of the extreme reticence of his people on religious subjects, so that the quiet appeal of the Postal Mission to people in their homes was the best that could be made. He pleaded that Unitarians and Brahmos should be regarded as one people, as they were united in the one spirit of religious life, and in India and England were doing a common work.

Mr. Z. TOYOSAKI also gave an interesting account of the welcome given to Unitarian thought in Japan, and the spread of the liberal religious movement in that country. There also the Postal Mission promised to be of great service.

A vote of thanks to Miss Gittins, moved by the Rev. H. WILLIAMSON, brought the meeting to a close.

WINIFRED HOUSE.

INVALID CHILDREN'S CONVALESCENT NURSING HOME.

THE annual meeting of the subscribers and friends of Winifred House was held on Monday afternoon at Dr. Williams's Library, the chair being taken by Dr. ELIZABETH GARRETT ANDERSON.

Miss MARIAN PRITCHARD, hon. sec., in the absence of the treasurer, Mr. W. M. Blyth, presented the statement of accounts, and also read the annual report.

The accounts were in a satisfactory condition, although the balance of £127, with which the year began, was reduced to £91, on a total of £826 14s. The grant from the Hospital Saturday Fund had been increased from £10 to £35, a most welcome mark of public approbation. The subscription list had been well maintained, but during the present year four large subscriptions had been lost through death, and those vacant places should be filled.

For twenty-two years, Miss Pritchard said, she had been writing the reports, first of Mrs. Hampson's Home, and since 1880, of the Memorial Home. The eleventh year of their Invalid Children's Nursing Home had shown very good results. Forty-eight children had been cared for in the Home, and during a third of the year the whole of the nineteen beds had been occupied. An inroad of chicken-pox had somewhat reduced the average, but happily they had escaped any more serious infectious illness. The long spell of fine weather last summer had been of the greatest help, so that the children were able to spend the whole of their time in the open air.

Among the year's gifts was a delightful boat swing which had been placed in the garden; a word of special thanks was added to Mrs. Henry Rutt, who, on giving up her house, had sent an abundant store of useful and welcome things to the Home.

They felt it to be admirable work, to build up health again in the little sufferers and send them out fit to take their place in the world, and those who had a share in the work were filled with joy and gratitude at the continued well-being of the Home.

Dr. GARRETT ANDERSON, in moving the adoption of the report, expressed the great pleasure she had found in a visit to the Home. She had been struck by its truly home-like character, the great cheerfulness which pervaded it, and the absence of suffering in the children's faces. She was charmed to hear how much time the children spent in the open air, and had been greatly surprised at the smallness of the expenditure, but certainly the children were well fed and cared for. It was good that so much as £160 was paid on behalf of the children. It was of great importance that those who benefited by the Home should contribute, and thus gain a deeper interest in the good work.

The Rev. W. COPELAND BOWIE, in seconding the resolution, dwelt on the importance of such work, in the midst of the vastness and ceaseless perplexity of their city life. People were apt to think that only some great scheme could effect what was needed, but often the best help was rendered by the smaller efforts, such as that Home represented, bringing love, brightness, and joy into the sad places of the great city.

On the motion of Mr. T. PALLISTER YOUNG thanks were accorded to the committee for their past services, and they were reappointed. On the motion of Dr. URBAN PRITCHARD, seconded by the Rev. W. WOODING, the honorary medical officers and the lady superintendent were thanked for their services. Dr. Pritchard spoke especially of the success which had attended the treatment of mastoid cases, requiring very patient and careful nursing, which reflected great credit on the lady superintendent.

A vote of thanks to Dr. Garrett Anderson, moved by Mr. IÒN PRITCHARD, brought the meeting to a close.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Appeal.

London: Rhyl-street.—May I be allowed to call attention to the state of my Poor's Purse account on page 40 of the London Domestic Mission report and to say that the figures on the debit side got transposed? I had, therefore only a balance of 30s. on hand at the end of March last. That being so, may I plead for contributions to it for this new year? The piano I spoke about on page 38 of that same London Domestic Mission report has not yet come along.—William Wilson, 5, Claremont-road, Cricklewood, N.W.

Atherton: Chowbent Chapel.—A member of the congregation here, who presented its minister, the Rev. J. J. Wright, with the latest edition of the "Encyclopædia Britannica," in twenty-five volumes durably and beautifully bound, has now offered him the additional eleven volumes, which are about to be published as the tenth edition, completing the ninth and bringing the "Encyclopædia" entirely up-to-date. Such a work is a library in itself, and no more helpful present of books could be made to any of our ministers.

Blackley.—The anniversary services were held on May 11, the preacher for the day being the Rev. Charles Peach. In the afternoon the choir, assisted by friends from Oldham-road and Strangeways, gave a good rendering of the cantata "Earth and Heaven." On Whit Sunday a large number of scholars, teachers, and friends attended the united service in the Free Trade Hall. During Whit-week the usual festivities were observed. On Friday the members of the school and chapel walked in procession, according to custom, returning to school for tea. After tea an interesting event took place. Mr. Knott, who has retired from the office of chapel treasurer after a period of more than sixteen years' service, was presented with a handsome silver tray as a mark of esteem and appreciation of his work. The presentation was made by the Rev. W. Holmshaw on behalf of the subscribers, and Mr. Knott suitably responded. Happily, although Mr. Knott has resigned the office of chapel treasurer, he and his family remain as valued members of the congregation.

Choppington.—On Sunday last the Sunday-school anniversary services were conducted by Mrs. John Tweedy, of Newcastle-on-Tyne. Special hymns and recitations were given by the scholars, the church being prettily decorated with flowers. At the evening service the church was crowded with an attendance of about 170 children and adults.

Devonport (Appointment).—Mr. G. L. Phelps, of the Home Missionary College, has accepted a unanimous invitation to the pastorate of this church, and is expected to enter upon his duties on July 20.

Evesham.—On the 26th inst. the spring meeting of the "Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and the neighbouring Counties" was held at Evesham, seventeen ministers attending. The Rev. E. A. Voysey, B.A., of West Bromwich, conducted the service and preached the sermon. Afterwards the members of the Evesham congregation entertained the ministers to luncheon in the school-room, about sixty being present, the Mayor (Mr. Councillor Hughes) presiding. Later in the afternoon the luncheon party and other members of the congregation were received by Mr. and Mrs. Geoffrey New at Greenhill Park.

Leeds: Hunslet.—A resolution strongly condemning the Government's Education Bill was unanimously passed by the congregation after evening service last Sunday, and copies of the resolution have been sent to the Duke of Devonshire, Mr. Balfour, Sir H. Campbell-Bannerman, and Mr. Lawson Walton, member for the division.

London: Little Portland-street Chapel.—On Sunday last the services were conducted by the Rev. W. Jenkin Davies, of Belfast, whose discourses were much appreciated. The minister (the Rev. H. S. Perris) announces the following subjects for the forthcoming Sunday mornings of June:—June 8: "The Heritage of Englishmen;" June 15: "The Education of an Imperial Race;" June 23: "The Kingdoms of the World and the Kingdoms of our God;" and June 29: "The 'Mighty Trust' of Empire."

Manchester: Goulden-street Ministry to the Poor.—On Whit Saturday the Rev. B. Walker took seventy children and adults connected with his meeting-room to Sale Lodge, where, through the kindness of Mrs. James Worthington, they spent a very happy day.

Rawtenstall (Appointment). — The Rev. Jenkyns Thomas, of Pendleton, has received and accepted a unanimous invitation to the pastorate of this church, and will commence his duties on the first Sunday in September.

Saffron Walden.—For several weeks past the General Baptist Chapel has been undergoing renovations and structural additions. Lighting and drains have been seen to, the ceiling has been made sound in places and renovated, the interior walls have been scraped and flattened; the exterior of the chapel has been cleaned and coloured, and a new porch has been erected over the front entrance. On Sunday, May 18, re-opening services were held, when the pastor, the Rev. J. A. Brinkworth, preached in the morning, and in the evening Mr. Thomas Bond, of Portsmouth. The services were continued on Sunday, May 25, in the morning by the Rev. J. A. Brinkworth, and in the evening by the Rev. W. Harvey Smith, of London. There were good audiences and good collections.

Stannington.—The anniversary services were held on May 25, when two excellent sermons were preached by the Rev. G. Street, of Buxton. There was a large congregation in the afternoon, and in the evening the chapel was crowded to its utmost capacity. The collections were in excess of last year. Special hymns and anthem were sung by the choir and children of the Sunday-school. Great credit is due to Mr. G. Vickers, the organist, for the way in which these had been trained.

Tavistock.—A most successful United Band of Hope demonstration took place on Wednesday, May 21. The Abbey Chapel Band of Hope numbered fifty members. The procession was over a mile long, and upwards of 3,500 children walked. The ministers of the town all took part. In the evening a mass meeting was held, the Town Hall was densely packed, and an immense crowd in the Square formed an overflow meeting. It was one of the most remarkable Temperance demonstrations ever held in the West of England.

Warwick.—The ladies of the congregation, subscribing together, have presented two handsome brass vases to stand on the Communion-able. These will be used for the flowers which are provided every Sunday by various lady members of the church.

York.—In the *Yorkshire Observer* of Saturday, May 24, there appeared an account of the service at St. Saviour-gate on the evening of Whit Sunday. The account was the eighth of a series under the heading "Church and Chapel in York."

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

RIVINGTON CHAPEL.

The ANNUAL SERMONS will be preached on SUNDAY, June 1st, 1902, by the Rev. CHARLES ROPER, B.A., of Moss Side, Manchester, at 3 P.M. and 6.30 P.M. Tea will be provided in the School-room, between the services, at 6d. each.

OUR CALENDAR.

SUNDAY, June 1.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. J. HARWOOD, B.A., "The Sin against the Holy Ghost."
Bermondsey, Fort-road, 7 P.M.
Blackfriars Mission and Stamford-street Chapel, Rev. FREDERIC ALLEN, 11 A.M., Boys' Own Brigade Service, "Be Watchful," and 7 P.M.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Evening, "St. Monica's Prayer."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M., and 7 P.M.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A. (Evening only).
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. PHAROAH, and 6.30 P.M., Mr. E. WILKES SMITH.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Unitarian Free Church, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. C. JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M. Mr. HERBERT RIX.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A

IRELAND.

DUBLIN, Stephen's Green West, 12 noon and 6.30 P.M.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

WALES.

ABERYSTWYTH, Old Assembly Rooms, 6 P.M. Next Sunday and through Term.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CENTRAL POSTAL MISSION.—RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY-GREEN, E. Sunday afternoon, June 1st, 5 o'clock. Subject, "The True Story of the Life of Christ." Opened by the Rev. G. CRITCHLEY B.A.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE W.—June 1st, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—June 1st, at 11.15 A.M.

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

BIRTHS.

JOLLY—On Sunday, May 25th, at Southwood, Ampton-road, Edgbaston, the wife of Russell Jolly, of a daughter.
WOODALL—On the 24th May, at 15, Fairfield-road, Croydon, the wife of Henry Woodall, of a daughter.

DEATHS.

HANDLEY—On the 23rd May, at Fir Bank, Mansfield, Mary Ann Handley, of Crow Hill Lodge, widow of the late John Jesse Handley, of Mansfield, in her 75th year.
ROWLAND—On the 25th May, at Ffrwd Vale, Neath, Mayzod Rowland, only daughter of the late John Henry Rowland, in her 38th year.

PROVINCIAL ASSEMBLY

OF

Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire.

The ANNUAL MEETING will be held at ALTRINCHAM on THURSDAY, June 12th, 1902.

The RELIGIOUS SERVICE in DUNHAM ROAD CHAPEL, at 11 A.M., conducted by the Rev. T. R. ELLIOTT (of Mossley). Preacher: The Rev. H. S. TAYLER, M.A. (of Dukinfield).

LUNCH in the School at 12.30 P.M., price One Shilling each.

BUSINESS MEETING in the Chapel at 2 P.M. Chairman: Rev. C. T. POYNTING, B.A. (President of the Assembly).

TEA in the School at 5 P.M., price One Shilling each.

PUBLIC MEETING in St. Margaret's Church Institute, Market-street, at 6.30 P.M. Chairman: GODFREY WORTHINGTON, Esq. Addresses will be delivered by Rev. E. W. LUMMIS, M.A., of Warrington; R. ROBINSON, Esq., of Liverpool; Rev. H. E. DOWSON, B.A., of Gee Cross.

Trains from Manchester (Oxford-road), at 10.17 A.M., from Manchester (Central), at 10.20 A.M.; returning from Altrincham to Oxford-road at 8.55 and 9.15 P.M., from Altrincham to Central, at 9.7 P.M.

C. T. POYNTING, President.
H. ENFIELD DOWSON, } Secretaries.
R. TRAVERS HERFORD, }

CAIRO-STREET CHAPEL, WARRINGTON.

By the kind Permission of Mr. and Mrs. LONG A SALE of WORK and GARDEN FÊTE will be held at THELWALL HEYS, on THURSDAY, June 5th, at 3 P.M. Admission Free.

A Varied Assortment of Articles will be on Sale. Afternoon Tea, Sixpence Each.

The Gardens will be thrown open to visitors, and Croquet, Bowls, and Ping Pong provided. Tennis Players are requested to bring tennis shoes.

The Ladies' String Orchestra will give a Selection of Music at intervals. Canductress, Mrs. W. B. Roberts; Leader, Miss E. Birchall. Concerts, Threepence Each.

Omnibuses will run during the afternoon between the Tram Terminus and Thelwall Heys, starting at Two o'clock, and continue at intervals of thirty minutes. Fare, 2d. each way.

UNITARIAN CHAPEL, DEVONPORT.

This Congregation is making a great effort to secure the Freehold of their Church, in order to free themselves from a yearly charge of £15 15s. for ground rent. The opportunity of doing so on favourable terms now exists, but on the decease of the present landlord (who is over 70 years of age) it is doubtful whether equally good conditions will be offered. The effort has been approved by Mr. W. Blake Odgers, K.C., and is warmly supported by the B. and F. Unitarian Association. The sum of £57 has already been raised by the members and their friends, but as the congregation is mainly of the working class, it is impossible to raise the whole sum required (£337) without generous outside help.

The following contributions have already been promised in addition to the £57 already mentioned:—

	£	s.	d.
F. Nettlefold, Esq.	21	0	0
Sir John Brunner	21	0	0
Sir E. Durning-Lawrence	21	0	0
B. and F. Unitarian Association (cond.)	21	0	0

Help is asked in raising the balance of £200. Further information may be obtained from the undersigned, who will also gratefully acknowledge any donations.

Mr. S. W. WRIGHT (Hon. Treas),
62, Alexandra-road, Ford, Devonport.
Mr. J. A. BARNES (Hon. Sec.),
Rose Cottage, Swilley, Devonport.

SAMUEL JONES'S FUND.

The Managers meet Annually in October for the purpose of making Grants.

Applications must, however, be in hand not later than June 14th, and must be made on a form to be obtained from

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Miss Alice A. Lucas	0	10	6
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Board and Residence.

SUMMER EXCURSIONS.—ABERYSTWYTH (under the direction of the Unitarian Workers' Union). BOARD and LODGING, 30s. a week for a week's or fortnight's stay. Fare from London 21s., starting Wednesdays, July 30, Aug. 6, 13, 20, 27, Sept. 3 and 10.—Apply, for full particulars, to Secretary Summer Excursions, 13, Christchurch-road, Hampstead, N.W.

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LADY requires Post as SECRETARY or COMPANION. References.—M. E., INQUIRER Office, 3, Essex-street, Strand, W.C.

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Candidates must be under 19 years of age on the first day of the Examination.

For further information apply to the PRINCIPAL.

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The ANNUAL PROCEEDINGS in connection with the Closing of the Session will take place at the College on THURSDAY and FRIDAY, June 19th and 20th.

A VALEDICTORY RELIGIOUS SERVICE will be held in the College Chapel at 8 o'clock P.M. on THURSDAY, June 19th. The Farewell on behalf of the College will be given by the PRINCIPAL, and the Welcome into the Ministry by the Rev. AMBROSE N. BLATCHFORD, B.A.

Dr. CAIRD will deliver the ADDRESS to the Students on THURSDAY at 5 o'clock in the Afternoon.

The ANNUAL MEETING of Trustees will be held on FRIDAY, June 20th, at 11.30 A.M., for the usual business.

Rev. H. ENFIELD DOWSON, B.A., Gee Cross, Hyde;
A. H. WORTHINGTON, B.A., 1, St. James'-square, Manchester. } Secs.

PRESBYTERIAN COLLEGE,
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The Managers of the Presbyterian Fund desire to give notice that they are prepared to offer THREE SCHOLARSHIPS, tenable at Carmarthen College, of the value of £40 a year, for three years from October, 1902, subject to the following conditions:—

1. Candidates must be graduates of some recognised University in the United Kingdom.
2. Candidates must be prepared to study at Carmarthen College for three years for the B.D. degree of the University of Wales; to sit for the necessary examinations; and to comply in all respects with the requirements of the University and the College regulations for the time being in force.
3. Three references as to Character and Fitness for the Ministry must be supplied. One of the Referees should be a Minister.
4. One of these Scholarships is granted by the Trustees of Berman's Charity, and is to be denominated the Berman Scholarship.

FORMS OF APPLICATION may be obtained from the Secretary of the Board, G. HAROLD CLENNELL, Esq., 6, Great James-street, Bedford-row, London, W.C., and the same *must* be sent in, together with any Testimonials and Certificates the Candidate may wish the Board to consider, not later than the 25th day of July, 1902.

G. HAROLD CLENNELL, Secretary.
10th April, 1902.

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MISSES G. and E. MARTINEAU would LET their HOUSE, 5, Eldon-road, Hampstead, for a few weeks in May and June.

Printed by WOODFALL & KINDER, Long Acre, London, and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.J. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 31, 1902.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3128. NEW SERIES, No. 232.] LONDON, SATURDAY, JUNE 7, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

"PEACE and Good-will; Good-will and Peace!" So the Christmas bells rang out, constraining Tennyson even in the first year of his bitter sorrow to new hope. And so, late on Sunday evening, long after the time of any curfew, we heard in the heart of Surrey distant village bells, and knew that it must mean Peace! "Peace and Good-will," for so indeed we may hope for the future from the considerate and generous manner in which peace has at last been made. Terrible sacrifices have been made on both sides in this tragic conflict, and it will require the most strenuous and patient efforts of our best men, if the sacrifice is not to be in vain. But if those who are to do the work of the new settlement in South Africa will learn of the men who on both sides have fought so bravely, and know so well how to be generous also as friends, we may yet see a happy issue out of all the misery of the past three years.

THE war has cost this country £228,000,000, and more than 22,000 men, besides many thousands more or less seriously disabled, and this is only a part of the price that has been paid. What the Boers have lost we cannot estimate, but we know that when the 45,000 prisoners are brought home again, and the people gathered in the concentration camps, numbering over 100,000, are restored to their own land, it will be with many heart-breaking memories of thousands who have fallen in the field or perished in the camps. No generosity can be too liberal in helping to restore their shattered homes, and it is with the utmost satisfaction that we see the terms that have been granted. That peace would bring an immediate relief of taxation has proved to be a vain hope, for the Chancellor has declared that he must retain both the bread-tax and the addition to the income-tax; but for making a lasting peace we shall have a better heart to pay.

THE rejoicings over the conclusion of Peace must not be allowed to divert attention from the gravity of the conflict involved in the discussion of the Government's Education Bill. On Monday the House of Commons went into Committee on the Bill, and has since been engaged in discussing various amendments on Clause I., which constitutes the new local education authority. Every amendment proposed up to Wednesday was defeated by a large majority, but the consideration of the clause was not completed. Mr. Channing's proposal to postpone the consideration of Clause I., and Mr. Lambert's to confine the Bill to secondary education, were the first to be dealt with. In the course of subsequent discussion, Mr. Balfour explained that in his view the local council would be not only the rating authority, but would have practical control over the education committee, which would therefore not be an absolutely independent education authority as had been supposed. If this view can be practically maintained, it would seem to bring the authority a little nearer to popular control than the constitution of the committee promised. The Government have shown themselves deaf to all appeals from the friends of School Boards.

SPEAKING at a Church Defence meeting last week the Archbishop of Canterbury expressed a desire that in the matter of the Education Bill Nonconformists should be conciliated. Churchmen, he said, would be ready to consider, *when the Bill got to work*, anything they could reasonably do to modify what Nonconformists felt to be a grievance. But it is the essential principle of the Bill that is the fundamental grievance. In their view public schools supported out of the rates must be under popular control, and cannot justly be dominated by one religious sect. The present Bill, unless it is radically altered in Committee, cannot bring any final settlement of the question of religious instruction; and if it "gets to work," as the Archbishop hopes, and as the Government appears to intend, it will only be a signal for a still more determined agitation against the unjustifiable privileges of the Established Church.

THE meeting of London Citizens in the Queen's Hall on Tuesday evening, to consider the Education Bill, promises to be a very strong demonstration of the Progressive opposition to the Bill. The chair is to be taken by Lord Rosebery at 8 o'clock, and the speakers, as we announced last week, will include Mr. Asquith, Mr. Lyulph Stanley, and Mr. Lloyd George.

CORONATION DAY.

"ART thou a King?" the haughty Roman spake
In bitter irony and cruel scorn,
Across the boundless gulf which seemed to break
'Twixt the Patrician and the lowly-born!

"Art thou a King?" to-day the lowly-born
Ask the Patrician, proud of blood and race!
"Hast thou the sacred marks that must adorn
A King by right divine of truth and grace?"

"Art thou a King?" No chrism of holy oil,
No priestly hands, no gorgeous pageantry
Can make thee King! No unction can assoil
If aught which is not kingly sully thee!

Nor jewelled ring, nor priceless diadem,
Nor orb and sceptre, silk and ermine fair
Can make thee King! but touch the garment's hem
Of Christliness, and royalty is there.

If thou be King, a Shepherd must thou be
To guard the flock and keep the lambs from ill:
So thou must go where they may follow thee,
And, as they follow, may revere thee still.

These are no days for vain and empty show!
Thy people need a Man to rule their hearts!
Let others make the paths by which to go;
Win thou the love which willingness imparts.

Thy Coronation is not here and now;
'Twill come when thou art gathered to the dead,
If then thy stricken people lowly bow
With grateful soul and sorrow-laden head.

If, when that solemn pageant passes by,
And funeral dirges tearful voices sing,
"Edward the Good!" a million voices cry,
Then art thou Crowned: then art thou proved a King!

H. W. HAWKES.

THE AKUREYRI DISASTER.

WE published on May 10 a letter from the Rev. M. Jochumsson, of Akureyri, acknowledging the help of English friends, sent to Iceland through THE INQUIRER, in relief of the distress caused by the disastrous fire last December.

In a further letter, dated Akureyri, May 7, Mr. Jochumsson writes :—

"Once more I am obliged to post my English letters overland, as the ice still continues blockading both the northern extremities of our island. A new hope for relief is just dawning, however, as the ice winds have given place for warmer weather.

"As to your generous letter enclosing the cheque for £100, it arrived only a week ago, and as I failed in getting its value in cash here, I send it now to Reykjavik, still having a month to wait for its soul and substance! In the meanwhile, I have been able to negotiate so far by the help of it, that our really suffering people have been supplied with their nearest necessities. But although I have succeeded so far, an Englishman of business—if he were a literary man also—might well feel inspired to write a new 'Story of a Dollar' upon hearing the adventures of your said cheque! Indeed, we Icelanders shall never become formed or reformed into the likeness of the rest of civilised Europe till we have been relieved from our old enemy the ice through a new system of roads over the inland mountains, or by motor-cars—not to forget Marconi's wireless wonder! So far has the world moved, however, that this present condition of the northern half of our island is universally felt as quite unbearable—viz., an ice-blockade lasting three or four months, putting the half of our entire population on the verge of starvation. No enterprise, implying capital, will pay till that arctic feature of this otherwise mild and interesting island is more or less neutralised.

"Allow me, dear Sir, still a few words more congenial with the chief aim of your truly Christian paper. As to liberal Christianity, I really doubt whether there exists outside your own country another people less spellbound by Church dogmas, or more given to independent reasoning than ours. Dear brethren, even one of your least prophets might do good work in Iceland, and especially in these northern districts! How often have I been yearning to see here a Unitarian of a similar character as was my lamented friend, the late bright and excellent Mr. R. Spears! Or if we were to hear some of your best lecturers here, as the late Mr. Fletcher Williams. Be sure they would get the most hearty hearing, both at Reykjavik and Akureyri, everywhere—only a creditable interpreter would be necessary."

Mr. Jochumsson then sends a message of warm greeting to Mr. Armstrong, who, after his visit of last summer, and the letter which prompted our Relief Fund, is "one of the most popular Englishmen in Iceland," and describes what might be done if one of our representative men could visit Iceland this summer. That, we fear, can hardly be arranged; but we are glad to hear that there is some prospect of a Scandinavian student, who has been studying for the ministry in America, spending next session at Manchester College, Oxford, who would then be a far more effective missionary among his own people than one of us, who must perforce speak through an interpreter. Meanwhile, if any of our friends should think of visiting Iceland for a holiday they will see that the way is prepared for them for a most cordial welcome among that Northern people.

WE recorded recently the happy completion of the Baptist Twentieth Century Fund of a quarter of a million, and it appears from the final report of the Congregational Fund, the promoters of which aimed at half a million, that this also has in a manner been secured. The amount raised by the Congregationalists is in fact much more, being £710,724; but the greater part of this has been raised by the churches for their own benefit, for the payment of debts and for the extension of their own premises. For the Central Fund only £83,121 has been raised. Malcontent critics, therefore, are inclined to say that the Twentieth Century Fund was a failure, and that the greater part of the money for local church extension, &c., would have been raised in any case, quite apart from the Twentieth Century movement. This the champions of the Fund deny, and are thankful for the impetus it has given to the work and life of their churches.

THE *Indian Messenger* of May 11 published a list of donations to the Building Fund of the Brahmo Girls' School, Calcutta, on behalf of which Mr. Ion Pritchard recently made an appeal in these columns. Mr. Pritchard, it will be remembered, was able to send over £200, as the gift of English friends. The Calcutta list amounts to over £1,600, the donations ranging from Rs. 2,000 to Rs. 5 and smaller sums, the Lieut.-Governor of Bengal, Sir John Woodburn, giving Rs. 100. The original appeal, signed by distinguished representatives of the Brahmo Somaj in Calcutta, spoke of the sum of not less than £3,500 as being required to complete the building scheme, so that there is still ample room for generous gifts from friends of the higher education of women.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Edward Edwards. By Thomas Greenwood. 2s. 6d. (Scott, Greenwood and Co.)

The God of the Frail. By T. G. Selby. 6s. (Hodder and Stoughton.)

The Words of Jesus. By Gustaf Dalman. 7s. 6d. (T. and T. Clark.)

The New Morality. By Geoffrey Mortimer. 1s. (Watts and Co.)

The Mill on the Floss. By George Eliot. Two vols. 3s. (Blackwood.)

Scribner's, Nineteenth Century, Strand, Wide World, Connoisseur, Good Words, Sunday Magazine, Expositor.

TO CORRESPONDENTS. — Letters, &c., received from the following :—R. L. A.; H. B. B.; G. B.; W. H. B.; J. C.; W. C.; W. E. C.; F. K. F.; F. H.; F. W. B. H.; R. T. H.; W. H.; H. M. J.; A. J. M.; E. W. M.; R. J. O.; J. P.; H. R.; O. M. R.; R. R. S.; V. R. S.; A. D. T.; H. S. T.; D. W.; R. H. W.; T. S. W.

SHORT NOTICES.

The Faith of an Agnostic; or First Essays in Rationalism. By George Forester. This book comes from "The Rationalist Press Association," of which that veteran champion of many a good cause, George Jacob Holyoake, is the chairman. In one sense of the term most thinking men are now Agnostics, although they would hardly call their negations, or their inability to believe, "the *faith* of an Agnostic." All wise men acknowledge that it is very little they can know of the mysteries of God; and that the Infinite cannot be comprehended by the finite. But that is entirely consistent with profound religiousness, and by no means involves the denial of God, or the assertion that, granting His existence, we can know nothing about Him. We confess that we have no desire to controvert the somewhat dogmatic statements of this able treatise. The initial mistake of books of this kind is that they fail to recognise the fact that man is a complex being, and that the instincts of reverence, aspiration after the ideal, and faith in unseen realities which are common to the universal religion of humanity, are as much a part of his nature as the purely intellectual faculties. And it is further to be borne in mind that no great and permanent good comes out of mere negations. (Watts and Co. 5s.)

One Hundred Sonnets, by W. V. Burgess, is prefaced by an essay on the Sonnet's history and place in English verse, which shows the author an enthusiast for that form of poetry. The Sonnet he calls the "Monograph" of poetry, which illustrates the axiom, as in the scientific monograph, that "not by length but by strength is real thought measured." The same view is expressed in one of the sonnets :—

What is a sonnet? Can it be defined
As this, or that, or several things combined?
Is it "surge and resurge" as some would say,
Or does it but dexterity display
Of words and rhyme?
This poem fourteen-lined,
Shakesperian or Petrarchan, was designed
To hold in miniature some genius-ray
Of happy thought, or feeling grave or gay.
At best, it is an uprush from the mind
Of one idea subliminal, that may
Not bear diffusion, like the idle wind
Of fancy, but brief in sonnet limits stay
Poignant and subtle—art with thought entwined,
Terse, deep, condensed, laconic poetry.

That may be taken as a fair example of the author's skill in this form of verse; but we do not think that he has realised how much is demanded in the Sonnet, in the matter of form, to ensure success—even in the most "irregular" sonnet. Many of his lines we have found it very difficult to scan, and in some of the sonnets, so far from the strength of a terse monograph, we have found only fragments of thought and questioning, which left no satisfactory impression. Earnest thought and true feeling for Nature are not by themselves sufficient to make a poet. Mr. Burgess's prose volume, "Hand in Hand with Dame Nature," will, we think, be generally found more attractive. (Both books are published by Messrs. Sherratt and Hughes, Manchester.)

TYPES OF RELIGIOUS EXPERIENCE.

II.—FROM CONGREGATIONALISM TO UNITARIANISM.*

BY THE REV. WILLIAM WOODING, B.A.

THE responsibility for this somewhat halting title I leave with those whose desire of uniformity has obviously played a trick on their critical faculty. Congregationalism denotes a democratic form of church life and polity, in which respect it stands in no sort of contrast with Unitarianism; and so far from being a convert from the principles of Christian democracy, I am to day as much a Congregationalist as ever. Yet I find myself very happily domiciled amongst the Unitarians; though I am not sure how far, had they been sought, I should have won the suffrages of the general body at the time of my first appearance amongst them. But, for something over twenty years, I have been the minister of one of the oldest of your London churches, and now, in these last days, I have undertaken almost to write my own obituary, and say, as briefly as I can, how I, an evangelical Congregationalist, have come to be what and where I am—the minister of a Unitarian church. I offer my apologies for a story that has none but a personal interest, and for reminiscences that must be drawn from the limbo of some thirty years ago. To reach so far back involves a considerable effort of illusive memory; and it is quite possible that some elements of more recent years may unduly intrude.

College and First Ministry.

To start, then, at the beginning, I was trained for the Congregational ministry at Spring Hill, now Mansfield College, Oxford. After a residential course of six years, I was, in 1866, elected to the Castlegates Church, Shrewsbury; and in 1870 I surrendered that pastorate under the pressure of change in theological opinion. I have long since destroyed my youthful sermons of College and Shrewsbury days as having but little retrospective interest, and still less of intellectual validity; yet with the aid of a few notes, which are all the memoranda I possess, I think I can fairly-well recall the general course of events that led to my retirement, and perhaps call up a ghost of that mental activity which issued in theological collapse.

I think it was in the year 1869 that I was induced to attempt a course of lectures on systematic theology. Naturally, I was not going in for original investigation. But I had been drilled into a certain mental attitude in College; my notebooks of professional lectures were fairly-well stocked, and subsequent reading had, for the most part, followed the well-worn lines of thought. So that it was not without some confidence in my equipment, and certainly without any anticipation of the issue, that I undertook this fateful course of lectures.

Religious Unrest.

You will, perhaps, remember that the period to which I now refer was that in which the religious world was being profoundly agitated by such epoch-making books as Lyell's "Geology" and Darwin's "Origin of Species"; and general scientific treatises were to me always vastly more attractive reading than the commonly accepted books on formal theology. I do not remember that the latter were neglected; but the former were a fascination—too great, perhaps, for their bearing on theological questions to be duly appreciated. Now, a man may be so on the alert against any direct attack on his creed as to be equal to an immediate and successful defence; or he may stand at ease in fancied security, and have his position turned by unsuspected forces. I do not remember having been in any way disturbed by the works of Priestley, Channing, or Theodore Parker, nor even by those of the universally revered Dr. Martineau. The latter was felt to belong to the Church Universal, and many a soul was refreshed by his writings who never dreamed of yielding to the claims of the creed or church he was supposed to represent. Indeed, the influence of these and such writers was being almost completely overshadowed by that great change in the common intellectual atmosphere of society which reached its climax in the immediately famous doctrine of evolution—that orderly and gradual unfolding of all that now is, from a past which, however remote, is separate from the present only by imperceptible gradations of change. The lucid exposition of natural phenomena, by a whole galaxy of brilliant scientists, and their splendid illustrations of law and order, in place of primal chaos and cataclysmal change, were a revelation from which I have never turned, and in respect of which I have never suffered more than momentary perplexity. Once for all, I learned to look upon the world of to-day as the natural resultant of foregoing conditions, and presently observed laws as none other than those which have all along prevailed, beyond all human or other record.

Evolution, a solvent of Orthodoxy.

Now it is quite possible that such thoughts may be held for a time without any perception of their far-reaching significance. But should they become fixed mental foci of the consciousness, they must from that moment begin to affect the whole orbit of thought. With me their application might have been longer deferred, had I not undertaken to give form and coherence to the thoughts of other people. For, of necessity, I must set my own in order; and yet, under the conditions of unforeseen change, I could be only a few steps in advance of those I was essaying to instruct.

The views I set out to represent were, in general, those that then formed a sort of preface to the "Congregational Year Book." They were held to be a mere consensus of opinion, Calvinistic in type, and accepted only in various parts and degrees by the ministers and churches of the Union. Confessedly they were binding on none; but having been, on a memorable occasion, reaffirmed for purposes of discipline, they must, notwithstanding a continued disclaimer, be held to have surrendered their purely voluntary character. They have, however, been removed from the preface to an almost unnoticeable appendix—a fact significant of much, in the light of more recent years.

But to return to my Shrewsbury lectures. On looking through my scanty memoranda, I find myself reasoning in the usual way on the question of the Trinity—not very strange considering the text-books I used, and their latest annotations in the college lecture-room. Accepting the suggestion that human nature must be, so far forth, an image and expression of the divine, I argued that the distinctions of the ego and the non-ego must apply to the divine as to the human; and that personality with its social emotions must be, as it were, the shadow of something kindred in God. I could thus feel my way to a quasi-divine society, or some hypostatical difference which, so far as the finite may bear any relation to the infinite, should afford ground for the conception of the plural personality of the divine nature. Only on the supposition of such distinctions could I frame to myself the notion of creation and the inauguration of changes such as causes and their effects in time and space. Thus, in fancied security from Sabellian heresy, I could follow my masters in the acceptance of a divine trinity in unity. But what afterwards proved a serious difficulty was that the separate functions of these august personalities melted into each other. I could hold them as mental distinctions; and even to-day I have no quarrel with trinitarianism as a conceived mode of being, but their separation is so unstable and fugitive, that in trinitarian worship where the creed is not most carefully formulated there is the most invincible tendency to confuse the persons or divide the substance.

The Inspiration and Authority of Scripture.

My first open departure from orthodoxy appears to have been on the question of the inspiration and authority of the Scriptures. I could not determine in what it consisted, nor find anything short of inspiration itself by which the matter could be put to the proof. It seemed that the doctrine had been produced, partly under the influence of metaphorical speech, and partly from the felt necessity of finding some standard of truth, or some court of final appeal in theological controversy. I concluded that, if there were any reality with which it might correspond, it could be none other than some intuitional capacity for reading the spiritual behind the sensuous screen of Nature—a power that must surely vary with the person in whom it was found. It could therefore be no special feature of national story or plane of culture; nor would it be likely to exempt the most liberally endowed from possible or actual mistake. I thought that the writers of the Scriptures were transparently honest men, but not beyond the pale of reasonable criticism. Nor, even on the supposition of their original infallibility, could I appreciate the usual guarantee for their inviolable tradition. The most important question respecting them was to discover their actual meaning, free as possible from all later adulteration; and then test that meaning as to its truth and validity by all available means. Further than this I could not go; but it was a principle that might lead far, when the time should be ripe.

The Scheme of Salvation a Stumbling-block.

What really proved my theological undoing was an examination of the Scheme of Salvation. You must not forget that I am now speaking of one who, thirty years ago, was intellectually much younger than his years; and that many

* A Paper read at Essex Hall on Thursday, May 22, at the Conference of the British and Foreign Unitarian Association.

things were then held for certain which, though retained in articles of faith, no longer form any part of a reasonably well cultured man's mental furniture. I had no difficulty about the divine origin and fall of man. I could distinguish between the legendary form of the narrative and the unquestioned truth it conveyed. The real stumbling-block was Paul's use of these legends. I reasoned somewhat thus:—Here is a pair of child-like innocents, left to contend alone with the craft and subtlety of the devil, of whose inimical existence and presence they seem not to have been aware. Now Paul seems to imply that the fall of these creatures was part of the divine intention; that not otherwise could man's spiritual life reach a stable condition. Be this as it may, to say that such a fall was sin, worthily punishable by death, and further involving all future generations in equal guilt and death-worthiness, was an appeal to notions of justice that could belong only to a very low phase of human society. I held, with the Rev. Mr. Dobney of Maidstone, that if the creature were responsible to his Creator, the latter, in the exercise of His creative power had also incurred a responsibility to His creature akin to and more permanent than that of a father to his offspring. The potter, indeed, is not responsible to the vessel he has made; but man is no such vessel; and at times the question is as inevitable as natural, "Why hast thou made me thus?"

In short, I may say, that from this point onwards the whole structure of scholastic theology began to crumble; the sand on which it was built began to shift, so that its ruin was but a question of time.

Still, human sin was real, and real also the need of help. But then Salvation can surely be none other than moral and spiritual health, with the recovery of which juridical schemes and legal conventions can have no vital connection. If human sin were a mere technical status, a conventional remedy might be enough. But it is so real, and so involved in the very texture of his being, that no man can tell where responsibility begins or ends. And so far from there being any need of elaborate forensic preliminaries as an excuse for the exercise of divine forgiveness, and the bestowment of heavenly grace, there would seem to be more clearly needed a justification of the ways of God for the condition in which man finds himself. It might well be that, in order to realise a divine sonship, man must of necessity pass through and out on the other side of a sinful condition; but that surely only argues the fitness and the justice of his claim for all the help that is needed for his deliverance.

What of the Incarnation?

Now all this had a very distinct bearing on the doctrine of the Incarnation. *Cur Deus homo?* asks Anselm. Why, indeed? For the part assigned, in the scholastic scheme, to incarnate deity could have no grounds in reason, and, therefore, none in fact. There might, indeed, be other and valid reasons for the theory of an incarnation, whether conceived as taking place once for all, or as in some non-Christian theologies, repeated at intervals; but for that demanded by the schoolmen, which should offer a satisfaction for broken law, and an inducement for a hardly obtainable divine forgiveness, I simply held that the causes did not exist for the sake of which these superhuman and juridical functions were postulated. Whatever incarnation might mean, supposing it to have been a fact, its object could be nothing analogous to ransom, propitiatory death, or vicarious sacrifice. Even atonement could have no other meaning than that of bringing the human into harmony with the divine will. I do not say that such an aim was not worthy of incarnation, but that was not what the schoolmen claimed as its meaning. So then Jesus might be the Christ, might even be a divine incarnation, but there remained for him no non-human functions to discharge, and even as to the fact, his divinity could be established in the judgment of men only by applying those standards by which the higher types of men are tried.

Yet this in no sense affected my conception of the Trinity. I thought then, and still think, that this doctrine has none but an accidental relation with Jesus of Nazareth; that it would probably have been formulated through the interaction of Greek and Hebrew thought, had Jesus never risen above the Jewish horizon.

From Doubt to New Convictions.

I need not pursue these matters into further detail. Those who have been educated under more natural conditions can hardly appreciate the shock and strain of such a break in traditional faith. The dreary blank created by the removal of so much that was customary, and comfortable because customary, was painful beyond expression. Nor, unless I were fairly sure of the issue, would I willingly expose another to the dangers attending it. But, strange to say, I do not remember that it ever occurred to me to pray for deliverance from the cumulating doubts that, point by point, were undermining the formal faith I had heretofore held. I have heard of men, in what I must believe to be similar conditions of unrest, wrestling with their doubts: I have marvelled at their hardly-won peace of mind, some in the recovery of their disturbed faith, and others through the reinterpretation of the old formulæ: but I could not pray myself back again to the peace from which I had parted; I could only wish to be sincere and unsoiled in personal truth, and to possess a hardihood that should be undisturbed at the prospect of painful consequences. The rest that came to me was a faith that had no conflict with reason or ascertained fact. Revelation was no longer to be perceived solely in a single line of narrow local national life, but in the wide scope of a providence that encompasses all things in its abiding order and lawful embrace. The sonship of Christ was but the pledge and assertion of the common sonship of humanity, and Salvation was the infinitely varied healing of the sinful and sorrow-stricken heart of man by a love that knows no bounds, and needs no forensic excuse for its exercise.

The Reasonings of Friends.

I was not without friendly advice in the trying circumstances to which I have referred. I received much kindness from the late Dr. Dale, an honoured senior alumnus of my own college. Said he, "Don't insist too much on negation; deal as much as you can in affirmations, and error will fall away like last year's withered leaves." Ah! but I had denied, and perhaps in greater measure than I had affirmed; nor could the emphasis with which this had been done now be modified. Not that I specially desired it; for, in frankly saying all one's mind, negation and affirmation must surely go together; and a man may have some excuse in feeling that affirmation had long played too large a part in Christian theology.

There was, of course, much pain in the fading of personal friendships; and none so great as that which was caused by the evident grief of an aged tutor who, to help me and if necessary see me righted, came from the college to talk matters quietly over. The good man now rests in God, and his memory on earth is fragrant of manifold kindnesses to his students; but no act of his long life was kinder than that which brought him one winter's day, to place at the service of a crude and somewhat impulsive young man the ripe wisdom and experience of age. Had I been amenable to advice, I had surely been influenced by that right reverend father in God. "Hold on," said he, "yet awhile, and let these perplexing questions rest." I remember the anxiety with which he sought to include my statements within the compass of accepted dogmas; how eagerly he emphasised our points of agreement and minimised our differences; but when I asked whether he really thought the usual terminology had the same meaning for us both, the pain that came over that dear old face was something to remember, and something which, assuredly, I do not forget. Of pain such as this there was no stint. The turning away of fellow-students and brother-ministers who had shown me some honour, and of elders who had set some expectations on me, was not very lightly to be borne. But of that acute distress which is usually associated with doubt, I knew but little.

Often, since, have I been thankful that at this critical time I was not embarrassed by the personal ties and responsibilities of family life. Whether, under such conditions, I should have proved faithful to the simple claims of duty, I know not: how far these things have affected and do still affect other men, in similar circumstances, I cannot tell: I am glad to remember that I was not so sorely tried; and I reckon my escape no small part of my good fortune in those strenuous times.

Severance from the Church.

Meanwhile, I had in my own charge the Church Roll, which was prefaced by a copy of the trust deed—modelled on that which the Congregational Union still suggests, and sometimes enforces. I was, therefore, not ignorant of the conditions of my service; and it was now impossible to conform to its requirements. No one, indeed, reminded me of it; and on my resignation there was no want of unanimity in desiring that I would let the matter rest for a year, to see if, with recovered health and a more temperate pursuit of study, I might save themselves and me the pain of a separation. This was done with such trustful kindness that I could do no other than make the trial. The effort was, however, in vain. In a few months I again resigned, resisting the not unusual suggestion of secession with a view of founding another church on a broader basis, retaining my private membership until I had helped to install my

successor, when I left Shrewsbury and, as it proved, the Congregational ministry.

Meantime I sought and obtained congenial work in teaching, thus gaining time for further reading and reflection. Occasionally I preached for friends, who, though almost ostracised for their divergence from traditional beliefs, yet remaided the honoured ministers of important churches. But I neither sought nor in any way expected to find any sphere of ministerial work outside the ranks of Congregationalism. I do not remember that the thought ever occurred to me. I was most sincerely attached to the churches for whose ministry I was trained, and I had no other ministerial associations, except that during my residence in Shrewsbury I had made the acquaintance of the Rev. Mr. McKee, the Unitarian minister of that town. This acquaintance ripened into lasting friendship, but, as the lawyers say, without prejudice; for it implied no special theological agreement; it meant no more than the courtesy of an elder towards a young man, and a strong attraction of the latter towards one so much above himself in character and intellectual culture. We had many friendly discussions on the questions that separated us, and he was especially kind and sympathetic in my theological collapse; but I am not aware of any other effect on me than the simple pleasure of kindly intercourse without pretence of intellectual agreement. Leaving Shrewsbury I remained for some twelve years without pastoral work.

The Leicester Conference.

If, however, I had any kind of expectation that the conditions of ministerial service in the Congregational body would change in my favour, such hope was entirely removed by the issues of the famous conference held in Wycliffe Chapel, Leicester, in the autumn Session of the Congregational Union of 1877. "The innocent purpose of this Conference," writes my friend Mr. Picton, whose own future was also vastly involved therein, "was to ascertain the minimum of theological agreement necessary for spiritual communion. The conclusion, obviously commending itself to the greater number (of the special meeting called for its discussion) was that no theological agreement is at all essential. In other words, that people holding the most diverse views may sincerely worship and work together: character is the true test; yet agreement is not to be secured by fussy inquisition. Generally, we proposed to rely on the natural working of selective sympathies."

Alas for such truly catholic hopes! At the next meeting of the Union in the following May in London, after an eloquent and extremely noble defence of his position in a professedly free and undogmatic community, Mr. Picton was excluded from the Union; the previously mentioned articles of faith were reaffirmed, and declared to be the recognised creed of the Congregationalists. And thus, for one of the ablest of their preachers, a devout Christian and profound philosopher, no place could be allowed in the church of his fathers, nor in the society of his brethren.

A New Opening for Service.

Meanwhile, I remained fairly happy in my obscure tent-making; availing myself of such opportunities of service as were presented by a diminishing circle of friends, but fully resolved to accept no pastoral settlement except under fairly free conditions. So things remained until the autumn of 1881, when, to my utter astonishment, I was invited to preach at Newington Green, and in the following January to become the minister of that church. The surprising thing was that I could not then, nor for some years afterwards, allow myself to be called a Unitarian. Not for any objection I felt towards the name, but because I took it to stand for ideas which I did not then, and in some measure do not even now, entertain. Perhaps my friends understood me better than I did myself; at any rate, the name stood for liberty and forbearance at Newington Green, and it does so still. I thank those good friends for their patient tolerance of an attitude in their minister which, to say the least, must have been somewhat trying. But owing to those intellectual changes of our time, which are more potent than the personal struggles with the perplexities of individual life, our differences have shrunk to smaller dimensions, and our agreements have proportionately enlarged, until we meet in what may be called the New Unitarianism; which I do not define theologically, but regard it as offering to its adherents the widest spiritual and intellectual freedom; and to the world, an evangelism of a depth and fulness of meaning such as to reduce the earlier content of the word to insignificance.

On the occasion of my settlement at Newington Green, I was reminded that I had not been quite overlooked in my long obscurity. My name was removed—I do not say improperly so—from the Congregational Roll, though I was taking no steps to qualify myself as a member of the Unitarian denomination; and, except for a little personal controversy with some who now felt justified in their previous distrust, I thenceforth ceased even my nominal relations with the Congregational body.

For the Freedom of the Spirit.

It would be idle to say that I now stand where I did some twenty or thirty years ago: I were thus unworthy of any place in a world where knowledge grows from more to more. But in an altogether unobtrusive fashion, and without seeking any recognition beyond that of the Church which has honoured me with its generous confidence, I have laboured in the full persuasion of the absolute unity of truth, and in the sole authority of reason in things moral and spiritual. I believe in no mysterious arcana into which the reverently seeking mind, if it be able, may not penetrate. Nor do I allow that any person, however exalted, or scripture however sacred, can authoritatively override those personal convictions which are lighted up by whatever of the divine may quicken and chasten the human soul. But, because to get into sympathetic touch with the master thoughts of the wisest and most spiritual of our kind is the noblest means of our enlightenment, I will be proud of that religious and intellectual home that calls no good man a stranger, and offers a generous welcome to all who seek the Eternal in spirit and in truth.

WHO keeps one end in view makes all things serve.—*R. Browning.*

LITERATURE.

LEADERS OF RELIGIOUS THOUGHT IN THE NINETEENTH CENTURY.*

THE great need of Religion at the present time is for intellectual backbone. This holds especially of "Liberal Religion," which is now tending to lose itself in clouds of vagueness. Once deemed the most "intellectual" of religious movements, it may yet become the least worthy of that distinction. Its advocates are too fond of dwelling on the "beauty," or, as the phrase often runs, "the simple beauty" of their ideas. The Fatherhood of God and the Brotherhood of Man is described as a "beautiful faith." But that impresses nobody, strengthens nobody, convinces nobody. Teaching so conveyed is, we contend, in a decadent condition. No Gospel can influence men or make headway in the world, except it have beneath it a framework of positive ideas. The power to clearly define these and to cogently maintain them seems to be on the wane in Liberal circles. In place of it we see an invasion of sentiment, much of which is shallow and some of which is false.

Hence we accord a warm welcome to Dr. Mellone's book—or rather, shall we say, to Dr. Mellone as the writer of the book. For while these pages are valuable for what may be learnt from them, they are further to be welcomed as indicating in our midst a powerful mind fully alive to the need aforesaid and likely to play an important part in its satisfaction. The lectures—for such they are—have a purpose, which is to clarify thought on the greatest of questions. Our impression is that they succeed, and we have no hesitation in classing this among those books of religion, all too few in number, which constitute a real help to faith in God.

Dr. Mellone shows insight when he treats the religious problem not as an abstract thing apart, but with reference to the personalities of men who have grappled with it before him—Newman, Martineau, Comte, Spencer, Browning. All philosophy is relative to the philosopher. The conclusions of speculative thought, far from being of all human products the most detached from the personality of their authors—as sometimes represented—are the most nearly related thereto. The several types of religious thought here considered are, we venture to think, the expression of the temperament, the type of passion, the peculiar spirit of life which animated their respective authors. Such is the nature of philosophy that a skilled student, taking this fact for his clue, might read off the temper of successive ages from the philosophic conclusions popular in each. No philosophic reasoning which overlooks the importance of this human element can, in our judgment, succeed in the presentation of truth. Were a machine to be invented which should solve the deep problems of the universe with the precision of the American Patent Calculator we doubt whether the results, despite their certainty, would supply a single idea with power to move mankind. They would be insignificant, and men would turn from them and look rather for light and leading

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* "Leaders of Religious Thought in the Nineteenth Century." By S. H. Mellone, M.A., D.Sc. Blackwood and Sons. 6s. net.

to the broken fragments of truth which are stammered out by fallible human lips. How far truth depends for its cogency on this human element few of us sufficiently realise. By giving it a proper weight Dr. Mellone has made his book not only interesting but important. He distinguishes well between religious thought, which is a serious thing, and thought about religion, which may be nothing more than intellectual amusement. He has a true perception that the real significance of religious thought lies not in the conclusions at which it arrives, but in the impulse of the spirit from which it originates.

That distinction, and we think it all-important, is the clue to Dr. Mellone's criticism of Newman as a religious thinker. Here he displays an admirable psychological insight. In Newman's reverence for antiquity lies, we are told, a key to his theological development. This reverence for antiquity is a well-known characteristic, proceeding in part from the amiable delusion that because the men of the past are old-fashioned in our eyes they were equally old-fashioned in their own. We view their opinions in the midst of a stately quietude from which the dust of life's arena has long blown away, forgetting that they in their day were immersed in the same turmoil of novelty which makes our own opinions so unstable and troubled. To a genuine historical sense Chrysostom or St. Augustine in his own time and place is a new and perhaps startling phenomenon in the world of religious thought, having as yet no authority, but waiting for a position to be assigned him by the doubtful verdict of men.

But minds like Newman's think of the great opinions of the past as enjoying in their own time the dignity they enjoy in ours, and the desire of their hearts is to secure for the troubled thought of living men the serenity which they falsely attribute to the thoughts of the ancient dead. Seated among the ruins of the past they are conscious only of the quiet now reigning; they see the colours which time has softened into harmony, hear the gentle murmuring of the doves, note the ivy tenderly clinging to the walls, and flowers that flourish amid shattered stones, and a longing comes over them that they might live for ever in the midst of so rare a peace. But history shatters the dream. The walls that are now hoary were once as new as the town-hall opened yesterday; no ivy grew and no doves murmured, but men fought and servants chattered, and yon gap where the rose blooms so sweetly was the chosen mark of an enemy's fire. So men deceive themselves when they talk of the peace of the "early ages," or imagine that in the time of Augustine or Anselm doubt was less insistent or the mind less open to its attack.

Dr. Mellone's summary of Newman's positions is adequate, and we find his criticisms clear and convincing. Newman could not enter into the idea of a religion which was not founded on dogma. With this inability Dr. Mellone concurs, substituting, however, for "dogma," the more accurate term "doctrine"; and at this point he takes occasion to comment unfavourably on the habit, which has recently become fashionable in "liberal" quarters, of disparaging "doctrine." But when Newman makes doctrine *essential* Dr. Mellone detects an inversion of truth, holding that while doctrine is *necessary* to religion the true essence of the latter is the "experience" of the soul. The weakness of Newman's argument for development of doctrine under infallible guidance, while the very notion of infallibility is itself a product of the development it is used to justify, is well and clearly indicated. "Development" frequently involves the abrogation of a first idea by the second idea to which it leads. On the other hand Dr. Mellone does not dismiss the historical forms of Christianity as mere corruptions, but holds them to be expressions, more or less imperfect, of a real experience. In this connection we have an interesting criticism of the position of Dr. Martineau who, if our author's understanding of him is correct, regarded the entire system of historical dogma as a baseless fabric of human invention. Dr. Mellone inclines to the view that the various elements of this system were a true expression, for the time and place in which they were offered, of experiences which are permanent in all ages but subject to ever changing variety in the form of their presentation.

In giving an account of Dr. Martineau's ethical theory the charge is made of *non sequitur*. The gist of the criticism is this. Dr. Martineau begins by placing the final authority in the conscience, and from this he argues inferentially to another Authority which is not in the conscience at all, but in a second Person—namely, God. Now, the final "seat" having been found in man, the way is barred for a subsequent transference of it to God. In other words, on Dr. Martineau's view of God and Man as entirely separate Personalities, the authority of conscience would still remain even if there were no God. The hypothesis of God to account for Conscience is therefore superfluous. This criticism, which we do not propose to discuss, appears to us striking and suggestive.

More important even is what Dr. Mellone has to say on Martineau's view of the isolation and independence of the individual will. Martineau's position assigns to the human will an excessive, and a too exclusive, part in working out the salvation of the individual. Such are the resources of Free Will that at any moment the individual is able to turn from the evil and do the good. This our author holds to be philosophically untenable, and inconsistent with the known facts of life. Salvation for man is attained not, as Martineau is said to teach, by the action of the individual will upon its environment, but by its *interaction with* the environment. This position, which leaves the Free Will controversy untouched, appears to us the stronger. Of the many forces playing upon a man and forming his moral destiny, only a part, and perhaps a small part, resides in the will of the isolated self. In the totality of forces, in society, in nature, in the past history of the race, together with whatever may be contributed by his personal initiative, lies the *cause* of which the salvation or ruin of a soul is the effect. The presentation of this view gives Dr. Mellone occasion for some weighty remarks on a notable weakness in current Unitarian teaching.

We must leave aside Dr. Mellone's treatment of his remaining authors and content ourselves with a short reference to the chapter entitled "What is Religious Experience," a chapter we regard as the most important in the book—not, however, to the disparagement of the rest. The explanation given of religious experience is impressive and, we think, sufficient. Religious experience is, in brief, our conscious apprehension of a Larger Life with which our own is vitally one. The unity of that Life with ours, and of ours with it, is the sole condition which makes the experience possible. In this view we detect the general nature of the writer's philosophy. We forbear to specify his idealism, but he is evidently of the opinion that the perceiving Self is a constituent element of the thing perceived. No object can be present to the Self unless the Self is, in some sense, present in the object. This view Dr. Mellone applies to religious experience. Whatever vision the soul may have of the Divine involves the unity of the Divine with man. Here we touch the most important difference between the writer and Martineau. There is an aspect of Martineau's teaching which seems to represent Conscience as the authority of Another Person impressed upon the soul of man. But Dr. Mellone regards it as the authority of our own deeper life, in which we are one with the life of God. Only as such could we have *experience* of its divine meaning. There is, indeed, in Martineau's philosophy what the writer describes as "a third line of thought" which involves, and even states, this position; this Dr. Mellone points out, though how it can be reconciled with the "second line of thought" is not indicated.

We are glad that our writer, in his explanation of Religious Experience, dismisses the notion of ecstatic visions or other preternatural states of mind. The experience of the religious man is not essentially different from that of all men, but a deepened form of the same. Whatever experience the religious man may have comes to him through the perception, the duties, the affections, the reasonings of normal human life; it is not something outside of these, but a meaning which they contain. This view Dr. Mellone calls "symbolism," distinguishing it from mysticism, which makes religious experience an abnormal state of the soul. We think Dr. Mellone's definition of mysticism somewhat arbitrary, but he has done well in giving an interpretation of the highest spiritual facts, which cannot be charged with "other-worldishness" or false sentiment. On the basis here laid down the way is open for a healthy union of Religion and Life.

Our author is a strong thinker and master of a good philosophical style. The literary value of his book is high, for it is clear, articulate, and agreeable to read. We trust, however, Dr. Mellone, in his future writings, of which we hope there will be many, will not consider it beneath the dignity of a philosopher to carry to a yet finer perfection the much needed art of making philosophic truth plain to unphilosophic minds. If any one can find a truly effective mode of doing this he will be able to meet one of the great wants of the age. In philosophy we must be not only precise but clear; and clearness involves a certain condescension to the difficulties of untrained minds. Dr. Mellone is clear; but he will forgive us for saying greater clearness must be attained if philosophers are to give the world the full extent of the help which is in their power to give. L. P. JACKS.

OBITUARY.

MISS ROWLAND, OF NEATH.

IT is with great sorrow we record the sudden death of Miss Rowland, of Ffrwd Vale, Neath, in her thirty-eighth year. A fortnight ago she contracted a cold, which developed rapidly into pneumonia, and on Sunday evening, May 25, she passed peacefully away.

To give an adequate account of her life and work is not here possible. Although only thirty-eight years of age, she was one of the most prominent ladies in connection with educational and philanthropic work in the towns of Swansea and Neath. Miss Rowland was the only child of the late Alderman J. H. Rowland, some time High Sheriff of Glamorgan. On her father's side she descended from Philip Henry, who is supposed to have been a native of the Neath district. Alderman Rowland died three years ago. His daughter possessed great business capacities, and these she devoted with a rare energy to the alleviation of suffering and poverty. She was one of the founders of the Neath Nursing Institute, and in her will left to that body the sum of £2,000. Much could be said of her work in connection with thrift clubs. She organised and superintended these, and had a great influence on the life of the members for good. She brought her refinement and gentleness of spirit directly to bear on the poor. All felt that in her they had one who was deeply interested in their social welfare, for all felt that they were helped without being pauperised.

Her work for education was great. She was a member of the council of the Swansea Training College, of the Court of Governors of the University College of South Wales, and of the Neath Intermediate Education Board. She was a member of the Unitarian Church, Swansea, and was getting more and more interested in the work which we are attempting to do in the town. The significance of our work was impressed on her by attending last year the great International meetings. Had she lived a few years longer, my impression is that she would have been of great service to the Unitarian body.

On the day of her funeral the town of Neath presented a sight not soon to be forgotten. The presence of the Mayor and Corporation, as well as of representatives of all the public bodies in the town, testified that a rare personality had passed away. The footpaths from her beautiful home to the old Parish Church at Cadoxton-juxta-Neath, a distance of over two miles, were lined with thousands of people—rich and poor—from old age to babies in arms. The service at the graveside was taken by the writer—her minister. And so, on Wednesday, May 28, we laid in the tomb of her fathers the body of one of the sweetest and rarest spirits which these districts had ever known, as well as the last descendant in the Swansea Unitarian Church of one of the ejected two thousand—Philip Henry. The writer of this notice has been invited by the Nonconformist Bodies of Neath to preach on Thursday evening, June 5, a sermon on her life and work, and the Knoll-road Congregational Church, the largest building in the town, has been placed at his disposal. A memorial service will also be held next Sunday morning at her own church, Swansea. We mourn her loss, but we rejoice that God ever gave our Church a spirit so rare, who lived so much in so short a time.

Swansea. W. TUDOR JONES.

THE CHILDREN'S COLUMN.

Nests: "Make yourselves nests of pleasant thoughts."—Ruskin.

WE are now in the midst of the nesting season. From other parts of the country and from over-sea, from the shores of the Mediterranean, from Egypt and India, and from the great rivers of Africa the birds have come in their piping and chattering hosts to this their favourite old England, to build their nests and rear their young in the land where they were born. We can almost fancy them saying to themselves, as they fly over the daisy-pied meadows, and flit from tree to tree,—

I thank the goodness and the grace
That on my birth have smiled,
And made me in these Christian days
A happy English child.

Do you think a bird could sing that? Almost. And now they are so busy. First seeking out every imaginable place of safety for the future home, thick thorny bushes, high trees, crannies in roofs and haystacks, holes in the earth, among the bulrushes in the river, and on the dangerous cliffs. The big green woodpecker picks a hole in the side of a tree where the wood is rotten, and down in its burrow makes its nest of chips. The thrush takes great care to shut out all draughts by plastering the walls of its nest inside with a smooth lining of mud. I once knew a thrush to build in a very windy place, so she bound her nest to the tree with long strands of dead nettle that it might not be blown away. The homely sparrow is no architect, but he makes his comfortable, untidy home of hay and feathers.

The merry little chaffinch weaves a charming snuggery of bits of wool and moss and lichen. The marten and the swallow are true builders, for they use bricks of clay as we do, only they mould them in their mouths, and so lay brick by brick under the eaves and on the rafters. The kingfisher—funny fellow—makes a cave in the river bank and in it spreads his bed of bones—the bones of the fishes he has eaten. And think of the delicate art of the tiny golden-crested wren which binds its mossy walls firmly together with—what do you think? Grass? wool? hair? No, with cobwebs. While the long-tailed tit, industrious mite, is not content until she has built a nest containing at least 2,000 tiny feathers. I suppose there is so little warmth in her small body that she could not hatch her eggs and rear her young except in a very warm feathery nursery. And so for every different kind of bird a different kind of nest—every shape and plan and material you can think of. How beautiful it all is! Never destroy a nest or take it from its place unless you are sure that the young birds have flown and it will be needed no more.

Now a very wise man, John Ruskin, has told us that we, like the birds, ought to build nests. He does not mean houses, but another kind of nest, "Make yourselves nests," he says, "of pleasant thoughts." This kind of nest is also a home to live in.

Has it ever struck you how much you live in your thoughts? You run about here and there, you look at everything there is to see, you laugh and play—but presently, like a bird returning from its flight, you, too, settle down, and then you find that you are *thinking* of something. You have settled down amongst your thoughts. They are your nest, which you, like a bird, have built according to your wisdom, with what kind of leaf or feather you have found. Our thought-nests, like the birds' nests, must needs be well and beautifully built.

A simple country youth who followed the drum, and is now shouldering his gun in South Africa, has been writing to his old teacher, a friend of mine, who writes to him. In his letter a little while ago the lad said this:—"Dear Sir, I always like your letters—for you always put *good thinks* into my head." The fact is the boy has found that out on the wide, weary veldt, and after the day's dull dirty march, it's very nice to get back and rest in a *good think*—a sweet thought: a thought of the love of home, of the ships he used to watch from the shore, of a verse he learnt at school, of the manly resolves which he will work out when he gets back again. But we do not need to enlist and go to the war to find out the value of a nest which is not made of moss and feathers but of wise and lovely thoughts woven together. It is easier to do without a roof over our heads than without a nest for our minds. So let us build our nest wisely and well. Pick up the little threads of love and knowledge—all you can—weave in the feathers of fairy fancy, and build the nest for your mind to rest in on the strong bough of truth.

H. M. LIVENS.

THE CHILDREN'S COUNTRY HOLIDAY.

SIR,—The Committee of the Country Holiday Fund having suddenly determined to cease operating this year, the children of my Sunday-school (Domestic Mission, George's-row, E.C.) are without the opportunity of a most needful change. I regard this contingency as rather of the nature of a catastrophe. In the very centre of London, and crowded into the smallest possible space, numbers living in one and two small rooms, it is most necessary that for once in the year the children should be allowed and afforded the health-giving exhilaration of fresh air and country life, I appeal to kind friends to assist me in making this possible. Out of a roll of upwards of 300 scholars, I should like to provide for at least fifty of them, some of the cost of which being defrayed by the parents, all of whom, however, are very poor, and some entirely out of work. Last year, by the aid of the Country Holiday Fund, sixty-six children were sent away for a fortnight each. I am sorry to have to make this appeal, but the necessity is great. My address is 4, Durley-road, Stamford-Hill, London, N.

FREDERICK SUMMERS.

A similar appeal reaches us from Mr. William Wilson, of the Rhyl-street Domestic Mission, whose address is 5, Claremont-road, Cricklewood, N.W. If anything is to be done in this matter with substantial results, would it not be wise for the Committee of the Domestic Mission Society to organise a united effort for the present year?—ED. INQ.

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LONDON, JUNE 7, 1902.

PEACE.

LATE on Saturday evening, May 31, the terms of surrender accepted by the Burghers of the Transvaal and the Orange Free State, were signed at Pretoria by their representatives and by Lord KITCHENER and Lord MILNER, the representatives of the British Government, and on Sunday the news was received in this country with intense relief and thankfulness that Peace was at last assured.

With thankfulness indeed, which it is beyond the power of words to express, but with no exultant rejoicing, can we receive this news. That the hateful carnage of war may now cease in South Africa, that brave men who have sought to destroy one another may now clasp hands as friends, that those who have laid waste the land may now unite in building up again what they have destroyed (but many thousands there are whom Death will not restore), that prisoners may be released and fugitives be brought home again—the thought of all this comes upon us like a great tide, calm and deep, as the relief and gladness of the fresh and peaceful morning after a hideous nightmare. But through it all there comes to us a bitter cry, which refuses to be silenced. *Why need this have been? For what has the awful cost of this war been paid?*

For more than two and a-half years the overwhelming forces of the British Empire have been bent upon the task of reducing to subjection a people whose love of their country and of independence is as strong as our own. We do not discuss here and at this moment the vexed question of who was responsible for the outbreak of hostilities. There are those who say that apart from all question of franchise and sinister plotting on one side or the other, the conflict was sooner or later inevitable, and it was necessary for the peace of South Africa and the safety of the Empire, that the British power should once for all be asserted as dominant over the Boer states. They were justified, it has been freely said, in attempting to assert their predominance in the country and in fighting for their freedom, but we also were justified, and it was necessary that the stronger world-power should prevail. It was thus a conflict of force, and now at last it is proved which is the stronger.

We may be thankful to know that the British power, having prevailed, means well by those whom it has forced into the Empire, and promises ample liberty and equal rights, and expects many advantages for the united people, which otherwise had been impossible; and our most earnest prayer must be that the noblest traditions of our Empire may in fact prevail, and that the happy fraternisation of the men who have been in the field may be a good augury of a deeper and more lasting union. But there must ever remain the bitter and humiliating thought that in this age of the Christian era this consummation had to be reached by such tragic conflict; that wisdom, patience, and conciliation could not prevail; and that only after the fearful devastation and misery of these years of war can the task begin of building up a better order and securing a lasting peace.

Those of us who feel the humiliation to be ours will bear with the greater patience the burdens that are laid upon our people, and the grievous losses our country has sustained; but all of us, wherever we may lay the blame, must surely be appalled at the loss and suffering entailed, and must realise that we are now not to rejoice in any glorious triumph, but to set ourselves very soberly and earnestly, in the spirit of a true self-sacrifice, to a great and difficult task.

As to the temper which should be in our thanksgiving for this peace, some true words were spoken on Monday in St. Paul's Cathedral by the Bishop of STEPNEY. They must rejoice, he said, that the long strain of war was over, but it was a solemn act of thanksgiving to which he invited them.

There was much to solemnise in the peace which had come. It was solemn to think that the spirit of the great Queen who sustained them in their darkest moment of the war was now at rest. It was solemn to think of the great lessons which God had been teaching them during the past two and a half years—lessons of national self-restraint and reflection. It was solemn to think of the lives that had been laid down, and the long days of self-denying bravery which had been borne on the veldt. It was solemn to think what this peace must mean to their enemies laying down their arms—ignorant, doubtless, and misled, but brave and determined, let it be generously remembered. It was solemn to think of the great national responsibilities into which the peace now ushered them. He asked them to remember these solemnising things—not that they might spoil their joy, but that they might give it dignity and reverence and self-restraint. It was not the sense of solemnity that would spoil their joy; it was another spirit that would do so—the spirit of a levity so heedless that it used this very time of national rejoicing as an excuse for an outburst of vulgar noise, and for the abandonment of those restraints which their English customs and honourable English ways put upon the indulgence of their less seemly passions and desires. He pleaded to the great multitude he was addressing to do its utmost that night, and during the rest of the week, to preserve in the midst of the national rejoicing the traditions of national dignity and self-control. Surely a war which had left the mark of so much that had been memorable, of which all future generations of Englishmen would be proud, was not to be closed by the outbreak of any spirit which would make Englishmen ashamed of themselves. Surely, when they thought of the great danger to the empire that had been averted, they would try to prevent its becoming the occasion for giving place to a danger far greater to our empire—the danger of this spirit of heedlessness and thoughtlessness and indifference to God. Let, therefore, the solemnity of the occasion give to their joy these added qualities of reverence and dignity and self-restraint, respect for God, for their cause, for themselves, and for their country.

On Sunday morning the KING and QUEEN are to attend the morning service at St. Paul's, and Thanksgiving Services will be held throughout the country. The Archbishops of CANTERBURY and YORK have issued, under the direction of the KING, the following special prayer of Thanksgiving to be used at these services:—

Almighty God, by Whose providence the affairs of nations are guided to the fulfilment of Thy Holy Will, we approach Thy Throne of Grace to give Thee heartfelt thanks for the close of the war in which we have been so long engaged. We thank Thee for the many occasions on which Thou hast granted success to our arms, but above all we thank Thee that Thou hast now restored to our nation and to our adversaries the blessings of peace. We pray Thee to forgive us whatever we have done amiss in this time of strife. Finally, we pray Thee that both we and those who have lately been our enemies may henceforward be filled with the spirit of mutual generosity and goodwill, that as each has striven to prevail over the other in battle, each may now strive to vie with the other in justice and loving-kindness. Crown, O Lord, we beseech Thee, the blessing of peace with the blessing of unity and concord; for the sake of Thy Son, our Saviour Jesus Christ. Amen.

Except for the one sentence, giving thanks "for the many occasions on which Thou hast granted success to our arms," which grates upon us as a pagan survival, in harsh contrast with all that follows, this is a prayer to which we must hope that there will be a true and deep response in the hearts of our whole people. And let the second lesson specially appointed, Coloss. iii. 1-16, be also taken to heart.

WHAT THIS PEACE OUGHT TO MEAN TO US.

I.

PEACE at last! We can never receive such a gift without deep thankfulness, but our joy is chastened with sad remembrance of the grievous waste of precious lives ever since we were assured in the autumn of 1900 that the war was over. For South Africa we must all desire that the work of reconstruction may be wisely and generously carried out. In the Government terms we may hope that the vanquished foe may recognise something more than the lust of conquest, something not unlike a spirit of conciliation and goodwill. There must still be many scenes of sorrow and suffering: may those who have lost so much meet with patience and consideration at the hands of the people which has paid so heavy a price for victory. We have extinguished nationality; have we any better gifts to bestow?

But we naturally turn to consider the effects of the Peace upon ourselves. They will, of course, be manifold and complex. For more than a year past the nation has accepted the war as a kind of chronic sore. Its dramatic interest was gone; the fever of strife declined, though it could not wholly disappear. Peace may bring us more time for reflection. In what spirit do we wish to conduct our politics? What influences do we most desire to guide us? What are the aims which we propose to ourselves in our relations with the Great Powers of the world? and by what means do we desire to achieve them? We shall strive to free ourselves from the sway of irresponsible journalism, and shall endeavour to prevent judgment from being swept away by prejudice and interest and passion. And we shall demand of our statesmen seriousness of foresight; we shall call upon them to control instead of stimulating the forces of ignorant clamour; we shall expect them to concentrate their energies on thinking out a policy which shall prevent future wars. It has been said that the Peace restores England to her position as chairman of the European Council. Will her leaders use this post of vantage to come to an understanding with the Power whose movements in Asia from time to time awaken vague spasms of anger and alarm?

Once more, the Peace may give us the opportunity for recovering our sense of proportion in national affairs, and laying the right emphasis on our duties and obligations rather than on commercial gain and territorial aggrandisement. In order to annex a state as big as France we have spent nearly three years in subjugating a people of the size, say, of Leicester. And meanwhile the welfare of forty millions at home has been neglected. The complicated problems of poverty, disease, and drink, though they are of enormously greater importance, are not so exciting as colossal dreams of painting large tracts on the map of the world red. The fact is that it is much easier to conduct a foreign war than to heal Irish misery, or organise labour more equably, or govern India for its own benefit. On all hands we are confronted with tremendous problems. War enables us to thrust them for a time on one side. The Peace recalls them to us, and adds to them the gigantic difficulties of racial differences—English and Dutch, white and black—in South Africa. Each difficulty is, however, a great opportunity; it calls for insight, magnanimity, patience, sacrifice. God grant us wisdom to rise to the height of our calling. J. ESTLIN CARPENTR.

II.

YOU ask me to send you a few words as to "What this Peace ought to mean to us." Above all things it seems to me to mean "opportunity," such as was almost impossible in the turmoil and excitement of the war.

Some will regard it as primarily an opportunity for rejoicing and demonstration, others as one for relief from financial strain and personal anxieties; others again will see in it mainly an opportunity for renewed commercial enterprise. All these it may be, but is it not much more, and shall we not fail miserably to make a fit use of the occasion if we do not see much more in it?

It is an opportunity for reconsidering our attitude towards our political opponents at home: and asking ourselves whether opinions very widely differing from our own may not coexist with a patriotism as earnest as our own. There may be men on both sides whose motives we have some warrant for suspecting, but there must be numbers whose judgments have differed widely, but whose motives have been equally pure.

It is an opportunity for quietly reviewing the course of the war and all that led up to it in the light of our highest ideal of statesmanship and national duty.

It is an opportunity of reconsidering our attitude towards other peoples: whether it should be primarily that of the strong man armed, or that of the just man courteous; whether a better guarantee for national safety is not to be found in such a line of conduct as will inspire confidence and goodwill than in excessive armaments, which tend to exhaust that which they are designed to protect.

It is an opportunity of turning our attention once more to the pressing domestic problems which loudly demand solution if we are to be fit to remain the leading member of a great and enlightened Empire.

Finally, is it not an opportunity of bringing the whole matter under review from the standpoint of religion; of asking ourselves whether the struggle in which we have been engaged has been just and been conducted in such a spirit that we emerge from it a purified and strengthened people, with our material losses balanced by our spiritual gains; of pondering once more the problems of Christianity and War, and, if possible, arriving at some conclusion which may afford us guidance for the future.

JOHN DENDY.

III.

THIS is no patched-up peace, but a real pacification, likely to endure because established on broad and generous lines. It is a peace with honour to both Briton and Boer, because each has borne himself well in the long struggle, now ended in favour of the more progressive race. Such are the ways of Providence, mysterious to our short-sighted vision; out of apparent evil comes good. The war may probably prove to be the foundation from which a fresh step forward is made in the world's history.

It will be long before we realise all that the Peace means to us. A serious danger has been removed from our path; an open sore, which was cutting into the vitals of the Empire, has healed over; we are free to work out our destiny. The country resumes her place amongst the nations of the world with undiminished prestige, sobered nevertheless, as she ought to be, by the ordeal through which she has passed. The last great race difficulty existing in our Colonial Empire appears solved, and we can now with confidence look forward to an era of peace. The torrent of abuse poured out upon us by the European Press will now dry up, and by degrees the bitter feelings engendered will die away. Our home affairs will assume their proper place; the unnatural excitement of the last three years will no longer prevent the best and most earnest thought of the nation being given to the solution of the many social problems so urgently calling for attention.

B. DOWSON.

IV.

SOME of us cannot help being freshly reminded by this Peace of the sad chapter which it closes—a chapter full of incidents that suggest anything but peaceful thoughts. If we refrain from unpacking our hearts, if we hush to silence a scorn that seems most just and a wrath that seems most righteous, it is because we would subdue ourselves fully to the spirit of the hour and lose ourselves in dreams of better things. Wearied as we have been by sickening evils at the seat of war and by shameful things at home, disgusted by vulgar appeals to the lowest passions of the people from men who knew better and who took their profit of help or power out of the blind prejudices which they fostered, we have been long dumb without the solace of these happy dreams. But the war has really ended at last, and I confess my first impulse is to let loose the pent-up flood of feeling, and leave such record as I may of "how it strikes a contemporary."

But possibly there would be a taint of self-indulgence in utterances of that kind; and most probably they would but mingle one more drop of bitterness in that full cup which our beloved England must yet drink, down to the dregs. There is bitterness enough and to spare.

Rather, let us reassure ourselves, and teach one another, if we may, by a recognition of the necessarily ephemeral character of all war—as, indeed, of all evil. The war, even this war, is over; it has been too hateful to last longer, besotted as men have been by greed and savage boastfulness. The normal conditions of civilisation must be peaceful. It costs too much, every way, to keep on fighting. Even the Power with the longest purse and the strongest military force cannot utterly and always defy reason, as the terms of the Peace amply prove. It has taken a long time, no doubt, to demonstrate the futility of unreasonable demands. There are still, it appears, people who have not yet accepted the demonstration. Happily, they have now a chance of experiencing in their own person the prescription which they are swift to offer to others, of yielding to a might stronger than themselves.

We are grateful for the brave and

chivalrous spirit that has been shown in this war. We are especially thankful that sympathy was never more practical. If neither side can be credited with having strenuously tried to avoid war, both must be honoured for striving to avert its worst aspects. That is much, and yet it takes a good deal of the shining of such rays of humaneness to make the hell of war—the phrase is a soldier's—anything but intolerable at last.

Even the "Maffickers" and their patrons in high places can get too much of it then. This Peace may give us, therefore, a chance of pleading for "sweet reasonableness," not simply because it is "sweet," but because in the long run it is the only way of practically conducting human affairs. W. G. TARRANT.

V.

WITH a thankfulness too deep for words we have received the good news of Peace. No doubt many grave difficulties remain which it may take years to overcome. But most of us believe that the terms of peace are wise and generous, and that if faithfully carried out they will lead to reconciliation. Above all other things, we want large-minded sympathetic administrators in South Africa. Almost everything depends on a few men who will have the practical management of affairs. If they are mere officials, standing on their dignity, arrogant in their authority and playing the part of conquerors, nothing can save us from another war. If they are men like Lord Kitchener, at once strong and generous, not afraid of their own partisans, with an understanding and genuine respect for the best side of the Boer character, then there is a chance of a lasting settlement which will bring prosperity to all the Empire.

To carry out the terms of peace in South Africa is the hardest and most honourable duty to which any man could be called. We at home can only urge the supreme importance of sending men of the right temper to take the management of affairs. Apart from this question of leaders, every Englishman in South Africa can do something to make or mar the chances of settlement. We must treat the Boers from the first not as conquered subjects but as fellow-citizens. We used to hear much of the petty tyranny and interference of the Boer police at Johannesburg. We must earnestly hope that there will be no petty tyranny and interference of the British police at Pretoria.

It would be idle then to ignore, amidst our Peace rejoicings, that the future has many dangers and difficulties and makes great demands upon our wisdom and magnanimity.

The temper of our people at home on the whole has been excellent. Most of us received the news of peace with a sigh of intense relief, not with rude songs of triumph. The admiration for the Boers is genuine and deep. We are sincerely anxious to be friends, and are ready to forget. We must remember, however, that it is much easier for us to feel friendly than for them. The side which wins is naturally inclined to be generous and forgiving. The great test of high-mindedness and sympathy must be shown in our future treatment of the Boers. They are not likely to forgive or forget easily. They are a brave people, who have lost what they valued supremely. Their loss will rankle for a long time: it will make them irritable; it will make them often unjust to us, and ungenerous in their judgments. We have gained our point, and while remaining firm we must be patient with them, and must not resent their natural bitterness.

Meanwhile, here in England we feel free for the moment from the oppression of the dark cloud of war and from the anxiety and strain of a hateful conflict, which, whatever our opinions, has weighed upon us all.

Free for what? Not merely free to make money and spend it on ourselves, not merely free to take our ease and go sleepily along our old ways. It is not for this that our young men have flung away their lives in thousands. It is a freedom to face the poverty of the poor and the misery of their condition, and to attempt more hopefully and zealously to instruct and uplift them. It is a freedom to follow high ideals of social and national life, and fearlessly to press them on our people and the world. All reforms have been impeded, all hopes dimmed, while the war was going on its disastrous way. Now that peace has come there is a call to everyone for new hope and energy. There is so much, so infinitely much to do at home to make the crooked straight and the rough places plain. May peace not only end our enmities, but make us more earnest, more simple, more devoted to the service of mankind. H. GOW.

VI.

THE church-bells of the first June Sabbath have rung in Peace. The long period of war has been one of great and terrible division amongst us English folk. We have been divided "the father against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in law." Brother has suspected brother, and friend has turned away from friend. For a tremendous problem of national ethics clave us in twain, and judgment differed from judgment, and conscience from conscience. In no community was this painful division more marked than in our own little fellowship of churches. Yet all the while we each knew that there were good men and women on the side opposed to our own; and amid all the exasperation and the language stern or harsh, in our heart of hearts we longed to understand each other and to be reconciled.

And now the joy-bells ring in not only peace between Englishman and Boer, but surely also the spirit of reconciliation between friend and friend at home. Without abandoning one conviction or principle which we have tenaciously held, we are to recognise the proclamation of peace as a call to all English citizens to strive to unite in giving expression to the higher conscience and idealism of the English race. For now we all see one duty—the duty of goodwill and helpfulness and generosity and forgiveness.

There is evidence that those in whose hands the ultimate duty of negotiation lay in South Africa have striven to avoid the needless humiliation of our recent foes, and have recognised the high qualities displayed by them in the awful struggle now ended. Lord Kitchener has spoken generous words, and the response of the hearts of the Boer leaders has been quick and true. And while the more thoughtless crowds have acclaimed peace after precisely the same fashion in which they acclaimed war, by blowing paper trumpets and waving children's flags, there are vibrations in the air of an English consciousness that lies deeper than all these things. It has found expression from many tongues and pens—from the few words of Sir Henry Campbell-Bannerman's speech in the House of Commons, from the Prayer that the Primate of All England has set on the lips of the Anglican Church:—"Finally, we pray that both we and those who have lately been our enemies may henceforward be filled with the spirit of mutual generosity and goodwill, that, as each has striven to prevail over the other in battle, each may now strive to vie with the other in justice and loving-kindness." Let all of us also pray that in our churches on Sunday.

Let us try to hold England to that. This proclamation of peace is a call to us all calmly and prayerfully to ponder wherein lies the true hope of the greatness and the lasting renown of our country—in territorial expansion, mercenary advantage, and military display, or in the steadfast service of freedom, education, sobriety, goodwill, and pure religion. And to whichever service seems to our calm reflection to be the nobler let us dedicate ourselves anew in love of our own people and of the great family of mankind.

RICHARD A. ARMSTRONG.

SELF-TRAINING FOR CHARITABLE WORK.

THE Charity Organisation Conference recently held in Edinburgh, with its numerous papers, speeches and debates, presents too wide a field for adequate report in a column of THE INQUIRER; but a short notice of a paper, read by Miss K. Bannatyne, of Glasgow, on "The Place and Training of Volunteers in Charitable Work," which was a contribution of special value, may possibly interest some of your readers.

The title scarcely indicates the inspiring character of the paper. It did not neglect to lay stress on the necessity of training in matters of practical detail and business routine, or to point out the advantage which would accrue from a knowledge of the functions of the Poor Law and other institutions, or of the help to be gained by a careful study of the lessons and experience of the past; but the writer rose to a higher level of thought in describing the spirit and aims which should animate all workers among the poor, and in suggesting the high ideals which should make them glow with enthusiasm for their work and help them to gain the personal training requisite for those who would be helpers of their less fortunate fellow-creatures.

And the first suggestion made was that happiness for rich and poor alike, though dependent partly on outward circumstances, is far more dependent on personal character, and that we can best help even the very poorest by encouraging their independence, developing their intelligence and strengthening their power of will. Wise practical counsels were given as to the evils arising from a free administration of outdoor relief with its discourage-

ment of thrift and family responsibility; its supplementation of low wages, and the hardships brought in consequence upon the poorer ratepayers struggling to maintain their own independence. It was further pointed out that while we may, by our gifts, safely hope to ameliorate the general condition of the community by helps to education, by the opening of art galleries, by the preserving of open spaces and so forth, the dole system, on the contrary—or, as Mrs. Bodichon has called it, "sprinkling charity"—is intrinsically bad because small, uncertain grants of money can do nothing to help permanently any individual cases of distress. "In old days men gave alms to the poor; in these days we are required to withhold the alms and give the larger gift of ourselves, brains, heart and soul, as our reasonable service."

And this thought leads to the assertion of the principle that the most important characteristic of true charitable work is the personal, wisely sympathetic element. We must deal with each poor person as an individual, and distrust all schemes which attempt to help men, women, and children in hundreds, and which talk glibly of "social regeneration" in the mass. We shall learn to understand how, if in old days men were often baptised in crowds, both then and now they can only be saved individually "with our toil and with our tears." And so we shall grow in reverence for the poorest and weakest human being, because of the possibilities hidden within.

Miss Bannantyne speaks further of the need for volunteers in charitable work to cultivate in themselves the power of imagination and of quick insight—of reading character—that they may be able to enter into, and understand, the causes of trouble and sin, and to sympathise, encourage and strengthen. And with this power of imagination is to be cultivated the faculty of patience which shall make them unwearied in well-doing and always hopeful, though there may seem to be little visible improvement in the men and women who are handicapped by their early influences, education and environment.

No less needful in charitable work, we are reminded, is cheerfulness. "Few people realise the power for good which happiness—just sheer, honest, open-hearted gladness and cheeriness—carries with it, and what a refreshing, invigorating force it can exert. Why does our idea of sympathy in charitable work imply a constant readiness to weep with those that weep, but generally stops short of the corresponding readiness to rejoice with those that do rejoice? Yet the talisman of happy laughter can boast of many a cure, as the poor rheumatic old woman had discovered when she said of the new district visitor that she was the best one she ever had, because she always made her enjoy a laugh!"

Last, not least, comes self-training in greater faith that the ideals which rise before us and which we struggle to carry out in the world about us *shall* one day be realised—a faith, too, which can make our self-control strong enough to resist the temptation of sacrificing moral and spiritual strength in others to their physical comfort and ease, and to refuse to believe that, when, for ourselves, we *know* our industry and independence, our self-respect and family responsibilities to be of greater value than any material possession, the reverse can be true for the poor.

At the end of her address Miss Bannatyne considers the question as to where and how this sort of training can be obtained by charitable volunteers. Books are mentioned, lectures, and classes, the experience, so gladly given, of trained workers, and the help to be obtained in Settlements and at the offices of the Charity Organisation Society. "But above all," she concludes—and this thought is in harmony with the rest of her paper—"above all, we can train ourselves, for if we keep ever before us, in all our relationships with the poor, a vision of that personal righteousness we crave for ourselves, of that family life we desire for those we love best, we *cannot* go far astray. And so the formation of noble character, which in mere empty outline was our aim at the beginning of our work and training, becomes in the end a living reality, realised in the individual characters of men and women whom we have helped and who have helped us—our friends and fellow-citizens."

FRANCES E. COOKE.

"HOME" FOR THE ILL-HOUSED.*

BY THE REV. B. KIRKMAN GREY.

I HAVE referred in previous reports to the wretched inadequacy of housing accommodation, and to the use of our hall in supplying in a small degree something of what the home lacks. We offer the people, in a sense, a common drawing-room, a centre of social intercourse. I have had recently an illustration of the fact that the Hall is something more. It is a good many years since a book appeared with the mildly cynical title, "How to be Happy though Married." One part of the recipe for happiness was to have a boudoir—a pouting room—a relief from the close intimacy of those we love. In the one, two and three room tenements of this district people cannot have a quiet room to themselves. The housing question is often spoken of in its effect upon decency, an effect which I believe to be greatly exaggerated in the popular imagination, or in its effect on the health and comfort of the people, an effect which it is quite impossible to overstate. But the question of housing has quite as important a bearing on character, on morality, using that word in its general, not its technical sense. The rooms are too small and the walls too thin to favour good temper, which is the salt of social life. Ordinary human nature can hardly resist the temptation to speak loudly and harshly to two or three troublesome children who form half the child population of a small room. Then the loud voice penetrates the thin walls and disturbs the inmates of the next tenement, causing a raising of the voice there also. And the loud voice is an annoyance to tired and overstrung nerves, and an added provocation to ill temper. I do not know that tempers are worse in tenements than in "residential districts"; certainly there is more excuse if they are. The loud, harsh voice is more prevalent, but does not always betoken ill temper; it does, however, increase and is also a symbol of the wear and tear of life. In the tenement there is no escape from the presence of others; there is no spare room, no opportunity for retirement or quiet. Opportunities for ill temper are multiplied. Character is subject to the constant pinpricks of petty trials. The moral nature is kept fresh and sociable only through a too constant watchfulness.

The bearing of this on the usefulness of our Hall? One night, some half-hour before the time for a class, I found one of the members sitting by a bright fire in one of our rooms alone and looking glum. In a short conversation I learned the reason for this early appearance. "I was so irritable I couldn't sit at home without quarrelling." I was glad the fire was bright and the room quiet. I wished that our Hall might be more often useful in such ways as this; perhaps it is so more often than I know. One does not always understand why a human spirit wrapped about with human body sits silent on a chair in an empty room in the flicker of the fire-light. But oh! the pathos of this simple incident! To have to walk half a mile to be quiet lest we quarrel with those we love! This was great wisdom. It were often easier to sit at home and quarrel. It is often impossible to escape. And the rooms are so small and crowded that it is cruelly hard to prove master of oneself.

My knowledge of the conditions in which the poor live, knowledge that gains in depth and accuracy from the constant intercourse with them in their homes, where I visit week by week and year by year, adds a special difficulty to my work as a religious teacher. My own perceptions of what is most beautiful and good in human life, and my personal experience of the joy of communion with the divine, compels me to proclaim the supremacy of the inward life of worship. At the same time I am not blind to the fact that most of those to whom I speak can only attain to this higher life through almost superhuman effort. Life is so hard for the city poor that it must blunt the sense of joy, and in very many cases quenches all hope. It is not only the evil habits of parents, but also the conditions of industrial life that make "The Fatherhood of God" an unmeaning phrase for so many of my friends. In spite of such difficulties I preach still (because I can no other) the need for personal consecration, and the gladness as well as the duty of holiness. I trust that my testimony is not weakened by my poignant sympathy with those whose struggle is so much harder than my own through their unhealthy social environment. We all have to conquer personal unfitness: I do not conceal my belief that the slum dwellers have an added obstacle, and that bad houses, dirty streets, and work too prolonged and ill-paid are, no less than private vices, an abomination to the Lord.

* From a Report presented to the Sixty-seventh Annual Meeting of the London Domestic Mission Society, May 14, 1902.

POSTAL MISSION RELIGIOUS CONFERENCES.

SIR,—May I be allowed through your columns to inform Postal Mission secretaries and correspondents that the Rev. George Critchley is now holding a remarkably interesting series of conferences on "The True Story of the Life of Jesus" at College Chapel, Stepney Green, London, E.

In his introductory address last Sunday he dwelt on the importance of recognising

various elements in the Gospels—namely, myth, legend and true historic incidents; he also touched on the different character of the Fourth Gospel and its probable late date. He then proceeded to examine the story of the birth of Jesus.

Mr. Critchley's perfectly frank and fearless yet reverent mode of treating the subject, and the originality of his remarks, rivetted the attention of the audience, and the animated discussion that followed was a further proof of the interest awakened.

These conferences are open to the public; they are held at College Chapel at 5 p.m. on the first Sunday of each month. Probably many in London besides Postal Mission inquirers would like to have the opportunity of attending.

Florence Hall.
Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

IMPRESSIONS OF WHIT-WEEK.

VI.

This was the fourth time I had the privilege of attending the annual meetings, and I returned more impressed than ever by the importance of the gatherings and their far-reaching significance on the life of our churches. I presume that my experience does not differ widely from that of other ministers—namely, that these annual gatherings are to us a strength and inspiration to work harder than ever for the denomination which has given us what we could not elsewhere find. One returns home refreshed after the winter's work, and encouraged in having witnessed the enthusiasm of the veterans of the Unitarian body—men who laboured in darker days than ours.

It is exceedingly difficult to make a choice of the addresses. All were good, and many were important. Too much emphasis cannot be laid on the work Mr. Ion Pritchard and his committee are doing for our Sunday-schools. The excellent meeting of the Sunday School Association ought to prove helpful not only for our schools but for our churches. The Rev. J. H. Wicksteed struck a note which showed the necessity of uniting the work of our schools with the work of our churches. Something, surely, ought to be done to prevent the terrible leakage which takes place after the age of fourteen. What a small percentage of the children we train in our schools are to be found as men and women in our churches. I feel convinced that nothing less than a constant infusion of "Principles and Ideals," mainly on the lines laid down by Mr. Wicksteed, is sufficient to prevent this loss. But, as Mr. Armstrong pointed out in his able and timely address, "Principles and Doctrines" were organically connected. Mr. Armstrong's address impressed me as indirectly pointing out two dangers which we as Unitarians should seek to obviate. We should not attempt (indeed, there is a sense in which we cannot succeed) to instil Principles apart from Doctrines. Doctrine is the body in which Principle incarnates itself. Bare principles without showing their tangible validity prove of very little value. In attempting to train our young to be religious we must attempt to train them to be Unitarians at the same time. The probability is that if we forget the close connection of Principle and Doctrine we train the young to be soon nothing. My experience is that the failure of Unitarians to realise this close connection is the cause of the absence of a large percentage of the young of our schools from our churches. The other danger, which I believe to be less than the previous one, is that doctrine of itself can neither bind a church into a Brotherhood, nor satisfy the whole needs of human nature. I should like to see Mr. Armstrong giving us some futher explanation as to the place of each—Doctrine and Principle—in the life of a church, and especially in the work of the ministry. Perhaps it is on the realisation of the true connection between the two, and the place of the two in the ministry and the work of the church, that our future depends. To me the address has opened a mine worth digging into.

Mrs. Osler's remarkable paper has followed me ever since the meetings, especially the part which insisted on our taking the difficult path, and demanding of our people, and our people demanding of us, a life of intense work and devoted self-sacrifice. The fact is, our congregations serve and sacrifice but little. Perhaps they think that we as ministers serve and sacrifice quite as little. Well, we may be asleep in the pulpit without knowing it, and faster asleep out of it. If the pew think so, let them tell us this. Let them tell us *where* we fail, and *why* we fail. They will do this if they have the true well-being of the cause at heart. Surely all of us can be told of our failures without being offended. It is well worth considering the part of Mrs. Osler's paper, why we are so satisfied with meagre results, and so unwilling to face difficulties for what we believe to be necessary and true.

As a convert to Unitarianism I was much impressed by the five papers on "Types of Religious Experience." The very fact that Unitarian Christianity is the only form of religion which satisfies such five able men is an additional proof that in it is to be found a "pearl of great price," a pearl which we cannot afford to neglect or undervalue without real loss to the world. May those who have found it, as well as those who have had it found for them, appreciate its worth, and hold it forth in its richness and beauty to the thousands of intelligent people all over our country who everywhere look for it, and have as yet failed to find it.

Swansea. W. Tudor Jones.

VII.

Naturally one would not have been surprised to find reaction after the exceptional gatherings of a year ago, and the first impression was one of pleasure at the largeness, interest, and enthusiasm of the meetings. As I only attended those connected with the B. and F. my notes must be confined to them. Amongst the utterances which most impressed me were Mr. Gow's sermon, so fearless, so outspoken, so candid, and sounding a note which it is so important to emphasise at the present time. It made one glad to think, as one listened to the preacher, that Mansfield had a connection with him by no means slight, for his grandfather, the Rev. J. G. Teggin, was minister at the Old Meeting from 1849 to 1857.

At the annual business meeting Mr. Hargrove's speech in seconding the adoption of the report stands out in my recollection—his emphasis of the fundamental truth not only of Unitarianism but also of all religion, and of the Catholicity of Unitarianism; and his remarks, so full of good nature, upon those designs which some discovered in the Council of the Association, but which he failed to detect. If our differences could only always be dealt with in this tone, how much better it would be!

Mrs. Osler very rightly had the first place at the public gathering; her speech, well expressed and excellently delivered (I *did* wish those church bells would stop ringing), particularly appealed to me in its call to resist sacerdotalism, especially with reference to the Education Bill, and to recognise the connection between the religious and the secular life—between religion and politics and social questions. This also was the dominant note in Mr. Thomas J. Hardy's eloquent and inspiring address. One felt there was here a personality, new to our meetings, of considerable power and with earnest convictions, whose future course will be watched with great interest. May he be able to arouse our churches to a sense of the paramount importance of those social questions, the demands of which, becoming ever more insistent, must be felt by all reformers!

Mr. Tchertkoff's paper proved the broadness of the platform from which he spoke. Though doubtless his views did not commend themselves to his hearers, I, for one, could not help feeling there was here food for reflection. This feeling was confirmed when, on the following Sunday, we attended in an upper room at the Mechanics' Institute at Tunbridge Wells, the service of our Free Church there—a church which appears to be animated by a true spirit of Brotherhood, and which manages to get on very well without a minister, so well, indeed, that they are taking into consideration the desirability of finding a more permanent home.

The five addresses on Thursday morning were all interesting, especially that of Mr. Alex. Webster, with its dry northern humour, and its graphic delineation of the childhood of a boy brought up in the straightest sect of Calvinists, which was a revelation to some of us.

Jno. Harrop White.

VIII.

The meetings were far more successful than I anticipated they would be. I feared they would seem rather dull after the splendid Conference of last year, when there were so many sources from which we could draw. But the papers on the whole attained a high level and induced one to be regular at the meetings. Despite the number of these there was opportunity to be present at all if anyone desired; the machinery worked remarkably smoothly; the arrangements were so perfect that nobody seemed to be conscious of any organisation. The spirit of the President ruled over the gatherings. It is surprising how he went through the drudgery involved and wore the same genial expression at the end as at the beginning. The week started well with wholesome criticism and anathemas on the Education Bill from Lady O'Hagan. The paper by the Rev. J. H. Wicksteed is worthy of circulation in pamphlet form among our Sunday-school teachers. All were glad to note in him the reappearance of the family brilliance and earnestness. A remark dropped by the Rev. John Ellis as to the need of a consecutive series of

lessons similar to the International Notes published by the Sunday-school Union should not be passed over. I know that in some of our schools these orthodox notes are being used not always with the necessary elimination of what we consider error.

Of Dr. Drummond's lecture one probably cannot speak too highly. I went simply to listen, but soon found myself taking copious notes on all the old envelopes I had about me. I fancy that some present would not have realised how much labour lay at the back of it, but those who had the privilege of studying under Dr. Drummond would perceive that here in compact form were generalisations from the detailed and scholarly lectures they had heard at college. For that reason the lecture when printed will require and deserve the most careful reading. It is to be hoped that it will have a wide circulation outside, for besides being a piece of constructive theology it successfully proves the unreliability of the testimony of the modern Christian consciousness to events of centuries ago. And now that the old supports are being removed by Biblical critics, theological writers are endeavouring to make this testimony the basis of the old creeds.

Mr. Gow's sermon was thoughtful, frank and bracing. He gripped the congregation at the outset and carried it along with him to the end. Those who read it in THE INQUIRER will mark its outspokenness; those who heard it delivered will remember the inspiring atmosphere created by its preacher. And there are thoughts in it for the application of both reader and hearer.

The five papers by ministers who have come to us from other denominations will be of great assistance to those in doubt. Yet I was a little disappointed that some of the readers contrasted their old faith with their new, instead of describing the actual stages of the transition from the one to the other. Three of the papers were chiefly comparative, and from that point of view were excellent; but from the titles announced, I expected that they would all be experiential, and only two—those by Mr. Wooding and Mr. Webster—were truly so. All must have admired these men who had bought their religion at a great price, and have rejoiced that making such different beginnings they had come to one conclusion. Many of our ministers can make comparisons between orthodoxy and Unitarianism, but it is for a few among us to point the actual way from the one to the other.

ALFRED HALL.

DOCTRINE AND DENOMINATION.

WE have received a printed copy of a letter addressed by Mr. R. D. Darbishire "To the Editor of THE INQUIRER," which begins by expressing astonishment that the President of the British and Foreign Unitarian Association, at a recent meeting, should have spoken of the Association as "Doctrinal and Denominational," and surmises that there must have been some mistake.

The letter then proceeds:—

"We who do know what we mean, and do—each of us—all we can to feed and encourage the enlightenment of every neighbour, of every man, woman, and child personally where we can so aid, from our deepest heart, with all our mind and strength, with our very soul, join, one and all, to bid those devils of Denominationalism and Doctrinal endeavour to 'get hence!'

"The scarlet sins of Denominational and Doctrinal segregation and effort, and of association for such objects, we sternly meet at once with universal indignation and absolute repudiation. It is written that 'thou shalt worship the Lord thy God, and Him only serve;—not your Denominational flag, or your Doctrinal image!

"I am without the skill or the style of your ordinary correspondents, but am urged by many voices of warm sympathy to appeal, by our faith in the Christianity of Jesus, by our hope of Open Brotherhood, and by our meek Love of God, to every humble hearer, to every sincere disciple, to every Minister and every layman and every woman, to stand up and fling from them the whole scandalous imputation.

"It is not the muddling theologian nor the unsanctified scholastic, nor the hypocrite, with the blinding beam in his own eye, to whom we will surrender our own personal worship and devotion, our interest in every brother—our Religion, the very condition of our holiest life, our final blessing in death—to any narrow Pharisaism, any dogmatic subscription, or any thing of the kind.

"E'en though it be a Cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to Thee—
Nearer to Thee."

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdare: Highland-place. — Anniversary services were held on Sunday last, when the Rev. Tudor Jones, F.R.G.S., of Swansea, preached two powerful sermons to large and appreciative congregations. In the evening the choir, under the direction of Miss A. G. George, gave an excellent rendering of the anthem, "Hearken unto me, O ye people." On Monday evening the Rev. W. Tudor Jones delivered a lecture on "Six Ways of Looking at the World." Mr. T. Walter Williams, B.Sc., Barrister-at-Law, occupied the chair.

Belfast: York-street.—On Wednesday, May 28, the Lagan lifeboat tent of the Independent Order of Rechabites, which has its meeting-place in the York-street Lecture Hall, and which numbered in December, 1901, 310 members, invited the Rev. Alexander Ashworth—an honorary member of the tent—to give an address. The subject was "The Importance of Training the Young in Habits of Temperance." On the motion of Mr. McCann, a superintendent of one of the three juvenile tents connected with the adult body, warm thanks were accorded to Mr. Ashworth. Many of the members are also members of the York-street congregation.

Bradford.—On Sunday evening the Rev. E. Ceredig Jones, at Chapel-lane Chapel, offered a special prayer of thanksgiving for the conclusion of peace, and in a short address before the sermon made reference to the event. For some time past, he said, they had been eagerly looking forward to the termination of the war in South Africa. It had been the first thing they had thought of every morning as they looked through the pages of the paper, and the good tidings now published brought great joy to all. During the war they at Chapel-lane Chapel had had a most anxious time, as no fewer than twenty-five of their young men had been engaged in it. One had been killed, one had died, and two had been severely injured. It was, therefore, with deep gratitude that he now announced the suspension of hostilities, and he was sure that his feeling would be shared in every home throughout the length and breadth of the land. During the offertory the organist played Handel's "O, lovely peace."

Cardiff.—The West Grove Sunday-school held its anniversary and floral services on Sunday, June 1, when the Rev. E. D. Priestley Evans, of Kidderminster, preached to appreciative congregations, morning and evening. Special hymns and anthem were rendered by the scholars. The church was profusely decorated, the flowers being afterwards taken to the infirmary. On the Wednesday following, the annual school treat was held at Barry Island.

Carlisle.—A bazaar, with the object of raising £200 to wipe off an accumulated adverse balance, and effect certain repairs in the Unitarian Chapel, Victoria Viaduct, was opened on Thursday, May 29, by Mrs. Baxter Ellis, of Newcastle-on-Tyne. Mr. James Arlosh presided, and was accompanied on the platform by Mr. Alderman Baxter Ellis, Mr. Marchington, Mr. Dixon, and the Rev. C. Travers, of Carlisle. The Hall was filled with people. The Chairman having introduced Mrs. Ellis, and spoken of the kindness shown by the Unitarians in the country to the congregation, Mrs. Ellis, in a graceful speech, declared the bazaar open. Mr. Alderman Ellis, responding to a vote of thanks on behalf of Mrs. Ellis, expressed his great pleasure, and that of Mrs. Ellis, in being able to be present, and at seeing so large a gathering of people. On Friday afternoon the bazaar was re-opened by Mrs. Arlosh, and a good company again assembled. A gross sum of £210 (including donations) was taken, and the congregation tender warmest thanks to all friends who have so generously helped to achieve this great success. A gratifying feature of the bazaar has been the unexpected sympathy and help of many non-Unitarians in the city.

Deal.—The services last Sunday were conducted by the Rev. C. A. Greaves, who preached to good congregations in the morning on "True and False Anthropomorphisms," and in the evening on "Count Tolstoy's Life and Work."

London: George's-row.—On Tuesday last the annual tea-party in connection with the Mothers' Meetings took place. After tea a number of the Sunday-school children, splendidly taught by Miss Withall, gave a cantata, entitled "Briar Rose," and which gave great satisfaction. It was repeated on Wednesday and Thursday evenings, Mr. Withall taking the chair on the last evening. At each performance the place was crowded.

London: Rhyl-street.—The week of religious services from May 26 to 30, conducted by Mr. Wilson, were very successful, having undoubtedly been helpful to the moral and spiritual life of those attending. The number present increased each successive evening, except the last, the average attendance being thirty-five. The organ music preceding each service was much appreciated, and the subjects of address were: "The Kingdom of God," "Repentance," "Faith and Works," "Rejoicing and being exceeding Glad," and "If any Man be in Christ he is a new Creature."

London: Stratford.—On Sunday, May 25th special Sunday-school anniversary and flower services were held in the morning, afternoon, and evening, conducted by the Rev. F. Allen. The attendance at each of the services was very good, the church being fairly filled in the afternoon by the scholars and friends. On the following Wednesday a May festival in connection with the Temperance Guild and Band of Hope was held. About 50 children took part and performed a short operetta, by Wallace, very creditably. The performance was repeated on the Thursday and Friday evenings. The schoolroom was filled on each occasion.

Loughborough.—Successful Sunday-school anniversary services were held at the commencement of the present week. On Sunday the former minister, the Rev. H. E. Haycock, now of Matthew Henry's Chapel, Chester, preached morning and evening, and the scholars sang several of the hymns in this year's "Hymns and Choral Songs." At each service there was a large attendance. On Monday night the scholars gave an excellent rendering of Johnson's cantata, "The Rose Queen," when the minister, the Rev. P. Dean, acted as chairman, and the schoolroom was filled with a good audience. The collections at the services amounted to £15 12s. 3d., being an increase upon those of last year.

Norwich.—The Rev. Philip H. Wicksteed, M.A., has recently been delivering a course of lectures on "Dante's Paradise" in the city. These have been arranged by several of those who greatly appreciated a previous course on the "Divine Comedy," and have been well attended. On Sunday evening, May 25, Mr. Wicksteed occupied the pulpit of the Octagon Chapel. More than 400 worshippers assembled, and followed with close attention a thoughtful and earnest discourse on "Dante's Vision of Universal Peace."

Park-lane, Wigan: Shaw Memorial Schools Stone-laying. — On Wednesday, May 28, the foundation-stone of the Shaw Memorial schools, in

connection with Park-lane Chapel, to be erected at a cost of about £2,000, was laid by the Rev. George Fox, who for many years was minister of the chapel. A procession of the Sunday-school and congregation, headed by the school banner and the band of the Lancashire Hussars, marched to the site, where the Rev. J. E. Stead, the present minister, who presided, was supported by the Revs. G. Fox, A. W. Fox, R. C. Moore, the Rev. H. Wilson, of Ashton Congregational Church, and the church officers. The Rev. J. E. Stead, in opening the proceedings, said they were thankful for the kindness of the friends who had long since gone from their midst, but who made it possible for them to have those schools, and it was very fitting indeed that the schools should bear the name of her through whose generosity their building was made possible. The laying of that foundation-stone was in itself symbolic of the task they sought to perform in the Sunday-school week after week. As they brought together the young children committed to their care, the one object they had before them, the one desire they held in their hearts, was to lay in them the foundation-stone of a useful, noble and pure life. They did not, perhaps, do so very much as others did in the imparting of a set theological teaching, but they did lay importance and stress upon what they, as Unitarians, regarded as a most necessary thing—character. They tried to instil into their young children the necessity of carrying into their daily life those principles of religion and morality which they learned week by week in the Sunday-school. The Rev. H. Wilson expressed the great pleasure he felt in taking part in the ceremony, and especially in meeting his old friend, the Rev. George Fox, again. A silver trowel was then presented to Mr. Fox by Mr. W. Britton, on behalf of the congregation, and Mr. Fox having acknowledged the gift, proceeded to lay the stone. He then gave an address, in which he referred to the old days of the chapel, originally built at a cost of something like £200, and contrasted this with the ampler gifts of recent years. He then spoke of the Shaw family once prominent in that district, of whom none were now left. He himself had long enjoyed the friendship of the brother and two sisters, who had been devoted to the cause of education, and the elder Miss Shaw had left some £1,500 for the purpose of erecting those schools. He referred also to the great interest in the work shown by the late Christopher Clark, whose son was still with them. The schools, he said, would be closely identified with the special work of Park-lane Chapel. That place would be indeed for the education of the children on Sunday. Meeting places were also required for schools in the week, assemblies of the people—it might be for recreation or for intellectual culture, or some deeper and higher interest—but the schools would be a most valuable help in the work of the chapel. The little room they saw over the road was taken as a Sunday-school in 1813. Then a little development was made, although the neighbourhood was but scantily inhabited in those days. Then another addition was made, and finally a great triumph was won when the top storey was built. By-and-bye those schools became too small for the needs of the church, and a great many of his friends could still remember with what zeal the members of that church worked in order to build schools on the other side of the chapel, and felt as if somehow they would be always adequate for their needs. The time had passed, those schools were out of date, they were not adequate for the work they had to do, but there would be these handsome and valuable schools for the work of the church. Those buildings would be also used as day schools. He was very glad indeed that the work of education, day school education, which had been interrupted for so long a period, was once more to be resumed. He was glad to think that the old place was once more to be identified not only with the religious interests of the place, but also with the secular interests, and that in the great work of national education that place was, as it were, in the vigour of youth, exercising a powerful influence with regard to the education of the people. The air was full of educational controversy now. He hoped and trusted that out of the opposition and through the counsels taking place some satisfactory measure would be produced which would settle the question of national education at least for a long period, so that our country should not only maintain its place commercially in the world, but should maintain its reputation for the more solid qualities which make the name of England great and illustrious in the world. Addresses were also given by the Revs. A. W. Fox and R. C. Moore, and votes of thanks to the Revs. G. Fox and J. E. Stead, followed by a hymn, brought the proceedings to a close. The collection amounted to £24 10s. Tea was afterwards served to a company of about 180.

Scottish Unitarian Sunday School Union.—Delegates were present from Aberdeen, Dundee, Edinburgh, Glasgow, Kilmarnock, and Kirkcaldy, at the annual meeting held in Dundee on Saturday, May 31, in the hall of the Unitarian Christian Church. Mr. H. B. Melville, Kirkcaldy, the president of the Union, presided. Reports were submitted, which indicated a fair amount of progress, and addresses were delivered by the Rev. J. Forrest, M.A., Glasgow; the Rev. E. T. Russell, Glasgow, and the Rev. Henry Williamson, Dundee.

Sheffield: Upperthorpe (Appointment).—The Rev. A. H. Dolphin, of Leigh, has accepted an invitation to the pulpit of Upperthorpe Chapel, in succession to the Rev. J. Ellis, now of the Mansford-street Church and Mission, Bethnal Green.

South Cheshire and District Unitarian Association and Sunday-school Union.—On Thursday, May 29, at Matthew Henry's Chapel, Chester, the annual meeting of this Association was held. Mr. R. Mansell (retiring President) occupied the chair, and there were representatives present from Chester, Crewe, Knutsford, Nantwich, and Shrewsbury. The Rev. H. E. Haycock (Chester) read the twelfth annual report of the committee, which recorded that the activity and usefulness of the Sunday-schools had been fully maintained. The report referred with sincere regret to the impending removal from the district of the Rev. R. S. Redfern, of Crewe. The visitors' reports were also submitted, and were of an encouraging character. The accounts, presented by Mr. A. Orrett, showed a balance in hand of £2 0s. 9d. On the proposition of the Chairman, seconded by the Rev. J. C. Street, the report and statement of accounts were unanimously adopted. A hearty vote of thanks was tendered to the retiring officers and committee. The Rev. J. C. Street as President and the other officers were then appointed, and the new draft rules were discussed and passed. At the close of the ordinary business the following resolution, moved by the Rev. J. K. Montgomery and seconded by the Rev. G. A. Payne, was unanimously adopted:—"That while rejoicing at any proposal to improve the education of the country and to co-ordinate all its branches under one authority, we are of opinion that the Bill submitted by the Government, in its destruction of School Boards directly elected by the ratepayers, and the substitution of an authority hardly in touch with the ratepayers—in its increased support of denominational schools without giving controlling power to those who pay rates and taxes; in its failure to provide proper training-schools for teachers of all denominations and in its increasing the funds of denominational schools and the powers of the clergy, and its diminution of the powers of the people, is not worthy of support, and should be radically amended or rejected by Parliament." The annual sermon was preached by the Rev. C. J. Street, M.A., LL.B., who received the hearty thanks of the Association for services very highly appreciated and enjoyed.

Stockton-on-Tees.—The 214th anniversary of this church was held on May 25, the preacher being the minister of the church, the Rev. Henry Cross. At both services the congregations were very good, and special anthems were most excellently rendered by the choir. On Tuesday, May 27, the Rev. E. Ceredig Jones, of Bradford, delivered his excellent lecture on "A Tour in Hungary and Transylvania," to a large and delighted audience. Alderman Rudd, J.P., presided. A conversazione was held on Wednesday, May 28, at which a large number were present. Mr. W. J. Watson, secretary of the congregation, presided, and said that one object of the gathering was to welcome the Rev. Henry Cross as the settled minister of the church. Short speeches were made by the Rev. E. Ceredig Jones, who spoke with great feeling and inspiriting sympathy of his interest in the Stockton Church, and of signs of progress in the church, and added words of hearty welcome to Mr. Cross to the ranks of the Unitarian ministry, and the Rev. Francis Wood, of Sunderland, who joined in the welcome as a minister of the district. The Rev. Henry Cross responded, and spoke of the happy and united relations of the congregation at Stockton. A little later the Rev. J. A. Clark, minister of St. Andrew's Presbyterian Church, Stockton, spoke as a brother minister of another denomination in the town. His words were full of generous sympathy, and of the spirit of the larger unity of the upward striving children of God. He said it gave him great pleasure to notice the signs of the times, the coming together of the long-estranged denominations, and that he was glad to be present to join in that welcome. A vote of thanks to the speakers, moved by Mr. D. P. Wright and seconded by Councillor J. Green, was acknowledged by the Rev. E. Ceredig Jones, who expressed his delight at the presence and remarks of the Rev. J. A. Clark. They told of the larger unity at the back of all denominational divisions, and the broadening sympathies of modern thought—a breadth which was equally deep. On Sunday evening next the Rev. Henry Cross commences a series of open-air services in the Market-place for the summer months, after the evening church service.

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OUR CALENDAR.

SUNDAY, June 8.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. V. D. DAVIS, B.A., "The Place of Jesus in Religion."
Bermondsey, Fort-road, 7 P.M.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. C. OLIVER, of Denton.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M., and 7 P.M.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., and 7 P M., Rev. G. CRITCHLEY, B.A. (Evening only).
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. G. WARD.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P M., Rev. JOHN MCDOWELL.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Unitarian Free Church, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. C. JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Dante's 'Purgatory' and Modern Thought."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

WALES.

ABERYSTWYTH, Old Assembly Rooms, 6 P.M. Next Sunday and through Term.

CAPE COLONY.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—June 8th, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—June 8th, at 11.15 A.M.

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

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BIRTHS.

MUSSARED—On the 3rd June, at 4, Clovelly-road, Hornsey, W. S. and Violet Mussared, a son.

MARRIAGES.

GRUBB—POYNTING—On the 3rd June, at the Friends' Meeting House, George-road, Edgbaston, David Burlingham Grubb, The Croft, Barnt Green, Worcestershire, to Marian, elder daughter of Professor Poynting, F.R.S., 10, Ampton-road, Edgbaston, Birmingham.

TESCHEMACHER—YOUNG—On the 4th June, at All Soul's, Langham-place, W., by the Rev. F. Scott Webster, Rector, Edward Frederick, only son of the late Edward Frederick Teschemacher, of Highbury, and Mrs. Teschemacher, Redington-road, Hampstead, to Emma Clara, second daughter of the late Thomas Young, of Hadley Lodge, Eastbourne.

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The ANNUAL PROCEEDINGS in connection with the Closing of the Session will take place at the College on THURSDAY and FRIDAY, June 19th and 20th.

A VALEDICTORY RELIGIOUS SERVICE will be held in the College Chapel at 8 o'clock P.M. on THURSDAY, June 19th. The Farewell on behalf of the College will be given by the PRINCIPAL, and the Welcome into the Ministry by the Rev. AMBROSE N. BLATCHFORD, B.A.

Dr. CAIRD will deliver the ADDRESS to the Students on THURSDAY at 5 o'clock in the Afternoon.

The ANNUAL MEETING of Trustees will be held on FRIDAY, June 20th, at 11.30 A.M., for the usual business.

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The ANNUAL MEETING will be held at ALTRINCHAM on THURSDAY, June 12th, 1902.

The RELIGIOUS SERVICE in DUNHAM ROAD CHAPEL, at 11 A.M., conducted by the Rev. T. R. ELLIOTT (of Mossley). Preacher: The Rev. H. S. TAYLER, M.A. (of Dukinfield).

LUNCH in the School at 12.30 P.M., price One Shilling each.

BUSINESS MEETING in the Chapel at 2 P.M. Chairman: Rev. C. T. POYNTING, B.A. (President of the Assembly).

TEA in the School at 5 P.M., price One Shilling each.

PUBLIC MEETING in St. Margaret's Church Institute, Market-street, at 6.30 P.M. Chairman: GODFREY WORTHINGTON, Esq. Addresses will be delivered by Rev. E. W. LUMMIS, M.A., of Warrington; R. ROBINSON, Esq., of Liverpool; Rev. H. E. DOWSON, B.A., of Gee Cross.

Trains from Manchester (Oxford-road), at 10.17 A.M., from Manchester (Central), at 10.20 A.M.; returning from Altrincham to Oxford-road at 8.55 and 9.35 P.M., from Altrincham to Central, at 9.7 P.M.

C. T. POYNTING, President.
H. ENFIELD DOWSON, R. TRAVERS HERFORD, } Secretaries.

YORKSHIRE UNITARIAN UNION.

The ANNUAL MEETING will be held at HUDDERSFIELD on WEDNESDAY NEXT, the 11th June. There will be Divine Service in Fitzwilliam-street Chapel at 3.30, conducted by the Rev. WM. MELLOR, and the Sermon will be preached by the Rev. H. GOW, B.A.

At 5 o'clock TEA will be served in the Schoolroom, price 9d. each.

At 6.30 the BUSINESS MEETING will be held in the Chapel, to which all friends are invited.

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The sum acknowledged has been gathered in three months, mainly by the exertions of the Rev. A. Webster. As the plans for the new building should be proceeded with, friends who have promised help are respectfully desired to notify their donations soon, so that it may be seen what modifications, if any, require to be made in the proposed scheme. Hearty thanks are given to all who have so readily and generously helped.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE Lord Mayor appeals to the citizens of London that to-morrow's collections for "Hospital Sunday" may be adequate to mark a memorable year, and to meet the growing needs of the hospitals, dispensaries, and convalescent homes of the wealthiest city in the world. One generous donor has offered to give a sum equal to one-fourth of the amount raised on Hospital Sunday, and the Lord Mayor asks for £100,000.

THANKSGIVING services for Peace were held last Sunday throughout the country, a vast congregation uniting with the King and Queen and other members of the Royal Family in the morning service in St. Paul's Cathedral, most impressive with its noble music. The sermon preached at that service by the Bishop of London, together with a number of other Peace sermons, by Churchmen and Nonconformists alike, will be found in this week's *Christian World Pulpit*. "Prayer rather than Boasting" was one of the notes of Dr. Horton's sermon, "The Heroic in Civil Life," of Mr. Jowett's. Hope from a magnanimous peace was a prevailing thought in many sermons. Of the Peace sermons of our own ministers we have reports of more than we can publish, and it goes without saying, that no pulpit was altogether silent on this great subject. The Executive Committee of the London and South-Eastern Counties Provincial Assembly of Nonsubscribing Churches, at their meeting, held June 6, passed the following resolution :—

That this Committee rejoice in the declaration of peace which has just been made, and earnestly commends the cause of international goodwill to the support of all members of the congregations in the Assembly.

WE have referred, in our leading article this week on the Education Crisis, to the great meeting of Londoners held in the Queen's Hall on Tuesday evening. On Wednesday a no less determined demonstration against the Government Bill was made in the Free Trade Hall, Manchester, at which Mr. James Bryce, M.P., was the chief speaker. The Bill, he said, would do nothing to meet the real and pressing educational needs of the time; its real inwardness was the plan to hand over the schools to the Church of England—no, to the clergy of the Church of England. The principles on which it was framed were unfit for a free country, a country which in the other civil relations of life placed Nonconformists and members of the Church of England on a level. If the Bill passed and the clerical party retained its control over the Board of Education, unsectarian schools would disappear and be replaced by sectarian schools, to be used to lead the child through the school to the Church, and to place all instruction in the hands of the clergy. There were a great many of the clergy, he hoped a majority of them, who did not desire that; but not one ought to be allowed so to use the school. They were told that the Church would use her power with moderation, and would deal indulgently with Nonconformists. They did not want indulgence, they wanted justice. The following was the resolution passed :—

That this meeting, assembled in the Free-trade Hall, Manchester, hereby earnestly protests against the Education Bill now before Parliament, because it strikes at the principle of religious equality, repudiates the right of direct control which should accompany payment of rates and taxes, fails to provide adequate representative management of schools, imposes civil disability on many whom it debars, by reason of sectarian tests, from entering the teaching profession, and finally it takes away from women the right to be directly elected to the educational authority.

THE last week in May was the occasion of several very interesting celebrations in Paris for our brethren of the Protestant Churches. The week's festival included the centenary of the establishment of Protestantism by Napoleon, then First Consul, under State recognition after the troubled times of the Revolution, the first Protestant service after the promulgation of the *loi de Germinal* having been held in Paris on April 25, 1802; the jubilee of the French Protestant Historical Society, established in 1852, having among its first members MM. Athanase Coquerel fils, A. Réville, A. Monod, Félix Pecaut, Charles Read, and Ch. Waddington; and the twenty-fifth anniversary of the establishment of the Faculty of Protestant Theology in the University of Paris, which, in 1877, took the place of the old Protestant Faculty of Strassburg, and has been made illustrious by the teaching of the late Auguste Sabatier.

ON Sunday, May 24, a service was held in the Oratoire to commemorate the re-establishment of Protestant worship in 1802. On the following day the jubilee meeting of the Historical Society was held, under the presidency of M. le Baron F. de Schickler, the faculties of Montauban and Geneva, as well as that of Paris, being represented, and also the London Huguenot Society. Among the Genevan representatives was our friend Professor E. Montet, Dean of the Theological Faculty. In connection with this celebration a most interesting historical exhibition had been arranged, especially commemorating the old days of Huguenot persecution.

THE celebration of the establishment of the Protestant Faculty in Paris University began with a service in the Oratoire on Thursday evening, May 29, when an eloquent discourse was given by Professor Jean Monnier, Sabatier's successor, and on the following afternoon a University meeting was held in the theatre of the Faculty, at which M. Leygues, the Minister of Public Instruction, presided, and made an extremely cordial speech. At this meeting the greetings of the Geneva University were presented by Professor Montet. M. Leygues assured the meeting of the Government's sympathy, and recognised the legitimate place of the Faculty in a national university, quoting the saying of Jules Ferry as to the important part played by Protestantism in France as the first declaration of Liberty, and the first form it had taken. Other celebrations followed, and in particular the warmest tributes were paid to the memory of Auguste Sabatier.

ENGLISH and American Congregationalists have been celebrating this week what the *Christian World* calls a "John Robinson Tercentenary" at Gainsborough. A "Robinson Memorial Church" has been built there, and with the help of generous contributions from America is declared to be free from debt. The report of the proceedings in the *Christian World* speaks of Robinson as having been pastor of the church at Gainsborough, but for this no evidence is adduced, and in this connection we ask the attention of our readers to the letter from the Rev. John Cuckson, the present Minister of the First Church of Plymouth, Mass., which

will be found in another column. The tercentenary sermon was preached on Tuesday evening by Dr. Fairbairn, of Oxford, who in the Pilgrim Fathers, as champions of the spiritual forces of the gospel, had a congenial subject.

An address to the people of the Transvaal and Orange River State is being circulated for signature, and may be had from the Rev. J. Page Hopps, South Croydon, to whom signatures may also be sent. The address or message expresses profound sympathy for those who have lost their independence, and admiration for their heroism. It is also a frank confession (from Mr. Hopps's well-known point of view) of the wrong that has been done by this country, and concludes with the following forecast of the future:—

As in Australia and Canada, so in South Africa, the establishment of "a Sovereign Parliament" (as that in Canada is officially called) can only be a question of time. If so, you or your children will see a Federation of Free States which may realise even your most romantic aspirations. We hope so, and we believe that history will repeat itself in the creation of another United States—the United States of South Africa.

Not on the field of battle will that be won, but by the steady growth of a great democracy, of free institutions and of a resolute patriotism, which no grasping hand from without will be able to deprive of their ideals.

Accept our sympathy and brotherly and sisterly good wishes; and always remember that multitudes of friendly spirits in this Empire will watch your social progress with interest, and your political consolidation with hope. Advance, South Africa! and "follow the gleam" which will light you to your reward.

Following a suggestion of Dr. Horton's, the Rev. W. Stephens preached a special sermon in the Church of Our Father at Rotherham on Sunday week, in answer to the question, Why people do not go to church? and at the close of the service invited a conference on the subject. The sermon dealt in a direct and forcible manner with the various reasons which keep people away from public worship, and concluded as follows:—

The churches must first be Christianised before they can Christianise the world. They must cease to do as worldlings do, who do not own Christ as Master; cease their alliance with the unchristian spirit of the age, cease to be content to conform to the lower ethical standards, and to regard the principles of Christ as impracticable counsels of perfection. They must take a more resolute stand for Christ in all their daily dealings and in all matters of social and national righteousness. They must prove that they have more power at the ballot-box than the brewer and the gambler and the makers of war. They have to face the task of creating in non-church-goers an interest in religion. They can do that only by showing that they have a religion that is worth believing in and living for, and that they do believe it and live it. They must have a clearer vision of ideals, and be more faithful to them. They must exhibit more whole-hearted sincerity, more enthusiastic devotion. Fire makes fire. Interest generates interest. Life produces life. "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

Only two speakers responded to the invitation to discussion, of whom one, a member of the Masbro' Wesleyan Church, uttered some home truths as to the most unchristian spirit which too often prevailed in churches, and degraded the ideal of religious life.

The Visitor's address to the students of Manchester College, Oxford, at the close of the season, will be given on Thursday afternoon next, at 5 o'clock, by Dr. Edward Caird, the Master of Balliol, who succeeded the late Professor Max Müller as Visitor. At the Valedictory service in the College chapel, on the same evening, the welcome into the Ministry to the students who have completed their course is to be given by the Rev. A. N. Blatchford, of Lewins Mead, Bristol.

ARTICLES IN THE REVIEWS.

The coming Coronation looms more largely in the illustrated magazines this month than in the more substantial reviews, but in *The Nineteenth Century and After* will be found a picturesque article by Mr. E. S. Hope on "Some Bygone Coronation Processions," followed by a letter written by the only daughter of Lord Saye and Sele describing the Coronation of George IV. In those days the feast in Westminster Hall was a great function. The lady fortunately got her carriage to go home at midnight, but others did not till three in the morning. "The staircase was strewed with lawyers and aldermen who, having partaken too plentifully of turtle, were laying down unable to move, and groans of the snoring were heard." Clearly, some progress has been made since then. In the same number Mr. Sidney Webb writes on "London University: a Policy and a Forecast," showing what great opportunities await the new teaching university, both for undergraduates and graduates, and for original research. But for this money is required. "For five millions sterling—only half what has been given by a single benefactor to a single university in the United States—London's University can be fairly launched." Sir Joshua Fitch, in an article on "Some Possible Amendments to the Education Bill," points out the grave objections to that measure, both in the matter of machinery and in its failure to promote really efficient education; and as to the religious difficulty, it is is pointed out that this is not felt by Nonconformists alone.

An increasing number of statesmen and thinkers in the Establishment, as well as out of it, are of opinion that the State ought to abstain from attempts to serve the denominational interests of any section of the Christian Church. But the most militant Dissenters do not seek to identify the Board schools with the interests of any denomination, or even with the "dissidence of dissent." There is no evidence that the Nonconformists have ever tried to use the popular schools so as to teach nonconformity; while it is the avowed desire of the Church schools to teach Churchmanship. And herein lies the key to the main difference between those who contend for a truly national system of unsectarian instruction, and those who wish to frame a system which shall be specially adapted to meet the wishes of a religious denomination.

And the article concludes:—

No settlement of the education question can ever be permanent in this country which does not do much more than is here attempted, both to awaken and to satisfy the public demand for a truly liberal education, and which does not subordinate all sectional interests—ecclesiastical or otherwise—to the larger intellectual and moral interests of the nation as a whole.

The discussion on "Modern Trained Nurses" is carried on in three short papers—Miss M. F. Johnston replying to her critics of last month, and two other ladies adding their quota of criticism.

In the *Contemporary Review* social reformers should note Lieut.-Colonel Pedder's article on "Without House or Home," pleading for more security of tenure for agricultural labourers, and Mrs. Tanqueray's, on "Agricultural Gangs," arguing that such employment of girls were better forbidden. Mr. T. Joye has an interesting article on "The Reformed Church of France in the Nineteenth Century," describing the progress of the division between the Orthodox and Liberal sections of that church, and pointing to signs of possible reconciliation. Professor Pringle-Pattison writes on "Mr. Kidd on Western Civilisation."

In the *Monthly Review, à propos* of Coronation ceremonies and personages, there is an article on "The Great Lord Chamberlain," by Mr. J. Horace Round, followed by an article on "The Promotion of Trade within the Empire," by Mr. J. B. C. Kershaw, F.S.S. The illustrated article this month is on "Musical Instruments in Italian Pictures," by Mrs. Kemp Welch.

The magazines, as we have said, are more eager about the Coronation. The *English Illustrated* opens with an article on "The City and Coronations," with a quaint picture as frontispiece of the Coronation procession of Edward VI. in Cheapside. *Good Words* opens with an article on "Coronation Vestments," and the *Woman at Home* is resplendent as a special Coronation number. In the *Sunday Magazine* Miss Stone continues the narrative of her adventures "In the Grip of the Brigands."

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

The Varieties of Religious Experience. A Study in Human Nature. By W. James, LL.D. 12s. (Longmans.)

Studies of some of Shakspere's Plays. By Frank Walters. 1s. 6d. (Sunday School Association.)

From Slave to College President. Being the Life Story of Booker Washington. By G. Holden Pike. 1s. 6d. (Fisher Unwin.)

The King who wouldn't be a Pagan. By R. C. Forward. 6d. (Watts and Co.)

Faith: Its Freaks and Follies. By C. T. Gorham. 1s. (Watts and Co.)

Men of the Moment. Lord Salisbury. By E. R. Rogers and E. J. Moyle. 1d. (Treherne and Co.)

Quiet Hints to Growing Preachers in my Study. By C. E. Jefferson. 3s. (J. Clarke and Co.)

The Twofold Alternative. By J. B. Paton. 2s. (J. Clarke and Co.)

The Inner Mission. By J. B. Paton. 1s. 6d. (J. Clarke and Co.)

Inebriety and how to meet it. By C. E. Macnamara. 1s. (Elliot Stock.)

Drink, Temperance and Legislation. By Arthur Shadwell, M.D. 5s. net. (Longman.)

TYPES OF RELIGIOUS EXPERIENCE.

III.—"FROM METHODIST TO UNITARIAN."

BY THE REV. G. V. CROOK.*

WHEN a minister passes from one of the so-called Evangelical churches to another—from the Presbyterian to the Baptist—from the Wesleyan to the Congregational—there is, as one has recently told us, little occasion for public comment. The lines of demarcation between these denominations have become so dim that to an increasing number they are becoming invisible. But when a minister passes from the Wesleyan Church with its definite and comprehensive "standards" to the so-called Unitarian Church, which has no creed whatever, and is in full sympathy with the most advanced thought and scholarship in the world, that step calls for a few words of public explanation.

Catholicity in the Wesleyan Church, but Ministers strictly bound.

The Wesleyan Church has always held to a broad catholicity, and, while having indicatory standards of truth, has never made those standards obligatory so far as its terms of communion are concerned, Wesley's terms of membership being remarkable as containing not a single dogmatic condition of communion—differing thus from almost every other contemporaneous body in ecclesiastical history. Dogmatic, therefore, as Wesley was himself, he seems to have perceived that unnecessary requirements of opinion are the most effectual means of provoking heterodoxy into existence; that the continual scenting out of heresy by the church is the surest means of producing it, as the persecution of doubtful opinions has usually strengthened and spread them. While he thus sacredly maintained the catholicity of church communion, he nevertheless made these standards a functional requisition—an obligatory condition of admission to the Methodist ministry, and thus for all time fixed the theology for the Methodist pulpit; hence at his ordination, every Methodist minister says: "I believe the system of doctrine therein contained (namely, in those fifty-two sermons) is in accordance with the Holy Scriptures." And at every May District Synod, in answer to the question, "Do you believe and teach our doctrines?" he replies, "I do believe and teach them." While many interpretations can be given (designedly or not) to the Thirty-nine Articles, it is difficult for anyone to misinterpret the obligatory standards for the Wesleyan minister, which have been admirably summed up in the "Five Points":—(i.) The natural impossibility of religion to fallen human nature—this, as W. L. Watkinson has told us, is the fundamental truth of all Methodism; (ii.) The perfect provision for this impossibility in the salvation procured and offered by Christ; (iii.) The sole condition of this salvation faith in Christ's provision; (iv.) The conscious witness of the spirit to this salvation; (v.) The eternal happiness and the eternal punishment of those who accept and of those who reject this salvation respectively. And so long as these sermons remain obligatory for the Methodist minister, we question our sincerity in occupying the Methodist pulpit while disbelieving any of them; for, if these dogmas are not necessary, as means of placing ourselves in right relations to God, or as means of bringing others into such right relations, then, as a leading Methodist has said, "the assertion of such dogmas as fundamentals and essentials in religion is a falsity and a moral wrong." While there is a "Broad Church" element in every sect to day, nothing to us seems so dishonourable as the open preaching of doctrines absolutely contrary to the unrevised creeds of the churches of which we are servants. The plain, obvious and central reason for having a creed is to make belief uniform and permanent—to prevent changes of faith. A creed is simply a tombstone set up to mark the point where men stop growing, and Wesley never intended to manufacture a vehicle of religious development that would carry the church beyond his own theological positions. He did not believe in a method for the outgrowth of his own ideas. Even he does not seem to have been conscious that a *final* church foregoes the future.

With a Creed, believe or leave.

Given the assumption of Methodism, that its scheme of theology is the final and absolute form of religious truth, we contend that a man should be loyal to the alternatives—believe or leave; and so long as a man sincerely believes the creed to which he subscribes, he must command universal respect. We are always glad to feel that there is a balance of truth in all creeds and a majority of saints in all communions. When, however, a minister has outgrown the creed to which he has subscribed, and rejects essential and important parts of it, the only honourable course is to resign that pulpit. When he ceases to believe the creed upon which the church is based, he is in honour bound to leave that church. It is sometimes assumed that because parts of a creed are a dead letter, therefore ministers are no longer under any obligation to preach them. But if they are dead, ought they not to be buried? Why subscribe, if not to teach? We may rejoice that a man has outgrown his creed, but we cannot rejoice when he has so outgrown the moral law that he ignores his ordination vow. No one has made true progress who is disloyal to the principles to which the pulpit in which he stands is dedicated. The most alarming sign of our times is the fact that any one should for a moment think or act otherwise. None of the great creed-churches have as yet publicly abandoned their fundamental dogmas; and until public authoritative disavowal is made, the pulpit is involved in dishonour if the creed is ignored. No general acquiescence in ignoring parts of a creed can warrant a man staying in that pulpit, part of the basis of which he disbelieves or ignores.

Ties which bind to the old Church.

There are others who find justification for remaining in a church whose creed they have outgrown, in their devotion to the continuity of history. They love the old church as an institution, and though they do not believe its doctrines, they cannot bear to break with it. The pursuit of truth is easy to the man who has no human sympathies, whose vision is impaired by no fond partialities, whose heart is torn by no divided allegiance; but the case is very different with the searcher whose affections are strong, whose associations are quick, whose hold upon the Past is clinging and tenacious. He may love Truth with an earnest and paramount devotion, but he loves much else also. He loves dogmas which were once full of strength and beauty to his thoughts, though now perceived to be baseless or fallacious. He loves the church where he worshipped in his happy childhood, but which inquiry has compelled him to abandon. The past and the familiar have chains and talismans which hold him back in his pursuit, till every fresh step forward becomes an effort and an agony; every fresh error discovered is a fresh bond snapped asunder; every new glimpse of light becomes a fresh flood of pain poured in upon his soul. This brings into prominence the grave evil inherent in all creed systems, which can only be abolished, not by ignoring one's ordination vow or disguising one's real belief, but by going to the root of the evil, and changing the constitution of the church. The church need not, and ought not, to have tied itself finally to any dogmas, and, so long as it does, personal integrity will be felt to be infinitely more precious than historical continuity, and even historical continuity itself only can be ours through keeping progress with the marching human race.

Obsolete Dogmatic Standards.

To-day it is universally felt among reflecting men that in proportion to the growth of a cultivated reason the dogmatic standards of the past become less and less adequate as charts of human belief, and there is noticeable here and there throughout Christendom a desire to recast and simplify those theological creeds. The theology of Methodism is, as yet, less powerfully affected by recent changes in the moral and intellectual condition of Christendom than other churches. When such men as W. L. Watkinson affirm that the world is still on the side of Wesley's theological creed we simply reply that *thought* has passed beyond it. Dr. Dale once said:—"The Methodists have not been predisposed to attempt the reconstruction of their theological theories, but whatever immunity they at present enjoy from the troubles by which we have been tried can be only temporary." It ought to be the constitutional duty of the church based on a creed to periodically revise that creed; but such a duty is never discharged till some crisis is reached grave enough to necessitate it. But has any church, in the sense required of altering a dogmatic basis, ever reformed itself from within? Every great birth or revolution of dogma had to constitute a new church as its organ. The Church of Rome would not take up the Anglican modifications, or the Anglican adopt the Puritan, the Quaker, the Wesleyan; and to-day, neither the Anglican, the Puritan, nor the Wesleyan will adapt themselves to the keynote of the new revival, which is sincerity.

The Church of the Future unbound by Creed.

The church of the future must have as its basis this principle, that the only

* A Paper read at Essex Hall on Thursday, May 22, at the Conference of the British and Foreign Unitarian Association.

method which does not tamper with veracity is to get rid of creed-subscription altogether. If Wesley had allowed the same catholicity for the minister as for the member in the Methodist Church, we believe it might have become—instead of its being, as it is to-day, the most conservative ministry in Protestantism—the great preparer of the human race for the next hour that is to strike. The prophet of the nineteenth century, Dr. James Martineau, wrote these words to me while I was a Methodist minister: "I also own great spiritual obligations to the life and literature of your Methodist communion, which I have ever loved and found congenial with the experiences of heart and conscience, though needing an amended interpretation for coherent thought." And it was because that freedom to amend the Wesleyan standards for coherent thought is denied to the Methodist minister—Wesley having legally fixed those standards for all his pulpits—that I felt bound to withdraw from it.

An Undogmatic Church, misnamed Unitarian.

Dr. Martineau says that he "could not belong to any church or sect that was understood to pledge itself to the reception of any fixed dogmas or any immutable opinion, feeling that all stipulation, direct or implied, for specified agreement in theological opinion must be discarded from church union." These words contain the answer to the question—why I, when I withdrew from the Wesleyan Church, have joined the so-called Unitarian Church. I am unpledged to any creed, and have only to be loyally true to the best that can be thought and the fullest that can be known in science and in criticism, being always on the outlook for larger and clearer views of God, Truth, Duty and Immortality. I have always objected to any *church* being called by a doctrinal name, but especially it has seemed to me most unfortunate that the only church which is undogmatic in its basis has a dogmatic label. For instance, you *must* be a Trinitarian to be a minister in one of the orthodox pulpits; but you need not necessarily be a Unitarian in theology to occupy one of the so-called Unitarian pulpits, for, to make Unitarian doctrine *essential* to our church appears to me to imply a re-adoption of that very notion of "orthodoxy" which we profess to reject—a betrayal of our fundamental principle—our name ought to exclude what we refuse to be. It was with this consciousness that Dr. Martineau once said: "There is no such denomination as the 'Unitarian Body'; if there was, not for an hour would I belong to it." The same objection holds, I believe, to all such terms as "Our Faith," &c., because the extent of the deviation from the old theology among the so-called Unitarian churches is wholly undefined by accepted or unaccepted formulas.

Characteristic of a truly Catholic Church.

What *is* the distinctive characteristic which not only justifies my severance from Wesleyanism, but which also explains my attraction to you? Wesleyanism is "orthodox" or "dogmatic"—whether Trinitarian or Unitarian in theology is not the question—its basis being: "All differentiating development from *ours* is the road to ruin." You, on the other hand, are "undogmatic," though your name is at variance with your catholic basis, which is that—"All the Christian theologies may be found on the paths of salvation." The triumph of your principles would be not the ascendancy of one sect, but the harmony of all; your mission being, as Mr. Gow said characteristically yesterday, "to find the truth of God in all forms of faith." This distinction is *unique* in its magnitude. It is this utter break with the whole conception of an *essential orthodoxy*, this refusal to treat the various divergencies of human thought as a forfeiture of Divine love and Christian communion, which is your noblest characteristic and your most sacred heirloom; treating all development as the native blossoming of church life, *its very essence*, and therefore providing for it by latitude for that doctrinal growth which is often silent, like the emergence into a new season, piercing the irrational limitations and qualifications by which orthodoxy conceals the real meaning of the truths which most of its dogmas embody, and following the openings of the Spirit as you are divinely led. Having such a catholic basis you, nevertheless, refuse to embalm what has perished, and own that with nature, history and life so much expanded, only that church can meet the conditions of human life which has the adjustment for discharging from its terms what is perishable and obsolete, and permitting its indestructible truth to live on in new forms. Instead of the claim to finality, which is the basis of all the dogmatic churches, it is the consciousness of the absolute harmony of your position with the critical and scientific results of to-day, and also that your position will harmonise with all the critical and scientific results as yet undeveloped, that has given me the assurance that—under whatever name—you will command the future.

The Living Spirit in Progressive Thought.

This basis of the evolution of theology, the denial of which is orthodoxy, shadows forth for you a moral and intellectual harmony that can choose its own methods and borrow from all quarters, in scorn of consequence. "There is no heresy," says Dr. Martineau, "like that which denies this progressive unfolding of Divine Wisdom, and cannot see that He communes afresh with the soul of every age. Christianity is not a doctrine dead and embalmed in creeds, but a Living Spirit pealing through the whole life of our humanity and from age to age opening, as it were, new organ-stops within." In the words of John Hamilton Thom, "I am a Unitarian because I am not, and will not be, Sectarian; because I see clearly that the folds whose fences are speculative orthodoxies must always exclude some portion of the flock of Christ, and that the principle of the church universal, as laid down in Christ's prayer—that all men should be one with the Father even as he was—is simply the recognition of the Image of God in human nature." Having faith, then, "in God and" human "nature, I believe that in all ages every human heart is human; that in even savage bosoms there are longings, yearnings, strivings for the good they comprehend not; that the feeble hands and helpless groping blindly in the darkness touch God's right hand in that darkness, and are lifted up and strengthened." How to satisfy these spiritual and moral needs of humanity without either an Infallible Book or an Infallible Church, as Frances Power Cobbe has said, is the problem which lies before us.

With clear and strong Convictions trust the open Future.

True and vital, therefore, as we would hold our beliefs, we refuse to fasten them on our sons as a condition of entering our churchly heritage, having no blind expectation of perpetuity for the present types and classifications of theology—all of which are imperfectly adapted to the various wants of humanity, some to its mode of thought, others to its mode of feeling; but in pure faith that God and the human soul will ever seek each other—the unpledged mind simply unfolding the present life of God in the present life of man. Accepting, then, the religion of Jesus, we hold, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

Robert Louis Stevenson has beautifully described my convictions in one of his parables where he tells us of the man who went forth into the world to find "the touchstone of the trial of truth." After having found several, all professing to be the only true one, he at last found a clear pebble that had no beauty and no colour. He looked upon it scornfully and shook his head, saying "It will only be like the rest," but he took it and rode away. Presently he tried the new touchstone on the others. Now in the light of each other all the touchstones lost their hue and fire, and withered like stars at morning; but in the light of the pebble their beauty remained, only the pebble was the most bright. And the traveller cried, How if it be the truth that all are a little true? And he took the pebble and turned its light upon the heavens, and they deepened about him like the pit; and he turned it on the hills, and the hills were cold and rugged, but life ran in their sides so that his own life bounded; and he turned it on the dust, and he beheld the dust with joy and terror; and he turned it on himself, and he knelt down and prayed.

We bless thee for the growing light,
The advancing thought, the widening view,
The larger freedom, clearer sight,
Which from the old unfolds the new.

BLACKFRIARS MISSION COUNTRY COTTAGE.

SIR,—May I ask you to insert a few words on behalf of the Blackfriars Mission Country Cottage.

A suitable house in a capital situation on Mitcham Common has been found, but it was necessary to take it for the whole year, which involves a larger expenditure on rent than hitherto, even if it is sub-let for the winter months. As treasurer I should like to feel assured of a sufficient income to provide for emergencies, and would remind those who are interested in this branch of the Mission work that contributions to it would be gratefully received.

SARAH E. MARTINEAU,
Hon. Treasurer.

4, South-road,
Clapham-park, S.W.

TO CORRESPONDENTS.—Letters, &c., received from the following:—J. P. D.; R. B. D.; R. D. D.; E. I. F.; A. L.; J. E. O.; R. J. O.; H. G. P.; A. D. T.; W. W.

LITERATURE.

THROUGH SCIENCE TO FAITH.*

DR. NEWMAN SMYTH has long been recognised as one of the ablest and most candid of the liberal religious thinkers of America; and his last book, "Through Science to Faith," is likely to cause much dismay among those of "the orthodox" who are looking backward and not forward.

The author's purpose is not at all a novel one—to investigate the support which Theism may derive from the doctrine of Evolution. But one of the striking aspects of his argument is his frank abandonment of the Natural Theology of the deistic or Paleyan Type, which sought for evidences of *design in the details* of Nature, and for a God who was a "Wise Architect," *i.e.*, a clever contriver. Dr. Smyth's attitude to the scientific doctrines embraced under the term Evolution resembles that of Professor Fiske; and his book affords further illustration of what the present writer has ventured to affirm elsewhere,† that no argument "from Nature to Nature's God" can have any force to-day unless it rests on the principle that an effect cannot *contain more* than the cause which produced it. The great world-power can bring forth only what it has in itself already. This point of view is stated in the volume before us as plainly as could be desired:—

> We begin by accepting clearly and positively the great generalisation of the nineteenth century's science; namely, the genetic unity and the unbroken development of the whole realm of Nature *to which we also belong* (p. 22; italics mine).
>
> Evolution is a progressive revelation. The method of revelation in evolution is marked by these two related characters—it is an opening forth from within of the powers and promise of the creation; and it is further a progressive disclosure of them (a growing capacity to apprehend them). Evolution, as one continuous course of Nature, contains always both prophecies and fulfilments. Each successive chapter brings out further the meaning of preceding chapters, and points also to something to be made known in coming chapters. Evolution is a novel with a plot (p. 39).

This passage reminds us, almost verbally of Tyndall's famous address before the British Association in Belfast in 1874. After an interval of twenty-eight years, the British Association is meeting in Belfast once more; and we may affirm that if Tyndall's address were to be given again, its main positions would be accepted by clergy and educated laity alike as a matter of course.

To complete our indication of Dr. Smyth's general point of view we may quote one passage more. Speaking of the "double method of natural revelation," he says:—

> Generalising it and stating it as a law of natural revelation, we have this principle: there is first progress in the development of the subject-matter which is to be known; and, secondly, there is progress in the faculty by which the matter to be disclosed may be known; and thirdly, there is finer correspondence between these two. Evolution is at last revelation of formed nature to mind grown capable of apprehending it.

Does Dr. Smyth mean to contrast Evolution as "natural revelation" with some kind of "supernatural" revelation? Evidently not; for he not only speaks of how much further this principle of natural revelation may carry us, in suggesting the possibility of "some fairer and further disclosure of Nature" to beings more highly developed than we are, with minds better fitted to receive it; he also speaks of "carrying this line of thought to its further issues in recognition of the same principles of revelation throughout human history" (pp. 47, 48).

We may notice, in passing, the suggestive application which the author makes of his basal principle in his chapter on "The Significance of the Beautiful." The current doctrine among biologists and physiologists is that Beauty in Nature is utilitarian only. Dr. Smyth criticises this view, and holds that "Beauty is its own excuse for being"; it is a "revelation of the Intelligence that thinks it and loves it to the mind in us which may perceive it and delight in it." He brings a most adequate equipment of biological knowledge to the defence of his principle, of an evolving world progressively revealed to evolving minds; and the greater part of the book (which contains much useful scientific information) is devoted to the consideration of the various lines of "Direction in Nature," along which this double evolution can be traced.

We have already come near the limits of space permitted for the review of a book like this; but we cannot close without commenting on one point of supreme importance, arising out of the chapter on the "Moral Character of Direction in Nature," where Dr. Smyth comes in contact with the problem of evil. We are here face to face with the facts on which John Stuart Mill's indictment of Nature is based:—

> Nature impales men, breaks them as if on a wheel, casts them to be devoured by wild beasts, burns them to death, crushes them with stones like the first Christian martyr, starves them with hunger, freezes them with cold, poisons them with the quick or slow venom of her exhalations.

And the recent frightful tragedies, which have horrified the civilised world, only give renewed force to such thoughts. It seems to us that what Dr. Smyth says here would have great value if only he had worked out more fully the legitimate conclusions of his own statements. "If there is benevolent character in evolution," he tells us, "it will naturally reveal itself in a steady enhancement of *vital values*; we should search for indications of it in life's increasing worth" (p. 116). The tendency of "the Infinite and Eternal Energy from which all things proceed" is to bring forth forms of life which have more *intrinsic worth* when judged by their natural powers and possibilities. And by this steady increase of "vital value" we estimate the "beneficent" tendency of the Infinite and Eternal Energy. What Dr. Smyth does not clearly point out is that if we adopt this point of view—if we estimate the worth of a life, and, therefore, the beneficence of its Creator, by the innate *capacities* of the life—we are precluded from taking mere pleasure or mere pain as the standard by which to estimate its worth. Pleasure and pain are only *aspects* of any creature's life, even among the lower animals, and we cannot judge the worth even of a beast's life by something that is only a part or a single aspect of its life. Hence we are delivered from the endless dispute which arises from basing the question of the Divine "beneficence" on the question whether the pleasures of sentient life overbalance the pains, or *vice versâ*. Are Emerson, Wordsworth, Martineau right, or Schopenhauer, Byron, Mill? On this question of quantity of pleasure in life *versus* quantity of pain the result is always inconclusive. How could such a question be settled but by one whose experience embraced all lives of all living things from the lowest to the highest? But, as Mill himself said, unconsciously rejecting the whole "pleasure or pain" view of life: "It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied. . . . A being of higher faculties requires more to make him happy, is capable probably of more acute suffering, and is certainly accessible to it at more points, than one of an inferior type; but in spite of these liabilities, he can never really wish to sink into what he feels to be a lower grade of existence." There is, then, a standard of worth in life which is different from the standard of pleasure or pain; and, judged by the former of these standards, life is worth living, and evolution is itself a progressive realisation of what is good.

S. H. MELLONE.

* "Through Science to Faith." By Newman Smyth. Pp. x, 282. London: James Clarke and Co. 6s.

† "Leaders of Religious Thought," pp. 120-125.

EDUCATION IN IRELAND.*

THE Royal Commission on Irish University Education, may be trusted to know its own business, and has, of course, a perfect right to decline to hear any one whom it judges to have no real contribution to make to the work it has in hand. It declined to hear Mr. O'Donnell, and as he believed he had important testimony to offer, he was very angry. He, therefore, wrote out what he would have laid before the Commission, and it is here presented to us with the title, "The Ruin of Education in Ireland." Since the publication of the book the newspapers have reported that Mr. O'Donnell has "appeared before the Commission"; and Mr. O'Donnell has explained that he was indeed summoned to London, and to the room in which the Commissioners sat; but he was still not allowed to speak, but was merely told that his book had been received. It will be, as it ought to be, a source of consolation and satisfaction to him that his book is finding a pretty wide public, and that the general judgment evidently grants him a right to be heard upon the question at large.

He speaks from the position of a Nationalist who cannot work with his own party, and a Catholic who condemns the methods of his own Church. His frankness is refreshing, his language breezy. His great bugbear is the Jesuits; it is they that have done the mischief; they bring disaster with them inevitably; and if you set up in Ireland a Catholic University they will get hold of that also, and you will only further enrich them and do no good for education. Help, rather, to beat the Jesuits back; rescue educational work from their control; demand to see their accounts; restore the influence of the Catholic laity; make the profession of the schoolmaster to be again an honour-

* "The Ruin of Education in Ireland." By F. Hugh O'Donnell, M.A. London: David Nutt. 1902. 5s.

able one; strengthen the Queen's Colleges; Ireland's salvation is in mixed education. Catholic and Protestant youth side by side, meeting in the same class-rooms, contending for the same prizes, learning to respect one another. Why not, Mr. O'Donnell asks; and he has plenty of evidence to show that all the talk about the "danger" of mixed education, danger of the perversion of young Catholics by young Protestants, is insincere, and he speaks of it with that old candour which, in the spacious days of his Parliamentary career, used to cause his suspension from the service of the House.

But what will the Church say about all this? A conversation between Mr. O'Donnell and Cardinal Logue would be delightful to listen to. It is to be feared, however, that Jesuitry would have very little difficulty in disposing of the only thing in Mr. O'Donnell's book that looks at all like a principle — namely, that the priests should confine themselves to the domain of "faith and morals" and let education alone. It would hardly appear that that is the way out of our difficulties. The clergy of *no* Church would be willing to abide by such a decree. What would our own ministers say if they were told to consider the education of the young as outside their sphere?

Still, what Mr. O'Donnell says needed saying, and the fears to which he gives expression are the very misgivings which many earnest and thoughtful people have about the Catholic University it is proposed to create. It is a mistake to suppose that, even in Ulster, our Protestant people "hate" the Romanists, and it is a mistake to say they "fear" them. What *is* in their minds is a determination not to strengthen the power of the priests for a control that has become an oppression. And what they are asking is, "Can you guard against that, and at the same time remedy Ireland's grievance in the matter?" It is this that touches the very core of the problem of Irish University education.

D. W.

SIMPLE TALKS ABOUT RELIGION.*

THE Sunday School Association has done a helpful thing in publishing these "Simple Talks." The preface warns "critical and literary people" that the book is not for them. "It is purposely written in unconventional style, and as near to everyday language as may be." How far its unconventionality goes may be fairly represented by two brief quotations. In the chapter on "Repentance," Mr. Hawkes tells of a boy who started off early in the morning to go to some races, although his father had forbidden him to go. On the road he fell in with a number of other lads and men bent on the same errand, and was so disgusted by their joking and foul language, that he realised what he was doing and turned back.

He remembered all the love and kindness he always found at home, and the thought of his ingratitude in disobeying his father and mother was so painful that he just turned round and started walking back the way he had come. He got in at the back door, which he had left unbolted, before his mother got down, and he went to his room. He was a big boy, but tender-hearted, and he didn't know whether to laugh or to cry—to laugh at his own folly or to cry at his perversity; but anyway, he sat on his bed and thought a great deal, until he just slipped down on his knees, and told God he was sorry, and would try to be wiser in future. Then he went down to breakfast, and told his father and mother just the same, and started off to his work feeling a lot happier.

And in a section of the last chapter, on "Death and Immortality," Mr. Hawkes has told of the happy thoughts we should have about death, in spite of the inevitable sorrowful partings, since God is indeed our Father, and he concludes:—

> The better we learn our lessons here, and the higher up we shall start in the new life. The more we neglect them, and the sadder and darker will be our new start. How foolish we are to waste time and strength in sin and disobedience here. Let us arise, and go to our Father right off.

It will thus be seen that the title gives a true description of the book. From beginning to end we are listening to an earnest and genial teacher, as he talks to his boys and girls about religion. He wants them to care about religion, and understand what it really means. He wants them to be saved from beliefs that are "puzzling, contradictory, and superstitious," so he frankly explains from point to point, why a thoughtful Unitarian cannot accept many of the doctrines of orthodoxy, and points out how hurtful they are and opposed to the profound spiritual teaching of Jesus, while at the same time he makes clear the great doctrines of a reverent Christian Theism.

One slip we may note in passing. In the fourth chapter, an answer is given to the question, "What is the Christian Religion?" "It is the religion of Jesus, who was called by his followers the Christ, or Messiah, of God." And explaining the meaning of the name, or rather the title, "Christ," Mr. Hawkes tells of the old Jewish expectation of a King who was to come, with special authority from God: "They called him, in Greek, the Christ, or 'the Anointed,' and, in Hebrew, 'Messiah,' or 'the One *Sent*.'" But the Hebrew Messiah means *anointed*, exactly as *Christ* does, which is its Greek equivalent.

The Talks begin with the meaning of Religion and our thought of God, showing what is implied in our trust in Him as our Heavenly Father. Then come sections on Human Nature, the Holy Spirit, Inspiration, and on Sin and Repentance, dealt with in a direct and wholesome manner. The Bible and the Christian Religion, Jesus and the Kingdom of God, are the subjects of the next two chapters, and then follow explanations of the purpose of a Church and the meaning of a Free Church, what the duties of Church and State are, and what ministers are for. Worship and Preaching and the "Sacraments—so-called," are also among the subjects touched upon, and the concluding chapter is on "The Culture of the Soul, Death and Immortality, Eternal Life."

There are, if we mistake not, many teachers who will welcome this little book, if not for actual use in class, at least as a real help to them, as guidance and suggestion for talks of their own on the great subjects dealt with. It will also do good service, if put into the hands of thoughtful boys and girls, who are beginning to ask questions about religion, and would be glad to listen to the instruction of this friendly voice.

* "Simple Talks about Religion, for the Home or Sunday School." By H. W. Hawkes. London: Sunday School Association, Essex Hall, Essex-street, Strand, W.C. 1s. 6d. net.

LEARNING TO READ.

ON Monday evening that veteran teacher, Mr. A. Sonnenschein, gave a lecture in the Board-room of the offices of the London School Board, Victoria Embankment, which was filled by a large audience of elementary school teachers. How children ought to be taught to read is a subject to which Mr. Sonnenschein has devoted a large amount of time and thought during the last fifty years, and he is strongly impressed by the economic waste of defective systems, which keep children for three or five years over a task that may be happily completed, by careful use of a right method, in one year. This was the subject of his lecture on Monday, in the course of which he gave a brief survey of his new set of reading books, "Reading in a Twelvemonth," illustrating the principles on which the series of lessons have been arranged. English, like French, he pointed out, must be taught on the syllabic method; and if what appeared to be the many anomalies of the language were carefully considered, it would be seen that for the most part they could be reduced to rules not difficult to master, in a properly graded course. A description of Mr. Sonnenschein's system will be found in some articles reprinted from the *St. James's Gazette* and other papers, in an advertisement of the series of reading books, published by Messrs. Swan Sonnenschein and Co.

At the conclusion of Mr. Sonnenschein's lecture questions were invited, and one lady teacher, clearly of great capacity, made an interesting speech on the subject. They owed a great debt of gratitude to Mr. Sonnenschein, she said, for the work he had done in classifying the words of the language, and if this classification could be separately printed it would be of great service to teachers. But as to the series of reading-books, she thought it a drawback that for small children so large a vocabulary was crowded into one year; the field of knowledge thus opened up was too vast for them, and, in particular, there were too many abstract words, the meaning of which children could not grasp. The wearisome drill of words should be as far as possible humanised, the words being woven into interesting stories. Of the two systems, the logical and the psychological, the latter was best in teaching children. It was a noble thing that Mr. Sonnenschein had devoted fifty years to the attempt to simplify learning for children. It was part of the true self-surrender of life that such a worker should see his principles taken by others, to be worked out in their own way. She was not sure that one uniform system would be best in all their schools.

The new series of Reading Books, we may add, is a great improvement on the old, and more attractive to children.

THE June number of the Rev. R. A. Armstrong's *Sermons for the Day* contains two addresses to children on "The Holy Grail." In the *Mill Hill Pulpit* the Rev. Charles Hargreve's sermon is on "A Sign in Heaven: The Lesson of the new star in Perseus."

OBITUARY.

MR. JOHN HUNTON SMITH.

MR. J. HUNTON SMITH, who passed away on 5th inst., after a few days' illness, at Birkenhead, at the age of eighty-three, was an esteemed member of the Unitarian congregation there, and a most regular attendant at its services and social gatherings. Born, educated, and trained for business in Yorkshire, Mr. Smith removed in early life to Liverpool, where he was attracted by the preaching of the Rev. James Martineau, and under his influence adopted Unitarian opinions. He then commenced business at Carmarthen, and became a member of the congregation there, under the ministry of the Principal of the Presbyterian College, Dr. Lloyd, who subsequently married one of Mr. Smith's sisters. For forty years he took an active interest in congregational affairs, until his retirement from commercial engagements, when he went to reside at Birkenhead, where his wife (a Miss Cowling, of York) died, and where he afterwards married the lady who survives him.

From early youth Mr. Smith was an enthusiastic admirer of Carlyle, with whose works few general readers had a more intimate acquaintance.

The remains were cremated at Anfield, where the funeral service was conducted by the Rev. James Crossley, who also made appreciative allusion to the deceased in his discourse on the following day.

THE LATE MISS ROWLAND.

ON Thursday evening, June 5, a memorial service was held in the Congregational Church, Neath, in memory of the late Miss Rowland. The mayor and members of the corporation, and nearly all the ministers of the town, with representatives from the various churches, united in the service, and about 1,000 people were present. The Rev. W. Tudor Jones, Unitarian minister, Swansea, conducted a most impressive service and delivered a touching address, dwelling on Miss Rowland's life and work.

THE CHILDREN'S COLUMN.

Packing for a Journey.

I WAS reading this morning Jesus's instructions to his twelve friends whom he was sending on a journey. You will find the story in the tenth chapter of Matthew, beginning at the fifth verse. And if you will read on for seven verses you will see—first, that they were to make this journey in their own neighbourhood, among people they knew something of, and whose ways they understood. That is a good way for us to begin our travels. First find out what is to be learned or enjoyed near home; and if we have anything to teach, let us try first to teach it to those around us rather than to those at a distance whose ways and ideas we do not understand.

Then they had a definite purpose in this journey; and that, again, is one of the best ways of making a journey interesting—to know just what we mean to do in it. Also they were to take every occasion of helping any one who needed their help in this journey—of being useful and kind as they went. And this you will also find an unfailing way of making a journey pleasant.

Lastly, they were always to be quiet and courteous to every one, and expect to find others friendly, which is still the best way of finding or making other people friendly.

But it is not of any of these directions I want to speak now. What struck me most was Jesus's counsel to these friends about packing for their journey. I suppose this interested me so much because this last week I had been so much interested in the packing of a young friend who was going to America. But you all know that the packing for a journey is one of the first and most necessary things for us to think of when we are going to take one. What shall we take? What must we take? What can we do without? We begin by thinking of all the things we should like to take, and end by seeing how little we can get on with.

Well, these directions of Jesus will certainly, if you think of them, sound strange to you. Don't take any money with you, he says. Why, that is the very first thing we think of. Don't take a portmanteau. Don't take a change of clothing. Don't take anything whatever. Simply, go.

If we could only manage to travel that way, I often think it would be the pleasantest way of all; not to have any encumbrance, not to have any luggage to look after. I notice that old travellers generally travel with a great deal less than young travellers, and that most people come back from a journey saying, "We didn't really need half the things we took."

Still, we do need to take some things with us, and the pleasure and the profit of our journey will largely depend on their being just the right things.

Then, again, what *are* the right things will depend on where you are going, and what you are going for. You may be going to India or to Iceland, you may be going for business or for health or for pleasure, and in each case you would want a somewhat different outfit. My young friend was going to America, and it really didn't make much difference what he took, because in America you can get anything you want—boots, hats, shirts, handkerchiefs—just as you can here. But there are parts of the world where one must take his own supplies with him; if he hasn't a thing he must do without it, and then all depends on his having thought out wisely beforehand what is really necessary. *Really* necessary, I say, because it is in just such circumstances as that one has to cut out everything superfluous. If you want to see how little is necessary to men with brave hearts in such circumstances, read Nansen's "Crossing of Greenland," when some day you come upon it.

Very likely you may not go to Greenland or to India or to America. But there is one journey, a long and in some ways an unknown journey, you will certainly take—indeed, you have started on it now—the Journey of Life. And there is a packing to be done for this journey. You are beginning it now. I wonder what you are packing. I wonder what the things are that you are going to take with you all through this journey.

Most of you are going to school. Perhaps you can think of something you are getting there to take with you. Knowledge? Yes. That is a necessary thing to take with you—the more of it the better. That is truly a capital thing to take. You can pack so much in so little room—whole bookfuls of it, libraries of it, can all be packed in those little brains of yours. There is no limit to what they will hold. This knowledge doesn't take up any space, it doesn't weigh anything; you don't have to look after it, you don't have to pay on it. The only thing you need do is to put it away in good order, so that you can put your hand on it when you want it.

And you are packing every day something we call Habits. There is the habit of being punctual; the habit of being attentive, of putting one's whole mind on what you are now about; the habit of being polite; the habit of being cheerful; the habit of not demanding too much of other people. There is the habit of taking life pleasantly—of making the best of what you have, and of those around you; the habit of hoping; the habit of trusting; the habit of loving. Every day you are putting away, packing up something that is going along with you through this journey of life. You are storing up the equipment you are going through life with.

I wonder if you are packing things that are going to be useless or troublesome to you. So many boys and girls do. Unpleasant dispositions, careless or wilful ways, foolish fancies; the habit of wanting everything they see; the habit of expecting everybody to give up to them; the habit of discontent; the habit of grumbling. Do not pack any of these among the things you take. They will be more and more of a nuisance the farther you go. How many people I have known whose lives were a disappointment to themselves and every one else, just because they did not pack the right things when they were young! They left out the things they were going really to need, and put in things they were sure to outgrow, things of no manner of use to them, but rather a burden and a plague—a great pack of useless wants and troublesome habits.

And then there is another journey we shall certainly all take. After the journey of life, the journey of death. And the words of Jesus to his twelve friends going on a journey do exactly fit the case here, for we do not take any money with us on this journey, nor change of clothing, nor anything but just ourself—just what we are. All through our life, in a sense, we are packing for this journey; we are making our character, we are storing away all the time what grows into us, what becomes us.

You would think a traveller foolish who was always picking up and packing up things that could not pass the frontier. So foolish are we when we do not choose by preference the things that will pass the frontier and go with us on our new journey—the things that become ourselves.

Fill up each hour with what will last,
Buy up the moments as they go;
The life above when this is past
Is the ripe fruit of life below.

C. A. F.

THE philanthropist is a man who has been up into the mountain with the Lord and has come down again into the plain with the people.—*J. Rendel Harris.*

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LONDON, JUNE 14, 1902.

THE EDUCATION CRISIS.

THE great and representative meeting of citizens of London, held in the Queen's Hall on Tuesday evening, under the presidency of Lord ROSEBERY, to consider the Education Bill, was an unmistakable sign of the strength of the resentment and the determined opposition aroused by the proposals of the Government. Dr. Clifford, who spoke late in the meeting, said that passing through the length and breadth of the land in the service of their cause, he found everywhere that the temperature was rising, people were thoroughly awake to the gravity of the situation, and protest was daily gathering force; every progressive force, Nonconformist, educational, trade-unionist and co-operatiqe, was united and enthusiastic against the Bill; and Dr. GUINNESS ROGERS, of whom Mr. ASQUITH spoke as that veteran leader of the Old Guard of Nonconformity, declared that while last Sunday they had been deeply moved by the great service in St. Paul's of Thanksgiving for Peace, they had now entered on another war, and he warned the Government that in this case also they had utterly miscalculated the force of the resistance they would have to meet.

On Thursday a deputation on this subject from the National Council of Evangelical Free Churches was to be received by Mr. BALFOUR, and while the result will not be known until after these lines are in type, we may be sure that their protest will be uttered with no uncertain sound; and the same uncompromising condemnation of the Bill we find in the special Report of the Committee, from which we shall presently quote some passages, also presented on Thursday to the Provincial Assembly of our churches in Lancashire and Cheshire.

The mind of the Queen's Hall meeting was expressed in the following resolution, moved by Mr. LYULPH STANLEY and seconded by Dr. GUINNESS ROGERS :—

"That this meeting of citizens of London declares its adhesion to the principle of efficient, free, and unsectarian education in schools maintained at the public expense and managed by the directly elected representatives of the people, and calls upon its members in Parliament to oppose strenuously the present Education Bill."

And the essential points of the protest were further tersely expressed in two letters read by the Rev. W. COPELAND BOWIE at the beginning of the meeting. Sir HENRY CAMPBELL-BANNERMAN wrote :—

It is quite enough to say that the Bill seeks to crush the healthy and democratic School Board, and fosters the inefficient but privileged Committee; that it favours sectarian schools under clerical control, and levies rates while ignoring the rights of the ratepayers; that it does nothing to maintain or extend higher education; that it fails to provide for the training of teachers, and leaves that great profession mainly closed against any but one sect; that it, in fact, hinders the establishment of a really national system.

And Mr. JAMES BRYCE wrote :—

I rejoice that such energetic efforts are being made to explain to the nation the disastrous results which must flow from this Education Bill should it, unfortunately, be carried. It is not only unjust in its ecclesiastical aspect, and useless in its educational aspects, but it violates the fundamental principle of civil self-government by granting pecuniary support from local funds without local public control. That which elementary education most needs at this moment is popular interest, popular sympathy, popular support. The Bill removes us further than ever from those vital forces which are essential to a truly national and effective system of education.

The speeches of the evening, which in very varied tone maintained a high level of eloquence and unmistakable earnestness, served to illustrate and enforce these points. The love of liberty and of religious equality and justice, no less than the desire for genuine progress in a truly national system of education, found full expression in the speeches and met with immediate response from the vast audience.

Lord ROSEBERY denounced the Bill as calculated to do more to stunt the educational development of the country at a moment when it required inspiration and development than almost any measure that he could conceive possible, and it was in his view idle to hope that it could be effectually amended, in the interest either of effective education or of justice to Nonconformists, because in that case the very spirit of the Bill would be gone, and the Government would have lost the greater part of the support now given to it. Their only course therefore was strenuous opposition, on the three main grounds of the necessity for popular control, religious equality, and educational efficiency.

This was the burden also of Mr. ASQUITH's speech, who declared that the action of the Government was a deliberate throwing away of a priceless opportunity of building up, on the lines and in the spirit which the conditions of our time and country require, of a great and really national system of education. No one, he said, was satisfied with the existing state of things; but what the Government ought to have done was to unfetter and encourage the great School Boards, and in country districts to group the parishes in fair-sized administrative areas, which would secure more capable management and ampler means of support, and to insist that there should be genuine popular management. On this point he quoted a former declaration of the Archbishop of CANTERBURY'S, when as an educational authority and reformer he served on a Royal Commission :—"The im-important thing, if you want to make education efficient in a country like England, is to associate with the management and control local interest and local sentiment."

Mr. LLOYD-GEORGE, Mr. SYDNEY BUXTON, Lady O'HAGAN, and Dr. CLIFFORD were also among the speakers, and Canon BARKER added a protest of peculiar significance against the Bill as both unjust and impolitic, gaining pecuniary advantage for the Voluntary schools at too great a cost. It would do nothing to promote the truly national system of education to which they looked forward, and it would promote sectarian animosity, which was good neither for religion nor for education.

The Report of the Provincial Assembly Committee, above alluded to, having described the present condition of our educational system in this country, speaks in the following terms of the Government Bill :—

It is under these conditions that the Education Bill is brought in; and, with all its specious endeavours to throw dust in the eyes of the English people and to appear as a Bill placing secondary education in the forefront of its purpose, and establishing one authority for all education, secondary and elementary, the Education Bill, in its inception and in its ulterior aim, and in its whole inspiration, is a Voluntary Schools' Relief Bill and a Voluntary Schools' Multiplication Bill; and the whole gist of it is found in the destruction of School Boards. There never was a Bill with a more fallacious appearance. There is in it a show of fairness all round; any sect that can find thirty scholars can have a school of its own, opening up the prospect of the multiplication of little inefficient denominational nurseries of the sectarian spirit; but Nonconformists will not look at such a scheme; and the authors of the Bill know it; and they know that, by this Bill, they are aiming simply at capturing the rates for the schools of the Church of England and the Roman Catholics; they not only propose to lay anew a compulsory Church rate, but also to charge the rates with the cost of Roman Catholic propagandism; and these are the essential features in the Bill. The abolition of

School Boards and their replacement by County Councils and Municipalities is all a means to this end; the School Board rates cannot be diverted to denominational schools; therefore the School Boards must go, and the County and Town Councils must take their place; and the clerical schools, remaining in clerical hands, while popular control is limited to one-third of the managers, are to be entirely maintained by rates and taxes. It is the most reactionary measure of education ever laid on the table of the House of Commons, a flagrant breach of the principle of control by the ratepayers of the expenditure of their own rates, and it is a grievous wrong to the consciences of Nonconformists compelling them to pay rates for denominational teaching to which they object.

And in a further passage of the Report it is said:—

The outlook for education is very dark; the clock is to be put back; the children are to be handed over to the clerics in future; the free breath of the nation's life, and the healthy, invigorating influence of popular control of schools belonging to the people are to disappear by degrees. Sectarianism is to be rampant in elementary education, and thus one of the greatest evils in English life is to be cherished and fostered; while education will, as it always has done, wither and decline under the hand of the priest. It is in the interests of education that the protest against this Bill is entered.

SINCERITY, THE KEYNOTE OF THE COMING REVIVAL.*

BY THOMAS J. HARDY, B.A.

I AM to speak to-night of what I believe to be the keynote of the coming revival. That there are signs both negative and positive of a quickening of individual and national life I firmly believe. Our very apathy as a nation indicates the profoundness of our discontent; while in all directions there are those who are turning away as far as in them lies from this artificial, complicated, luxurious travesty of life to find for themselves and others the priceless boon of simplicity and peace.

At the same time the word "revival" will not do, because there is nothing within the whole annals of English religious history that I desire to see "revived," nor is there any church extant to-day the mere revival of whose traditions I can conceive as bringing us forwarder. I may as well say this at once, thankful for a platform sufficiently broad to admit of my saying it. What have "revivals" been? From Wyclif to Newman they have consisted in the imposition of duties and emotions having their centre apart from the actual life of men and women. I am not quarrelling with them, I am not denying they have made for righteousness; I merely say that we do not want them again, nor anything like them.

A New Birth of Genuine Life.

We do not want the fanning of any external flame, we want that the Divine life *within* may be liberated and realised; and the awakening to which we look forward with the earnest expectation of those who of old waited for the Kingdom of God, will consist, not in the asseveration of some doctrine, not in additions to an already overstocked religious phraseology, not in the creation of new duties to depreciate still further—if that be possible—the value of the common task, not in the re-dressing of the Past that the nakedness of the present may be more basely apparent, not in a sensational supernaturalism to alienate men still more from the loveliness of earth and the sanctity of the common day, not in church reform, or chapel reform, not in any of those things popularly associated with the word "religion" to-day; but in the idealisation, and, therefore, realisation of the common life, in the release of all noble instincts, in the consecration and gladness of common toil, in the sense of the Divine everywhere lovingly present, in the opening of the eyes of the blind to the light and beauty and joy *already* here, and the opening of the prisons to them that are bound alike in poverty and superfluity.

Simplicity, Sincerity, Service.

And three things will characterise this new life: Simplicity, or the simplifying of life in its aims, interests, and possessions so that *Life* may be dominant; and Sincerity, or the harmony of all external life and utterance with this internal aim and conviction; and Service, without which even Simplicity and Sincerity are helmless and vain and avail nothing, inasmuch as Love is lord and king.

And when this threefold ideal—Simplicity, Sincerity, Service—is beloved of men, and their minds are set and stayed upon it, so that the deformity and artificiality, the loudness and bigness, the hollowness and wastefulness of this present time shall have become intolerable to them, and they gladly forego possession for peace, and unchartered freedom for the bondage of love, they will move very free of most that passes to-day for religion, for their worship will be to do God's Will continually, blessing Him in their task that it is His Will, and that they are His children, and finding ever new delight in bringing to a greater degree of perfectness what He gives them to do; sharing with their fellows all that is lent them to share, and finding in direct communion with the Father all-sufficiency for life and death. This is the new awakening, and the religion that is to be.

The Good Promise of Sincerity.

Is there any sign of such to-day to hearten us in the long waiting, to raise hope when otherwise it must sink beneath the appalling pressure of these sad times? Is there anything that is stirring and contending in the inner life of the people and manifesting itself in many directions as the herald of the coming day? Unquestionably there is. Its name is Sincerity.

For when we ask what of distinction and originality has found expression amongst us of late, what of real individuality there has been which the esteem of future generations will not willingly let die, we are bound to admit—eagerly or tardily, that whatever has been masterly and consummate within the last fifty years of our national life has been the direct outcome of Sincerity. Take, for example, the scientific progress that is one of the most significant notes of our time. What is it has opened the gates of the Past and admitted man to his heritage? Sincerity. To read the lives of Darwin and Huxley is to realise, as by no other means save one, what absolute Sincerity is. It was because of their unclouded Sincerity that these pioneers of thought were able to interpret nature, being led on step by step in patient, disinterested inquiry, willing to affirm only what they believed to be true, until a new learning burst on an astonished world.

Not in Science only, but in Poetry and Art.

Thus Sincerity lit our realm; but truth is such that if men will be true at all, she claims them altogether. Therefore it is not surprising to find, when we reflect, that Sincerity is the master-thought, the very spirit and essence of what is great in our poetry. "Truth is the strong thing. Let man's life be true," is not merely a quotation from Browning: it is the motive of all those great singers in all their song and their life which was their noblest song, of Browning himself, of Tennyson, of Matthew Arnold, and Clough and William Morris. Nor is it strange, therefore, that what is distinctive and original in our Art should be the fruit of Sincerity, that side by side with the Seers and the Sages one should arise whose avowed mission it was to tell the world of Art that the main spring of its energy was sincerity, and the burden of its utterance truth, who judged—and raised unutterably—the Art of his time by announcing its aim to be the selection of the largest possible amount of truth in the most perfect possible harmony. To read the works of John Ruskin and the lives of those who exemplified his teaching is to see how really is sincerity of disposition and life the hand and eye of the artist.

William Morris: New Hope for Workers.

But there is another realm which has yielded richly in what is distinctive and original, and will stand out to the eye of the future as a joy for ever. And I speak of this the more gladly because there is hope here for the common toil and life of the people. I refer to the arts and crafts of everyday life, the ennoblement of which is associated with the name of William Morris. Morris, the simplest of men, the type in every way of eternal childhood, the man untouched by division of motive, by the fruitless longing for incompatible opposites which is such a prominent symptom of our present diseased life. In him and what he stood for we find a new world of joyous labour opening before the common eye, a world wherein all can excel, and each be happy in the realisation of his powers. And this world, too, turns wholly upon the poles of sincerity.

For Morris told us—and his message finds increasing echo—that the secret of art is in the lives of the workers; that it does not and cannot exist for itself any more than religion—it exists as a quality of something else, of work faithfully and individually performed. And if you have come into close contact with those who share and are striving to fulfil this ideal, you will know, as I by no array of words can tell you, what a divinely beautiful thing our modern life would be were Sincerity thus the aim and spirit of labour; and you will believe with me that

* An Address given at Essex Hall on Wednesday Evening, May 21, in connection with the Annual Meeting of the British and Foreign Unitarian Association.

men and women who find their religion in working truly with their hands, and whose minds are at peace in the contemplation of noble things, are the chief agents at work for the coming of the Kingdom of God.

Let Unitarians care more for these things.

And here will you bear with me when I say that I should like to see Unitarianism—so splendid in its intellectual seriousness and moral integrity—concerning itself more intimately with truth in the common life. Unitarianism has planted its standard on the hill-top where hover the august things of life and death. That is great. It is great to have proclaimed the message that a religion without Sincerity cannot be a religion at all. But there are the valleys—the homesteads, the fields, the workshops, that require that standard, that message. We must concern ourselves with the raising of manual labour from the ignominy into which it has fallen, with the spread of joyous and intelligent craftsmanship, with freeing *our own* lives from all that is conventional, pompous, luxurious. We *must* remember that there can be no real religion until the mass of the toilers are *able* to toil honestly and well; and that until those of us who live a little above the stern necessities of toil, who rank as "consumers," realise our responsibility to the "producers," and further the demand for work that is educative, there is little or no chance of the realisation of the Divine in the common life. And another thing, I believe that if Unitarianism shows itself in downright earnest that the people shall *live*, much of that apathy that is at present manifested towards the intellectual ideal of Unitarians will disappear, and the people will realise how religious emancipation turns a stream of fresh and good aspiration upon the *whole* of life.

Sincerity alone can prevail, and Give Joy to Common Life.

I repeat, then, that if there has been of late years anything really great in our national life it has been the direct outcome of sincerity, and this I take to be an indication whence the awakening is to be expected. Consider what our modern life might be were it inspired with the motive that those whom I have mentioned have manifested. Why should it not be so? Why should we choose to walk blindfold when there is such a wealth of light and beauty and joy awaiting us at every point? Let us for ever cast away those wrappings, the conventionalities, the frauds, the insincerities of our religious and social life, so that the light and beauty and joy may flow in uninterruptedly. Let it be the religion of each of us to unify life by the spirit of Sincerity, and so assist in setting free by the might of truth and love the divine possibilities of the common life.

We have always trusted that a better To-morrow was coming to meet us; and in the highest sense, we have never been disappointed. If thus far it has been so, why will it not be forever so? We have never found the end of anything; why then shall we find the end of life? We have always been delivered by one thing to another; why then will not death simply deliver us to something higher?—*Reed Stuart.*

DR. HORTON ON UNITARIANISM.*

Dr. Horton's new apology for the Trinity differs but little in substance from previous presentations of the same case; eloquent, lucid, devout, sincere, his pages do not impress the reader by any startling originality of reasoning. When we find him opening his volume with the statement that "the distinctions of Father, Son, and Spirit are established in the usage of the New Testament," we recognise an old acquaintance, and quietly substitute "terms" for "distinctions," seeing that the New Testament writers certainly do not use these terms to distinguish three Persons within the Godhead. When we read that "one is bound to see in the Unity of God *more than one*, a subject and an object, and a unity of subject and object," &c., the mind reverts to Professor Knight's precisely similar pleadings in "Inter Amicos." Dr. Horton's very silences have the quality of expectedness. He is a little more emphatic than other advocates of Trinitarianism, as when he tells us that "philosophy is *bound* to conceive God essentially in this way," and that "the fact of the Trinity may be said to *be* the Gospel"; but this vivacity of manner apart, the matter of his arguments is familiar. They have been answered before; they will be used again.

It is when he enters upon a polemic against Unitarianism that Dr. Horton becomes, to us, interesting. The crude methods of former times—threats of certain eternal perdition awaiting the unbeliever—are clearly out of date; and Dr. Horton, being a man of his age, represents belief in the Trinity not so much as indispensable for future salvation, but rather as the necessary condition of spiritual health in this life. His formula concerning the Trinity would be, "which except a man believe, he must be without hope and without God in the world"—*i.e.*, without that knowledge of God which Christianity alone reveals.

"Unitarianism," says Dr. Horton, who, by the way, revives the practice of classing Unitarians as non-Christians, "surrenders the revelation of God in Christianity to fall back upon the revelation of God in Judaism." The validity of such a statement must, of course, depend upon what we hold to constitute "the revelation of God in Christianity." We think that most readers of the New Testament will be unprepared for Dr. Horton's extraordinary declaration that this revelation, made by Christ, consisted in "*the manifestation of the relationships existing in God*," of which for our own part we find nothing in the teaching of Jesus. If "the manifestation of the relationships existing in God"—*i.e.*, Trinitarianism, was the real message of Jesus, it has been delivered in a form strangely difficult to decipher; if *this* is the revelation of God in Christianity, then Unitarianism not only surrenders but has never received it. We will take it, however, that Dr. Horton is much too clear-headed a thinker not to know that first of all to define the Christian revelation in such a way as necessarily to exclude Unitarianism, and then to point to Unitarianism as surrendering the Christian revelation, is an ingenious rather than a legitimate dialectical process; we will further take it that, when not engaged in demonstrating Trinitarianism, Dr. Horton knows that the revelation of God in Christianity is Christ's "manifestation of the relationship existing" between God and man—the relation of a Father to His children. To ignore, even temporarily, the central feature of the teaching of the Gospel is surely a curious intellectual feat for a Christian theologian! To ignore that this is what distinguishes the typically Christian from the typically Jewish conception of God—that the whole message of Jesus is summed up in that one word of inexhaustible richness of meaning, the Divine Fatherhood—is to achieve the almost incredible.

But if the revelation of God in Christianity be the revelation of God as Father, Dr. Horton's charge falls, of course, to the ground. No community has more emphatically, more passionately, affirmed the good Fatherhood of God than ours; and it remains distinctly to be regretted that Dr. Horton should have allowed himself to make a serious charge in terms which are bound to lead to misunderstanding and to arouse resentment. What he means when he accuses Unitarians of surrendering the revelation of God in Christianity is in the last resort no more than that they do not believe in the Trinity; what he will be understood to mean is that Unitarians have not that intimate sense of God as their Father which the world owes to Christ. The latter statement, if made, would, of course, be, not a perversion, but the direct inversion, of the truth; it would be more correct to say that popular orthodoxy, with its doctrine of a wrathful God who could not be reconciled to mankind except by the intercession and sanguinary sacrifice of Christ, had all but surrendered the Divine Fatherhood, which it remained for Unitarianism to rediscover.

With a curious disregard for the testimony of Jesus, who never hinted at such a doctrine, Dr. Horton seems, however, finally to have convinced himself that the thought of God as a Living Father cannot enter the heart of any except Trinitarians. Non-Trinitarian monotheism, he says, "recognises a transcendent God; away on the horizon, or beyond it, He wields His august sceptre, to be reverenced and feared, but hardly to be approached." Dr. Horton is strangely misinformed about his Unitarian neighbours: we do not care, either as individuals or as a denomination, to be baring our religious experiences, and least of all for purposes of controversy; but whether we worship God as One "to be reverenced and feared, but hardly to be approached," or rather as our Father, Friend, and Comforter, let our hymnals and liturgies, the whole tone and temper of the published utterances of our spiritual leaders attest.

But the fact is that by staking so much upon the indispensableness of Trinitarian dogma, Dr. Horton damages his own case. He tells us in effect that belief in the Trinity alone can give us a soul-satisfying sense of God—that apart from that belief the spiritual life languishes and deteriorates. When, in answer, we point to a Channing, a Hamilton Thom, a Martineau, a William Rathbone, and many an humble saint who walked close to God in the same Unitarian faith, is it not clear that not only is Unitarianism vindicated from Dr. Horton's aspersions, but Trinitarianism is correspondingly compromised? If belief in the Trinity is *not* essential

* "The Trinity." By R. F. Horton, M.A., D.D. Marshall. 3s. 6d.

after all, on the score of its *helpfulness*, will many people earnestly cling to it on the score of its *reasonableness*? Dr. Horton appears to think so; we can but register the contrary opinion.

Of Dr. Horton's treatment of the person of Christ, it would have been tempting to speak had space permitted. We confess to genuine disappointment in finding a teacher of such wide influence giving his adherence to the doctrine that without Christ there can be neither knowledge of God as love, nor any salvation for man. To speak of Christ as "the solitary proof of the vast truth that God is Love" argues either a state of self-induced blindness or a truly appalling scepticism. To say that "apart from Christ it is open to any man to maintain that God is an unknown force, inexorable, indifferent to human suffering, regardless of human life," is to disregard deliberately a vast volume of spiritual experience. Not in such ways is Jesus honoured. We recognise that in and through him we have received such an attestation of the love and Fatherly care of God as is unique in degree; we reject utterly the suggestion that apart from him God hath always and everywhere left Himself without a witness. Among the cloud of such witnesses Jesus ranks incomparably first; his assurance of the Father's love persuades and comforts us when our own hearts would grow faint and doubts would bow us down. But these benefits we receive, not as Trinitarians, from God the Son, but as Unitarians from the Son of God: he hath shown us the Father, and it sufficeth us. J. WARSCHAUER.

THE ROBINSON MEMORIAL CHURCH, AT GAINSBOROUGH.

SIR,—The members of historical societies in Massachusetts connected with the settlement of the Pilgrims at Plymouth, are looking with perplexed interest on the tercentenary of what is called the Robinson Memorial Church, at Gainsborough. They profess to be diligent students of local history, and especially of anything relating to the origin and migrations of the Pilgrim Fathers; but so far, have failed to find any evidence whatever that John Robinson was ever settled over a church at Gainsborough, or that any of the Pilgrims were connected with the Separatist movement to which John Smyth ministered. Can you enlighten them on the subject? Why is the church at Gainsborough called the *Robinson* Church? The Pilgrim movement took its rise at Scrooby, and we have always been led to understand, that it was with that movement, and no other, that John Robinson threw in his lot. The Scrooby Church, according to Bradford's history, began in 1606, and Richard Clyfton was its first minister. After the flight to Holland, John Robinson was chosen and ordained to succeed Clyfton. This was in 1609, and appears to have been the beginning of his official connection with the Pilgrim Society. If the English Congregationalists have any historical evidence of his connection with the Gainsborough Church, or anything more than mere conjecture that he was ever in Gainsborough at all, we shall be glad to be put in possession of it, that we may correct our historical data.

Incidentally, I notice too, in the *Boston Herald* of the 18th inst., that a delegation from our American Congregationalists is to be present at the Gainsborough celebration, and that among these representatives is the Rev. D. M. James, who is said to be the minister of the Church of the Pilgrims in Plymouth, the church of the Forefathers. The only church in Plymouth with any direct historical association with the Pilgrims is the First Church in Plymouth, to which it is my privilege to minister. Its records go back to 1606. The present edifice, a fine memorial church erected by public subscription a few years ago, and enriched by stained glass windows and tablets illustrative of its history, is the fifth building in which the Society has worshipped. It has also maintained a continuous ministry since its foundation, and no other church has any valid claim to its heritage. The church over which Mr. James ministers is the seventh child of the First Church, and began its career in 1801 as the Third Church of Christ in Plymouth. In 1870 its minister at the time was possessed with the idea that since it had seceded from the First Church it had as good a title to the Pilgrim heritage as the parent church. He proceeded to make this claim apparent by having the name of the church changed to "The Church of the Pilgrimage." But, still, the old church held the records, funds and an unbroken line of ministers and deacons, and was indisputably the First Church. In order to surmount this difficulty he prepared a Church Manual in which he appropriated all the ministers and deacons of the First Church down to 1801, to which he added from that date onwards the names of his own predecessors, and called his church the first and oldest church in America! This unscrupulously funny way of making history probably accounts for the statement that the delegate to the Gainsborough Centenary, from Plymouth, represents the New England Forefathers!

At present I think it may be safely alleged that our local historians, without exception, are curious to know more about Robinson's connection with the Gainsborough Society. They will be grateful to any of your readers who can furnish them with additional information. They find it hard to work up any sentiment on the subject in the absence of historical facts, and regard the memorial to John Robinson in Gainsborough in much the same light as the proposed memorial to the Pilgrim Fathers in Plymouth, which Mr. James's congregation is trying to raise next door to the old First Church, solely on the ground of fancied theological sympathy. In both cases, the sentiment is admirable but invalid, unless it can be satisfactorily proved that John Robinson had something to do with the Gainsborough Church, and the legal and moral right of the First Church in Plymouth can be in any way contested, which is impossible.

JOHN CUCKSON.

Plymouth, Mass., May, 1902.

In reply to Mr. Cuckson's question we may say that, so far as we are aware, there is no evidence that John Robinson of the "Pilgrim" Church was in any way connected with the Separatist Church gathered by John Smyth at Gainsborough, and the connection of his name with a modern Congregational church at Gainsborough would appear to be simply a matter of sentiment.

In his "Haunts and Homes of the Pilgrim Fathers" (R.T.S., 1899), Dr. Alexander Mackennal has a chapter on Gainsborough, which tells of the memorial stone in the Congregational church, "In memory of John Robinson, Pastor and Exile," laid by the American Ambassador, the Hon. T. F. Bayard, June 29, 1896; and speaking of Robinson, Dr. Mackennal says:—

> We should like to be sure that he has been identified with John Robinson, Fellow of Christ College, Cambridge, in 1598; for then we should think it highly probable that he was a native of Gainsborough. Bradford leaves it uncertain if he was a member of the Separatist Church in that town, constituted in 1602. What is known is that he went to Holland as a member of the Scrooby Church, and that that community was connected with the church in Gainsborough. Probably the Scrooby Separatists were at first one fellowship with those of Gainsborough, coming weekly along the road of fourteen miles which still exists, and crossing the Trent by ferry. We know this, and it is enough. The spiritual succession, so much more significant than the biographic details, is established; and it is well done to have gratefully associated a church in Gainsborough, of the order of government he loved, with John Robinson's name.

In an earlier book: "The Story of the English Separatists" (Congregational Union, 1893), Dr. Mackennal wrote:—

> The history of the Gainsborough Church is enveloped in obscurity. It was gathered by John Smyth, who was a resident of the town, and was constituted a church under his leadership in 1602. From the Gainsborough Church proceeded the church at Scrooby, formed in 1606, which went to Leyden in 1609; and from which again, in 1620, went out the *Mayflower* company, who founded the colony of New Plymouth, and were the authors of American Congregationalism. We have contemporary authority for these statements in the journal of Bradford, the second governor of the colony, who was himself a member of the Scrooby Church.

The date 1602 for the formation of the Gainsborough Church appears to be a mistake. Mr. Arber in his "Story of the Pilgrim Fathers" (1897) adduces evidence that Smyth was still a clergyman at Lincoln in 1605, and only in 1606 separated from the church and established his new society at Gainsborough, and he adds:—"We are not aware of any evidence tending to prove in the slightest degree that Robinson was *ever* a member of Smyth's Church." And a few pages further on he says:—"This Lincolnshire movement is entirely distinct from the one we are now considering; though, of course, the one helped the other" (p. 54).

That Robinson was a native of Gainsborough is only a conjecture. Lamb's revised edition of Masters' History of the College of Corpus Christi, Cambridge (1831), gives: "1598. Robinson, John, M.A., Nottinghamshire. He resigned his fellowship 1604." Neither is it certain that this is the Robinson of the Pilgrim Church. That the Scrooby Church "proceeded" from Smyth's Church at Gainsborough would also appear to be only conjecture, rendered highly improbable by Mr. Arber's correction of the dates.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE UNWHOLESOME DWELLINGS AND SURROUNDINGS OF THE PEOPLE.

THE Housing problem is of such pressing importance that it is being taken in hand seriously in many places; but far more must be done than is yet in progress if things are to be prevented from getting worse: and to make them considerably better will require larger schemes and many more of them than are at present in operation. The question is not merely that of the provision of a sufficient number of houses with adequate rooms for decent and healthy living, distant as we are at present from that consummation. Even if houses are built to satisfy the ordinary sanitary requirements, they may be too many on the ground; the whole district in which they are placed may be unhealthy, too closely built upon, deficient in vegetation and fresh air, poisoned by factory smoke, or otherwise calculated to impair the vitality of the residents and promote disease. Pollution of rivers, the public sanitary arrangements, the cost of land, the intelligence and moral character of the people, and other considerations form part of the problem of overcrowding and consequent deterioration of physique of English town-dwellers.

The solution of the problem will be complex as the problem is complex, but it must be attempted; and certainly the evils can be to a large degree overcome if there are enough men and women of wisdom and enterprise, not utterly bound down by a narrow view of their own interests to the sacrifice of the best of their own possibilities together with the well-being of their neighbours.

In various parts of the country housing committees or associations of citizens have come into existence whose object is to improve the conditions of life in the towns where they are formed, and have shown the vigorous activity of people who are in earnest. In Manchester an association of the kind came into existence whose spontaneous origin, apart from any political or other party, is interesting. A newspaper correspondence on the lodging-houses and slum-dwellings of the city led some who had written and read the letters to the idea that there might be advantage in a meeting of those who had shown interest in the subject. A further letter to the newspapers invited attendance and named the place and time.

When a number of men and women met together in a dingy schoolroom not far from Albert-square, it was manifest that the assembly was not in the interests of any particular party or scheme. It resulted in a resolution to call together another conference to which representatives from local organisations, voluntary and publicly elected bodies, should be invited. The most manifest practical purpose was to make known to the people dwelling in unsanitary houses and amid objectionable surroundings the means by which their condition could be improved and their wrongs set right by the application of existing laws. It was felt that the people often suffered from evils which might be alleviated, in ignorance that there were officials whose duty it was to attend to them, and that there was a remedy that could be applied. This was a reason for seeking the co-operation of public as well as voluntary bodies.

At the larger conference held at the Y.M.C.A. hall a good number of people assembled, and appointed an executive "with power to add to their number." This power has been used, and has resulted in the addition of men and women representing important agencies and who have special knowledge or interest in the work, so that now it may be considered as a committee of experts.

Mr. T. C. Horsfall attended the meeting at which this executive was appointed, and was appointed President. He offered to guarantee a sufficient amount of money to secure for the committee the possibility of making careful inquiries into the existing conditions of Manchester life, with a view to the issue of a report on the subject, together with recommendations as to the remedies. This branch of the committee's work, made possible by Mr. Horsfall's generosity, and assisted by contributions of money and of valuable voluntary help, has been diligently pursued under the direction of the committee and their secretary, Mr. T. R. Marr, in whose engagement for the work they were particularly fortunate, as he has specially devoted his energies and studies to the understanding of the practical conditions of the problems the committee wishes to meet, and is a capable leader.

While this work has been continued, several matters of immediate utility have forced themselves on the attention of the committee. Some workmen's houses erected in the past by the Corporation were reported to be in a bad condition through faulty structure. Investigations were made by the committee and by others, and the attention of the authorities drawn to the matter, resulting in the censure and dismissal of the responsible men. There is small consolation in this unless it deter others from similar negligence. But far more pleasant was the relation of the committee to the Blackley Housing Scheme of the Manchester Corporation: in friendly conference with the Housing Committee of the City Council, a great improvement has been brought about in the plans and accommodation of the dwellings with attention to the possibilities of ventilation, sunny aspect, and provision of baths. In these and other ways the committee has been led to take action in relation to passing events while collecting information for its report.

At a recent meeting of the committee, together with those of its supporters who were able to be present, it was decided to transform it into a Permanent Citizens' Association for the Improvement of the Insanitary Dwellings and Surroundings of the People. It was felt that the publication of the report on the conditions of Manchester life in the autumn by no means exhausted the useful activity of such a committee, but during its deliberations it had become manifest that for purposes of immediate practical action it is imperatively needed. It is satisfactory to record that the co-operation of the committee has been heartily welcomed by the City authorities, and in the future such mutual assistance in work for the public good is most desirable. The report to be issued when the investigations have been completed and considered, cannot fail to be of great importance as a basis for further action such as is the first and most pressing requirement from a city's council.

The Association for the Improvement of the Dwellings and Surroundings of the People is steadfastly opposed to the decision of elections of members of the city council, or municipal officers, on the lines of party politics or issues of national policy. The attitude of the candidate towards questions of sanitation, health, housing, open-spaces, water supply and the general well-being of the people of the city which they wish to govern, is the important consideration, and on such issues there will be an effort made to influence the elections. The non-partisan action of the executive committee has been manifest not only in its relation to such practical work as it has taken in hand, but also in its own constitution and deliberations. The choice of members has been made to include those who were most likely to contribute knowledge and ideas of value. Jew, Catholic, Church of England, Nonconformists of various sects, sit round the table; Professors of Owens College, City Councillors, members of the University Settlement, several ladies with special qualifications, and other people who have knowledge and service to contribute. There has not been the shadow of a party or sectarian difference, or of working for ulterior ends. The intention is to do away with some of the worst evils of overcrowding, and point the way and lead the way to more wholesome life, with a knowledge of the facts, and a desire to make use of all existing legal provisions for improvement, and a clear perception, founded on investigations, of what further measures are required.

In the interests of all sections of the community, from the wealthy landowner or man of commerce to the day-labourer and slum-dweller, great and general change in the condition of town-dwellers is necessary. A great empire cannot be built up of sickly, under-fed, stunted, overcrowded men and women, nor of the pampered and luxurious.

PRIESTLEY PRIME.

RELIGIOUS EDUCATION IN THE SENIOR CLASSES.*

BY THE REV. GEORGE CRITCHLEY, B.A.

IN the first place, I venture to say that no such education should be attempted in classes at all. The time is past, or nearly so, when it can be done with usefulness and effect.

My experience of Sunday-schools has been gained in another denomination, and entirely in London, but I believe two things are generally admitted facts:—(1) That in proportion to the population there is a wide-spread decline in the attendance at Sunday-schools; and (2) that the decline is chiefly due to the fact that the young people drop out of the schools at an earlier age than they did twenty or thirty years ago.

Many causes have been working to produce this result; but I am firmly convinced that one of them is the persistence of this antiquated class system for the elder children of Sunday-schools.

Weakness of the Class System.

I am well aware that it will be said: "What then—would you destroy the beautiful relations existing between the teacher and the taught? Would you for-

* A Paper read at the Annual Meeting of the Sunday School Association, on Tuesday morning May 20.

get the life-long friendships which have been established, and the beneficial influence arising from the close personal connection resulting from meeting in the class?" And I answer: "Yes, I most certainly would, if by so doing I could secure a better adaptation of the work to the conditions and feeling of the time—and could thereby secure the greater amount of good."

Besides, I respectfully submit that there is less fact than fancy in the assertion that all these benefits accrue from the present system—less sense than sentiment in the belief.

No doubt there are these ideal teachers and ideal children somewhere in the world—I may have met one or two of them myself, but they are not nearly so numerous as appears to be supposed, and in any case are the reverse of the majority, while upon the other hand the instances of unsuitability are many; and when young people whose emotional capacities and intellectual faculties are just in the opening stage find themselves tied down to meet in a small class the same persons week after week, then, unless the bonds of sympathy be very strong indeed, the result is weariness, and there is no wonder that, as other interests begin to gather into life, the young people should begin to drop away.

For the fact is this, that the men and women really qualified to deal with children of, say, thirteen years old and upwards in any given school are, and must be few; and you are, therefore, wasting the power, which is always all too little, when you confine them to a class, and, moreover, place them and their children under the additional disadvantage of rules and methods which must always be strongly suggestive of the restrictions and discipline of the ordinary school.

A Better Method.

Hence, I venture to submit that in the religious education of the elder children everything reminiscent of the day-school including the very word "class," should be laid aside as far as possible. I would gather the young people into larger groups, I would call them clubs, guilds, meetings for the study of religion, or any other suitable name that might suggest itself. I would have them meet in a separate room, and give them a separate constitution from that of the junior school, and, above all, I would have them led by the most capable person that could possibly be found connected with that particular community.

Fortunate is the denomination which could count in every church one person fitted for the task.

One point which should recommend this plan to consideration with many churches is the economy of strength—for a much smaller staff would be required—while the larger size of the meeting would be an abiding inspiration to all concerned.

Is it too bold to cherish the belief that somewhere in this direction may be found a link of the chain which shall hold some of these young people during those critical and later years when so many of them are lost to both church and school, so that we may not have to win them quite all afresh for religion when manhood and womanhood have come?

The Teacher must Lead and Educate.

But organisation is, after all, only the beginning of the work, and the success of any such movement as that which has been indicated will depend very largely upon the leader of the meeting, especially in this respect, that he must recognise the broad distinction between religious instruction and religious education.

It is the vice of scholastic methods generally that instruction and education are confounded with each other, or, rather, that instruction is too often substituted for education, with the result that there is a large amount of information given with very little power of putting it to profitable use.

Items of knowledge are sedulously piled on to the mind, while too little care is given to the far more difficult task of leading out the child's faculties and making them ready, flexible and strong, with the view to handling the knowledge to good purpose in the actual experience of life.

The results are not greatly satisfactory in the matter of general education, for all ranks are clogged and cumbered by innumerable persons, highly instructed, and highly incapable at the same time. They are not taught to use their faculties, except that one of memory, the most mechanical of them all.

Religious Education.

But if the distinction is important in the preparation of young people for the business of the world, it is, I submit, vastly more so in the matter of religion.

For here the great purpose is emphatically *education*, to qualify them for the use of the moral understanding, to develop the spiritual sensibility, to discipline and invigorate the will, to vitalise the higher nature, and generally to lead out the germinal possibilities of moral and spiritual faculty into freedom, wholesomeness, and strength.

Hence the wise leader will throw a great deal of the actual working of his group or guild upon the young people themselves—for he has to remember that he is not a professor delivering lectures or a preacher delivering sermons, or even a teacher giving a lesson, but a leader guiding these young people first into a realisation of themselves as rational, moral, and spiritual beings, and then to an application of their faculties to the higher purposes of life.

Wherefore, it is of the last importance to him, indeed it is absolutely essential to his purpose that he should discover their intellectual and moral whereabouts, the sort of level on which they stand, the difficulties which they experience, the things they half see—or see wrongly—or ought to see, but do not see at all.

Philip was right, in that old story of the Acts of the Apostles, for, *pace* questions of authenticity and all the rest, he acted on the very soundest principle of religious education when, in dealing with the eunuch, "he began at the same scripture," which was then livingly present to the man's mind and heart.

Encourage the Young People to Self-Expression.

For the purpose here in view we must find people and take people "where they are," and hence the wise leader will get these senior children to express themselves by whatever means may be within his power; inviting and inspiring the freest utterance, the fullest self-revelation, that can be obtained.

There is the place at which instruction will come in with effectiveness and point. It may take the form of explanation, illustration, story, parable, historical or biographical example, or what not, so that it is calculated to guide and stimulate the thoughts and feelings which have been brought to expression on the subject in the direction of goodness and truth.

Be absolutely Sincere.

And here, in connection with those deeper matters which must ever remain half and more than half in shadow for us all, I would ask for the uttermost of intellectual sincerity—even the courage to say "We do not know," for it is better to leave things so, than to give the cheap and easy answer which will silence the young questioner for the moment, or present an apparent solution of a difficulty, but whose futility will presently be discovered, with this dire consequence, that confidence in the leader will be seriously imperilled, if not entirely lost. I call that a dire consequence, because that loss of confidence very easily passes by the teacher to work havoc upon the thing itself.

Finally, it may be said, "But these are ideal children, the real ones manifest no signs of the possibilities of which you speak. They are indifferent, careless, insensible." Still, I assert, the faculty is there. Let us rouse it, quicken it, call it out to its beautiful activity. For we, at least, do not believe that torpor is proof of the absence of spiritual life and faculty; it is only this: "The child is not awake," "We go to awake him out of sleep."

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdare: Highland-place (Appointment). Mr. H. Fisher Short, of the Home Missionary College, Manchester, has accepted an invitation to the pulpit of this church, and will enter on his duties on the second Sunday in July next.

Boston. — The bazaar to raise funds for the renovation of Spain-lane Chapel was held on Thursday and Friday, June 5 and 6. It was opened on Thursday by Mrs. Frank Harrison, a local lady, who takes an active part in temperance and other good causes. Although a Congregationalist, she expressed her good wishes for the success of the cause, and her sorrow that the chapel had ever been closed. The chairman was Mr. C. Wright, of Vauxhall House, one of the trustees. On the second day the President of the North Midland Presbyterian and Unitarian Association, Mr. J. Harrop White, of Mansfield, was the opener, and gave a most inspiriting address, with assurances of the sympathy of the churches of the district. The chairman was Councillor H. Barron Clark, a member of the congregation. The bazaar realised over £40, which, with donations, brings up the fund to £150, but £100 more are needed for immediate requirement.

Irish Nonsubscribing Association.—A Sunday-school Conference was held at Dunmurry, on June 7, under the presidency of Mr. Thomas Andrews, D.L., President of the Association, and there was a large attendance, which included Mr. A. H. Biggs, representing the London Sunday School Association. After an opening hymn and the chairman's address, a paper was read by Miss Patterson on "The Use of Models in Sunday-school Teaching," and discussion followed; a welcome being also accorded to Mr. Biggs, on the motion of the Rev. A. Ashworth, seconded by the Rev. J. A. Kelly. Mr. Biggs, in responding, accentuated the ideas put forward in Miss Patterson's paper. Young people were full of animal spirits and wonder, and it was wise to awaken their curiosity and interest if they were going to instruct them. They had had one new idea presented to them that day, and he believed if some such plans as those set forth in Miss Patterson's

paper were practised the young people would have a livelier interest in the school. He referred to the publications of the London Sunday School Association, and especially advised the use of "The Sunday-school Helper." A second paper was afterwards read by the Rev. A. Davison on "The Need of Definite Doctrinal Teaching in our Sunday-schools." This was also followed by a discussion, and after a concluding hymn the Rev. W. H. Drummond pronounced the Benediction. Among the speakers, besides the above-named, were the Revs. J. Hall, T. Dunkerley, W. J. Davies, J. Jellie, R. Lyttle, Miss Malcolm, Mr. Bailie, and Mrs. Riddel. A cordial vote of thanks to Miss Patterson and Mr. Davison was passed on the motion of the Rev. Dr. Mellone. Tea was hospitably provided by Dunmurry friends, and the company was so large that it was served out of doors. Votes of thanks to the hosts of the evening and to the President brought the proceedings to a close.

Kendal.—On Sunday evening, June 8, the Rev. Herbert V. Mills had been announced to preach on "How the Civilisation of South Africa began; or the Life of David Livingstone." He spoke to a good congregation at considerable length of Livingstone's training for his life's work in the "School of Adversity," of his arrival at the Cape in 1842, and subsequent studies of African dialects, geology, botany, and zoology, and of his long and lonely journeys through the dark Continent during the following twenty-nine years. He spoke of Livingstone as one whose love for the human race was unsullied by any taint of personal ambition, or love of ease, or love of Mammon. It was his one purpose in life to win Africa for civilisation and Christianity. Then speaking, in conclusion, of the recent war and its termination, he said: "To-day, when we rejoice that peace is declared in South Africa, our thoughts go back to Livingstone. We compare our modern standards of righteousness and of human service with those which animated thy life, and we acknowledge thy purity of soul: we know that thou hadst indeed 'overcome the world,' and went therefore fit to civilise others and able to save souls. If in these latter days we have fallen away from that conception of duty, and service of mankind, which was thine, O let the time to come, these golden days of peace, be worthy of thee—thou pioneer, thou lover of Africa, thou conqueror of hearts, thou friend of man."

Lampeter.—The eleventh annual musical festival of the Unitarian Churches in Cardiganshire was held at Lampeter on June 4. The spacious Congregational Chapel was kindly lent, as on former occasions. It has a seating capacity for 700, and in the afternoon service it was so crowded that benches had to be brought into the aisles. Contingents came from each of the thirteen churches, that from Llandyssul, the extreme southern end of the district, travelling thirty miles in brakes, the train service not being convenient. It was estimated that there was a muster of 600 voices, and the scene both at the morning and afternoon meetings was something to remember. The conductor for the second year was the Rev. E. Gwilym Evans, B.A., of Chesterfield, who, on the previous Sunday, went through a hard day's work in conducting two rehearsals at Capel-y-Groes and Llwynrhydowen, and in testing and correcting the work of the different choirs which had been engaged for many months with the programme. Owing to a combination of circumstances, special attention was given to the festival proparations this year, with the result that the eleventh meeting has turned out to be one of the most successful in the series—by far the most successful in point of numbers, and in the zeal and enthusiasm shown by all concerned. The presidents for the day were Rev. R, C. Jones, Lampeter, in the morning, and the Rev. T. A. Thomas, Llandyssul, in the afternoon, in the unavoidable absence of the lady president appointed—Mrs. Jones, Gellifaharen. Short addresses, at intervals of rest, were delivered by the presidents, and the Revs. J. Davies, Alltyplacca, W. James, Llandyssul, and L. Williams, Rhydygwin. The collections made during the day secured a larger total than ever before. The festival has undoubtedly found a permanent place in the loyalty and affections of our people, and its remarkable success is a tribute to the vitality of Unitarianism in Cardiganshire. The continuous training for so many years has also brought our church music to a higher pitch of excellence, and one often hears it said, whatever may be thought of Unitarians, there is one thing they can do almost better than any other body in Cardiganshire—they can sing. The Rev. W. C. Bowie, in his recent visit, saw abundant evidences of vitality in our churches, but he missed the opportunity of witnessing what 600 voices inspired by Celtic fervour, can make out of the so-called dry bones of Unitarianism.

Liverpool: North-End Domestic Mission.—The prizes for regular attendance at the Sunday-school were distributed on Sunday afternoon, when books, to the number of twenty-three, were awarded to as many scholars, three of whom had made a perfect attendance during the year. Mr. W. G. Topping gave an address on "Wishing and Striving." At the evening service Mr. Topping preached on "Words and Deeds," taking as his text Deut. v. 28 and 29 verses, and made reference to the conclusion of the war in South Africa. During the service the duet, "O Lovely Peace," and the anthem, "How beautiful upon the Mountains," were sung. The congregation was the largest—with one exception—that has assembled at Bond-street for several months.

London: Rhyl-street.—In answer to my appeal for a piano, I have much pleasure in stating that one has been kindly sent to the Mission by Mr. Samuel Charlesworth, of Upper Clapton, for which I thank him very heartily.—William Wilson.

Manchester District Association of Presbyterian and Unitarian Churches.—The offer of a visit by the Governing Body of the Association having been accepted by the Queen's-road Church, Urmston, a service and meeting were arranged for Saturday last. The service began at four o'clock, the devotions being conducted by the Rev. W. .L Schroeder, of Sale, and the sermon preached by the Rev. Thomas Robinson, of Hale. The text was from Acts xxiv. and Revelation xiv.: "After the way they call heresy, so worship I the God of our fathers . . . having an eternal gospel to proclaim unto them that dwell on earth." The service was fairly well attended, and the numbers were considerably increased at the evening meeting. The Rev. Charles Roper, President of the Association, took the chair, and was supported by Mr. H. Woodhead (Upper Brook-street), Mr. W. Canning (Urmston), the Rev. H. Kelsey White (minister of Urmston), Mr. G. W. Henshall (Urmston), and the Rev. J. Arthur Pearson (Secretary of the Association). The proceedings were altogether bright and cheery: a spirit of confidence and hope moved in the hearts of all present, and the speaking was helpful. Addresses were delivered on "Church Work," "The Personal Idea in Relation to Individual and Congregational Life," "Sincerity in the Religious Life," and "Association." This was the first invitation in response to the Governing Body's expressed desire to be of greater use to the churches, and its success supplies good grounds for believing that the Association has found a right way of helping forward the work so many have at heart, but about which they venture to say so little.

Manchester: Strangeways.—Unitarian services promoted by a joint committee representing the congregation at Strangeways and the Manchester District Association, were inaugurated on Sunday evening June 8, in the Broughton School, Bury New-road, Higher Broughton. There was an encouraging congregation, including a number of strangers, and the singing and preaching were inspiring and hearty. The Rev. W. R. Shanks, who is leading the movement, preached on "Our Religious Ideal: Worship in Spirit and Truth."

Stourbridge.—The annual choir sermons were preached on Sunday, June 1, by the Rev. George St. Clair. In the morning the discourse was on "Music in Public Worship," and in the evening on "The depth of meaning in Hallelujah." Special anthems were rendered by the choir. The collections reached £5 0s. 9d., and were expended the following day on the annual choir excursion to Stratford-on-Avon.

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STAND UNITARIAN SUNDAY SCHOOL. — ANNIVERSARY SERMONS, SUNDAY, June 15, at 10.45 and 6.30; Preacher, Rev. L. DE BEAUMONT KLEIN, D.Sc., of Liverpool. Scholars' Service in Afternoon at 2.30; Preacher, Rev. W. E. GEORGE, M.A., of Swinton.

Collections in aid of School Funds.

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A SUMMER HOLIDAY in DENMARK
August 18th–30th, 1902.

The programme for the fortnight includes:—

A Course of Lectures on Ibsen by P. H. Wicksteed, M.A. Lectures (in English) by the best Danish Authorities on the Language, the Drama, the Co-operative Dairies, the People's High Schools, &c. Visits and Excursions, under efficient guidance, to all places of interest in and round Copenhagen.

Programmes and further particulars from Miss BUTLIN, Old Headington, Oxford.

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MARRIAGES.

GIMSON—COOPER—On the 10th June, at the Great Meeting, Leicester, by the Rev. C. C. Coe, F.R.G.S., uncle of the bride, and the Rev. Henry Gow, B.A., Josiah Russell, eldest son of J. Mentor Gimson, Esq., 106, New Walk, Leicester, to May, youngest daughter of E. Franklin Cooper, Esq., Sunnyside, New Walk, Leicester.

HART—HOLLAND—On the 4th June, at Cape Town, James Herbert Hart, Fort Warden, Komgha, Cape Colony, to Catharine Jane, daughter of the late Frank Holland, and niece of the late J. R. Holland, of Redington-road, Hampstead.

DEATHS.

HALL—At The Poplars, near Cradley Heath, on the 6th June, Kitty (Kate), widow of the Rev. E. Hall, of Holbeck, Leeds, aged 75. No cards.

VICKERS — On the 29th May, Hannah, only daughter of the late Richard Vickers, formerly of Cross-street, Manchester.

WRIGLEY—On the 6th June, Annie, the wife of Oswald Osmond Wrigley, of Bridge Hall, Bury, aged 64.

OUR CALENDAR.

SUNDAY, June 15.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. J. E. STRONGE, "The True Spirit of Modern Religious Thought."
Bermondsey, Fort-road, 7 P.M.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 AM., Rev. F. W. STANLEY, and 7 P.M., Rev. GEORGE CARTER.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Evening, "Idylls of the King."—II. Hospital Sunday Collections.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M., and 7 P.M.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M., Rev. G. CARTER. and 6.30 P.M., Rev. F. W. STANLEY.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A. (Evening only).
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. G. SKELT.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Unitarian Free Church, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. C. JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M., Rev. Dr. KLEIN, and 6.30 P.M., Rev. R. TRAVERS HERFORD, B.A.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—June 15th, at 11.15, Dr. WASHINGTON SULLIVAN, "Plutocracy."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—June 15th, at 11.15 A.M., JOHN A. HOBSON, M.A., "Special Factors in Present British Civilisation."

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The ANNUAL PROCEEDINGS in connection with the Closing of the Session will take place at the College on THURSDAY and FRIDAY, June 19th and 20th.

A VALEDICTORY RELIGIOUS SERVICE will be held in the College Chapel at 8 o'clock P.M. on THURSDAY, June 19th. The Farewell on behalf of the College will be given by the PRINCIPAL, and the Welcome into the Ministry by the Rev. AMBROSE N. BLATCHFORD, B.A.

Dr. CAIRD will deliver the ADDRESS to the Students on THURSDAY at 5 o'clock in the Afternoon.

The ANNUAL MEETING of Trustees will be held on FRIDAY, June 20th, at 11.30 A.M., for the usual business.

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The Sunday School Association.

SUMMER SESSION for SUNDAY SCHOOL TEACHERS at MANCHESTER COLLEGE, OXFORD, July 4th to 12th, 1902.

Teachers and Ministers connected with our Sunday Schools, or young people who are about to take up the work, are eligible.

The Schools whose names are in the "Essex Hall Year Book," have had forwarded to them an invitation to send a representative to the 1902 Session.

The names of intending Students must be received not later than 23rd June. After 130 membership tickets have been issued, the Committee will not be able to ensure places being reserved.

A copy of the Time-table of the Lectures, and all other particulars, can be had on application.

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NOTICE.

"The Inquirer" next week will be published on Wednesday the 25th. Editorial matter and Advertisements should be sent as early as possible.

NOTES OF THE WEEK.

AMONG the students successful in the Natural Science Tripos at Cambridge last week was Mr. C. H. B. Epps, of Christ's, who got a first class in Part I. Mr. Epps is a son of Mr. Hahnemann Epps, whose name is well known, not only by London Unitarians, but far beyond the metropolis.

LAST Saturday a memorial was unveiled in Brinton Park, Kidderminster, to Mr. Richard Eve, late of Aldershot. Mr. Eve, who was an earnest Unitarian, and frequently to be seen at the meetings of the British and Foreign Unitarian Association, was a native of Kidderminster, and a warm supporter of the Unitarian cause in that town. He was also warmly attached to the Freemason movement, and gave specially valuable service as Chairman of the Masonic Boys' Schools. When it is added that he was a keen and intelligent politician, held in high honour by his party, it will be seen that he fully deserved this tribute to his memory.

CLAUSE I. of the Education Bill has been passed in the Committee of the House of Commons, but only after the closure was employed. It will be a very serious matter if the Government mean to pursue the course of forcing the Bill through in the way it has begun. Opinion against the Bill appears to be strengthening almost from day to day. Mr. Balfour's courteous but unconciliatory speech in reply to Dr. Fairbairn's protest last week as head of a Nonconformist deputation, has called forth severe criticism, not only from the Opposition. A great meeting was held on Tuesday at the Metropolitan Tabernacle in opposition to the Bill. A speaker roused the greatest enthusiasm by challenging the Government to appeal to the constituencies on the lines of the measure.

THE "Coronation Odes," elicited by the *Good Words* Prize Competition, were finally judged by the Rev. Stopford Brooke, Mr. Edmund Gosse, and William Canton. The judges were assisted by committees of critics, who made the preliminary sifting required in dealing with over a thousand poems. Three ministers are among the first four writers in order of merit, their only competitor (sharing third place) being a lady. The magazine publishes, in addition to the prize poems, a selection from the rest, at the head of them we are interested to see an ode by Miss Laura G. Ackroyd, specimens of whose verse and prose have been contributed to THE INQUIRER and *The Helper*, and who has achieved some success with several volumes of poetry.

SEVERAL esteemed correspondents have sent us letters commenting more or less adversely on the "Address to the Boers," which, as we stated last week, is being signed on the invitation of the Rev. J. Page Hopps. With entire respect, we cannot open our pages to a discussion of that "Address" or of the wisdom of issuing it. It is a matter to which we alluded purely as news, and without offering any opinion on it. One opinion we all share at this time—namely, that the surrender of the Boer troops has been attended with such symptoms of good feeling on both sides that it would be the best of blessings if the present fraternal temper could be maintained and intensified. How to secure that end must be left to each to decide for himself.

THE Bishop of London announced on Monday at the annual dinner in connection with King's College, that on the previous Friday the Council of the College had passed the following resolution :—

That in view of the situation created by the University of London Act, 1898, the Council, while determining to maintain the connection of the College with the Church of England as set forth in Section 5 of King's College, London, Act, 1882, resolves that, so soon as may be, every religious test as qualification for office, position, or membership, in or under the Council or College, other than professorships or lectureships in the Faculty of Theology, shall cease to exist, and further, that all necessary and proper steps be taken to give effect to this resolution.

The voting was 22 to 2, and to give the minority its due, it must be recorded that Dr. Wace, formerly Principal, has resigned his seat on the Council as a protest against this surrender to the principle of unsectarianism. The Bishop's announcement cannot but be satisfactory to ourselves and all who believe that the truth is able to live without artificial defences such as tests. Some, indeed, declare that the new departure is due to the impossibility of affiliating the College to the University of London without the abandonment of tests. Whatever the reason, we will rejoice that the gospel of free teaching and free learning is being preached even in the citadels of sectarianism. By-and-by, the theologians may be emancipated like their brethren in other Faculties.

A REVIEW of Mr. Seebohm Rowntree's "Poverty, a Study of Town Life," by the Rev. J. W. Chadwick in a recent number of the *Christian Register*, quoted some of the results embodied in the careful work as to the condition of the people of York, and concluded with the following passage :—

In 1887 I spent a day in York, which was one of the most memorable days of a journey that abounded in delightful experiences, transfigured long since into pleasant memories. The sun never shone brighter, the sky was never bluer, or the air more sweet and pure. The grounds of an old monastery had been converted into a playground in which the well-to-do had special rights. They were there in good numbers, a happy joyous throng. In and out of the beautiful ruins wandered the loving pairs; and here and there groups of children made a picture, perching gaily upon fragments of arch or cornice jutting from the thick green sod. That lovely scene made York for my imagination and my memory. How could I know how little representative it was—that beneath that surface show of happiness was the festering mass of twenty thousand people living in abject poverty? And now, as I have read Mr. Rowntree's book, that day of ignorant happiness has seemed to me typical of England's surface show of wonderful prosperity with the submerged quarter banked down beneath it; possibly, like the volcano's long-delaying doom. Hardly less typical it seems of our own prosperous condition with its solemn and portentous undertone of social misery. Battening upon the infinite resources of our virgin soil, it may be some time yet before we reproduce the conditions of the mother country; but we are working toward them with an irresistible momentum, and the increase of urban population is one of the signs that marks the tendency. The wonder is that, with such infinite resources, the "abyss" is already inclusive of so many souls. We are living too much in a fool's paradise, vaunting the splendour of our industrial successes and blind to their appalling incidents of social misery and defect.

THE EDUCATION CRISIS.

IT seems scarcely possible to say anything about the Education Bill without repeating what has already been said; but even that may meet the eye of someone for the first time; and however that may be, it is, perhaps, not useless for people to be again and again reminded, in a case like this, of some elementary truths, and to keep the fire of opposition burning by reiterated appeals to their love of justice and religious liberty.

The first obvious truism is that this Bill is not an education bill; its proposals will not serve the cause of education in any way. It is admitted that one object of the Bill, is to give relief to certain voluntary schools, which, as Mr. Balfour said to the agriculturists, are in considerable difficulties. By voluntary schools is meant denominational schools, and by denominational schools, we must understand the schools belonging to the Church of England. Incidentally, some other schools, chiefly denominational, may in a measure be relieved if the Bill passes, but this is not from any desire to help them but because it cannot well be avoided.

It is admitted that one object of the Bill is to assist Church of England schools; it would be more correct to say that this is the one object. If these schools are in difficulties, and no doubt many of them are, and if they must still be maintained, then surely some method of assistance might have been devised which would not have aroused so much justifiable opposition, and which would not so insolently disregard the rights and feelings of half the nation; but, as it is, in order to attain a certain end, it is proposed to overthrow the School Board system, which has, on the whole, worked so admirably for almost a generation; to remove many of the safeguards intended to secure educational efficiency; and to place large sums of money, drawn from the ratepayers, in the hands of school managers who are to be free from popular control. Taking it altogether it is almost impossible to imagine how a worse scheme could have been devised.

Naturally the proposal to further endow the Established Church in the name of education has aroused the indignation of the Nonconformists; their protests have been pardonably loud, even if, as some may think, their threats are a little unwise; but much may be excused people in their righteous anger. Nonconformist demonstrations against the Bill have been many and impressive, but what we may call the official demonstration was the deputation which waited upon Mr. Balfour on Thursday, the 13th inst. The leading ministers and laymen of the Evangelical Free Churches composed the deputation, whose sentiments were voiced by Dr. Fairbairn in an address which might be described as at once moderate and strong. Dr. Fairbairn pointed out that the deputation represented these Churches as united in opposition to the Bill, "in a degree and with a determination without any parallel in their separate or collected histories."

Mr. Balfour seems curiously ignorant even of the nature of the system he defends; he courteously told the deputation that if the Nonconformists had any grievances, the Bill would lessen them. They complained, for instance, that their opportunities of entering the teaching profession were immensely limited by their exclusion from half the schools in the land. Mr. Balfour replied that this might be so in some cases, but he thought that the grievance had been exaggerated. He surely ought to be aware that most, if not all, of the trust deeds of Church schools expressly declare that the teachers must be members of the Church of England. Again, it was said that Nonconformists were excluded from taking part in the management of the schools which their children were forced to attend. Mr. Balfour asserted that this injustice would also be diminished by the Bill. How far from true this is we shall see when we refer, as we shall do in a moment, to the provision for the appointment of the managers. Mr. Balfour's attempt to minimise the Nonconformists' grievances was a total failure. All this is familiar ground; but in Mr. Balfour's reply to the representatives of the Agricultural Interest who addressed him on the following day, we find matters even more instructive. The Agricultural Interest, more than any other, always wishes to be let off cheaply. The deputation assured Mr. Balfour that they were already heavily overburdened by local taxation, and they urged that the charges likely to be involved under the Bill should be borne by the Imperial Exchequer. It might be fairly argued that the whole cost of education should be so borne, as even Mr. Balfour seemed inclined to admit; but he gave his case for the Bill entirely away in the next sentence, when he said, "So long as administration was left to local bodies those bodies must bear financial responsibility." One is disposed to exclaim—"A Daniel come to judgment!" For what is the obvious application? So long as local bodies bear the financial responsibility they are entitled to the administration. That is the first point, and, perhaps, the last, which we maintain in opposition to the Bill. It was a welcome admission. The *Times* newspaper the next day stated the principle with even more emphasis:—"There is much to be said for this contention (that the cost of education ought to fall upon the Treasury), but those who urge it hardly seem to keep sufficiently in view the principle that those 'who pay the piper have the right to call the tune'"—which is exactly what the Nonconformist ratepayer says.

We must content ourselves at present with one other point in this address, which leads us to the root objection—the constitution of the proposed new authority. Mr. Balfour spoke of these authorities as "elected bodies." Now all we demand is that they should be elected, and elected in the only sense worth anything—that is, by a direct vote. First of all, it is proposed that the authority shall be the County or Borough Council; then we are told that except for the purpose of raising a rate, &c., the Council shall act only through an Education Committee, a majority of which shall be selected and appointed by the Council; but selection and appointment by the Council are not election by the people; but a portion of the committee is also to be appointed by the Council on the nomination of other bodies, or persons, so that the elective character of the authority, if there is any, is to be further diluted by this nomination *ab extra*, and yet Mr. Balfour called these committees, selected and appointed by the Council or other bodies or persons, "elected bodies." The choice of the electors is altogether ignored. The management of the denominational schools is to be left to the same class of managers as at present, with the proviso that the Committee shall have the right of appointing such persons as they think fit to be additional managers so long as the number does not exceed one-third of the whole, "As they think fit!" But what can they do in the case of those schools whose trusts forbid the appointment of any person as manager except a member of the Church of England? They must select such a person, and not any whom they think fit, and yet Mr. Balfour asked the Nonconformist deputation if that would not be an immense improvement. No wonder that the deputation failed to see it.

W. L.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

A History of English Utilitarianism. By E. Albee, Ph.D. 10s. 6d. (Swan Sonnenschein.)

A Lady Nurse of the Times. By F. J. Sant. 1s. (Elliot Stock.)

The Higher Hinduism in relation to Christianity. By T. E. Slater. 6s. (Elliot Stock.)

Resurrection. By Leo Tolstoy. 6s. (Grant Richards.)

Words by an Eyewitness. By Linesman. 6d. (Blackwood and Sons.)

The Mabinogion. By Lady Charlotte Guest. 1s. (Fisher Unwin.)

The Essex Hall Hymnal. 1s. 6d. (Philip Green.)

Searching for Truth. 7s. 6d. (Watts and Co.)

Almost or Altogether. A plea for total abstinence. By H. Shaen Solly, M.A. ½d. Fifty copies 1s. 10d., 100 copies 3s. (Essex Hall, W.C.)

The American Invasion. By Sir C. Furness, M.P. (Simpkin, Marshall.)

Review of Reviews, Good Words, Sunday Magazine.

WARNING.—The Revs. J. A. Pearson and C. H. Wellbeloved write, independently, to warn readers against a woman—middle-aged, well-dressed, Scottish accent—going the rounds professing to be in sudden distress, in search of a son or daughter, or with some other plausible story, and quoting the names of ministers in other towns. Her aliases are numerous; her aim is one. There is one protective remedy—namely, not to give, however plausible the story, till it has been tested.

WHEN Emerson, Martineau, and everybody else began proclaiming the Real Presence of God, what we are fond of calling the Immanent Presence of God, when men found that they were really fellow-workers together with Him, or, better, that He was a fellow-worker with them here, the confidence of men with an omnipotent law asserted itself. "My Father worketh hitherto, and I work," became from that moment the watchword not of the well-beloved son alone, but of all God's sons and all God's daughters.—*Edward Everett Hale.*

TYPES OF RELIGIOUS EXPERIENCE.

IV.—FROM CALVINIST TO UNITARIAN.

BY THE REV. ALEXANDER WEBSTER.*

THE Presbyterianism which girded my childhood was of the severest Calvinistic sort. It had a superficial correspondence with the primitive conditions of a northern region—with the whinstone, the peats, and the rushlight. It fitted the overawed and uncritical intellect, superstitious regarding Nature, and the insularity into which the larger humanity had not penetrated. It sanctified severity, enhallowed morbidness, and glorified grimness. The northern experience of natural forces was rigorous, and bred in the mind a dourness which tinctured its philosophy. In country places society was scant, and men were thrown in upon themselves for company. Being individualism in dogmatic form, Calvinism suited the solitary, stolid, and sombre existence of the people. It nurtured a self-contained egotism, made the individual soul morbidly anxious for its own safety, and so raised a race of grave and siccar men. The conditions into which Calvinism fell as a seedling in Scotland generally were those of dread stubbornness, born of isolation and ignorance. It was absorbed by the native mind in one of its morosest moods, and has remained with it as an early impression, but with fading tints.

Francis Grierson describes the Celtic temperament as a "dazzling paradox and bewitching anomaly." How such a temperament "characterised by imagination, sentiment, and an indefinable sense of poetic mystery" should have lodged a theology so hard and ruthless as that of Calvin is a psychological puzzle. But the true explanation seems to lie in the fact that Calvinism in Scotland grew as an encrustation which "suppressed imagination and hardened the heart," and so spread with an influence which vitiated rather than vivified.

An Instinctive Revolt.

In thinking back, I find that my severance from ancestral tradition and training occurred, first of all, by a revolt which was temperamental. There arose in my boyish mind (how, I know not) an instinctive repugnance to the rigour of the religion and morality in which I was trained. My spirit protested against the suppression and deflection of emotion to which it was subjected. The dominant dogmatism wrought distortingly while it operated repressingly. Early I experienced a heart rebellion which sought a free exercise of emotion for the sake of healthy affectional growth.

I suppose there is not a Scotch boy, trained in Calvinism in the old way, but has experienced this revolt of temperament. George Macdonald has elaborated the experience in "Robert Falconer." Two generations ago the restrictions which were so galling and spiritually hurtful to Robert were common, and tended to make boyhood a stunted, colourless, tuneless, and withered thing. It was good for boys like him that Nature was stronger than the Catechism. The continuous charm of natural movements acted as a corrective of the stern metaphysic which was the regularly dispensed spiritual food for babes, and saved the soul from utter starvation and distortion.

The Boy's First Lessons.

My earliest memories are scholastic and doctrinal. I was brought up by an aunt who kept a school, and I learned in the room by day and slept in it by night. I was her companion to the weekly prayer meeting, held in an elder's house some distance from ours. She was lame, and took me as a physical support in walking. Those who attended the meetings were all seceders of the blunt Presbyterian type—members of the Original Secession Church, to which my father's family belonged. They usually discussed some of the darker dogmas, and very gruesome their talk was to me as I sat on a low stool watching the peat's glow while the speakers, with their faces in shadow, gravely stated their opinions.

At eight years of age I was familiar with Calvinistic phraseology, and felt it to be a very portentous thing. I caught a glimmer of the significance of the stern faith, and felt the weight of the anxiety of its believers. There were no liberties in that sphere. The fear of God made restriction ruthless. Even play was solemnised. The shadow of the sombre elders lay always upon the path of the bairns. To speak in their presence, except in douce reply, was forbidden. To laugh was a profanity. The Sabbath was a day of close restraint. To go out of doors, except to church, was not permitted, and to look out at a window even at the sky was an impiety. Every child of seven could read the Bible, and a chapter of it had to be read aloud as a Sabbath evening duty; also some portion of the Shorter Catechism and of the Metrical Psalms or the Paraphrases had to be repeated before the early retiral to bed was allowed. Before I was ten, I had all the primary standard by heart, and, though I understood little of it, I felt a pride in being able to repeat it. A good memory for Bible words and Catechism phrases was regarded as a mark of piety, and I was reckoned as having the mark deep. My aunt, who had the theologic mind, took care that I did not lack the things of conventional piety.

From Village to the Town.

At ten, I changed my residence and teachers. From a small, unprogressive Aberdeenshire village I went to a busy Lanarkshire town. The change was fateful. Though my home surroundings were still Calvinistic, and in some respects stricter than before, everything else was different. Whether it was the enlargement of view or the natural working of a latent scepticism, I cannot say, but I had hardly been two years in my new sphere ere I began to question what I had been taught. My drilling in Calvinistic dogmatics was continued. I was sent to a minister's class, and had to learn the Larger Catechism. My mind strongly revolted against the elaborated doctrines, and so passed into the second revoltant stage on the ground of reason. Two companions joined me in an endeavour to resolve the doubts shared by us. While others were concerned with the Evangelic side of theology and were anxious about their personal salvation, we were constrained intellectually, and sought for the rationalism of faith. We were not troubled about what was commonly termed conversion; we troubled for the ark of God. We undertook such investigation as was possible to us. We discussed the whole scheme of theology in the course of long walks, pondered privately and compared thoughts, re-read the Bible, and at length, after a period of intense anxiety, confessed to each other, with a terror and yet a relief upon us, that we could not believe the main doctrines of Calvinism.

A Battle in the Dark.

We were specially averse to "Predestination" and "Reprobation." There was an autocraticness and malign cruelty in these dogmas which we could not bear for God's sake. I had then the agonising experience of the way in which the dread of the Almighty, inwrought into the mind by Calvinism, prevented religious worship. I felt that the fear of God destroyed trust and love. The vision of reprobation and endless torment silenced prayer to God. I could not revere the Being who first created and then cursed human beings. I tried to find a refuge for reverence in Jesus Christ. But I could not adjust the second person of the Trinity with the first, or find any security for the prevailingness of his intercession. I found afterwards that what had occurred in my own mind was exactly what had resulted in Calvinistic practice. God was practically separated by Christ. The compassion of Jesus was used to cover the wrath of God. Prayer was made to Jesus, hymns were sung to him, worship was given to him. God was virtually obliterated, and much theological and religious mischief was done. My companions and I had to keep the dread secret of our disbelief to ourselves, for we knew of no sympathetic soul to whom we could confess. But while this eerie struggle was going on I was preparing, at my new aunt's request, to join the Free Church. At fourteen I was set to special duty for that. This may seem a premature proceeding, but oldness soon overtook children in those days. Entering his teens a boy was required to know his own mind and to be able to say whether he was converted or not. Indeed, when I left home at ten, I got as a gift from an elder of the church a little book entitled "Early Piety," which I was expected to assimilate. I felt the inversiveness of that method, though I could not express the truth in my feeling. I found it profoundly expressed afterwards by Dr. Martineau in these words:—"In your efforts to enlarge the child's belief it is well to proceed outwards rather than inwards; to awaken apprehension of facts more than reflection upon feelings; to glorify for the young disciple's eye the world around him by lifting the veil from what is beautiful in nature and great in history; and not drive devotion back upon self-wonder and self-scrutiny."

The Youthful Heretic.

At fifteen, I was through the "Larger Catechism" and into "The Confession of Faith." The Communicants' class had it for a text book and was closely examined in it. But before I had gone far into it, I rebelled outright, and confessed to my aunt the heresies at which I had privately arrived. She was startled and pained, but I was determined, and left the church of the rigid dogmatist for another in the same denomination which had a minister of a more genial disposition.

* A Paper read at Essex Hall on Thursday, May 22, at the Conference of the British and Foreign Unitarian Association.

I was still eager for truth. I had a class in the Sunday-school, and was one of a small band of young men and women that met on Sunday mornings for prayer and edification. We read papers on religious subjects and discussed the views stated. All the while, I was groping for something deeper and surer, but had neither guide nor clue. The Calvinistic circle was a very close one. No heretical literature was permitted in it; doubt was a sin, inquiry an impiety, infidelity the deepest iniquity. There was no chink through which light could enter. The mind was hermetically closed in, and its piety lay in submission. My scepticism increased. I had difficulties about the Trinity, the Atonement, the Inspiration of Scripture, but with inborn reserve kept them close. Privately, I pondered over the New Testament, but only to be more puzzled. I found by my own examination the historic and philosophic differences in the Gospels, but was even more dismayed by the differences between them and Paul's letters. I found in "Romans" a phraseology unlike that of the Gospels, which indicated another world of thought. I tried to understand the "unco" terms of Paul—the "tions" as an old woman called them—Adoption, Justification, Redemption, Propitiation, &c. All that I could make out in my solitary groping was that there were no similar terms in the sayings of Jesus. I experienced a revulsion from the Pauline terms, and fell back on the simpler and naturalistic terms of Jesus.

From Calvinism to the Gospels.

I remember my surprise and gladness at finding how few of the proofs given in the Standards were in the words of Jesus. It dawned upon me that Calvinism was from Tarsus rather than from Nazareth. I turned with fresh interest to the Gospels, compared them laboriously, and, while I was dismayed by the divergence of the histories, I was pleased to find that the sayings of Jesus had nothing in them to support the doctrines of the Trinity, the Fall, Original Sin, and Vicarious Atonement, which are fundamental to Calvinism. I noted that the chief term used by Jesus regarding God was "Father." Fifteen times in the Sermon on the Mount alone it is used, but I had never heard it used of God in common language. God was the "Almighty," and the term was pronounced with fearful unction. In all my Calvinistic years I never heard of the Fatherhood of God. No one learning the Catechisms and the Confession could gather from them that God was Father of mankind. It is his Sovereignty that is dwelt upon. Men are his subjects, not his sons. The figures used in theologic speech were forensic, courtly, feudalistic. I did not know then that Calvinism rose in a feudal age and was a theological embodiment of the feudal spirit. I was soul-hungry for terms of affection in theology, but there were none such. The legalistic language had an imposing sound, but it was misleading. I found later that the assumption of the Sovereignty of God is not radical. It indicates an office, not a character. We need primarily to know the spirit of the Infinite. It is not the *royalty* of Deity that we need to recognise so much as his *morality*. Religion implies a spiritual relation, and terms of affection fit it best. Not in the Court, but in the home do we find the analogy properly applicable in theology.

I dimly saw all that, while I also apprehended that the dogma of Biblical Infallibility had no real ground, and that the textual method was indefensible. With the detection of the varieties of thought in the New Testament, the authority of Scriptural dogmatism vanished. An appeal from Paul to Jesus was possible, and a choice had to be made between the Christ of Mark and the Logos of John. But I had to feel my way to these things alone. All through my teens I carried my unresolved mental load. Over and over again I turned to the words of Jesus, and, though there was much in them that was dubious, their main emphasis impressed itself on my mind as laid on love of God and love of man.

At Glasgow: New Light.

Removal to Glasgow in my eighteenth year enlarged my sphere of observation and experience once more. I was still an adherent of the Free Church, and had a sectarian prejudice in favour of it. But my sectarianism was blinding. I did not know of the outer world of free religious thought. I had never heard the word Unitarian, and was utterly unaware that there was a religious sphere of the kind represented by the term. I imagined there was some middle ground between Calvinism and Atheism, but where or what it was I did not know. The exclusiveness of Calvinism is a positive concealment. Its glorification of ignorance is a sin against the mind. But I was determined to solve my difficulties, and went to hear what the more popular preachers had to say. From them I turned to the Secularists, but the coarse and flippant negations which were then characteristic of Atheistic speakers were even more distasteful than the dogmatic assumption of Calvinism. Though I sought to know what the Atheist had to say for his attitude, I felt that the actual choice of the truth-seeking soul did not lie between Calvinism and Atheism, but between Calvinism and some form of Theism. All my subsequent thinking has deepened that impression. My Calvinistic training saved me from Atheism by giving me a protective awe of the Infinite.

Dr. Waddell.

The first inkling of the path for which I had been seeking was got from the utterances of a freelance who came to Glasgow to found the "Christian Union for the Church of the Future." He taught me the impotency of dogmatism, and the principle of development in theologic thought. By his help I found the attitude of mind and the method of search required for truth. And by him I was encouraged in the confidence of reason, in critical determination, and gained the power to dismiss whatever insulted my soul. I realised at last the fundamental falsity of the Calvinistic position in the fixing of thought of the Infinite once for all at any particular point. I saw the narrowness, the arbitrariness, and the unscientific character of Calvinian dogmatism. My religious faith was still merely scriptural. I retained the impression of my training that the Bible was the only source of knowledge regarding God and life. But my new teacher was a man who had escaped from Calvinism with imagination unimpaired, and who applied to the Bible a rationalistic fancy which made its narratives mystically naturalistic. For a while I was satisfied with the new life breathed into the old records, but on reflection saw that there were deeper questions relating to the origin and literary worth of the Bible which only a higher criticism could settle.

A Larger View of Revelation.

It was not enough to say:—

> The Lord hath yet more light and truth
> To break forth from his word;

a plea had to be urged for *more word*. The conviction came to me that even if Calvinism could show that it is entirely Scriptural, it must still be held as placing theology on too narrow a basis. The manifestation of God cannot be comprehended in the history of Israel—not even to Christianity can God's revelation be confined. The literature of religion is more than the Old and New Testaments. There is a "Bible of the race" being slowly writ which should be taken into account. The development of humanity manifests the operation of God. The discoveries of science in the investigation of Nature are acquirements of divine truth. I found this was unacknowledged in Calvinism. Its dogmas were erected ere the Bible was scientifically handled and known. Its primary theological assumption had a political instead of a moral import. As a whole it was premature and grotesque, the product of "that inflexible soul" who "arrogated to himself the divine right to define what was Christian or anti-Christian."

Theodore Parker.

These thoughts were surging in my mind when there came into my hand the first volume of the works of Theodore Parker, published by Barker and Co. in 1863. It was to me what a letter from Emerson was to Carlyle—"a window flung open to the azure." It consummated my conversion. Shortly after I heard a preacher in a Unitarian church for the first time—George Dawson—in the St. Vincent-street Unitarian Church, Glasgow. I had been made ready for them by the anti-dogmatic teaching of Dr. Waddell. By my experience of what was being taught by the popular preachers in Calvinistic churches, I had found that orthodoxy could not hold me. I had tried the greatest divines within my reach, but got no spiritual satisfaction from any, and gave them up in sorrowful despair.

John Caird was then in the heyday of his eloquence, Marcus Dods was endeavouring to pour new wine into the old bottles, Norman Macleod was labouring to purge the Kirk of Judaism, and George Gilfillan was pouring the vials of his indignation on heresy hunters, but I could not find in their atmosphere the comprehensiveness and rationalness which I desired. I felt that there were fetters, compromise, and obscurantism. I could not be satisfied with the negation of Calvinism which came through temperament. I could not find any modification satisfactory. I wanted something radically different, a positive philosophy to take the place of Calvinism rationally. I felt that I should start from another point and proceed to another centre. I had thought it possible to give up such dogmas as reprobation and everlasting punishment, and retain the others, but found that could not be. Though it is whimsical, Calvinism is con-

sistent; consent to its promises implies the logical adoption of its conclusions. Reformed Calvinism, modified Calvinism is an incongruity which cannot stand. All attempts to restate it, patch it, or rehabilitate it must fail. It must be all or none of it. The ultimate choice lies between Calvinism or dogmatism of any form, and rationalism. The reasoning soul cannot halt between two opinions. It must have the liberty which leads to definiteness, the breadth that is solid, the faith of reason, the spirit of truth.

Joseph Cook, speaking of the "Coronal Eye," said "The Scotch have an eye in the dome of their soul, but they have such an immense front window that they are chiefly occupied in gazing out of it. Rarely, except in periods of mighty religious fervour, do they look aloft through the dome." The coronal eye is being opened in Scotland, and the opening betokens a theological revolution. The movement from Calvinism to Unitarianism commends itself to me still as the movement consequent on true polarity of soul. Passing from Calvin to Channing we accomplish the proper antithesis and arrive at the right alternative.

Unitarianism at its Broadest.

It so happened that I alighted on Unitarianism at its broadest part. Bred in the narrowest theology, my mind by natural rebound took readily to the widest. The strong rationalness, the intense spirituality, the sweeping logic, the rhetorical efflorescence of Parker came to me as the pearl of great price for which I had been searching so long. I had prayed for and dreamt of such ideas of the Bible, of Jesus and of God, as he so enthusiastically expressed, and welcomed them as the very bread of life. I passed with Parker in grateful ecstasy into the sphere of rational faith wherein I have found the light of the glorious gospel of God's universal Fatherhood. I have a very tender regard for the faith of my fathers though it is not mine. I did not dishonour my theological nest by leaving it, any more than the birdling does despite to its birthplace by starting to fly from its mother's back.

I recognise that Calvinism suited certain conditions of life, and that it had a passing veracity and a temporary virtue. But the conditions were crude, and the morality and theology were barbaric.

The Dissolution of Calvinism.

The conditions are now dissolved. With the passing of the rushlight there passed the gloom to which Calvinism was congenial. The supersedure of peat by coal involved the exchange of Rationalism for Puritanism. The rise of cities broke the cake of custom which had in it the elements of Calvinistic life. The species of men and women that took to Calvinism are no longer bred. There are influences in every village that make the structure of the mind other than it was. The Scottish schoolboy of to-day is considerably unlike the scholar of sixty years ago. The elements of belief are changed for him because the elements of knowledge are changed. The spread of education, the increase of literature, the development of intercourse, and the shifting of population have acted upon Calvinism as upon all things, and that which survives under the old name is quite unlike its ancestor. The old time polemical preacher is as extinct as the old-fashioned pragmatical layman. The ground and atmosphere of dogmatics have gone. The old belief is impossible now. The Calvinism of the standards has utterly disappeared. It does not exist even on paper. The standards are embarrassing relics. The church does not like to bury them, and yet it has no ark for them. Scottish Presbyterianism has no creed representing its present faith. Perhaps it has no definite faith to creedalise. Its ideas regarding the Bible are in the furnace, and till they are fused it cannot put its faith in Christ into fitting shape. It is living on compromises which are vain. Its divines are divided in opinion, and it lacks the courage to make a clearance of theological rubbish. The inner elements of the Scottish soul, the imaginative, ethical, and spiritual elements are asserting themselves, and throwing off the old austerity. The sermonic literature of the day has little in it of the old pragmatism and morbidness. In the characteristically Scotch works of fiction that deal with the old believing days, the honour is given to those who are broad in thought and tender in affection, while the bigoted and harsh are held up to correction. Though "Beside the Bonnie Brier Bush," for example, has for its characters persons bred in the sphere of Presbyterianism, its atmosphere is as different from that of the Confession of Faith as that of the "Pilgrim's Progress" is from the Prayers of Theodore Parker. The day of Calvinism is past. It suited a superstitious and severe period, a time of autocratic force and national suspicion. The fear of the Infinite which was its essential emotion is passing into joyous awe at the touch of science; and the morbidicity of individuality is being converted into radiant sympathy by the realisation of the unity of humanity.

Fruits of Calvinism in the Scottish Character.

The awe of the Infinite which is the only thing of worth in the legacy of Calvinism will serve religion better when it takes permanent possession of reason, and is nurtured on the enthusiasms of science and the compassions of fraternity. But it will take long to undo the suppression and distortion which Calvinism has occasioned. It is plain enough now to the student of Scottish character that the taciturnity and moroseness inbred into the Scottish soul are Calvinistic products, against the unnaturalness of which the sensuous passions have always rebelled in wild ways. There is a very close and subtle connection discernible between the characteristic vices of Scotchmen and the dominant Calvinism. The illegitimacy and drunkenness which are the disgrace of Scotland are the reactionary issues of passions arbitrarily suppressed and driven into unholiness distractedly.

Taught to believe that their nature is corrupt and wholly averse to good, men have found shelter for evil in their belief.

What Unitarianism may do for Scotland.

As a Scotchman, I should like to see deliverance from that delusion accomplished. The mind of Scotland is realising the need of it. The idea of Unitarianism for Scotland may seem a fanatical one, but I am convinced, by personal experience, that the development of Scottish religious thought and life lies on Unitarian lines. I do most certainly believe that Unitarian principles and methods lead to the conservation of all that is true and good in the Scottish soul, while they save it from the errors and evils of Calvinism. The work of Unitarian pioneers in the land of the thistle is not done. In some respects it is just beginning. There is a fresh opportunity in the renewed and enlarged anxiety which has arisen from the dissatisfaction with Calvinism. There is, indeed, still an ignorance of and a bigoted prejudice against Unitarianism in Scotland. To dispel these we should offer our literature plenteously. In providing it we have to understand the present conditions and state of theological thought and religious life in Scotland. The earnest mind now does not most deeply concern itself with how many persons there are in the Godhead, but with the deeper question, "Does God care?" It does not ask: "Did Jesus walk on the sea and rise from the dead?" but, Did he enunciate any truth that can lift up life?

We have our answer ready, and in expounding the Fatherhood which is the new Continent of Religion and advocating the Fraternity which is the new goal of morality, we will help to furnish the living bread which the new day requires. It may not be that the regenerated theology of Scotland will call itself Unitarian, but that it will be highly rational and intensely spiritual I believe. The thistle is stubborn, but that it will burst into "glossy purples" of fervent and luminous faith, I fondly hope. As has been said, "Nature possesses the secret of turning dreams into realities. A knell has been tolled for the old order of apathy and prejudice"; and (to alter the saying somewhat) the new dispensation will evolve the higher national sympathies, and offer compensation to the suppressed soul of a creed-ridden people.

As the new century comes in, the voice of God, speaking in all the gospels of all His messengers, shows to you of the next half-century distinct duties even more important, where you must work with Him. Do not scatter your fire. Your weapons are not given you that you may shoot partridges for dinner. You are enlisted by the living God, that Satan may be driven from every fastness, and that God may reign above—that His kingdom may come, that is the Saviour's phrase. This means at this moment that the five continents shall bear each other's burdens, and that there shall be but one world. Europe shall take care of Asia; and Asia and Europe and America, all shall take care of Africa and Australia; and Africa and Australia shall take care for all. More simply, open communication between one region and another shall relieve the terrible congestion of to-day. Thus the Church of Christ has no right in this city to put Mr. Wendte and Mr. Waldron and the Little Wanderers' Home to the business of taking care for two thousand people jammed together on an acre of ground; while in the United States there are seven millions of square miles and about seven millions of families, one square mile of God's earth for every family. Siberia must be opened to Europe and Southern Asia, the South American desert, the plains of Idaho and Arizona. Such duties are for all the world.—*Edward Everett Hale.*

THE AMERICAN UNITARIAN ASSOCIATION.

THE report of the Rev. C. E. St. John, Secretary of the A.U.A. presented to the annual meeting in Boston, on May 27, contained a full record of the year's vigorous work. The records of the field secretaries as to the work in their respective provinces were of special interest, as will be seen from the following extracts:—

The Rev. F. C. Southworth, secretary of the Western Conference, reports "a tendency of continually increasing significance; namely, the more active participation of Unitarian churches in the work which is being done in common by the churches of our land. Testimony to this effect from all parts of the field is unanimous and positive. This common work is of various kinds, social, charitable, philanthropic, almost any kind of work which is not sectarian. Into this work our churches and ministers are receiving at the present time a hearty welcome. Bigotry is disappearing. Sectarian lines are being obliterated. Opinions which a few years ago were deemed hopelessly heretical are now no longer a bar to active participation in the religious life of our time."

It should be added that this tendency reported by Mr. Southworth is equally manifest in all sections where our churches are at work.

From the Pacific coast, the field secretary, the Rev. George W. Stone, writes:—"There has been a distinct gain in the power and influence of the churches in this department during the past year. The various agencies for the propagation of our faith have been active and encouragingly successful. The increased readiness with which our thought has been received, when presented by word of mouth or in the form of tracts and other publications, has been noticeable. The transition from the old to the new theology seems to be proceeding steadily. This is shown in the weakening of prejudices against us, as well as in the increased interest in the simple truths for which we, as Unitarians, stand. There is one other tendency plainly visible which will be regarded with interest by the members of the Association—namely, the growing interest in religion and ethics and a corresponding decrease of attention to speculative theories and what is sometimes called by the specious name of 'new thought.' Yet in this Western country our mission is to preach righteousness. Controversy is neither desired nor understood. Beyond a clear definition of our theological principles, at the outset, nothing in that direction is required.

. . . . . .

Perhaps the most hopeful indication of our increased efficiency as a body conscious of responsibilities in the development of the best things in the world is seen in a decided increase of missionary earnestness on the part of our ministers and churches. Many there are who have not yielded to this spirit. Nevertheless, very many of our ministers, both old and young, are in hearty accord with the feeling of the administrative officers of the Association, which is that our Church cannot reach its highest usefulness save as it presses on more and more with a missionary purpose. The missionary motive is simply human sympathy, and what we are concerned with is to find out the best way whereby the Unitarian Church can put forth its sympathies. We are not actuated by the pride of growth and power; we are simply desirous of ministering to what seem to us the deepest human needs. If we are right in the assumption that man's deepest need is to have a brave, intelligent, and hopeful comprehension of the possibilities of life, such a comprehension as shall incite him to righteous and unselfish living, and at the same time fill his days with a noble satisfaction in the fact that he exists, then our method of sympathetic endeavour is perfectly clear. We are to go forth to all souls whom we can reach, and so deliver by word and action our great Christian convictions that they shall sink into men's minds to bring forth in each and every one this courage and peace which are so much to be desired. This is the missionary aim of the officers of our Association, of all its field secretaries and State secretaries and also a rapidly increasing number of its ministers and other toilers.

. . . . . .

The year has brought forth twelve new Unitarian churches, twenty-one fresh preaching stations, twenty-seven additions to our list of ministers, fifteen of whom have been received from various orthodox denominations, and, around and above all these visible things, the halo of a deepened consecration and a more determined earnestness. What returns the future will give to this augmented body known as the Unitarian Church it would be useless to predict. Indeed, there are few of us that care. It is not the future with which we concern ourselves. We are of those that deal with the present. Whatsoever strength we have inherited from our fathers in the faith, whatsoever power we have gained through the varied influences of life, whatsoever capacity we now hold in our churches and in ourselves, we value simply for the sake of the innumerable children of God. These accumulated forces we propose to use for the immediate betterment of the world. What we can do to-day we shall do. In so far as better organisation and increased numbers enable us to do this one day's work more efficiently, we welcome this earned increment; but we care little for it as a basis of self-congratulation. We offer ourselves to God as a part of the working energies of his kingdom. If He will use us for His immediate service, we shall rejoice. If He use us not, we shall believe the fault is in ourselves; and we shall seek so to improve our nature and increase our efficiency that, when another morning dawns, the great King can at last find us serviceable. One world, one day at a time, is our motto; but we have cause for profound gratitude because of the inspiration we have for dealing with this one day from our noble body of theology and our enlightening religious incentives. This knowledge, this light, are in part what we indicate when we use the word 'Unitarian.' But that word would simply proclaim us as dogmatists if we did not by our individual and united missionary labours prove that our inspiration is not given us in vain, and that we do actually day by day walk in the light eternal which truth throws upon our path."

IN truth, the earth grows more beautiful as we grow better and wiser.—*William Smith in "Thorndale."*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

LEARNING TO READ.

SIR,—I am sincerely grateful to you for having drawn your readers' attention to the important question of teaching our children to read, but I must beg of you to allow me to say something in refutation of the young lady who was the only partially adverse speaker at the meeting. She had attended a number of my conferences with teachers elsewhere, and was never weary of reiterating the same criticisms, although she had been repeatedly refuted by me and by several teachers, who knew the system from experience.

With your leave I will deal with some of her objections seriatim. She warmly approves of my classification of words and sequence of lessons, but asserts that the children are taught too large a vocabulary in so short a space of time. I have taken the trouble specially to go through Parts I. and II., each of which contains about 1,000 words, mostly well within the children's knowledge, range of ideas, and experience; such as: bat, cat, &c.; battle, cattle, nettle, &c.; bad, lad,, had, &c; puddle, saddle, fiddle, and so on; also long words, as: midshipman, carpetbag, gardenroller, &c.; all concrete things, with which most children of the age of six or seven are familiar; but there are about two dozen words in Part I. which may be new to some children, and would require explanation—namely: sham, runlet, chaplet, abandon, dabble, confess, agog, jungle, reck, don, doff, capital, dismal, mental, vanish, captor, anther, fetter, witless, welter, excel, vetch, gender, access. Most of these words are intentionally introduced to illustrate a certain feature in English spelling; thus "access" is to show the hard and soft "c" in juxtaposition, and explained in the "Teachers' Companion." Is it an intolerable hardship to explain about 2 per cent. of the words to the children, and thereby enrich their vocabulary, which all earnest teachers so greatly desire? In Part II. the proportion of words hard to understand is still smaller, and indeed, on investigation, we often find that children know a great deal more than we are apt to give them credit for. Only a few days ago I visited a Board-school in the South of London, where my books are used; towards the end of Part II. occurs the word "palsied," and I asked the class what "palsied" meant, and immediately a number of hands were held up, and the answer given was: "palsied means paralyzed."

Her second complaint is that there were too many abstract words. It is astonishing how immature minds allow themselves to be dominated by a mere phrase. "The Concrete before the Abstract" is an admirable maxim, but only in its right place; for example: in arithmetic the teacher places five (say) pebbles and three pebbles before the child, and leads him to discover that together they make eight pebbles, and with two or three more concrete examples the child understands and accepts that $5+3=8$; but the acquisition of ideas and of the words corresponding to them is beyond the control of any human being, because all through life we acquire new conceptions and expressions

and mostly so in the impressionable years of early childhood. *Revenons à nos moutons.* In the books before us, Part I. contains ten or eleven abstract nouns, (*i.e.* 1 per cent.), namely: sadness, fitness, wisdom, hospitality, worship, abundance, substance, distance, hindrance, penmanship. Most of the children have heard at least some of those words, by listening to the conversation of their elders, and if they have not it is not difficult to explain them. Moreover, many of these abstract nouns are utilised and thus explained in the reading lesson that follows. Thus: "penmanship" comes under the category of words taught on p. 35, and on p. 38 occur the sentences: "Is this a sample of Tom's penmanship? It is; it is not bad penmanship, is it?" The fact is that children use abstract nouns in their daily talk; of course they have but a limited idea of their force, or to use the philosophical jargon, they know *a* denotation but not the full connotation. "What a pity!" cries little Nell, and "It is a jolly shame," says Tommy. But our rigid theorist insists: Children should not have Abstractions presented to them at all; first comes the thing, than the symbol or the word, and lastly the Generalisation or Abstraction. Admirable! but, unfortunately, in our civilised life notions, conceptions, and ideas crowd in upon the mind helter-skelter, and positively refuse to be marshalled in on the lines so confidently traced by the pedant's ruler. A London child reads over a shop "Agricultural Implements," and has never seen a plough or a ploughed field, yet heedless of all subversion of principles universally recognised the ruthless little iconoclast insists on knowing the meaning of these words.

Her third complaint is that the "Drills" are wearisome. Well, as to that, I can only refer your readers to the experience of those teachers who are using the books; there are about 100 Board Schools and numerous private schools, who have already adopted my system, and not one teacher among them all has raised this complaint. Only last Friday I accompanied a gifted and experienced headmistress of a large Board School on a visit to another Board School where the system is worked with much enthusiasm and success. The teacher, a B.A. of London, was taking his class through one of the lessons in Part II., and when we left the lady told me that the part of the lesson, which delighted her most, was the "Drill." We also visited a class of beginners, and I wrote on the blackboard: hat, fit, man, men, pot, lid, gun; and I called upon the little boys to read these words; it was most gratifying to watch the children's eagerness, and the shaping of their lips as they first read silently: it, fit, and then in triumph raised their hands anxious to read the word aloud. My critic takes no account of the young learner's delight in overcoming difficulties, which is really the best incentive to study. I was teaching a little damsel of six to read; she had only a short lesson, and craved for more, this being refused to her, she took up a book lying near, opened it the wrong way up, and after a while came to me asking: "Is not this word appendix? *I:* How do you make that out? *Child:* Well, ix, dix, en, pen, pendix, áppendix. *I:* Yes, that is right, but we call it appéndix. But what does it mean? *Child:* I am sure I don't know."

My critic wants the words of the "Drill" to be woven into a tale. I wish her joy to the task of making bricks without straw, or tales with a vocabulary of no more than fifty little words, such as am, no, he, &c., and even if it were possible it would be most undesirable, for if the object of the lesson is to be gained the new words must be introduced in a certain mutually illustrative co-ordination, which in a tale is impossible. When the "Drill" is mastered, there are sentences and short stories given to utilise the new words learnt.

I am afraid I have already exceeded the limits of your space and your patience, and must leave other fallacies unrefuted; but in conclusion I wish to point out the mischief that is wrought by cramming young minds with semi-philosophical formulæ. These they then apply without discrimination or qualification to all subjects to the great hindrance of educational progress.

A. SONNENSCHEN.

Wandsworth, June 16.

THE CHILDREN'S COLUMN.

Eyes and No Eyes.

I HAVE lately been reading some very delightful books; they are not new, but they were new to me, and very likely they will be new to many of you; and if what I say makes you read them for yourselves, I am sure you will enjoy them, and they will help you to understand and take more interest in many of the things referred to in them. They are by Mrs. Brightwen, and are called, "Wild Nature Won by Kindness"; "More about Wild Nature"; and "Inmates of my House and Garden"; and in the introduction to the first book, Mrs. Brightwen tells how much pleasure she derived through many years of variable health, from not only keeping and taming different animals, and making pets of them, but from really *studying* them; finding out how she could keep them well and happy, so that they should feel her to be a real *friend,* as she soon grew to feel each of her pets was to her. She says truly that "the beauties of the country might as well have been left uncreated for all the interest that thousands take in them"; and this is very often the case simply because people have not cultivated their powers of observation, so that they have not the least idea how many wonderful and beautiful things there are all round them. Even some of the animals that many people cannot bear to touch, and describe as "horrid," are really quite beautiful, and very interesting, and Mrs. Brightwen says she owes much of her love of animals to a relative, who, while Mrs. Brightwen was a child, took up a frog one day in her hand, and pointed out the beautiful gold circle round its eyes, and its curious webbed feet, and then described its wonderful tongue—"so long and flexible that it folded back in its mouth, and that the frog would sit at the edge of an ant-hill, and, throwing out the tongue with its sticky point, would pick off the ants one by one as they came out." Knowing and observing such facts makes one take a real interest in animals, and see how much there is in them to study and admire. Even animals that we often have in our houses, but should very much like to be without—I mean common cockroaches—are most curious in their habits, and though they are so small, they take a long time to grow up. A cockroach does not come to its full maturity until it is five years old, and during that time it casts its skin every year. It is curious to see it struggling out of the old skin, pushing it with its legs, and gradually getting free from it. I have watched a cockroach going through this annual piece of work; it took about twenty minutes over it, and at last came out in its new dress of a rich cream colour, which a few hours' exposure to the light gradually turned to dark brown.

Mrs. Brightwen mentions one very curious thing about some Roman snails which she had. She says:—"These creatures were kept in a fern-case with glass top and sides, and it was singular to observe the way in which they could suspend themselves from the top of the box. The substance which exists in the caterpillar or the silkworm moth, and which can be drawn out into fine shreds of silk, is very similar to the slime of the snail, only in the latter it is not filiform (like a thread), but exudes as a liquid and then hardens into a thin layer of silk, which is strong enough to support the weight of two of these snails, for seeing them one day thus suspended I put them in the scales, and ascertained that the weight of the two amounted to $2\frac{1}{2}$ ounces. This mucus forms the glistening, shiny track which the snail leaves behind it, enabling it to glide easily and painlessly over rough substances which would otherwise lacerate its soft body." Is not that a fact to make us look at a snail with interest and respect?

Then the chapter on spiders is *very* interesting, but it is too long to quote here; you must get the books and read them for yourselves.

One chapter tells how we may encourage a habit of observation, so that when we are out, we shall learn to see many things that now we never see at all, though they may be right under our eyes all the time! And when we have learned to see and observe we shall be surprised to find how much more beauty there is in the world than we had any idea of. A daisy is a common enough flower, but did you ever find out what a wonderfully beautiful thing a daisy is? Examine it through a magnifying glass and you will see that all the yellow inside part of it is made up of numbers of minute flowers, each being a complete flower in itself, perfect in form, though so small you can hardly see the separate parts with the naked eye.

Some of you will be going away in the holidays for longer and shorter "outings." Try how many wonderful or beautiful things you can see, that you have not known of before. You will have plenty of opportunity even in one day's excursion into the country, or to the seaside, and if you are making a longer stay, you can do it still more thoroughly. But even if you stay at home, or if you live in a town, you can find a great deal to observe and study, if you train yourself to look for it. You will find a little folding pocket magnifying glass a great help, and you can buy a very good one for about 2s. Only remember, we shall never see the beauties and wonders that are all round us, unless we take the trouble to look for them with our *mind* as well as our eyes.

Thou who hast given me eyes to see
And love this world so fair,
Give me a heart to find out Thee
And see Thee, everywhere!

O. M. RAWLINS.

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LONDON, JUNE 21, 1902.

A REVISED HYMNAL.

TWELVE years ago we offered a cordial welcome to the "Essex Hall Hymnal," on its publication by the Committee of the British and Foreign Unitarian Association, as a hymn-book "admirably adapted for congregational use, inexpensive and convenient in form, printed in good clear type, and likely to be acceptable in the Free Churches which the Association specially desires to serve." That the book did prove acceptable may be gathered from the fact that at the present time, according to the "Essex Hall Year Book," it is in use by 103 of the 283 congregations in England on the roll, while 65 use Dr. MARTINEAU'S "Hymns of Praise and Prayer," and 50 his earlier collection, "Hymns for the Christian Church and Home." "The only ground," we said twelve years ago, "on which this collection will bear comparison with Dr. MARTINEAU'S 'Hymns of Praise and Prayer' is that of utility for congregational purposes." Since 1873 when that collection was made, many new hymns had been added to our store, particularly by singers of the Liberal Faith among our brethren in America, and these could ill be spared from our congregational worship, while it was inevitable that the smaller and cheaper book should be in many quarters more acceptable.

Good, however, as the "Essex Hall Hymnal" was for its purpose, and grateful as our churches have reason to be for its production, no one would pretend that it was not capable of very great improvement, for which the experience of twelve years' use might naturally call. The Association has, therefore, now issued a new and revised edition*, which, we have little doubt, will at once be recognised as a Hymnal of real worth, which has made good use of the added experience gained, and of the ampler stores of these recent years. The stereo-plates of the old book, we learn from the preface, are worn out, and no one who compares this new edition with the old will doubt for a moment the wisdom of the decision which determined that an entirely new edition should be produced. Congregations using the original Hymnal will, if they wish it, still be able for a time to replenish their stock, until the old edition is exhausted; but all who can afford it should as soon as possible adopt the new book. If the transition, for reasons of economy, should have to be gradually made, it will be found that there are 364 hymns common to both editions, and there is a special index in the Revised Hymnal, giving the numbers of these hymns in duplicate.

The "Revised Hymnal" contains 534 hymns, as compared with 512 in the first edition. Of these, as we have said, 364 are common to both books. 148 of the old hymns have been omitted and 170 new hymns added. Of the new edition, even more truly than of the first, it may be said that it is "essentially a modern book; and while every new book is a trial to one's affections in the matter of favourite hymns, there are here so many new-comers to be heartily welcomed, bringing songs of a kind which, above all others, we now want to sing, that the gladness far outweighs the regret." Indeed, for the new edition we make bold to say that there will be found very little cause for regret, and that in it the proportion of really good singing hymns will be found unusually large. We note with special pleasure that the Hymnal now for the first time contains four of Miss A. L. WARING'S beautiful hymns. The index of authors gives 229 names, besides a few names of Hymn-books (where the author could not be identified), and anonymous hymns. Only twenty-nine of these authors contribute more than four hymns each :—A. N. BLATCHFORD, S. A. BROOKE, W. J. CHADWICK, J. CONDER, W. COWPER, P. DODDRIDGE, J. ELLERTON, F. W. FABER, W. C. GANNETT, T. H. GILL, H. W. HAWKES, R. HEBER, J. P. HOPPS, F. L. HOSMER, W. W. HOW, S. JOHNSON, S. LONGFELLOW, T. T. LYNCH, J. S. B. MONSELL, J. MONTGOMERY, J. NEALE, J. NEWTON, A. A. PROCTER, W. G. TARRANT, J. TAYLOR, I. WATTS, C. WESLEY, J. WESLEY, and J. G. WHITTIER. The chief of these, with the number of their hymns are, LONGFELLOW, 25; HOSMER, 20; C. WESLEY, 17; MONTGOMERY, 15; WHITTIER, 14; GILL, 10.

The arrangement of the book is also somewhat altered; it opens with hymns of Worship, Aspiration, and Praise, the morning and evening hymns coming later, after the first four hundred, and beginning the section on Times and Seasons. Very appropriately the first hymn of the whole collection is SAMUEL LONGFELLOW'S: "O Life that maketh all things new," with its gladness and faith in the unity of all seekers of the Light :—

One in the freedom of the Truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God

The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,
The Life that maketh all things new.

Those verses may be taken as a fitting motto for the book, which, while it contains hymns representative of various shades of thought in the conception of Christian truth, is full of robust and joyful faith and earnest consecration to the higher life.

One other new feature may be noted, and that is a short section of children's hymns, which we should have been glad to see even larger than it is. The custom is growing in our Churches, of introducing into the morning service a few minutes' talk to the children, with a special hymn for them. In every congregation there *ought to be* enough children to make this worth while, and to make it a natural and beautiful part of the service. In the faith that this will be increasingly so among us, the "Revised Hymnal" has made provision for some children's hymns. There are, of course, other familiar hymns in the book well adapted for the use of the children and their elders together.

A careful examination of the book will show, we believe, many improvements in the editing, in the matter of text, selection of verses, &c., and in the suggestion of suitable tunes. We desire to commend the Hymnal to the earnest consideration of our Churches, and of all lovers of sacred song.

* "The Essex Hall Hymnal Revised." London: Philip Green, 5, Essex-street, Strand. 1902. 1s. 6d. net. Crown 8vo, 2s. 6d. net. Special terms to congregations, on application direct to Essex Hall.

DR. FAIRBAIRN ON CHRISTIAN PHILOSOPHY.*

I DO not propose to enter upon an analysis of this elaborate book. Those who have found in Dr. Fairbairn's previous theological writings guidance and illumination—and they are many—will certainly not fail to find them here; indeed he seems to me to have a steadier focus and a firmer stroke than heretofore. But I am not among those whom he greatly helps; and this book makes it clear that my failure to find help arises from a fundamental divergence *ab initio*.

The occasion of the present work is the intellectual quickening that came to Dr. Fairbairn when he stood face to face with the religious life of India. It caused him to realise as he had never realised before, that Christianity must claim no exceptional consideration, but must justify its unique pre-eminence among the religions of the world by the facts of its own life and history. Dr. Fairbairn holds that "a system whose crown and centre is the Divine Man is one which does justice to everything positive in humanity by penetrating it everywhere with Deity. The Incarnation," as he reads it, "is the very truth which turns nature and man,

* "The Philosophy of the Christian Religion." By A. M. Fairbairn, D.D., LL.D. London: Hodder and Stoughton. 1902. 12s.

history and religion into the luminous dwelling-place of God." Dr. Fairbairn recognises not only man's quest of God, but God's quest of man, in other members of the cycle of historical religions. But the culmination, the solution, is for him in Christianity alone—not the Christianity of the Gospels undeveloped, but the Christianity, the theology and Christology, of Nicæa and Chalcedon also.

Now the mental process, the initial argument on which the whole of this learned and laborious treatise rests, is profoundly interesting, and marks in the most striking manner the intellectual gulf that lies between that Christian Theism which is more and more asserting itself in the circles of progressive liberalism and all "orthodox" interpretations of the person of Christ and the facts of Christian history.

On his very earliest pages Principal Fairbairn states the argument of the Christian theist with extraordinary candour and, as it seems to me, a force and persuasiveness which no subsequent pleadings of his are able to break. The Christian theist sees an absolute irreconcilability between Jesus of Nazareth as he lives and breathes on the pages of the synoptics and the God-man of the ecclesiastical confessions, nay, he sees an insoluble contradiction in the very conception of the God-man as the Creeds present it. And this colossal difficulty at the very entrance-gate of orthodox Christianity, Dr. Fairbairn enunciates with absolute fidelity.

> The doctrine that affirms that Jesus was "God manifest in the flesh," or, in other words, that in Christ the natures of God and man were so united as to form a single and indivisible person, is the very apotheosis of the inconceivable. . . . God and man are too incompatible in their attributes to be conceived as co-ordinated in a being who appears on the stage of history as a human individual, and who has the experiences and suffers the fate proper to one, &c.

The statement is clear and absolute; and it must be repeated that the whole of the succeeding volume does not suffice to break its force.

But Dr. Fairbairn sees in the history of mankind facts which seem to him to compel him to find a reconciliation between the Jesus of the primitive oral tradition and the "very God of very God" of the Creed, and a solution of the seeming contradiction involved in the very conception of a being who is at once God and man. For in the first place he holds that the mere personal charm and winning grace of the man Jesus could never have held the generations of the foremost peoples in the world down nineteen centuries, but must have faded out, been forgotten, and gone under, had it not been protected and preserved by the hard intellectual conceptions of the symbols and confessions; and in the second place he holds that the conception of the Incarnation of God in Christ as set forth by Church authority has had a beneficent action on the world so manifest and so vast that it is impossible to set it down as other than the very truth of God; since no vain imagination, no lie contrary to fact, could ever have exerted an influence so transcendent in quality and in degree.

These two positions—the inadequacy of the person of the man Jesus to have held and shaped the thought and faith of the world as Christianity has actually held and shaped them, apart from encasement in the Creeds, and the incomparable effective power for good of the Christological conceptions set forth by the Church, are the two foundation-stones of Dr. Fairbairn's orthodoxy. However deftly the superincumbent structure be built, if these are taken away, the whole collapses. The crucial question then is this: are these two foundation-stones so well-laid and so solid as to support the edifice which the Principal of Mansfield erects upon them?

Now it may, I think, be admitted that the charm and fascination, the winning power over mind and heart, of the historic Jesus might have been dissipated in the ages of uncritical and unscientific thought had they not been girt about with Church decrees. But that can hardly be adduced as an argument for the truth of those decrees in themselves. Spiritual truth has again and again been preserved in the history of the world by admixture with error. Only is it not the error that touches the hearts and quickens the souls of men, but the truth about which the error is bound. Earthen vessels may carry Divine fruit—that they do so safely down the centuries proves that they are useful vessels, but not that they themselves are fruit. It may be that the symbols preserved the spiritual faith; but it was the life-giving quality of the faith that made men attribute sacred power to the symbols.

But the main premiss on which Dr. Fairbairn lays the stress is what he deems the vast and manifest beneficent action on the world of the conception of the incarnation of God in Christ, set forth by Church authority. In great historic evolutions, in which a myriad causes intertwine, a myriad effects result, it is always perilous work to assume one cause as the master cause of a particular effect. And it seems doubtful whether the contention of the learned author can be maintained. How can he say how much of the effect he admires is the outcome of the creed, and how much springs direct from the personality and the teaching of Jesus throbbing through the creedal form? What is his canon of discrimination? And if I say that the beneficent power of historical Christianity has had its spring in the grace of the human Jesus and the communion of the soul with the Heavenly Father in which he led the way, how can Dr. Fairbairn say me nay?

But one may well go a step further, and say that Dr. Fairbairn's reading of Christian history in its actual course is partial and one-sided. The effect of the actual institutions of Christianity has not been all to the good. Great and terrible evils have sprung directly from the Church—bigotries, persecutions, pride, hypocrisy, cruelty, the suppression of progressive thought, the oppression of the weak. To exhibit these things as the sole result of ecclesiastical institutions would be even more one-sided than to exhibit those institutions as producing nothing but good. But these evils are among the products of organised and ecclesiastical Christianity. And to this day a temper of arrogance and uncharity unspeakably remote from the temper of the Jesus of the Gospels is a common product of orthodox churchmanship; yes, and often a cringing to established powers, a subservience to the order of the world, which fils men who take their Christianity direct from the Gospels with sadness and disgust. One does not like saying these things. One would fain pass them over. But they are simple truth. There are thousands of honest men who see in secular morality a purer strain than in ecclesiastical ethics; and if the Creeds are to be supported on the strength of their marvellous working for good on the history of civilisation, one is forced to point out that there is *something* in the Churches—and who can say that it is not these very Creeds—which has worked for terrible and enduring evil.

It does not seem then that the argument of Dr. Fairbairn is wholly satisfactory. You cannot safely argue the truth of the Apostles' Creed or the Nicene, or the Athanasian from the beneficent working of the Church upon the world; and there is much to be said by those who attribute to the Creeds not a little mischief-making, and to the pure spirit and teaching of Jesus, which worked as leaven in the world before the Creeds, and will do so after them, the ethical and spiritual enrichment of mankind which is the best fruit of Christianity.

But if the basal argument of Dr. Fairbairn challenges dissent, it is a pleasure to bear witness to the amplitude of his learning and the broad spirit of charity which illuminates all his pages.

R. A. A.

THE FOURTH GOSPEL.*

We must congratulate Mr. Lummis on his translation of this important and very interesting book. It is a first-rate piece of work. There is a literary quality about it. We forget altogether that we are reading a translation. The words fit the thought and call no attention to themselves. That is the art of the translator, to efface himself and enable his readers not only to understand but enjoy the book translated without any thought of him.

Turning now to the book itself, we feel how impossible it is even to begin to do justice to it in a short review. The question how far John's Gospel may be regarded as a true history of Jesus is the most interesting and important of all New Testament problems.

Dr. Wendt treats that question with an impartiality and fulness which leave nothing to be desired. We may or may not agree with him, but as we read we feel we are in the hands of a master who faces the problem without prejudice and without fear. No one who wishes to understand the present position of the best scholars towards the authenticity of John's Gospel can afford to ignore this book.

A short summary of some of Dr. Wendt's opinions without argument can alone be attempted here. He begins by comparing the historical accounts of the Fourth Gospel with the first three, and finds that on two points the Fourth Gospel is probably right. It is probable that Jesus paid several visits to Jerusalem during his ministry as John records, and not merely one just before

* "The Gospel According to St. John." An Inquiry into its Genesis and Historical value. By Professor H. H. Wendt, D.D., author of "The Teaching of Jesus." Translated by Edward Lummis, M.A. Edinburgh: Messrs. T. and T. Clark. 7s. 6d.

his death as the synoptics state. Further, it is more likely that Jesus was crucified on the day "in the evening of which the Jews ate the Passover," than on the day after the Passover meal. "This is a case where the record in the Fourth Gospel may claim the greater internal probability." On other points, however, Dr. Wendt decidedly rejects the accuracy of the Fourth Gospel. This is especially the case in connection with the Messiahship of Jesus, where it "becomes clear that the Johannine narrative stands in contradiction to the older element." John the Baptist is made to recognise Jesus as Messiah, and point him out as such to his disciples. Further, Jesus himself is described as making known his Messiahship from the first. From Nathaniel he receives an acknowledgment of it, and he makes it known to the Samaritan woman and the man blind from his birth. This is entirely at variance with the older traditions, according to which Jesus first avows himself to be Messiah on the way to Cæsarea Philippi towards the end of his ministry. It is later tradition alone which regards Jesus as appearing openly as Messiah from the beginning, and regarded by John the Baptist and his disciples in that light. Early tradition, as we find it in the other Gospels, is quite incompatible with such a view.

Another important point is that in John's Gospel the miracles are treated as signs or credentials of Jesus's Messiahship. He is made to work them, not mainly to do good, but to prove himself divine. In the miracle of the feeding the five thousand, as told in John's Gospel, "there is no mention of any real need among the crowd that was fed." "This intention of Jesus to accredit himself by a public display of miraculous power comes out most clearly in the raising of Lazarus. "He deliberately defers the journey to Bethany in order to give a grand proof of his miraculous power," and his manner of performing it becomes a demonstration before the many Jews assembled at the grave. All this is utterly out of harmony with the older synoptic record.

In that older record he performs miracles, indeed, but he does them not as signs of his personal glory, but because he longs to help the sick and suffering. It was a labour of love, which he conceals as far as possible from others. "It is impossible to combine these two demeanours without depriving Jesus of all claim to fixed principle." One account must be correct, the other incorrect, and Dr. Wendt pronounces unhesitatingly in favour of the older synoptic tradition. "The outcome of our inquiry so far," he says, "is that in several important connections the historical narrative of the Fourth Gospel bears the stamp of the secondary tradition, and cannot be taken as true and credible. This fact, however, is *decisive against the authorship of the Gospel by the Apostle John*" (italics ours).

This view is confirmed by the fact that the writer of John's Gospel evidently knew and used our three synoptic Gospels. If he was the Apostle John, an acquaintance and intimate friend, it is inconceivable that he should have borrowed, over and over again, phrases and arrangements from writers who did not know Jesus as well as he. "Writing in the light of his own recollection and the impression formed on himself, he must have preserved some originality of detail. The fourth evangelist is dependent, even in minute details, on the earlier narratives." This Dr. Wendt proves by a careful comparison of many words and phrases. He sums up by saying that the whole nature of his employment of the synoptic literature is symptomatic of the secondary character of his history." So far, Dr. Wendt's criticism may be called negative or destructive. The Gospel was not written by the Apostle John, and the historical framework is untrustworthy.

Now he proceeds to argue that "the great discourses and other utterances of Jesus in the Fourth Gospel are largely authentic." He quotes with approval the words of Holtzmann, that certain elements in John's Gospel "look like reminiscences without regard to dogma," and refers to Harnack's opinion that "in some way or other John the son of Zebedee stands behind" it, though it was written by John the Presbyter. Dr. Wendt believes that the writer of the Fourth Gospel in "his composition of the great discourses made use of an older written source — Memoirs of the Apostle John." Indications of this source group themselves into two great classes:—1. "There are certain strange differences between the attitude of the evangelist and the thoughts in the discourses of Jesus which he records, differences such as would be inconceivable if the evangelist had been the independent author of these discourses. 2. There is, in many cases, a curious discrepancy between the discourses and their narrative framework." The rest of the book is concerned with showing his reasons for belief in this written source and with considering its value. To this long and detailed argument it would be impossible to do justice here. He argues that "signs" in the historical framework are regarded as essential proofs of the Messiahship of Jesus, but that the conception which Jesus gives of his work in the discourses is very different and far more nearly related to the old synoptic traditions. He argues that particular sayings of Jesus are given as from an older source and misunderstood and misinterpreted by the author of the historical framework. Further, he proceeds to argue at great length that the connection and meaning of the speeches are injured by having been forced into a narrative framework into which they do not naturally fit. On the one hand you have a number of speeches largely genuine, and on the other hand you have a history that is largely imagined; the result of trying to combine these two elements together is a frequent injury both to the connection and the meaning of the discourses. The conclusion then at which Dr. Wendt arrives is that the source employed by the writer of St. John's Gospels "contained discourses and conversations of Jesus, and as regards the matter recorded in it substantially resembled the Logia of Matthew." The real difficulty of Dr. Wendt's position is the undoubted fact that the style and the doctrine of the speeches ascribed to Jesus in the Fourth Gospel are so different from the style and the doctrine of the sayings in the synoptic Gospels. Dr. Wendt meets this by saying, "When the discourse of one man is preserved through the medium of another, who possesses a strongly-marked individuality and an individual style of thought and speech, it is possible for the second to assimilate the manner of the discourse to his own, while the matter, the real meaning of the original, is correctly reproduced." That is the real issue, and we must confess that we are not convinced by Dr. Wendt on this point. When a man of strong individuality and of original thought assimilates the thought and speech of another and reproduces them in his own way, he cannot be expected to give the real meaning, the essential matter of that other. It is himself he is expressing, himself as impressed and inspired by another, but still essentially himself. The thoughts are not the thoughts of Jesus but the thoughts of a great unknown who had been deeply moved by the life and teaching of Jesus, and who by that life and teaching had been roused to a fuller freedom of independent thought. To believe this makes the speeches full of interest, and does not in our thought detract from their religious significance, but it does prevent us from accepting them as reproducing the matter and meaning of Jesus.

However this may be, every reader of the book will feel that we have in it a most weighty and important contribution to the understanding of John's Gospel. He will not only learn many facts, but he will learn in what spirit and by what methods the facts should be approached, and whether in agreement, or not, with all the arguments he will feel deeply grateful to Dr. Wendt for his book, and will heartily thank Mr. Lummis for the translation.

H. Gow.

THE REGISTRAR-GENERAL'S REPORT FOR 1900.

THE Report of the Registrar-General for the year 1900 has just been issued, and, as usual, it contains many matters of interest. We learn that the number of marriages registered during the year was 257,480. This number is 4,854 less than in 1899, but it exceeds the number in any previous year. The war was doubtless the cause of the diminution, and it is really remarkable that the diminution should have been so slight. We are also told that the number of buildings certified for religious worship in 1900 was 616, while 196 were taken off the register, making the total number at the end of the year 24,356. Also at the end of the year there were 15,344 churches and chapels of the Church of England in which marriages might be solemnised, and 12,861 other chapels; the increase during the year being 35 of the Established Church, and 283 of other bodies. In the case of 1,495 of these other chapels, an authorised person had been appointed under the Marriage Act of 1898, the Wesleyan Methodists heading the list with 742 appointments.

Of the 257,480 marriages, 173,060, or 672 per 1,000, were according to the rites of the Established Church. This shows a drop of 4,836 in number, and 6 per 1,000 from the previous year, and is the lowest percentage, or rather permillage, yet reached. The fall in the permillage has been almost continuous—from 849 in 1851, when the tables begin, until the present time.

The Roman Catholic marriages were 10,267 in number, giving a permillage of 40, a reduction of 419 in number, and

1 per 1,000 from the previous year. The permillage has never been lower than this, though it has stood equally low in five previous years.

The Protestant Nonconformist marriages were 32,936, of which 27,243 were recorded by a registrar, and 5,693 by an authorised person under the Act of 1898. These numbers give a permillage of 128, the highest figure yet reached, the increase having been almost constant—from 62 in 1851 to the present time. The actual number of marriages was 323 more in 1900 than in 1899.

Jewish marriages were 1,669 in number, being 3 more than in the previous year, and 6.5 per 1,000, making the highest number and highest permillage in an almost constant increase from 1.7 in 1851.

Civil marriages were 39,471, being 68 more than in 1899, and 153 per 1,000, again the highest point after an almost constant increase from 44 per 1,000 in 1851.

Altogether the permillage of non-church marriages was 328, amounting to nearly one third of the total number.

The permillage of minors at marriage was 51 in the case of husbands and 163 in the case of wives, the latter being the lowest recorded for many years, and the former only 1 per 1,000 above the lowest.

We are sorry to read, however, that 3 girls under 15 years of age, and 14 more under 16 were married during the year, one of the latter being united to a man over 35, while one boy of 15 married a woman aged 21, and two more under 17 married wives of the respective ages of 16 and 19, and two more under 17 married wives aged between 25 and 30. Altogether, however, the rise in the average age at marriage has continued, and the figures now stand at 28-41 years for men, and 26-29 for women.

The percentage of brides and bridegrooms who made a mark instead of signing their names has been steadily decreasing for many years past. The report before us opens with the figures for 1871-5, the same being 185 per 1,000 men and 251 per 1,000 women. In 1900 the figures were only 28 and 32 respectively. The Elementary Education Acts are doubtless to be credited with the bulk of this improvement. Possibly it may surprise our readers to hear that in six districts in the eastern part of London the permillage of illiterates is over 100, and that in Mile End Old Town it stood in 1900 at 211 per 1,000 men, and 292 per 1,000 women. A note of the Registrar-General, however, explains this phenomenon by telling us that the great majority of these illiterates were foreigners who were married by the rites of Jews or Roman Catholics.

The births during the year numbered 927,062, giving the lowest rate on record, and the proportion of boys born to girls was as 1,033 to 1,000. The deaths were 587,830, of which 303,823 were of males and 284,007 of females. The proportion of deaths of infants under one year old to births, was as 154 to 1,000; on this head the rate was highest in Lancashire, where it stood at 180. A. D. T.

To CORRESPONDENTS.—Letters, &c., received from the following:—A. A.; G. B.; H. B. B.; C. A. G.; A. E. H.; J. J.; M. T. M.; S. B. R.; T. H. R.; C. W. W.; M. W.; W. W.; T. P. Y.

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

ANNUAL MEETING.

THE annual meeting of the above Assembly was held at Altrincham on Thursday, June 12. It was well attended, and its proceedings were marked by enthusiasm and unanimity. At the morning service the Supporter was the Rev. R. T. Elliott, and the Preacher the Rev. H. S. Tayler, M.A. It probably was the first occasion on record when audible applause followed the conclusion of the sermon; but it was not surprising, as the sermon was an impassioned and eloquent plea for a continuance of the spirit of heroic resistance which characterised our brave forefathers in the faith.

THE SERMON.

The text was taken from Hebrews xii. 4, "Ye have not yet resisted unto blood." In the course of his sermon the preacher said, "When hard and cruel laws like the Conventicle Act, the Five Mile Act, and the Test Act oppressed Nonconformists, no one can say that our forefathers did not resist, even to the uttermost. They bravely fought a long hard battle for the right to worship God according to their consciences. Not to them, but rather to the present generation the words apply, 'Ye have not yet resisted.' Let it be admitted that the enthusiasm of our ancestors was not misplaced, and that they suffered not in vain. Is that the whole truth? Are we not bound to recognise that it is not so much what they gained, but the way they gained it that is of importance to us, that the efforts they put forth carried with them a peculiar religious discipline, that their self-sacrifice purified their vision, and made them capable of beholding new truth. Can we share their nobility of soul by accepting the results of their labours without sharing the struggle? Is it true that any faith passively accepted will exert its full sanctifying, uplifting, vitalising power over humanity? Is not wrestling the indispensable condition of blessing? Do not men grow strong when they struggle to overcome the difficulties of their environment? The future of our churches is, of course, with the young. Would it be a libel to say of a portion of them Ye have not yet resisted to the utmost, or known the resistance that makes strong? When I fasten my gaze on the young people of the working classes, I notice signs of gentler spirit and smoother manners; but in noting the absence of the old brusqueness and scars of battle, I miss a certain firmness, robustness and staunchness that characterised their fathers and made them such a valuable asset in connection with any cause they once espoused. Or consider the young people connected with our chapels who come from better-to-do families. I say *connected*, but I fear the connection is often slight, inasmuch as the rising generation is little under the influence of these centres of worship, and much under the influence of the world outside. Our young people are brought up scrupulously free from any special religious view, they are sent to the public schools and there come under influences skilfully designed to make them members of a particular Church. These may fail, but the influences of comradeship and a natural desire to stand well with others, and perhaps a desire for social advantage, all tend to alienate them in sympathy from their first religious home; and presently the chapel that might have flourished with their aid grows weak by their absence—*i.e.*, the absence of those who would have been best able to help it, and who would themselves have greatly profited by fearlessly espousing its cause and taking a responsible share in its management. What can we do? The first requisite is not so much definiteness of theological conviction, but definite conviction of the religious consciousness—a sense of the seriousness of life, of solemn responsibility to God, and a knowledge that itis often times necessary to say "no" to the world in order to say "yes" to the heavenly vision. If once a passion for light and truth be stimulated, and the spiritual faculties set working in thankful exercise, then we may rest confident that the soul will go on expanding, growing stronger and stronger, resisting every shadow of evil or falsehood, and we need have no fears as to the result. The discipline we have to offer is that of religious culture. Tendencies of the age assail us on every side where we least expect danger, and they have so fair and winsome an aspect that it is hard to meet them with resistance. No foe appears to challenge us, but the subtle, steady, persistent influence of forces tending to lower ideals whose existence we honestly recognise, may be the most dangerous of foes. The holiest life ever lived on earth was of one who found himself in antagonism with the Scribes and Pharisees and the spirit of his age. If Christ opposed, should not his modern disciples follow in his steps? Are there many parents to be found in our churches who to-day avoid difficulties for their children, who would choose for them the easy path of conformity, who would have them think as other people do? Let them pause and consider whether, whatever the cost, whatever the painful resistance necessary, it would not be a hundred times better to pay the cost than avoid it and lose the boon of independence of thought that leads on to a noble character and a strong and pure and holy faith. Would youth, fired with any glowing ideal of his inheritance, be deterred by the difficulties of his position? Would he not respond and gladly enrol himself under the old banner of truth, liberty, and religion? The old struggle is not over, if the battlefield has changed; never can it be over so long as humanity remains the same and there is a choice between higher and lower ideals. The battle is one in which light fights with darkness, purity with impurity, truth with error, and love with hate."

THE BUSINESS MEETING.

The business meeting was held in the chapel in the afternoon, when the President, the Rev. C. T. POYNTING, B.A., occupied the chair, and there was a large attendance of ministers and delegates. In his address the President said it was his privilege as President of that Assembly to give expression to their feelings of thankfulness for the peace which was proclaimed last week. Every member of the vast British Empire now united in the one sense of relief that at last our soldiers were able to lay down their arms and greet as comrades, and soon as fellow-citizens, the brave people with whom we had been fighting

now for over two years and a half—a people who had won our respect, nay, our admiration, for their bravery, their patient endurance and loyalty to their own national life. There had been few wars in which the adversaries on both sides had so evidently respected each other, and in which there had been so little personal animosity. We were proud to welcome such a brave people as fellow-citizens, and we could only repeat the words of the special prayer used on Sunday last—that both we and those who had lately been our enemies might henceforward be filled with the spirit of mutual generosity and goodwill, and that, as each had striven to prevail over the other in battle, each might now strive to vie with each other in justice and loving-kindness. The war time had been a time of sadness for them all, not only on account of the losses occasioned by death, disease, and waste of the resources which were made for the welfare of the people, but because of the divisions and contentions which diversity of opinion as to the origin and responsibility for the war had occasioned. Let them trust that they at home might be willing to forget their contentions and agree to strive for those things which made for peace, and turn with renewed consecration of themselves to the great questions which demanded their very gravest attention—questions of education, temperance, the social condition of the people, questions from which the all-absorbing interest of the war had too long diverted their attention. Let them trust that their too-divided ranks might now close up as they all set themselves to the work of "peace, retrenchment, and reform." Turning to subjects of more special interest, he referred to the losses which had been caused by death amongst their number during the year, spoke in sympathetic terms of the trials of bereavement and sickness which had overtaken several of our aged and honoured ministers; and then extended a welcome to those ministers who have settled recently in the Province. The President referred also to the raising of the Ministers' Pension and Insurance Fund, which, he said, would secure to ministers outside of the province many of the advantages those within the province enjoyed. Speaking of the duty of the minister of religion to help his people to harmonise the thought of God with the scientific and philosophic thought of the day, he said it was here some of the most serious of the minister's difficulties arose. To-day the interest of all doctrine was found in its record of the history of human thought as the progressive attempts of the human mind to give distinct and intelligible form to what was felt to be divine realities. Doctrine was now valued not because it was deemed to be final or absolute truth, but because it was the embodiment of that which was of infinitely more importance, the divine idea to which human thought and experience must seek to give expression. That change had been going on with far greater rapidity in other Churches even than in their own. The orthodoxy of tradition, the orthodoxy against which the old Unitarianism was a protest—and a very brave and sturdy protest too—was to-day but a survival, and the new orthodoxy which was finding expression in the pulpits of all the Churches in the preaching of those who were attempting to assimilate the real and living thought of the day, was a very different thing, and a thing their relation to which it was very difficult to define. As they looked around they beheld a liberal spirit growing up in all the Churches. The very rapid and vigorous growth of that liberal spirit caused a reaction. It had ever been so in their own Churches. But they need not fear. Let them thank God and trust themselves to Him for guidance in the future as their fathers did in the past. The Kingdom, the coming of which they prayed for daily, was the Kingdom neither of sect nor denomination nor any such thing. It was the Kingdom of God where God Himself should rule in all their hearts to guide them all into paths of righteousness, peace, and love.

Mr. F. Monks (Warrington) was unanimously elected President of the Assembly, Mr. J. Dendy was re-elected treasurer, and the Revs. H. Enfield Dowson and R. T. Herford secretaries.

Mr. J. DENDY read the balance-sheet, which showed a balance in hand of £118.

Upon the invitation of the Rev. J. J. Wright it was resolved to hold the next annual Provincial Assembly at Chowbent.

Public Questions.

The annual report on public questions was presented. It referred in terms of thankfulness to the termination of the war in South Africa, and with regard to the Education Bill stated that it demanded the most careful attention of the Assembly. The measure itself was an outcome of the compromise of 1870, and showed once more the danger lurking in every compromise. The report (from which we quoted in our leader of last week) discussed at length the provisions of the Bill, and expressed the belief that the Assembly, while joining in gratitude to the Churches for what they did for education in the old days, would not be prepared to see a Bill passed to place the education of the people permanently in clerical hands, to the sacrifice of the true interests of the nation, without joining in a supreme effort to defeat it. The report also expressed approval of the Home Secretary's Licensing Bill, and touched upon the subject of gambling.

The Rev. R. A. ARMSTRONG moved the reception of the report. He said a nightmare had been lifted from all their hearts, and they were awaking to a new dawn. They would not look back to the horrors of the dark night which had flown; they would look forward with hope to the day which they trusted was about to dawn. We stood not only in the first days of this peace but also in the foregleam of the Coronation of the King, and he was bound to confess that his own interest in that event was greatly accentuated by the fact that he believed the peace to be the King's peace. They could but express their admiration, not only, as had already been done, for the endurance, the courage, and the high patriotism of our late foes, but also for the magnificent spirit in which, once having accepted our terms, leaders and people appeared to have vied with each other in so disposing the hearts of the South African Dutch that the peace should be the beginning of a happy friendship and a prosperous fellow-citizenship. Nor should they omit a tribute of great admiration to a man whom some of them had at times felt called upon to sternly criticise—the great English General who, by his manly utterance and his direct and simple appeal to the hearts of the people with whom he had had to negotiate, had done so much to infuse a true and hopeful spirit into the new order of things. We were, however, but at the beginning, and the hopes we cherished would only be realised if the English people and their leaders maintained the high, generous, and just spirit of the last week or two through the long years and generations that were to come. He trusted we should see to it that not only to our white fellow-citizens but also to the dark and swarthy races of the great continent justice would generously be dealt out. Those who had borne much obloquy in the last two or three years might congratulate themselves that, even in their weakness, they had not been without effective strength. There could be no question that the attitude taken up by many of those who were denounced as the enemies of their country had had much to do first with the cessation of farm-burning, afterwards with the improvement of the concentration camps, and now with the conditions of peace which had been concluded. Upon the Education Bill, Mr. Armstrong said one struggle was closed and another was beginning. He hoped those who had been disunited to a certain extent on the question of the war would stand shoulder to shoulder and heart to heart in the battle for free education that was about to be waged. Upon the question of temperance he found himself in the position of heartily backing the Bill introduced by the Government.

Mr. E. B. BROADRICK (Dukinfield) seconded the resolution, which was adopted.

The Education Bill.

The Rev. H. E. DOWSON moved that the following Petition to the House of Commons be adopted:—

That the Education Bill now before your Honourable House is a measure drawn not in the interests of that Educational Efficiency which is the nation's most vital need, but in the interests of the Churches.

That its inevitable result will be to hand over the Elementary Schools in larger degree to clerical control, with all its blighting influence upon education; while, by its suppression of School Boards, the Bill will destroy the agencies which have, in the last thirty years, done the most to raise the standard of efficiency in the nation's schools, and to bring the people, by their chosen representatives, into direct touch with them, and to stimulate popular interest in their management.

That, by capturing the Rates for Denominational Schools, mainly Church of England and Roman Catholic, and destined to remain under denominational control by a two-thirds majority on the managing Committees, the Bill is guilty of a flagrant breach of the principle of the ratepayers managing the expenditure of their own rates, while inflicting a grievous injustice on the conscience of Nonconformists.

That, in view of the new duties confided to the County and Borough Councils in relation to the Elementary Schools, there will be a great danger of the sectarian spirit, now happily absent, entering into the elections, and the conduct of the business, of these bodies.

That the new educational authorities will not be directly elected at all, but be nominated, thus withdrawing them from the invigorating sense of responsibility to the people.

That a fatal blot in the Bill is the exclusion of women from direct election, as now, upon the educational authorities.

That with a view to economy of the rates,

already heavily burdened, the Councils will be led irresistibly to encourage the multiplication of voluntary schools, with their five shillings aid grant, and generally to starve Elementary Education.

That the Teaching Profession will be more than ever shut against Nonconformists by the inevitable increase in the numbers of Church of England Schools; and that the Bill will do nothing to provide the National Unsectarian Training Colleges for Teachers, so greatly needed,

That the merely permissive twopenny rate for Secondary Education is lamentably insufficient, especially in view of the Cockerton Judgment, handing over Evening Continuation, and Higher Elementary, Schools, and Pupil Teacher Centres, to Secondary Education; and that the latter, the most vital necessity of the nation, is hardly touched by the Bill.

That your Petitioners therefore pray your Honourable House to reject the Bill.

Mr. Dowson examined the provisions of the Bill critically, and in the course of a severe condemnation of the measure said it was simply one to give such life to the denominational system, placing the priest in control of it, that it would take Free Churchmen all their time to defeat its baneful influence.

The Rev. J. C. POLLARD seconded the resolution which was carried unanimously; and Mr. Dowson then announced that Mr. James Bryce, M.P., had promised to present the Petition.

The Licensing Question.

The Rev. J. C. STREET proposed a resolution condemning the introdution of the Government Licensing Bill, and urging that it should be passed without any weakening of its essential provisions. The Rev. J. J. WRIGHT seconded, and it was passed unanimously. It was resolved that copies be forwarded to the Prime Minister, Mr. Balfour and Mr. Ritchie.

The report of the work of the District Missionary Societies was received by resolution. It stated that about £2,600 had been expended by the various societies during the year 1901.

On the motion of the Rev. B. C. CONSTABLE, the following resolution was also passed:—"That, following the precedent of the resolution passed at Bury, June 18, 1896, in relation to the Manchester Bazaar in 1897, this Assembly sanctions the holding of a Stall, in the name of the Assembly, at the Bazaar to be held by the East Cheshire Christian Union in October, 1903, to raise the sum of £5,000 for the purposes of the Union."

THE EVENING MEETING.

The evening meeting was held in St. Margaret's Church Institute under the chairmanship of Mr. GODFREY WORTHINGTON. A hearty vote of thanks was passed to the Altrincham minister and congregation for their hospitality and for the admirable arrangements made for the comfort and convenience of the visitors.

The Rev. E. W. LUMMIS delivered an address on "Organisation." He said it was our duty to press forward the organisation of our affairs more earnestly than we at present do. Our conservations might easily be excessive, and certainly our young men ought not to be snubbed or suppressed when they desire to emphasise this need. What we stand for specifically is a principle of thinking and speaking the truth; not by the method of predetermination but by free inquiry—free as to method but not as to conscience. We need intellectual veracity; not in the mere adjectival sense, for it is the main thing. It is our duty to carry that principle with effect into the world. It is slurred and forgotten in the Churches. We must teach the world to be true. This is the thing to which we are sent to testify—namely, the duty of thinking and feeling truly. Freedom also is our boast; but that depends upon our love of truth. Organisation doesn't curtail freedom. Executive needn't prove a chain or a curb. It is possible for Churches to unite themselves in an executive without forfeiting their freedom. How can we perfect ourselves or our Churches in isolation? For want of organisation we are impairing our intellectual life.

Mr. RICHARD ROBINSON spoke on "Missions—District and Domestic." He traced their origins, and showed in what they have differed and still do differ; but said that under the changed conditions Domestic Missions were really another kind of Church, and that it would much simplify our organisations and be to the interest of both kinds of Missions if they were under the control of one governing body.

The Rev. H. E. DOWSON delivered a stirring address on "The Church and the World," which made a deep impression upon those who heard it.

During the evening the Dunham-road Chapel Choir sang some glees, and led the singing of the hymns.

YORKSHIRE UNITARIAN UNION.

THE annual meeting of this Union was held at Huddersfield on Wednesday, June 11. A religious service was conducted in the afternoon in the Fitzwilliam-street Church by the Rev. W. MELLOR, when the annual sermon was preached by the Rev. H. Gow, of Leicester.

After tea Mr. GROSVENOR TALBOT, J.P., of Leeds, President of the Union, took the chair, supported by the Revs. C. Hargrove, A. Chalmers, E. C. Jones, J. E. Manning, C. Harvey-Cook, J. M. Whiteman, J. H. Green, J. Dale, W. Mellor, H. Gow, and Charles Roper (representing the Manchester District and the B. and F.U.A.), Mr. G. Webster (hon. treasurer), Mr. E. Basil Lupton (hon. sec.) and others.

Thanks were accorded to Mr. Gow for his sermon, and the SECRETARY then read the annual report, which gave particulars of the churches included in the Union, and noted the value of the quarterly record *Forward*, edited by the Rev. C. Harvey-Cook. The proposal to hold a big bazaar in 1903 was also recorded.

The Treasurer's statement showed receipts from subscriptions and collections £611 1s. 4d., and an expenditure of £53 3s. 3d. beyond the income. The report of the Postal Mission also showed that valuable work had been done.

The PRESIDENT, in moving the adoption of the reports, acknowledged the hospitality of the Huddersfield congregation, and offered to them the good wishes of the Union. When Mr. Mellor came to Huddersfield he had to labour under many disadvantages, but they were not disheartened, and believed that Huddersfield would yet be made a good congregation, and that some of its former influence and position would return to it. Other dependent congregations were working under great difficulties, but there were numerous encouraging prospects. It was the aim of the Union that no congregation should cease to exist, but that all possible help should be rendered to those that were weak and struggling. Speaking of the subscription list and collections, he feared there was a large amount of indifferentism in many of their congregations respecting the important claims of the Union. He believed that it was a wrong position for a congregation to take to give a minister as little as they possibly could. The minister was worthy of his hire, and he ought to be maintained at any rate in comfort. Having referred to the removal of the Rev. J. Ellis and the coming departure of the Rev. J. E. Manning from the Province, and also to their thankfulness for the restoration of peace, he urged Unitarians to maintain their principles. Unitarianism was certainly extending. There was a marked difference to-day in the teaching of so-called "orthodox churches" from that which formerly prevailed. He did not say that it was all due to the influence of Unitarianism, but the fact was that a "Liberal Christianity" was making headway. They were exceedingly grateful to their lay preachers and their members for the work already done, and he appealed for more enthusiasm and financial support for the work of the Union.

The resolution, having been seconded by the Rev. J. E. MANNING, was adopted. The officers were then appointed, and the Rev. E. C. JONES moved a vote of thanks to the lay preachers, paying a warm tribute to their self-sacrifice and devotion.

The Rev. C. ROPER (representing the B. and F.U.A.) congratulated the Union on their work, and urged yet further efforts to extend their influence.

Mr. E. O. DODGSON (Leeds) moved the following resolution on the Education Bill:—

That this meeting protests in the strongest manner possible against the Education Bill now before Parliament for the following reasons:—(1.) It removes the schools of the people from direct popular control. (2.) It threatens the Board Schools with extinction. (3.) It proposes to lay on the ratepayers the burden of supporting denominational schools, over which they will have no effective control. (4.) It contains no provisions which are likely to secure increased efficiency in either elementary or secondary education.

In moving the resolution, he remarked that in introducing the Education Bill into the House of Commons, Mr. Balfour advanced three claims for the measure—that it constituted the educational authority, secured educational improvement, and effected a final settlement. All three contentions were fallacious. The two paramount objects of the Bill were the abolition of School Boards and the relief of Voluntary Schools. After criticising the constitution of the new education authorities, he pointed out that the Bill proposed a complete negation of the system of popular control for education, and substituted a system that could not directly appeal to the stimulus of the people in their interest in education. That was the great blot of the Government Bill. It was false to contend that the Bill was going to solve the education problem. It would not improve education. It meant that they would either have to lower the standard of education in Board Schools or

raise the standard of efficiency in Voluntary Schools. To achieve the latter would involve an obligation and an expense that the rating authorities would decline to accept and incur. Therefore, educational efficiency would suffer. As to secondary education, he believed that no County Council would acquiesce in finding the adequate funds for its efficient carrying out.

The resolution was seconded by Councillor OWEN BALMFORTH, a member of the Huddersfield School Board, and passed.

A vote of thanks to the Huddersfield congregation brought the meeting to a close.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Belfast: Mountpottinger.—On Wednesday week Miss C. A. Lawrence, of London, delivered a lecture on "The Horse" to members of the Band of Mercy, recently founded by Mrs. W. Jenkin Davies. Miss Lawrence spoke very forcibly on the cruelty inflicted on horses by the use of bearing-reins. Her model of the horse and her pictures were very much appreciated. The Rev. W. Jenkin Davies, Mr. Orr, and Mr. Young delivered short speeches, while members of the band sang and recited. On Sunday the annual floral service was held. The Rev. Alexander Gordon, M.A., delivered a very telling address on "A Sower went forth to Sow." The address, as well as the morning sermon by Mr. Gordon, were highly admired. The church was beautifully decorated. The congregations throughout the day were good and the collections satisfactory. In the evening the Rev. W. J. Davies preached on "The Story of the Converts."

Chichester.—On Sunday last the Sunday-school anniversary services were held, the morning being specially for the children and the evening for parents. Both services were much enjoyed, and the usual collection was taken for the forthcoming treat, July 10. The new dean (Hannah) has invited all the Sunday schools, including "The Unitarian," to a short musical service at the Cathedral on July 6, when he will give a brief address to them.

Glossop.—The anniversary services were held on June 15, and were a splendid success. The annual procession of members, teachers, and scholars was larger than ever before. The congregations filled the church, seats having to be provided in the aisle in the evening. The collections surpassed all previous records, the amount realised being nearly £53. The Rev. B. C. Constable, of Stockport, was the visiting minister, and his discourses gave great satisfaction to his hearers.

Godalming.—Some vigorous letters in opposition to the Education Bill, now before Parliament, have been addressed by the Rev. Hubert Clarke to the local Press.

Guildford.—The flower services were held on Sunday, June 15, the church being decorated for the occasion. Despite bad weather the services were well attended. The Lessons were impressively read in the morning by Mr. Alderman Edwin Ellis, J.P., and in the evening by the Rev. Hubert Clark. At the children's service in the afternoon prizes for attendance were presented to the children by Miss le Duc. The special songs, arranged for the occasion by the organist and choir, included a solo admirably rendered by Miss Florence Morgan.

Hinckley.—The anniversary Sunday-school services were held at the Great Meeting last Sunday, the preacher being the Rev. E. I. Fripp, B.A., of Mansfield. There was a full congregation in the afternoon and a crowded one at night. The collections were larger than for some years past. The scholars sang specially-prepared hymns and a setting of Browning's "The Year's at the Spring." The choir sang an anthem, with Mr. W. Rowlett at the organ. Flowers and plants filled the chapel table. A fine day crowned with *eclat* a most inspiriting and successful anniversary.

London: Essex Church.—Mr. Gordon Cooper, B.A., who graduated at Lincoln College, and has just concluded his theological course at Manchester College, has been appointed assistant minister for a year at Essex Church, and will commence duty on the second Sunday in July. The collection for the Provincial Assembly on "Assembly Sunday" amounted to £41 15s. 7d., and that for the hospitals on "Hospital Sunday" to £139 11s. 5d.

Ministers' Conference at Hucklow.—The experiment, which was tried last year, of occupying the Holiday Home during one of the vacant weeks by a party of ministers, was so successful that it has just been repeated. From June 2 to 7 ministers from towns in Lancashire, Cheshire, and Derbyshire were in residence, some for a day or two, others for a longer period. Visits were paid during the daytime to some of the places of interest in the locality, and the evenings were devoted to conferences. Papers were read by the Revs. Dr. Griffiths on "New Methods of Missionary Work," A. H. Dolphin on "Forms of Worship," and Walter Reynolds, B.A., on "The Relation of the Unitarian to the Evangelical Churches." Animated and helpful discussions followed. A pleasant time was spent, and before the close a committee was appointed, with the Rev. W. R. Shanks as secretary, to arrange for another gathering in 1903.

Scarborough.—The twenty-eighth annual congregational meeting of the Westborough Unitarian Church was held on Friday, the 13th inst. The annual report detailed the activities of the church year, and noted the good results following the settlement of the Rev. Ottwell Binns, late of Portland, in July. The collections and other receipts were considerably more than in the previous year, and the adverse balance much less. The Sunday-school also showed a slight increase in numbers, and a Band of Hope was established in the autumn. The Literary and Musical Society was reorganised under the name of the Social Union, and the experiment of having more frequent meetings during the session successfully carried out. A Young People's Guild was formed during the year, and held a variety of interesting and helpful meetings. After the election of the committee, and a vote of thanks to the retiring officers, the Rev. O. Binns gave a short address, and said he could assure his hearers that the last year had been the happiest of all his twelve years' ministry. There was plenty of room for a few cheerful prophets, excellent opportunities for helping those who have broken with the old idea of religion, but are still essentially religious. For these their church would be a spiritual home if its real character was shown to them. Mr. Binns further pleaded that the church should be used for the worship of God as well as for the welfare of humanity. Light refreshments and social intercourse brought to a close a most encouraging meeting.

Shrewsbury.—On Sunday, June 8, the 112th anniversary connected with the Sunday-school of High-street Church took place. At each service the Rev. J. C. Street spoke on two texts, so as to comment on the news of peace and subjects more closely connected with the chief object of the services. Satisfactory collections were taken on behalf of the Sunday-school. The following Thursday the school had its annual excursion to Church Stretton.

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OUR CALENDAR.

SUNDAY, June 22.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M.

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. FREDERIC ALLEN, and 7 P.M., Rev. R. H. GREAVES.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A.M., The Religion of Healthy Mindedness," and 7 P.M., "Idylls of the King."—III.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.

Highgate Hill, Unitarian Christian Church, 11 A.M. Rev. R. H. GREAVES, and 7 P.M., Rev. FREDERIC ALLEN.

Islington, Unity Church, Upper-street, 11 A.M., Rev. G. DAWES HICKS, M.A., Ph.D., and 7 P.M., Rev. G. CARTER, of Peckham.

Kentish Town, Clarence-road, N.W., 11 A.M., and 7 P.M.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P M., Rev. G. CRITCHLEY, B.A. (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH Trim-street Chapel, 11 A.M. and 6.30 P M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Unitarian Free Church, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. C. JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Martha and Mary as Types of Human Duty."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B Sc.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A M, Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—June 22nd, at 11.15, Dr. WASHINGTON SULLIVAN, "Monarchy."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—June 22nd, at 11.15 A.M., SIDNEY LEE, B.A., "Shakespeare's Philosophy."

Situations, etc.

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DEATHS.

KYD—At the Manse, Stevenston, Ayrshire, on the 14th inst., Mary Georgina Forrest, wife of the Rev. R. J. Kyd.
WITHALL—On the 16th June, at his residence, 27, Nansen-street, Scarborough, George Withall, Esq., aged 96.

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FORMS OF APPLICATION may be obtained from the Secretary of the Board, G. HAROLD CLENNELL, Esq., 6, Great James-street, Bedford-row, London, W.C., and the same *must* be sent in, together with any Testimonials and Certificates the Candidate may wish the Board to consider, not later than the 25th day of July, 1902.
G. HAROLD CLENNELL, Secretary.
10th April, 1902.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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EDWARD THE SEVENTH.

GOD SAVE THE KING.

GOD save our Sovereign King;
Loud let the Anthem ring,
God save the King!
Humbly we look to Thee,
Lord of Eternity!
Let him Thy mercy see!
God save the King!

May he in all things prove
Worthy a nation's love:
A noble King.
Where they, the Mighty Dead,
Through the long years have led,
Lord, let Thy servant tread.
God save the King!

Upright in word and deed,
May he his people lead;
Edward, our King.
Through gladness or distress,
In truth and righteousness
May he Thy law confess!
God save the King!

Lord! Hear a nation's prayer:
Keep in Thy holy care
Our gracious Queen.
True in her womanhood;
Earnest in all things good,
She in Thy light has stood!
God bless our Queen.

Hear, too, O Lord Most High,
A nation's humble cry:
Great King of Kings!
Bless Thou our country dear;
Keep in Thy faith and fear;
Sheltered for ever near
Beneath Thy wings!

H. W. HAWKES.

NOTES OF THE WEEK.

WITH profound sorrow and the gravest anxiety the nation is watching by the bedside of the King, and with the deepest sympathy for the Queen and the members of the Royal Family, and indeed for all to whom this sudden reversal must mean not only bitter disappointment but serious calamity. We have judged it best to adhere to the arrangements made, and to publish THE INQUIRER this week on Wednesday, and are thankful that the early morning account of the King's condition is as satisfactory as could be expected.

THE INQUIRER will next month be sixty years old, the first number having been published July 9, 1842; and next week's issue, for July 5, will be a special anniversary number, which will contain some record of the past, a statement of our ideal and our hopes for the future, and a number of greetings from friends near and distant, expressive of their goodwill and good wishes for the old paper.

In this last June number, the Editor had expected, for many months past, to write some Valedictory words, on his retirement from a post which he has now held for four and a-half years. That would have been an occasion for the expression of much gratitude to a wide circle of friends for help most generously given, for earnest words of encouragement and appreciation in times of difficulty. It might also have brought a frank confession of shortcomings, and a last attempt to put into words that should not miss their mark, the ideal he had aimed at, in the conduct of this journal of Liberal Religious Thought and Life.

FATE, however, has otherwise decreed, and his neck is to remain in the collar. He did not, at the first, seek this difficult post of duty, nor has he sought to retain it, but has simply asked to be used in the service as should be judged best by those with whom the responsibility must rest. Instead, therefore, of now saying farewell he must set his face to go forward, and is thankful to be assured of abundant support and of the generous sympathy also of those who had proposed another course. The next six months must prove whether it has been worth while to make this effort to secure for THE INQUIRER a greater power of usefulness and a wider influence for good.

WITH Dr. Klein's paper on the transition "From Roman Catholic to Unitarian" we complete this week the publication of the series of five addresses on "Types of Religious Experience," which proved of so much interest when given at the Conference of the B. and F.U.A. in Whitweek. Whether these addresses will be published together in a separate volume has not yet, we understand, been decided, but we are glad, at any rate, to have had the opportunity of furnishing our readers with so valuable and interesting a record. And this week we are at last able to publish also Mr. Tchertkoff's Whitsuntide address, and to commend it to the earnest consideration of our readers. As to the matter dealt with in the section on Prayer and Worship we find ourselves in complete disagreement with Mr. Tchertkoff. We cannot feel that united prayer is forbidden by the injunction of Jesus, nor that the critical faculty can interfere with the true utterance either of private or public prayer in common; but Mr. Tchertkoff's plea for spiritual reality, an for the part true religion must play in grappling with the problems of our social life, is one to which we all ought to attend.

THE annual meeting of the Association of Irish Non-subscribing Presbyterians was held on Wednesday week in the First Presbyterian Church, Belfast. The annual sermon was preached by the outgoing President, the Rev. M. S. Dunbar, M.A., Mr. Thomas Andrews, D.L., the new President, subsequently taking the chair. As to the Ministers' Pension and Insurance Fund it was reported:—

Some of the churches took up the work heartily, and made a satisfactory and helpful response by individual contributions or congregational collections. From a few of the churches no response of any sort could be obtained. The Irish contribution towards the £23,000 of which the fund consists stands so far at about £800.

On the motion of the Rev. D. Walmsley, seconded by the Rev. F. Thomas, a special committee was appointed to consider the following suggestions:—

(1) To invite each constituent congregation to appoint, say, three lay delegates expressly to represent it at the annual meeting; (2) to change the method by which the preacher of the annual sermon is appointed, so as to give greater freedom of choice; (3) to hold the annual meeting not always at the same church or in the same town; (4) to make an evening meeting for social intercourse and earnest speech on matters of importance part of the regular proceedings of the annual meeting; (5) to change the date of the annual meeting to a time which shall promise a better attendance of our people.

ORGANISATION AND LIFE.

BY THE REV. SAMUEL A. ELIOT, D.D., PRESIDENT OF THE AMERICAN UNITARIAN ASSOCIATION.*

Now, having said these things, it is good to remind ourselves that he who lingers long in the consideration of the mechanism of the religious life is missing that for which this Association really stands. Let it not be supposed that any one who is interested in the better organisation of religious freedom loses sight of the main purpose of his work because he must give deliberate thought and patient drudgery to the efficient administration of business affairs. We all know that the ends we seek are more important than the means; and, however much we may plan together to improve and enlarge our work, we do not lose sight of the vision of service which impels and mightily attracts us. It is a superficial habit of mind that disparages institutions, for institutions are only another name for the organised forces of life by which God moves in the world; but it is undoubtedly and profoundly true, and no less so because I quote a distinguished bishop of the Protestant Episcopal communion, that "we no sooner have an institution, whether in society or education or politics, than we are threatened with the danger that the institution may exaggerate its own importance, and harden and stiffen into a mere machine." Let us, then, as we gather here, not forget that the one thing for which this Association stands is simply public serviceableness. Let us recognise that the end of all our mechanism and ministry is simply to impart life.

The officers of your Association, whether wisely or unwisely, assume that they are more than administrators. They refuse to permit their activities to be limited to the mere running of a machine. They crave the exercise of spiritual gifts, and desire to seize large opportunities of service which open always before our faltering advance. They desire to be your officers, not by means of "the petty mechanism of officialism," but by the honest, manly, and unwearying proclamation of the truth, by endeavouring to lead their fellow-workers to the mount of vision from which man may see God and His righteousness, and become aware of the fact that they are fellow-workers with the Most High.

If I may interpret the inner spirit of this organisation, it represents your effort to solve the problems of the common good, to lead men out of isolated, self-centered interest into the brave, self-effacing service of the modern world. It represents a generous and healthy movement of human life and thought. It is an effort not to systematise religious life, but to revive the religious life, not to originate a doctrinal system, but to restore a vital system, to bring to the world weary of theological debate, perplexed by insoluble problems, troubled by the restlessness of the modern spirit, the tonic visitation of new hopes and ideals.

The regeneration of Christian thought and life which we desire and in a measure represent may proceed in many ways. Let me repeat a wise word of Dr. Peabody's. The method of organisation and the method of inspiration both have their place in any healthy religious movement. Probably there has been no era in history so devoted as ours to progress by means of associated effort, by legislation, by schemes and programmes; and there is large hope and promise in this new power of united action and sense of mutual responsibility. No church can maintain its self-respect to-day without some adequate routine of worshipping, giving, working, and playing. This is an undoubted element in the spirit of our generation, and we shall be blind indeed if we do not recognise its blessing.

Yet we must not forget that such organisation is really nothing more than the channel through which human personality can effectively work. Organisation simply magnifies the power of the individual, and without the power of the individual organisation is practically impotent. The great religious movements of the world have not been advanced through machinery. They have represented the perpetuated influence of transforming persons. Said Phillips Brooks, "It is not the discriminating critic, but he whose beating, throbbing life offers itself a channel for divine force: he is the man through whom the world grows rich, and whom it remembers with perpetual thanksgiving." The religious organisation and the religious originator are both necessary; but of the two, the more important is the originative impulse of personality. The final unit is the man, and beneath all religious organisation there must be the sense of personal responsibility and the consciousness of the relation of the individual to the source of abundant life. No mechanical device or external change can supplant this personal dynamic.

I have always believed—and experience only deepens my conviction—that the scant resources of this Association in its work of church extension should be applied in the employment of diligent, faithful, and consecrated ministers rather than to the support of loosely organised and often irresponsible societies. The best investment this Association can make is an investment in men. If we can find apostolic men, apostolic achievements will spring up around them as matters of course. The Unitarian cause will advance just as fast and as far as our churches are able to discover well-trained, tactful, courageous, and devout ministers for their leaders; and the robustness of our spiritual life, the health of our institutions, can be displayed in no better way than by the constant and increasing production of alert, vigorous, manly youths for this high service. The very difficulties of the tasks which await such ministers should only make the appeal the stronger to chivalrous young men. Never was there such chance as the religious world to-day presents for the work of men of insight, human sympathy, and self-control. It should be the privilege of this Association to provide broad channels through which the energy and idealism of such servants of God can flow to the refreshing and invigorating of the land.

* A Portion of the President's Address at the seventy-seventh annual meeting of the A.U.A., in the Tremont Temple, Boston, Mass., May 27.

AT the recent anniversary meetings of the American Unitarian Association in Boston a cordial welcome was given to the Rev. W. Garrett Horder, of the Ealing Congregational Church, Professor B. D. Eerdmans, of Leiden, and Professor T. G. Masaryk, of Prague. Mr. Horder, who is well known on both sides of the Atlantic, as editor of the "Treasury of American Sacred Song," had been lecturing in the States on Hymnology, and was welcomed by the President as "our first authority in the religious poetry of our mother tongue, the careful and assiduous student of American poetry, and its accomplished editor."

In his reply Mr. Horder spoke of the home feeling he had found in America, and the difficulty he had of realising that there were two Congregational Churches in that country, his own and the Unitarian. Speaking of a visit to Craigie House and Elmwood, he said:—

Those two houses to me, sir, were enchanted ground. It was through Prof. Longfellow that as a boy I first learned to love poetry; and Lowell is one of the men whose writings I not only appreciate with my mind, but love in my heart. But, then, I have a very uncomfortable feeling about these men. You know they would have all belonged to the proper Congregational Church if it had not been for those old Calvinistic dogmatists. They would all have been in my church.

When I was trying to edit the book that Dr. Eliot has spoken so kindly of,—and I did it for this country, sir, not for my own,—"The Treasury of American Sacred Song,"—I found that the vast proportion of your poets and sweet singers hailed from Harvard University; and, when I was there yesterday, I told them that that had been a nest of singing birds, just as our Cambridge in olden times had been the same. And I had an uncomfortable feeling that all these men and women ought to have been in my church; and, if it had not been for those old dogmatists, you would all have been there, and you would not have had this separate meeting.

I sometimes think how history would have been altered if years ago there had been a guiding spirit like Phillips Brooks. How it would have been rewritten! But there was no such spirit. And so, unfortunately, the old Congregational Church has been rent into two divisions. But I hope and believe that these two divisions will not be eternal.

If only the dogmatists would stand aside and let them interpret Christianity in the terms of life, he felt that they would come together heart to heart.

HE had such great delight in hymnology and poetry, Mr. Horder said, because they offered the true ideas for religion. And he added:—

We must get this great faith of ours interpreted as it ought to be,—in terms of life. Let us lay the accent upon the right point,—"the grace,"—"the *grace* of our Lord Jesus Christ, and the *love* of God, and the *fellowship* of the Holy Ghost,"—let us get rid of the mathematical propositions,—the one in three and the three in one,—and lay the stress where it ought to be, upon grace, love, fellowship.

I have caught the Christian note, the deeply Christian note, in this Boston,—in your church. I felt it to-day in the spirit that animated this meeting. And I pray, sir, that we may get into the right vein, into the right idiom, and come together,—not, it may be, quite mind to mind, but heart to heart, and try to build up what this world so sorely needs,—the kngdom of righteousness and peace and joy in the Holy Ghost.

LET not future things disturb thee, for thou wilt come to them if it shall be necessary, having with thee the same reason which now thou usest for present things.—*Marcus Antoninus.*

TYPES OF RELIGION EXPERIENCE.

V.—"FROM ROMAN CATHOLIC TO UNITARIAN."

BY THE REV. L. DE BEAUMONT KLEIN, D.SC.*

I HAVE been asked to read a short paper on the "type of religious experience" of which personal circumstances have given me special knowledge. All such experience, however typical, must, of course, vary considerably in each individual case, and it is not easy to dwell upon so personal a topic without sometimes losing sight of its chief impersonal elements. This difficulty may, however, be lessened by the fact that in the case of Roman Catholicism we have probably the most definite Christian type of religious experience. It is most definite because we know exactly its starting point. In the case of members of the various Protestant bodies, the starting-point is never so clearly defined, either for us who are looking on or even for the earnest inquirer himself. There is an element of freedom, even in the narrower forms of Protestantism which to a certain extent favours instability of thought, and thus renders somewhat obscure the beginnings of religious evolution.

The Roman Catholic Position clearly Defined.

This can hardly be the case with a fairly-educated Catholic. His Church claims the power of defining what he is to believe, and whether this power be heavenly or earthly in its source, at any rate the Roman Church has fully exercised it. She has gradually brought under strict dogmatic control every doctrine — almost every thought—as it came within her range in the course of ages; she has reduced her decisions to a system learnedly codified and comparatively easy of access; she has a vast organisation for the purpose of teaching that system, and its main features are embodied in short catechisms, issued under authority, whose pithy sentences, adapted to the needs of the young and the unlearned, convey definite religious belief to the rising generation. This belief is represented as having infallible divine sanction, and any doubt about it, any wilful departure from it, is reckoned as the gravest sin. This is the starting-point of religious experience for every faithful Catholic. Excluding, as this starting-point does, every element of mental freedom in respect to almost all fundamental ideas bearing upon religion, it may well be asked by those outside the sphere of such experience how a man can conscientiously begin to move out of such a position at all.

The Beginning of Doubt.

To begin is, indeed, the most serious difficulty, the most painful and pathetic stage in the whole process, undoubtedly the most typical of all experiences of the kind.

At first a doubt will arise about some point of doctrine, perhaps about the virtue of sacraments, or the inspiration of the Bible, or the authority of the Church; such doubts for most Protestants would be doubts and nothing more, "honest" doubts, as Tennyson says, in which there may be as much faith or even more faith than in half the creeds. To an earnest Catholic doubts assume at once a very different aspect. He is taught to look upon all such doubts as evil thoughts, subtle temptations which, if entertained even for a moment, may imply actual sin; the doubt itself is not a sin, but any deliberate, objective attention given to the doubt with even half an admission that there may be in it something justifying inquiry, is already perilously near to a sin if not actually one. Thus from the first, a moral difficulty comes to be intimately connected in a Catholic's mind with any intellectual difficulty affecting his faith. Hence, also, from the first a painful internal struggle is determined, and a conflict arises between the heart which still clings loyally to a system full of sacred associations, and the intellect which obeys laws of its own, and will not be silenced.

The Church's Theory of a Supernatural Act of Faith.

To strengthen the Church's position, Catholic theology has devised a theory of the act of faith which is, we may say, an act of faith in itself, as it makes the transition from the fact of ordinary natural evidence to an act of so-called supernatural faith an unintelligible psychical phenomenon. Common sense tells us that our moral certainty in all highly complex questions, such as facts of history or matters of scholarship is always something relative, something therefore to which our assent, to be reasonable, should bear some relative proportion. But the assent in a genuine Catholic act of faith, the assent even on the part of young and uneducated people who have no opportunity to inquire for themselves, but practically depend on what persons worthy of credit in their eyes, their parents, a pious teacher, or their parish priest have told them, the assent must be something not relative but absolute, not temporary but final, something transcending the powers of the natural faculties. Once the act of faith, in a moment of fervour, under a sense of human trust has been made, it is never lawful at any future time to place oneself intellectually where one was before one made it, and this is the case whether the person concerned be called John Henry Newman, or whether that person be simply Mary Ann, the innocent little girl who made her first communion yesterday.

Of course, theologians do not pretend that so grave a situation is brought about by a purely natural process. The process is said to be altogether governed by the grace of God who, at the right moment, raises man's faculty of belief and man's affections to a level which the carnally-minded can never reach.

Moral as well as Intellectual Conflict.

Hence the moral difficulty, according to Catholic theology, in attempting to go back by our own efforts upon a road over which we had previously travelled under the supernatural guidance of the divine spirit. Yet the fact remains that what had been sufficient evidence to us at a certain moment, under certain circumstances of our lives, of which we may not even have now a distinct recollection, at a stage of education when things seemed very simple, which to-day appear to us very complex; the fact, I say, remains that what had been sufficient evidence (as evidence goes in such things) may not be sufficient to us now, and that the insufficiency may be such that it compels us to recognise the change, even though we internally protest all the time that we mean no disloyalty and no sin.

The Age of Easier Faith.

But is there any fatal necessity why such a conflict should arise? Why cannot a quiet, humble, prayerful spirit remain satisfied that, in spite of any appearances, all is right, since the Church says so? Undoubtedly there have been times when such an assurance brought to one invaluable comfort; to accept it was the most reasonable thing to do. What was there, for instance, in the knowledge of his time that could have shaken seriously the sublime trust of a Thomas A'Kempis? There was no geology, no paleontology to disturb his serene reading of the Book of Genesis; there was no physical science, such as we have to-day, to interfere with his edification at the frequent reports of miraculous occurrences, of exorcisms and of the pious visitations of ecclesiastical tribunals upon the sin of witchcraft. No serious physiological knowledge raised any questions about the decisions of councils on matters affecting body and soul, and astronomy still allowed the devout Christian to read without misgivings of Joshua stopping the sun; the earth itself was said to be immobile at the centre of the universe, and what was there, apparently at least, as men watched the progress of the day, from Mattins to Vespers, to disturb such a teaching?

History, as we understand it in these days, did not exist; the verification of facts was, for the most part, impossible, and a real sense of historical evidence had not yet been awakened; men could read the Old and the New Testament, unconscious of the many difficulties which scholars to-day experience and cannot overlook. An ingenious system of allegory enabled them to turn even the most comminatory passages of the Psalms into subjects of profound edification, and a sincere belief in a plurality of meanings in Holy Scripture rendered easy and convincing many passages in which to-day we look in vain for the true word of prophecy.

Modern Knowledge compels to Doubt.

Thus, it cannot be seriously asserted that we stand at present where our forefathers stood; that our modern difficulties are simply of our own making and should be stoutly repelled by a fervent act of faith. We are told that to listen to the protests of our intellect involves moral defection, but in our turn we may ask: What is the moral value of a principle of faith which drives the young, the uneducated, the half-educated into a position before they have had time or opportunity to realise intellectually all it implies, and then forbids, under the most terrible spiritual penalties, any subsequent consideration of that position in the light of wider knowledge. The doctrine of infallibility may logically require such an attitude on the part of the Church, but we believe that that attitude will prove more and more damaging as time goes on to any ecclesiastical system condemned to it by its past.

Compromise Forbidden.

Is there, we asked, any fatal necessity

* A Paper read at Essex Hall on Thursday, May 28, at the Conference of the British and Foreign Unitarian Association.

why such a conflict should arise in anyone who is brought by his opportunities face to face with the facts of modern science and scholarship? We believe that conflict to be indeed inevitable; and we say: to avoid that conflict by any silent compromise, by dissimulation, by verbal subterfuges, or from any motive of policy, that is where the moral question comes in and not otherwise.

Special Points of Attack, and their Chief Defect.

Some people make a great deal of the minor defects of the Catholic system; they attack points of detail; they delight in exposing the dangers of the confessional, the superstitions of the worship, the exaggerations of Mariolatry, the illusions of Lourdes and the intrigues of the Jesuits. But such attacks are not directed against the Church's weakest points. In fact, they rather serve her interests by attracting attention to matters about which she can easily defend herself, and show that many such attacks are often unjust, and rest on unworthy calumnies. Catholics can easily show that, however idolatrous some of their doctrines may appear to outsiders, yet they mean no idolatry; their veneration of the Mother of Jesus, in some of its aspects at least, is after all an homage rendered to our Humanity; the practice of confession has its dangers, but it has also its consolations, and while it has certainly proved a curse to some, it probably has brought mental relief to many; Lourdes has its illusions, to be sure, but who will find courage to laugh at the sincere faith, the humble trust, the pious hope of poor sufferers who turn to God when human means have failed them? And as to the Jesuits—how simple must be those who imagine that, in that vast Church, Jesuitical characteristics are confined to the Society of Jesus. There must be things about that Order which the Church herself distrusted, since she once suppressed it; but this should not prevent us from doing justice to the industry, the apostolic zeal, the eminent virtues of many individual members of that famous society. It has produced great men, and it is perhaps mainly due to the special characteristics of the system if some of them have not been even greater. Thus, all those criticisms on secondary matters of doctrine or government fail to touch the really vulnerable point in the armour of the old Church—namely, her theory of a Divine Revelation through a divinely appointed Church.

That Revelation is said to be contained in certain written documents and in a tradition.

The Fatal Theory of Revelation through an Infallible Church.

Now, modern historical methods are daily revealing to us the human, the often very human, character of that ecclesiastical tradition, but they have practically done nothing to demonstrate its divine origin. Moreover, the new science of the comparative history of religions is making it daily more clear that what had been supposed to be special, to be unique in the dogmatic system of the Church, is in reality common, under many varieties of type and form, to most of the world's religions. The idea of an incarnation, and the theory of a sacrifice are well-known examples of those common elements.

On the other hand, modern biblical scholarship has dealt no less severely with the views gradually elaborated by the Catholic Church concerning the origin, authorship, verbal inspiration and infallibility of the sacred books of which that Church claims to have, by divine appointment, the exclusive keeping. Here science has joined with history and criticism in raising difficulties which could not have been foreseen when the Fathers of the Council of Trent so confidently promulgated their decrees upon the Holy Scriptures. Other Christian Churches, untrammelled by infallible definitions, may still adapt their teaching to the requirements created by later knowledge; their chief need seems to be that reasonable time be allowed them. But the position of the "infallible" Church is a far more difficult one, and those who are familiar with the present state of the question, will probably agree with me that the traditional view of Revelation, with all that it implies, as necessarily upheld to-day by the Roman Church, constitutes her main difficulty and her chief danger.

From the preceding remarks you will have easily gathered how I was led, not without much anxiety and pain, to the position which I now occupy. But I ought, perhaps, to add a few words to explain how, from my point of view at least, this position among Unitarians may appear natural and even logical.

Radical Criticism Essential.

The "type of religious experience" with which I have been made painfully familiar, has at least this advantage—it makes it almost impossible for one to face in a superficial or half-hearted manner the great problems which that religious experience raises. A man who has had to deal, for instance, with the definite, uncompromising view of a Revelation which the Roman Church teaches, is not likely to remain satisfied with the weak, hesitating, equivocal orthodoxy of most Protestant Churches at the present day; their attitude only too obviously betrays a perplexity strangely out of harmony with orthodox pretensions. I said a few moments ago, that some Protestant controversialists often made too much of secondary questions of doctrine and government in the Church of Rome, and too little of her really weak points. But those experienced controversialists, no doubt, have very good reasons for thus selecting their places of attack. If they were to approach the real difficulties they would, in most cases, be attacking what they are, in their own denominations, bound to defend, at least in a mitigated form. But I must not insist upon this aspect of my subject, since it properly belongs to the writers of the other papers in this series.

With Unitarians in Free Churches.

As to your Free Churches, commonly known as Unitarian, they represent something far more valuable and sacred than a mere denominational organisation. They represent the principle of reverent freedom in religious thought—that is the only principle with which we can approach to-day, with full honesty of mind and heart, the solemn religious problems raised by our present knowledge. To those who have not lost faith in the vitality of these problems, although they can no longer trust the old solutions bequeathed by the past, your Free Churches stand as a harbour of refuge, and the kindly Unitarian spirit makes those churches to them a natural home. Here, in an atmosphere of genial fellowship and true Christian tolerance, men may pursue the inquiries begun in days of storm and stress, knowing with assurance that they will be judged faithful if only they are true to themselves and to their clearest light. Elsewhere one might have been expected to defend certain foregone conclusions, and to serve, before all things, certain denominational interests; here loyalty to Truth and Freedom is the only accepted form of loyalty.

The New Ideal.

Here, above the narrow concept of a Church among the Churches, there seems to arise the glorious vision of a brotherhood consciously labouring to lay the foundations of a religion of humanity in a world progressively transformed by the Christian principle of love.

In this sense "from Roman Catholic to Unitarian" means much more than a record of individual experience; it means taking a share, however humble, in the highest work which any man can be called to do among men.

LITERATURE.

RICHELIEU.*

Is Richelieu also among the Heroes? Perhaps the exigencies of the series required it, and no doubt nations which so unaccountably love their rods of iron would be slow to deny the title to such as he. La Bruyère in attempting to define heroes was able to make a distinction which placed Alexander the Great amongst the "heroes," and Julius Cæsar amongst the "great men." Another classification is surely needed in order to comprise such men as Richelieu the Iron Cardinal, Napoleon the Iron Commander, and Bismarck the Iron Chancellor. The ferruginous species of statesmen have not unaptly been described as unmoral. They do not readily fall into any known category of morals, and are much better understood as "forces" than as "characters." Some slight trace at least of a "moral sense" seems indispensable to a notion of a hero. Cardinal Richelieu had no moral sense. No one ever did or could love him, but all stood in awe of him, and he manifestly enjoyed the sensation of being dreaded. The only man he ever feared was a man of character and high spiritual sense. He feared a man whom he could not buy. Such a man (an isolated instance) he met in St. Cyran, the Jansenist. He kept him immured in the gloomy dungeon of Vincennes, and when asked by the Prince of Condé to pardon him, replied, "Do you know of whom you speak? He is more dangerous than six armies." "Many troubles and misfortunes," he said "would have been avoided if they had ordered the arrest of Luther and Calvin when they began to dogmatise." Men of this strange type exert a stifling spell over their contemporaries, and afford a subject of fascinated

* "Richelieu." By James Breck Perkins, LL.D. Heroes of the Nations series. G. P. Putnam's Sons. 5s. cloth.

interest to posterity. There are moods in which mankind morbidly "loves" an inscrutable, implacable, inexorable person. He is an exhaustless source for things dramatic, or rather melodramatic. The Cardinal had a strong taste for the stage and certainly the stage has had a strong taste for him. He loved splendid surroundings, and thirsted not only for power but for its trappings and external pomp. "Sitting in his palace" (the regal Palais Cardinal, later the Palais Royal) "in princely state, clothed in the red robes of his office, he was an imposing spectacle, and such he loved to be." The grim humour of the populace is seen in a contemporary print representing the Cardinal (broken in health) in his robes fondling his cats, and giving orders to the gruesome headsman at his side for the executions of his enemies. It was a legend, no doubt, but with ample justification for its creation. The axe fell so often on persons of high degree that when Marshal Saint Geran was on his death-bed in 1632 he said to those around him: "They will not recognise me in the other world, for it is a long time since a marshal of France has gone there with a head on his shoulders." We are not surprised to read that the Cardinal sometimes beat his servants. Still less are we surprised to find that when he was angry he swore with much vehemence. Lenet relates, referring to Richelieu's quarrels with the young Duke of Enghien, who had married his niece, Mlle. de Brézé, "I have learned from those who were witnesses of his anger, that the great man lost all control of himself and swore so terribly that they were filled with horror." He swore, in fact, like a trooper. "The Cardinal found more enjoyment in the pursuit of arms than in saying mass, and he was always pleased to pose as a soldier instead of a priest." He is described on one occasion as "equipped in a cuirass and full military dress, with a white plume floating from his hat, a sword by his side, and two pistols resting at the pommel of his saddle, and in this warlike attire he rode at the head of his forces on a spirited steed, showing manifest pleasure in exhibiting his skill as a horseman." He lived in an atmosphere of intrigue from the day that he undertook to become the Bishop of Luçon to please his mother, to restore the family affairs, and to be a readier means and a subtler to his boundless ambition. His rise to power, especially to the secure step of the Cardinalate is exactly in keeping with the type of man we hold him to be. Obsequious and even fawning before he attains his assured position; imperious, arrogant, cruel in prosperity; in adversity indomitable, discouraged by no disaster, and carrying on the combat with grim and merciless tenacity. Such a man never rests till he knows that "one only master grasps the whole domain." The maintaining of that strenuous, icy, loveless, if splendid isolation, is achieved by a system and a method that has always fascinated men and not too much scandalised them. "L'intrigue est toujours l'intrigue," said Hoche, and Cardinal Richelieu was, perhaps, the most consummate master of the art.

His system of espionage endowed him with an unearthly and almost infernal attribute of omniscience. He was a more infallible detective of crime than even Sherlock Holmes, inasmuch as he had paid and sleepless eyes in every place. He did not need to track crime by flawless steps of logic to its inmost cell. His Argus eyes saw its very genesis. At the psychological and fittingly melodramatic moment he stood ready with the two-handed engine at the door to smite once and smite no more; and the confiscated estates filled his prodigal and insatiable coffers. He simulated the rage of a man taken by surprise by conspirators. He was never taken by surprise. He was to the king whom he overawed with his majestic presence, as his very shadow. Eternal vigilance was the price of his eminence and his preeminence. Even the secret door was not a myth, and the Queen-Mother's reviving influence with Louis XIII. was nipped by a phantom-like appearance of the ubiquitous Cardinal on the scene of the private conference. The cross currents of intrigue and his hair-breadth escapes afford highly sensational reading, in spite of the even, sober, historical course of events as duly recorded by the impartial historian. It is not surprising to find that at the end of the eighteen years of the rule of this one man the whole country felt a sense of relief. "Bonfires blazed in many places when the news arrived that the iron Cardinal was no more." "The King was relieved when the overshadowing presence had passed away." "If there be a God," said Pope Urban VIII., "he will have to suffer; but if not, he has done well." As a judgment this is the quintessence of urbanity, but also how luminous. "'His assurance appals me,' said a bishop, as he marked the perfect confidence with which the Cardinal approached death." The author attributes it to a conscience at ease from a conviction of the justice of his policy. He knew that he was right; that he had acted for the true interests of Church and State. The same effect would follow equally well from quite another cause. The total absence of a conscience in a man begets the kind of assurance that appalled the bishop. The first French journal, the *Gazette*, nominally edited by Renaudot, but really by the Cardinal and sub-edited by the King, once again did its duty. It recorded the ten thousand candles that blazed in Notre Dame about the catafalque, and the oration in which no blazing indiscretions found a place. "Though for twenty years," says the *Gazette*, "the most polished writers seemed to have exhausted the praises of the deceased, yet the funeral oration was enriched by new thoughts, and gave general satisfaction." These were the halcyon days when men enjoyed the luxury of not reading newspapers. And that was not odd, for there was none, or only one, to read. And this one did its duty, or otherwise Renaudot would have been deprived of his pension. "Events agreeable to the administration had prompt attention, defeats and disasters received slow and scanty notice." "The punishment of those who ventured to criticise the Government was severe. Death was often prescribed for such offences; it was rarely inflicted, but long imprisonment was an ordinary penalty. . . . . Hostile criticism was forbidden, and absolute silence on political questions was preferred." *Nous avons changé tout cela!* We have said that Richelieu was a great force. The purpose of his existence was clearly outlined for himself; his policy was absolutely consistent. If he achieved his herculean political task, he would also have crowned his personal ambition to enjoy absolute power, boundless wealth, glory and fame. Here in his own words was the task he set his mind and hand to: "When your Majesty called me to your councils, I can truly say that the Huguenots divided the State with you; the nobles conducted themselves as if they were not subjects, and the governors of provinces as if they were independent sovereigns. Foreign alliances were despised, private interests preferred to public, and the dignity of your Majesty so abased it could hardly be recognised. I promised your Majesty to use all my industry and power to ruin the Huguenot party, lower the pride of the nobles, lead all subjects to their duty, and restore the country's name among foreign nations." "He could justly claim," says the writer of this book, "that his promise was fully executed." There is no word in the historian's vocabulary that so readily wakes our suspicion as the word "glory." This book is just a little too glory-spangled, though not a single aspect of the black lines of the picture is omitted. "If the Cardinal's administration was full of glory, it was not productive of happiness." "The mass of the people saw only heavy taxation, long and wearisome wars, and his own enormous wealth as the results of his administration."

They looked back with a deepening sigh to the days of the fowl in every peasant's pot, and of the armyless, navyless parochial King Henry IV. The contemporary mob would gladly have torn the Cardinal's remains from the tomb and scattered them to the winds. That act was accomplished during the French Revolution just a little over a century later. The starving class is a long-suffering class. He held all the great offices of State and drew their emoluments. He was a leviathan of pluralists. He trafficked in bishoprics and cardinals. He did not accept all the prodigal gifts the King offered him, but most of them. Our author says he was not corrupt, but prodigal. The results seem to be equally felicitous. "I fear," said an orator of the States-General in 1614—which proved to be the last, and at which Richelieu (as Bishop of Luçon) made his *début*—"I fear that these excessive burdens and the oppression from which the people suffer will drive them to despair." Under Richelieu the burdens, says the author, were heavier than before, and it was despair which drove an ignorant peasantry into hopeless rebellion. The next States-General met in 1789, and immediately became the National Assembly. Nemesis at last began to intervene, and through the mouth of one of her first prophets, Siéyès, asked, on behalf of the starving classes, the ominous questions: "Qu'est-ce que le tiers Etat? Tout. Qu'a-t-il été jusqu'à présent? Rien. Que demande-t-il? A devenir quelque chose." Richelieu's ideal was a submissive people ruled by an absolute monarch. Nothing is more dangerous, he said, than to pay attention to popular clamour. He would have been as much appalled by the prospect of universal education as by the prospect of universal suffrage. Even at a time when the great majority remained in total ignorance, Richelieu considered that too many people had their children educated. He thought it impossible to fit the people for self-government. It was a happy thought. And this was

like unto it, that poverty would leave the people no time for dreams of political power. If the people were too much at their ease, they could not be kept in the path of duty. This happy thought also appears in his recorded meditations. And this also, that the people having less intelligence than the more educated orders, they can be restrained only by necessity. Like mules accustomed to burdens, they are more injured by long rest than by moderate labour. "There was little danger," says the author, "of the French peasant forgetting obedience because the burden of taxation was removed; it was oppressive under Louis XIII., and grew no lighter under his successors." We thank Dr. Perkins for this and other similar timely mercies. He forgives the Cardinal so much, and writes him up—a hero.

Dr. Perkins has done his work far too well for us to wish to carp at anything. The delicate and all-pervading vein of light sarcasm and epigrammatic badinage reconciles us to his admiration for his subject, and almost persuades us "to love the Cardinal." Nevertheless, we do object to the "clerk"ly style that tolerates the expression, "Louis himself wrote the Cardinal," "Louis XIII. writes his minister," "he wrote him." Moreover, we think that the expression "out of a job" is out of place even in a popular book. "French blood and money had *flown* freely" is probably a misprint, as the date 1718 on page 64 is for 1618. "A Seraphim" is a singular singular, though perhaps there is some classical warrant for it. A little knowledge of Hebrew is a dangerous thing, for us we mean. We have made concessions to Transatlantic orthography. We draw the line at syntax. We have not welcomed but put up with American *travelers;* for the sake of peace we have put up with *honor*; and even make allowances for an eccentric *center*. We magnanimously gave them Independence and they have taken liberties with the parts of speech. The old adage "Give a man an inch and he will take an ell" is new writ o'er in the form "Give the Americans Independence and they will take an 'l' out of our travellers, tamper with our honour, and alter the very centre of things." Well, a people who could do such things richly deserved their Independence. We prefer the Mother. *O filia pulchra mater pulchrior.* E. L. H. THOMAS.

MOODS AND OUTDOOR VERSES.*

THIS is a small volume of poetry by a new author. In accordance with the title the poems touch on many subjects, and they are of varying degrees of excellence and finish. But throughout the whole collection runs that vein of individuality which constitutes the claim of any new voice to a hearing. The author looks at life with his own eyes; he evidently studies it not only from books, but in the world of men and nature, and in each case he aims straight for the heart of his subject.

The poems suggest a sense in their author of the sturdy vitality existent in the universe—a vitality implying almost the conscious participation of all created things in the joy of their creation. In "Partnership," a short poem instinct with this sense—

> The pear tree thinks a thought divine
> And reads the mind of God;
> She understands how to combine
> The sunlight and the sod.

The Californian gum trees and the March wind that sways their tall tops are possessed alike with

> The irresistible mirth that brightens the face of day.

He shows also a considerable power of condensing the gist of his subject into its central thought, and of putting it forth in a few telling verses, even as an artist may produce a speaking likeness with a few bold strokes of the pencil. In "Cellini's Prayer" the whole life-purpose of the zealous, passionate, choleric artist is gathered into the bold challenge to his Maker to carry out His share of the enterprise, and enable the man He has made

> To prove what's manhood in the splendid span
> Of Your broad day; to front the mysteries
> As one who is a master, and to seize
> Boldly what craftsman's instrument he can,
> And chip and carve a corner of the plan
> Marked in the marble of our destinies.

In "Giordano Bruno," again, the key-note of the man's nature—the compulsion to stand for truth at all cost, to hold liberty of soul dearer than liberty of body—is struck in his welcome to the "Spirit of Fire" as the messenger of freedom rather than as the crown of martyrdom—

> Yours are the spiritual wings
> Whereon must ride the soul that sings,
> Music the body may not bear,
> And hears what only spirits dare.
> Leap up, ye flames! bite out your smart,
> And loose me to creation's heart.

The delicate pathos of "An Ancient Dialogue" will appeal to all to whom Assisi's sunny-hearted saint is dear. It is, perhaps, the most charming poem in the collection. "Russia," "The Little People," "A Testament," touch on some of the deeper problems of life, and "Flowers" voices that heart-felt desire of us all—however diversely it may seek expression—for something beyond the mere "daily bread" of life.

> Flowers for the heart, and for the body meat—
> Feasting that either lacks is incomplete;
> Needs must the world have bread, but, oh, beside
> Give me the poppies growing with the wheat.

A. E. CLEPHAN.

* "Moods and Outdoor Verses." By Richard Askham. (London: Brimley Johnson. 1902. Price 3s. 6d. net.)

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Eben Holden. By Irving Bachelder. 6d. (Fisher Unwin.)

The Message of Man. A book of Ethical Scriptures. Arranged by Stanton Coit, Ph.D. 2s. (Swan Sonnenschein.)

King Edward VII. A Souvenir for the Coronation. 6d. (Unwin Brothers.)

The King. Coronation Number. 1s. (George Newnes.)

Woman at Home, Wide World, Strand, Sunday Strand, English Illustrated, Cornhill, Contemporary,

THE EDUCATION CRISIS.

THE statement I made last week that the local education authority under the Bill would be restricted in their choice of persons to act as managers of voluntary schools by the provision of trusts which confine the management to "members of the Established Church," appears to be open to question. I find that it is the opinion of some members of the legal profession and county councillors with whom I have conversed that the Act (if it ever becomes an Act) will over-ride the trusts; others think that perhaps the term "additional managers" will put them on a different status from the managers appointed under the trusts; while others are of opinion that to give the local education authority entire liberty of choice special provision will have to be made in the Bill. This is another illustration of the obscurity which pervades the Bill throughout, and the uncertainty as to what may or may not be done under it.

The first act of the Education drama in Committee came to an end on Tuesday 17th inst. when Clause I. was carried with the application of the closure, many members of the House who wished to speak being thus shut out of the debate. Opinion was divided over the question of area, and the desirability or otherwise of reducing the number of borough and urban districts into which, for the purposes of education, the counties shall be divided. It was also pointed out that boroughs and urban districts with a certain number of inhabitants would be authorities for primary education, but that secondary education would remain in the hands of the County Councils. An amendment moved by Sir E. Grey, which would have done something towards remedying this anomaly, was rejected, but it drew from Mr. Balfour the explanation that the "one authority," of which so much has been heard, only applied to the power of raising a rate; and the still more remarkable admission that what was aimed at "was to get rid of the *ad hoc* business." Thus the confessed aim of the Bill is to hand over the administration of education to persons elected for other purposes, and to secure that, whatever control may be set up over voluntary schools, it shall not be a direct control by the ratepayers.

On the motion that Clause I. stand part of the Bill, Mr. Channing moved a direct negative, objecting to the revolutionary transfer of the control of education from the School Boards to the County Councils. He was supported by Sir William Harcourt, who, in a speech of some length, made some forcible remarks, but so far we can scarcely say that the opposition has come up to our expectations; the great fight, however, has yet to come over other clauses. It is scarcely possible to say anything about the first clause without anticipating, and so Sir William Harcourt was reminded that he would have future opportunities of bringing in amendments upon sections of the Bill with which he disagreed. This, however, did not weaken his attack upon the main object of the Bill, which is concealed under the broad proposal "that the Council of every county and of every county borough shall be the local education authority." This is only a round-about way of putting an end to School Boards, which again is only a means to a

further end. A few years ago the Prime Minister recommended the clergy to capture the Board Schools. They have attempted this, but have failed, so the Government has come to their aid and brought in this Bill to abolish the Boards. As yet the curtain has only been partly lifted to show what the clergy hope to do with these schools in the future, but we must leave this point for the present. "The real object of the Bill," said Sir W. Harcourt, "was to remedy the failure of the voluntary system." It is sometimes asserted that the voluntary system has not failed because as good an education is given in voluntary schools as in Board schools, and in many cases this, no doubt, is true. But it has failed as a "voluntary" system because these schools are not supported by the "voluntaries who do not volunteer." The public are taxed for their support, and in some cases all that is left which can be called voluntary are the buildings and the management. Sir William put his finger on the right spot when he further said, "The School Board system has succeeded because it is under popular control, and the other system has failed because it is under private management." He also referred to the burden that would be thrown upon the county and borough councils as regards rating, educational control and religious controversy. The fact that a large number of councils have declared their dislike of the Bill as a whole or in part is significant. A few weeks ago we asked the mayor of a Liberal borough if he did not think they would be safe even if the Bill were made compulsory; he replied that he did not think so, as no pains would be spared to pack the council with opponents to the School Board system; and I have since learned that in that particular council there are Liberals (Churchmen and Roman Catholics) who upon this question would separate themselves from their party; so that not only in county council and municipal elections would the element of religious controversy be introduced for the first time, but it would penetrate into the council chamber itself, and gentlemen elected to look after roads and streets, lighting and drainage, would find themselves at variance over religious questions.

On the other side there is an element which has as yet not been sufficiently taken into account. In the Church itself this Bill is regarded as a sectional Bill, promoted and backed up by the High Church party, but I am assured that there is a "Protestant" party large enough to offer formidable opposition. I was present during the week at a meeting held to condemn the Bill, at which the chair was taken by a Churchman, the President of a branch of the Midland Education League, and who declared his uncompromising opposition to the Bill; and he said that though they were called the extreme Protestant wing, they had as much right to their say as the extreme ritualistic wing. He referred to the famous Gorham case to show that the question of baptism not only divided the Church from the Noncomformists, as Lord Hugh Cecil said, but that it was a ground of division in the Church itself.

As these concluding lines were being written, a telegraphic report arrived of Mr. Balfour's new financial proposals. They are intended in some measure to satisfy the demands of the agriculturists referred to in a previous article, but it is not to be anticipated that an additional grant from the Exchequer will modify the genuine opposition to the Bill; it is more likely to increase it, if it is unaccompanied by other concessions. It may be made an excuse for refusing to increase local control; and on the face of it it appears to be another plan for relieving the rural ratepayer at the expense of the urban taxpayer; but time is required for consideration before pronouncing a definite opinion upon the justice or the probable effect of this important proposal. W. L.

THE CHILDREN'S COLUMN.

EVERYONE has been thinking and speaking a great deal this week about the coronation of the King and Queen. Perhaps some of you hoped to see the procession on the way to Westminster Abbey, or coming back after the service, at which the King sits in the old coronation chair, which was made in Edward I.'s time, and has been used ever since at coronations. While the King sits in that old chair the crown is placed on his head by the Archbishop of Canterbury, and then all the people who are in the crowded church shout "God save the King," and the trumpets sound, and by a signal given the great guns at the Tower fire a Royal salute.

But now the King's illness has put a stop to the Coronation and everyone is very anxious and disappointed. And so instead of saying more about the great celebration that was to have taken place, I will ask you to think over the history of our country, and remember the kings and queens that have ruled in England. Some of them ruled nobly, and some very badly, so that the right of the whole people to have a just rule in the land has been gradually asserted as stronger than any right of the King. It is the people, and not the King, who choose members of Parliament, and it is Parliament which makes the laws by which the land is governed. The people, through Parliament and what is called the Government, are the real rulers in England, and the King is only the chief person, to represent the country before the world, and to serve the people as lawful head of the State.

So we have to remember how all the people when they grow up, and have votes in this country, have to be earnest and careful to do all they can to help, and to see that we have a wise and good Government; and we have all to care very much whether our King, who holds the highest place of honour in the State, is a wise and good man, and does all that he can to influence people for good and to help on all kinds of good work. That is a great deal more important than all the splendid doings of a coronation, the putting of a crown on his head, and the blowing of trumpets and firing of cannon in his honour.

I want you to read the verses, which are printed on the next page to this, about the King's father, and his mother, Queen Victoria, who showed us better than any one else, how a queen or a king must win the honour and love of a free people. And then think of the kings and queens who were before them, and which of them were great and good and can be really honoured. Perhaps you will think first of Alfred the Great, who though he was not ruler over all England will always be remembered as a true English king and the noblest there has yet been. And, perhaps, you will be interested to see whether you understand these lines from William Watson's Coronation Ode, and know which of the kings and queens he means. He is, of course, speaking to King Edward:—

The kings thy far forerunners; he that came
And smote us into greatness; he whose fame,
In dark armipotence and ivied pride,
Towers above Conway's pride,
And where Carnarvon ponders on the sea;
He, that adventurous name,
Who left at Agincourt the knightly head
Of France and all its charging plumes o'erthrown.

. . . . .

And she, a queen, but fashioned king-like, she
Before whose prows, before whose tempests, fled
Spain on the ruining night precipitately;
And that worn face, in camps and councils bred,
The guest who brought us law and liberty
Raised well-nigh from the dead;
Yea, she herself, in whose immediate stead
Thou standest, in the shadow of her soul.

These, whom he thinks of as our greatest rulers, he pictures coming silently to the Coronation, to remind the King of the greatness of the throne to which he has been called, and the great duties of his high station. The rest of the passage is printed on the next page, and it is worth thinking over.

A CORONATION SONG.

My Country, my Country,
Dear land that gave me birth,
In honour I hold thee
The fairest land on earth;
I love thee, I love thee,
I give my heart to thee;
I joy to think of what thou art—
But more what thou shalt be.

The fame of the fathers,
A thousand years and more,
Hath storied thy valleys
And hills, from shore to shore;
They loved thee, their Country,
They gave their life for thee;
Of such a famous Fatherland
What should the children be?

I crown thee, my Country,
With triumph and with tears;
How awful thy glory,
Thy majesty, appears!
In loyalty kneeling,
I pledge my faith to thee,
To thee, and to thy greater self—
The England that shall be.

W. G. TARRANT.

TO CORRESPONDENTS.—Letters, &c., received from the following:—R. B. B.; J. D.; M. S. D.; E. E.; H. W. H.; M. C. H.; W. K.; P. C. M. (Calcutta); T. L. M.; S. S. T.; P. H. W.

WE may pray for anything not wrong in itself with perfect freedom, if we do not pray selfishly. But the answer to the prayer may be, as it was to Paul, not the removal of the thorn, but instead, a growing insight into its meaning and value.—*James Freeman Clarke.*

The Inquirer.

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LONDON, JUNE 28, 1902.

THE CORONATION.

WE were prepared, in view of the coming Coronation, to publish THE INQUIRER on Wednesday this week, when on Tuesday the startling news of the KING'S serious illness and the consequent postponement of the Coronation was made known. The news will be received throughout the country with profound grief, and we can simply wait in grave anxiety for the issue.

In the meantime, in view of the uncertainty of all public arrangements, it seems on the whole best to adhere to the arrangement that has been made, and to publish this week's INQUIRER on Wednesday.

And it seems best also, to leave here unaltered the article we had written, before the news arrived, as a record of the thoughts with which we looked forward to the Coronation. Whether the KING is actually crowned or not, now or at some future time, can make no difference to his position in the State, or to the loyalty with which the people gather about him, in heartfelt wishes for his health, and for the prosperity of his reign.

THE present week is devoted to a great ceremonial. All that is great and splendid in the world's eyes throngs about one central point, and with many elaborate forms in the ancient Abbey Church Edward VII. is consecrated King. In all this we would fain hope that there may be no forgetfulness of our "crown'd Republic's crowning common-sense." Much of the ceremonial of the Coronation Service is doubtless as obsolete as the theology of the Litany which finds a place in it, when regarded in the light of the actual religious and national life of the people of England to-day, and one could have wished for some simpler and more truthful expression of the homage which this nation and the Empire gladly render to the King; but neither Court officials nor the Church, fast bound by tradition and ancient ecclesiastical assumptions, had liberty or imagination or spiritual insight sufficient for such a task, and we have to be content with the forms which belong to an age long since past, and look beneath them for the true sentiment of this great occasion.

The King, in the Coronation Service, takes a solemn oath, "to Govern the People of this United Kingdom of Great Britain and Ireland, and the Dominions thereto belonging, according to the statutes in Parliament agreed on, and the respective Laws and Customs of the same," and in all his judgments, according to his power to "cause Law and Justice, in Mercy, to be executed;" and further, to the utmost of his power, to "maintain the Laws of God, the true Profession of the Gospel, and the Protestant Reformed Religion established by Law." This last clause the Church "as by law established" is welcome to, as also to the references which follow, to her Doctrine, Worship, and Discipline, and the rights and privileges of her Bishops and Clergy, for the King has no power to maintain these, except as the people will, and no true power of religion can be subject to any royal assent. But in this solemn oath we have to recognise that the King promises to govern according to Law, and to do all else only "to the utmost" of his power, and that power is strictly limited. Our Government is now by the People, for the People, at least in so far as they realise their duties and their power; the King's power, as ceremonial Head of the State, is not so much in Government as in an exalted personal influence, which may be, as it was with Queen VICTORIA, of revered and beloved memory, of inestimable benefit to her people, but may be—which GOD forbid!—of evil portent in the nation's life.

And, therefore, at the crowning of the King it is to the Man we look, with a great longing that in this concourse of the people, representatives of a greater unity of freedom-loving peoples, circling the earth, it may be the genuine worth of a true manhood that is most deeply felt to be essential in the Chief to the welfare of the whole. And surely at this time, with the thought of the eager homage of the people and the solemn service in the Abbey vividly before us, we do well to recall the memory of the noble father of our King:—

For where is he,
Who dares foreshadow for an only son
A lovelier life, a more unstained, than his?
Or how should England, dreaming of *his* sons,
Hope more for these than some inheritance
Of such a life, a heart, a mind as thine,
Thou noble father of her Kings to be,
Laborious for her people and her poor—
Voice in the rich dawn of an ampler day—
Far-sighted summoner of war and waste
To fruitful strifes and rivalries of peace—
Sweet nature gilded by the gracious gleam
Of letters, dear to Science, dear to Art,
Dear to thy land and ours, a Prince indeed,
Beyond all titles, and a household name,
Hereafter, through all times, Albert the Good.

If that is a memory now to be recalled, there is another, nearer still, of the Mother, who "wrought her people lasting good," whose exalted place our King has now inherited:—

Her Court was pure; her life serene;
God gave her peace; her land reposed;
A thousand claims to reverence closed
In her as Mother, Wife, and Queen;

And statesmen at her council met
Who knew the seasons when to take
Occasion by the hand, and make
The bounds of freedom wider yet

By shaping some august decree,
Which kept her throne unshaken still,
Broad-based upon her people's will,
And compass'd by the inviolate sea.

If we look for some word of the present moment not unworthy to be repeated with these lines of TENNYSON'S, we may turn to WILLIAM WATSON'S Coronation Ode. Here is a fine restraint and splendid imagination, a noble utterance going to the heart of what is worthiest in this great national occasion.

The greatness of the Empire, manifest in gorgeous symbols during the present week, may well be a source of pride, yet not without awe, if only we dare be true to the greatness of our people's calling.

Time, and the ocean, and some fostering star,
In high cabal have made us what we are,
Who stretch one hand to Huron's bearded pines,
And one on Kashmir's snowy shoulder lay,
And round the streaming of whose raiment shines
The iris of the Australasian spray.
For waters have connived at our designs,
And winds have plotted with us—and behold,
Kingdom in kingdom, sway in oversway,
Dominion fold in fold.

The homage of this great Empire is rendered to the KING, and as the crown, which signifies so much, is placed upon his head, the greatest of his predecessors are recalled, WILLIAM and the first EDWARD, HENRY V., and ELIZABETH, and that other greater WILLIAM,

The guest who brought us law and liberty
Raised well-nigh from the dead;

and, lastly, the QUEEN herself, of whom our KING was born.

All these, O King, from their seclusion dread,
And guarded palace of eternity,
Mix in the pageant with phantasmal tread,
Hear the long waves of acclamation roll,
And with yet mightier silence marshal thee
To the awful throne thou hast inherited.

The Ode ends with a timely warning that we may not be blinded by any splendour of Empire to the conditions

of all true greatness, with a plea that what has been noblest in our history may be made known to the whole people, and that we may not be heedless of the dangers or of the duties of our high estate. To resolute watchfulness and strenuous service our Empire is called.

Nor must she, like the others, yield up yet
The generous dreams! but rather live to be
Saluted in the hearts of men as she
Of high and singular election, set
Benignant on the mitigated sea;
That greatly loving freedom loved to free,
And was herself the bridal and embrace
Of strength and conquering grace.

Thus the Coronation brings to us thoughts of a great past and of a world-wide dominion. The national celebration centres in the KING and in the gentle and gracious presence of his QUEEN; yet this crowning is but the emblem of a greater rule, in which a free people must learn to be master of their own destiny, ruling all baser elements by justice and good-will, finding the strength of Empire not in self-seeking or the tyranny of greed, but in the service of a noble beneficence and the integrity of an honourable manhood.

We would gladly recognise in our KING the noblest qualities of a true Englishman, wise and laborious for his people's good. We rejoice to think that his earnest purpose has had no small share in securing the generous peace from which we hope for lasting good to spring out of the ruins and the long misery of war. We must hope that the splendid celebrations of this week, bringing together public servants and leaders of men from every quarter of the globe, may result not in vain-glory, but a deepening of the sense of greatness in honourable service, of the solemn trust in the hands of our race, and may render firmer yet the bonds which unite the wide dominions of our KING, strong for justice and humanity, for freedom, and the growing brotherhood of man.

THE HERITAGE OF ENGLISHMEN.

No truly religious mind can estimate greatness merely by size. It is the nations which have made this fatal mistake, and have been smitten with the disease of earth-hunger, laying field to field, as it were, and adding barn to barn, that have had the rude awakenings throughout the page of history; and have heard the awful voice of human and divine Justice saying to them in the midst of their vain-glory, "Thou fool, this night is thy Soul required of thee." It may be questioned, indeed, whether, in the lives of nations or of individuals, that one is to be accounted highly fortunate who is born to great possessions. Some little peoples are virtuous, noble, and happy. Some great peoples have been gross, degraded, and withal discontented in the midst of their abundance.

We Englishmen are the rulers (I quote figures which were correct up to the closing years of the nineteenth century) of nearly a quarter of the area of the globe, of a space three times as large as the whole of Europe, and nearly a hundred times as large as the little United Kingdom in which we live. Our King has some 400,000,000 of subjects, a number far vaster than any of us can conceive, and each unit consisting of a living and aspiring human soul. That alone is a thought to strike us dumb, should we ever be tempted to glory in our greatness whilst forgetting the stupendous responsibilities which are now given to us to bear.

Then, further, we have what the countrymen of Hawkins, Blake, Rodney, Collingwood and Nelson specially pride themselves upon, I mean the Mastery of the Sea. Phœnicians, Greeks, Carthaginians, Romans, Spaniards—all these have been for a season "mistress of the seas." But their mastery has gone; and the free waves of ocean have sung their dirge. If we would retain *our* mastery we must not commit the same mistakes as they. As children of the sea we must love Freedom; we must have largeness of sympathy and love. It may be ours sometimes—which God forbid!—to thunder against a hostile shore. But our daily and hourly task must be to carry the glad tidings of friendship, brotherhood, and peaceful commerce to all lands alike; drawing the nations together by highways of mutual understanding and trust. The ocean is the great cleanser, purifier, bringer of refreshing tides and breezes. Let the ruler of the seas keep them free and unstained—himself as kindly, pure, and generous as they. We owe much to that little "silver streak" of water which has, for the most part, kept our island home inviolate, and spared us the sight of the ruined homes and devastated fields of war. Others have not been so fortunate, else might the course of history have been different. Let us, however, not be "insular" in our pride, our self-esteem, our self-reliance, but large and catholic in our temper as the ocean which bathes our shores.

Thirdly, we have the inheritance of our History. Fifteen hundred years of development since the Saxon Conquest, thirteen hundred since the coming of Augustine and his monks to Kent, one thousand since the glorious thirty years' rule of English Alfred! It is a splendid story of growth and progress, of which we may well be proud in the face of the world. What a fabric of law and unwritten custom these centuries have built up! Though in many respects the most conservative of people, we have taught the world the secret of representative institutions and Parliamentary Government. Our monarchy has been retained, and is strong to-day in the popular goodwill; and yet our forefathers have given despotism for all time the object lesson of the execution of Charles I., and the banishment of the Stuarts with their absurd claim to a "right divine" to govern wrongly. There have been many weak and foolish monarchs on the English throne; but the good sense and practical independence of the people have brought them safely through many an anxious peril. For a couple of generations now, the crown has wisely and tactfully allowed the government of the country to be "broad-based upon the people's will." So, too, though we have had some foolish and egotistical statesmen, and sometimes a selfish aristocracy, there are few nations which can show a nobler roll of patriot heroes than the framers of Magna Carta and the Bill of Rights; Hampden, Pym, Eliot, and Cromwell; Fox, Burke, and Pitt; Peel, Cobden, Bright, and Gladstone.

Until a generation ago, popular histories of England dealt with courts and monarchs, wars and alliances, soldiers and diplomatists. But John Richard Green was herald of a new and better time when he ignored the "drum and trumpet" method and pictured in his own glowing language, from ancient record, the wondrous History of the English People—their Poor, their Traders, their Religion, their Education, their Literature. That marked an epoch; and henceforth, when we look back upon the thousand year old story of our national life, we see God's hand in it, not in the fact alone that kings and conquests have remained to us through all these changes, but that a mighty people has thus been long maturing, sending out its branches over the sea, and learning, line by line, the hard lessons of liberty, progress, and self-control.

And this leads me to the fourth element, one of the noblest, in our heritage. I mean the deposit of Freedom which has come to us, and which has made proverbial the expression "a free-born Englishman." One finds something suggestive in the fact that a line of the popular national song declares that "Britons never shall be slaves." Let it not be thought that I am claiming more for our people, and more from our heritage, than I can find warrant for. I know there are economic and social slaveries in our midst to-day, giving the lie to our boasts. The few still enslave the many; the strong still enslave the weak, although the fetters are not made of iron, and although the victims run through the streets singing "Rule Britannia." Still, the clock of Freedom has struck more than once in our island story, and our record through the past gives us an assured confidence that it will strike yet again. The new slaveries will go down as the old have done if we are true to the spirit of our sires. Reaction and privilege may raise their hoary heads; but it is not to be thought that the flood of British Freedom is destined to be lost in bogs and sands.

In our halls is hung
Armoury of the invincible knights of old;
We must be free or die, who speak the tongue
That Shakespeare spake, the faith and morals hold
Which Milton held.

When we cease to care for Freedom, for ourselves and also for others, then may we die indeed! Then, indeed, are we dead, for a new and baser race of Englishmen will have begun to stain the name of the old. Fifty years ago Emerson wrote of our people:—

The English have given importance to individuals, a principal end and fruit of every society. Every man is allowed and encouraged to be what he is, and is guarded in the indulgence of his whim. "Magna Carta," said Rushworth, "is such a fellow that he will have no sovereign." By this general activity, and by this sacredness of individuals, they have in 700 years evolved the principles of freedom. It is the land of patriots, martyrs, sages, and bards, and if the ocean out of which it emerged should wash it away it will be remembered as an island famous for

immortal laws, for the announcements of original right which make the stone tables of Liberty.

Only a brief word can be added here of that portion of an Englishman's Heritage of which he speaks as English Literature.

Emerson speaks severely, in his "English Traits," of the utilitarianism of the English character. "They are" he says "with difficulty ideal." They have never reached, or approached again, he thinks, the heights attained in the Elizabethan age.

"The bias of Englishmen to practical skill has reacted on the national mind. They are incapable of an inutility, and respect the five mechanic powers even in their song. They are most conditioned men, as if, having the best conditions, they could not bring themselves to forfeit them. . . . The practical and comfortable oppress them with inexorable claims, and the smallest fraction of power remains for heroism and poetry. No poet dares murmur of beauty out of the precinct of his rhymes. No priest dares hint at a Providence which does not respect English utility. The island is a roaring volcano of fate, of material values, of tariffs, and laws of repression, glutted markets and low prices."

This will be somewhat of a new note to those who are accustomed to boast, with "that complacency which" our American friend tells us "never deserts a true-born Englishman"—of our glorious English literature, as though England were the natural home and haunt of the muses. A glorious literature we have indeed! many eminences, a few lofty peaks, one summit reaching far upward beyond his fellows into the sky. But the truth remains that there is too little of imagination and poetry in the English temperament to give cause for boasting; and, along with the few mountain peaks, there are vast areas of monotonous plain and heavy swamp.

I come, sixthly, to our national heritage of Religion, where much the same kind of criticism may be, and indeed has been offered. Luckily, a people's character is not quite the same thing as the religion it inherits. Each generation of people starts, in some degree, afresh; whilst nothing is more conservative and inelastic than the external forms of religious habit. An American coming over here and seeing the English reverence for the forms of episopacy, for the Church Service, for the old creeds and ritual and traditions, might almost think that we are ancestor worshippers.

But the religion of England is neither the Established Church nor any of the rival sects. Spite of the conservatism which clings to old forms which have lost nearly all meaning and truth, philanthropic effort, the lessening records of crime, and the nature of English home life prove that we still share an inheritance of piety and righteousness, however obscured by faults of temper, habit, and tradition. An eminently religious nation I think the English can not be called. But I believe they have learned from their forefathers to honour truth and purity of heart and life, justice and fair-dealing, courage and pity. Martyrs, saints, and prophets, our race too, has yielded. And though, sometimes here, as in other lands, the worship of Pleasure and of Mammon may appear to be gaining ground, we know there is good soil in English hearts for the seed of truth and brotherhood and love which shall yet be planted, to burst into a great and far-spreading tree. The public conscience is growing and strengthening. The errors of an antiquated theology and ecclesiasticism have not left us yet; but their power is waning, their time is short. The qualities of courage and truthfulness and sense of duty in which Englishmen have not been wanting in the past are not dead yet in English breasts; and trusting to the guidance of these, we shall believe that the future will find us, not more distant, but nearer to God and the knowledge of His truth and love. May the blessed dawn of Peace help us to realise and cherish better the riches of our "goodly heritage." H. S. PERRIS.

THE NEXT STEP IN THE EVOLUTION OF RELIGIOUS METHODS.

BY VLADIMIR TCHERTKOFF.*

Christian Inconsistency.

THE fact that the order of life of so-called Christian nations is in direct opposition to the faith they nominally profess is at present very generally acknowledged by most progressive reformers, and allusions to it have become a commonplace in their indictments of individual and social, economical, political, and international injustice.

This inconsistency of the professors of the Christian faith is often, and, I believe, correctly, attributed chiefly to the circumstance that the form of Christian teaching which has reached its present-day adherents does not present the pure, unambiguous, and radical life-conception of the original founder of this teaching; but is merely the distorted outcome of ages of misunderstanding and misrepresentation, which have deprived the teaching of its vitality and power.

Owing to this reason the centre of gravity of the teaching was transferred from its direct bearing on human conduct into the sphere of mystical dogmatism in which so much attention is directed to abstruse theology and the welfare of one's individual soul in a future life, that no sufficient energy remains for applying the standard put forward by Jesus to the practical problems of this present life.

Thus in the course of ages was developed and became crystallised that monstrous ecclesiastical superstition from which mankind is at present suffering either directly in the persons of those millions of human beings who are blinded by it, or else indirectly in the dogmatic materialism this deceit often engenders as a natural reaction.

Most of those here assembled, I believe, agree in recognising the fatal character of this calamity, and, as I have already had the occasion of mentioning at a previous meeting of this Society, one cannot but feel deeply thankful for the privilege of being allowed to associate with a body of religious thinkers whose eyes are open in this respect.

Knowing, as I also do, that the cause which unites us does not imbue us with any desire of flattering each other, or of extolling in a self-complacent spirit the intellectual advantages we enjoy, I make bold to infer that it will not be taken amiss if I candidly give vent to some doubts and misgivings which persistently pursue me in connection with the position which followers of liberal theology are sometimes apt to assume in relation to the practical social problems of our day.

Insufficiency of Theology.

Upon careful examination of the various so-called "progressive" movements of the present time, one becomes deeply convinced that almost all they represent of true and right is contained either explicitly or implicitly in the teaching of Jesus, as understood and expressed by himself, and that, on the other hand, those elements of these progressive movements which have not been forestalled, be it only in germ, by his amazingly exhaustive genius in the sphere of human relations, generally present precisely the weakest and most questionable points in the systems they are connected with.

If such be indeed the case, it were but natural to expect that those followers of Jesus who have had the good fortune to become emancipated from misleading theological accretions, and have thus gained free access to his teaching in its original purity, would be the first to recognise the iniquity of the present order of life and to sympathise with that great cause of radical reform in its various branches which the most advanced pioneers of thought and action are so nobly and strenuously fighting for, whilst often painfully suffering from the lack of necessary support and encouragement. And yet most of us will, I am afraid, agree that, as a matter of fact, such is not the attitude which necessarily follows from a liberal standpoint in theology. With reluctance and shame we are compelled to acknowledge that minute study of questions connected with the Infinite does not always carry with it an equal interest in the establishment of right relations amongst men, but often alone satisfies the human mind, leaving untouched the springs of practical action on behalf of humanity. And thus it is we see, on the one hand, the cause of suffering and oppressed mankind, passionately espoused by those in love with humanity, but who—having no higher religious conception of life to overrule their methods of expediency—often with the best intentions wander from the right way; whilst, on the other hand, we have whole societies, although possessed of this higher religious understanding, yet lacking that intense sympathy for their suffering fellow-creatures which could alone urge them to move Heaven and earth for the promotion of a better condition of social life.

New Possibilities.

This is as yet not as it should be; but I firmly believe that it is so only *as yet.* One can already discern the approaching dawn illuminating the salient minds in various religious groups, and many an earnest soul is beginning to feel both a painful uneasiness at the present state of things and a hopeful presentiment of new developments approaching. This advent of a fresh wave of energy directed towards new possibilities is undoubtedly sought for and deeply desired by many; and the very titles of the addresses which are this evening being delivered in this hall are certainly of good omen as a confirmation of the fact.

At periods such as this it is more than ever the duty of every sincere man to speak out candidly what is in his mind

* An Address given at Essex Hall on Wednesday Evening, May 21, in connection with the Annual Meeting of the British and Foreign Unitarian Association.

and heart without fear of shocking those who may disagree with him. If anything he expresses be right, it may perhaps be of some use to others; if what he says is wrong, others may help to correct him. It is therefore in this spirit of fraternal intercourse I beg permission to allude to some of the features of current religious methods which, as it appears to me, tend towards the obstruction of our spiritual progress, representing merely the outlived survivals of a narrow and mystical theology we have abandoned—features which, if they be indeed of this character, are doomed to disappear in the course of our further religious evolution, it being at the same time the duty of those of us who perceive their fallacy to endeavour to hasten their elimination. My remarks will necessarily have to be brief and unsystematic, the few minutes at my disposal only admitting of one or two cursory and tentative suggestions.

Church Limitations.

One great disadvantage we should, I think, be careful to avoid, is that of binding oneself down as a member of any particular religious denomination. For special practical purposes the organisation of societies or associations may certainly be of great use, but to fix the character or scope of one's religious understanding by regarding oneself as belonging to a definite church, even though it have no formulated creed, is to place unnecessary limitations in the way of one's own spiritual development, as well as to emphasise precisely those very barriers between oneself and people of another mental attitude which it is especially desirable to overcome. Participating in a Unitarian meeting on the present occasion one's thoughts are naturally directed to such men as Channing, who admitted he was "little of a Unitarian;" Parker who preferred exclusion from the society of his fellow-churchmen to submission to the restrictions they desired to impose upon him; Emerson, who gave up the ministry because of the sacramentalism it involved; Martineau, who felt he could never be a member of a Unitarian church; and I cannot help feeling they were right. In this connection I should like to cite a few lines of Tolstoy's in answer to a group of English adherents of his who desired his approval of a society they had founded and called "Tolstoyan." In his letter to them he wrote: "I have always held the opinion—and it cannot change—that to be a member of the old society started by God at the beginning of conscious humanity is more profitable for oneself and for mankind than to be a member of the limited Societies which we organise for the sake of attaining the ends we are able to conceive. I think the preference we give to our own Societies is due to the fact that the part we play in them appears to us of much greater importance than the one we play in God's Great Society; I own there are some advantages in the union of persons of the same mind into Societies; but the drawbacks of such organisations are, I think, much greater than their advantages. And so I feel that for myself it would be a great loss to change my membership of God's Great Society for the most seemingly useful participation in human Society. As I myself desire to be free from all trammels and all exclusiveness in order that nothing should distract me from direct immediate communion with God, so also I should desire the same for my friends near to me in spirit."

Ministers and Congregations.

Another important mistake into which, as it appears to me, religious groups are so apt to fall is their fatal tendency to split into two sections—those who teach and those why are taught—thus forming the familiar combination of ministers and their congregations. "The Spirit breatheth where it listeth." The human soul is so constituted that one and the same individual alternately becomes expounder or recipient of the Truth; and to endeavour to artificially regulate these two capacities by entrusting certain men with the pre-eminent function of teaching, while others intentionally conserve a passively receptive attitude, is to violate the natural laws of spiritual psychology, and to inflict serious injury on both sides. I will again quote a few words from Tolstoy, hastening, however, to add that, if I do so, it is not at all because I regard Tolstoy as an authority, or wish to impose his views upon others, but merely because I feel it undesirable to go out of my way in order to formulate in my own words what I wish to convey, when it has already been expressed by another better than I could. In a private letter to a pastor Tolstoy says: "I do not agree with the idea of the necessity of a church, and therefore of ministers. I cannot forget the injunction 'Be not ye called teachers, for one is your teacher, and ye are all brethren'—not because these words are from the Gospel, but because it is for me a perfectly evident truth that there cannot be any ministers, teachers and guides amongst Christians, and that it is precisely this transgression of the Gospel Law which has hitherto almost completely nullified the meaning of the true Christian teaching. All that a man who wishes to follow the Christian teaching can do is to endeavour to perfect himself to the full measure of his strength, to use in this work of self-perfection all his powers, all his energy. This is the only method of influencing one's neighbours and of helping them on the way of righteousness. If a church does exist it is given to no one to know its limits, and no one can know whether he belongs to it or not. The most that a man can desire or hope is to strive to become a part of this church, but no one can be certain that he has indeed become a part, and even less can he imagine that he has the possibility and the right of guiding others."

Here Tolstoy alludes, of course, only to the practice of recognising and setting up certain individuals as authoritative or professional teachers of religion and guides of conduct. The possibility for men to teach each other on the merit alone of what they put forward, he naturally does not think of denying.

Prayer and Worship.

Then, again—the practice of public prayer in so remarkable an opposition to another injunction of Jesus, who recommended that each of us when praying should enter into his inner chamber, and, having shut his door, should pray to his father who is in secret. As strivers after rational religion who do not shun but solicit the light of reason in our spiritual experiences, we are, more than anyone, aware of the vital importance of constantly keeping awake our critical capacity, whereas the state of worshipful unction which public prayer necessarily engenders in those who follow it with due meekness and self-abasement precludes criticism and obliges them for the time being to unreservedly endorse the individual peculiarities of another man's conception of the divinity, thus assimilating new spiritual limitations, instead of gradually freeing themselves from their own. Whilst for the one who leads the prayer, the consciousness of addressing God in the presence of an audience—strenuously following each word and participating in each pause or hesitation—deprives his prayer of that character of privacy and spontaneity which constitutes its essential value.

And in general the whole tone and routine of so-called public worship seems so out of harmony with a truly liberal religion. In former times when worshippers believed in an anthropomorphic God—who could be propitiated by ritual and exhortation, and whose will was proclaimed by his representative from the pulpit—it might have been proper that the congregation should sit in receding rows, facing each other's backs, and with eyes turned towards one sanctified end of the building, from which the divine grace was expected to descend upon them. But in the present day, and especially for those who believe that every man has direct access to the Higher Power through his own inner consciousness, why not at our religious meetings sit all on an equal footing, facing each other, as becomes those who recognise every human being as a temple of God and possible channel for the transmission to others of His divine will, subject to the spiritual discernment of the recipients? And why, on these occasions, restrict the readings to one particular book which we have long ceased to regard as pre-eminently sacred, when the literature of all times and countries affords ample material of the most elevated and inspiring kind to supplement the Bible?

Unnecessary Barriers.

I have not the possibility of now entering into further details. But I think what I have already mentioned is sufficient to indicate in general outline the direction in which I believe the forthcoming evolution of religious methods is likely to pronounce itself. I am well aware that many, probably the majority of those here assembled, will not be in sympathy with my point of view. But I cannot help hoping that what I have expressed does, more or less, coincide with what some, at least, of those present feel and think. And if this were really the case it would be a great joy to me. As for those who disagree with me on this subject, I trust that, at all events, they will not condemn me for frankly speaking out, for I know, by past experience, that if this society invites persons from outside its ranks to address it, it is because it is, indeed, broad-minded enough to consider all sides of the questions it examines, and tolerant enough to listen to views sometimes in complete opposition to its own.

One objection to what I have endeavoured to put forward this evening I think I can already foresee—namely, that if you made away with, say, Unitarianism as a definite church, with its

ministers, its public prayer and worship, then nothing worth speaking of would remain of it as a separate and independent movement. To this I would answer that the sense of "separateness" would certainly, to a great extent, disappear; but that this would be, in regard to the cause Unitarianism represents, not a loss, but a decided advantage. Unnecessary artificial barriers would be swept down which at present prevent many earnest representatives of liberal religion from assimilating themselves with this movement, incongruous, outlived sacerdotal forms serving to keep them at a distance; whereas, at the same time, Unitarians themselves, broken loose from these old-fashioned external limitations, would inevitably blend more unreservedly with many progressive currents, thus introducing into them a fresh religious element they are greatly in need of.

Obsolete Religious Methods.

We all, I think, agree that the fundamental, all-important element in the understanding of life we have the privilege of sharing is not that we belong to this or that organised body, whether it be called Unitarian or otherwise; but that our life-conception is a religious one, and moreover a rationally religious one. In other words, we recognise our relation not only to that which is included in time and space, but also and above all to the Infinite. We believe in a Higher Power, a Supreme Source of Life from which our consciousness emanates and to which it will return. We know that this Power, which we term God, has inculcated into us the sense of obligation or duty towards Itself, as represented in a moral law, which Jesus called the Will of our Father, and which we are bound to discover, study and follow to the best of our ability and power, guided by our spiritual intuition and our reason. The distinction between those who recognise this power and those who have not yet come to recognise it is that the latter are directed in their conduct by considerations of expediency, either individual or social, whereas the former have the advantage of accepting religious principle as their supreme standard, which should overrule all considerations not in accordance with it.

Religion—that purifying and vivifying, that sanctifying power, comprehensible only to those who have experienced its inspiration, is unfortunately so often wanting in some of the noblest progressive efforts of our time, rendering their realisation one-sided, incomplete and at times even of questionable value. It is therefore obviously the calling of those who recognise religion to introduce its beneficent influence into those spheres of human thought and activity where it is lacking. For us, followers of liberal religion, the elimination of those obsolete methods which are yet surviving by inertia cannot possibly destroy or in any way injure our religious capacity, but, on the contrary, would only intensify it by freeing it from artificial supports, and facilitating its further growth and development.

Universal Service.

We know that the true teaching of Jesus does not consist in that false theology the fallacy of which we have discovered; but we should also remember that neither does it consist in refutation of false theology, nor in any system of true theology, however clever and fine; it consists in a very definite attitude towards our fellow-men which involves most important and intensely practical issues in the conduct of our lives. If we have had the good fortune to disentangle ourselves from a network of theological errors this is yet only the first step which has enabled us to approach the teaching with an open mind. With the life and life-conception of Jesus as our standard, our place is in the very foremost ranks of all humanitarian progressive reform. If we are not yet there it is our sacred duty to make a genuine whole-hearted effort to reach that position, and if the fervour necessary for this purpose is absent from us, this can only be because, absorbed in the narrow interests of our own religious groups, we keep too much apart from those who, notwithstanding that they may be unacquainted with what we call religion, are working far in front of us.

The evolution in religious methods which I have alluded to would, I feel most deeply convinced, help religious thinkers and workers more successfully themselves to assimilate all that is good and right outside their particular circle, at the same time enabling the spiritual understanding which inspires them to permeate more freely the life around them, consolidating all the diversified progressive and humanitarian aspirations of our time into one harmonious, divine service, not formal or external, but actual and universal—and thus realising at last that worship of the Father which is "neither in this mountain nor in Jerusalem," but "in spirit and truth."

AT the annual meeting of the Remonstrant Synod of Ulster, held on Tuesday week in the First Presbyterian Church, Belfast, the Moderator, the Rev. J. A. Miskimmin, B.A., opened his address with a reference to the universal thanksgiving for the restoration of peace, and then proceeded to speak of two questions of the hour in Ireland, that of university education and the land question.

As far as university or higher education was concerned, he saw no reason for increasing the present facilities which existed. He resisted with all the force he had at his control the idea that the Queen's College was a godless institution. He believed that the association together of young men of different persuasions in matters of religion would not alone be a benefit to themselves, but a national gain. It would teach them to know each other and to respect each other, and in that would bring them together closer in social and national life. One university with affiliated colleges in the four principal cities of Ireland was the ideal. There was no further need for another, which would be dominated by the clerical control of Maynooth. He insisted on undenominational education as the first principle of any attempt to regenerate Ireland. This question could not, however, stand alone. It was intimately connected with that of the land. He did not commit himself to any of the wild theories that had been of late pervading the atmosphere. He placed his position on the one impregnable rock—the land for the people. He would not be betrayed from that by any opposition, no matter from what quarter it came.

The Rev. J. A. Kelly was appointed Moderator for the coming year, this being his second appointment, at an interval of eighteen years.

MANCHESTER COLLEGE, OXFORD.

THE annual proceedings at the close of the session took place at the College on Thursday and Friday, June 19th and 20th. Thursday was largely devoted to the reading of students' essays and examination answers, and sermons preached in the College Chapel by four of the leaving students, Messrs. C. L. Briggs, B.A., Gordon Cooper, B.A., F. H. Vaughan, B.A., and G. A. Ferguson. Six students in all have completed their college course, and are entering on ministerial appointments, as follows:—Mr. Ferguson, at Kirkcaldy; Mr. Briggs, to whom the Russell Martineau prize for Old Testament studies was awarded, as Missionary Fellow at one of the Liverpool Missions; Mr. Gordon Cooper, with the Rev. F. K. Freeston, at Essex Church, Kensington; Mr. A. H. Thomas, B.A., who gained first-class honours in Ecclesiastical History and New Testament, at Stourbridge; and Mr. Vaughan, at Hull; while Mr. E. E. Jenkins will take charge during the summer months of the Bell-street Mission, Marylebone. For the new session, which opens on Monday, Oct. 20th (the students returning on the previous Saturday) Mr. R. P. Farley, B.A., will be senior student. There will probably be twelve divinity students taking the full course, while as special students Mr. Z. Toyosaki, of Japan, and Mr. V. R. Shinde, B.A., of India, are to be joined by Mr. Petursson, a Scandinavian student, who has been at Meadville; and, if all goes well, at least nine external students will be working for graduation at Oxford colleges and elsewhere, prior to entering for the theological course.

THE VISITOR'S ADDRESS.

On Thursday afternoon, at 5 o'clock, the Visitor's Address to the students was given by Dr. CAIRD, the Master of Balliol, before a large audience in the Lecture-room.

The Address, which was understood to be substantially one of Dr. Caird's recent Gifford Lectures, and therefore destined shortly to be published in book-form, dealt with the bearing of Reflective Thought upon Religion. Whether such thought helped or hindered religious life, was a question, the lecturer said, eagerly discussed by the representatives of religion and of philosophy in the present day, and he proposed to define the relation between those two elements of life, and to suggest that if there was antagonism, it did not exclude reconciliation.

Man was religious before he sought to understand or criticise the validity of the religious consciousness, and theology was not religion, but rather the philosophy of religion. Early religion did not trouble about its own justification; there was vigorous life, but no endeavour to formulate its principles. They were a long way down the stream before they came to any book religion, and a long way further still before there was any attempt to liberate the religious idea from its imaginative dress, to define the object of worship or define His relation to Nature and man. Yet in the process of history the part played by reflection became more and more important. Though reflection could not originate new movements of religion it became more powerful to modify religious faith. The result of reflective criticism entered more deeply into religion itself.

Thus the later religion of the Jews, after the exile, under many influences of sympathy and antagonism, broadened to a great prophetic faith with universal sympathies and a wide outlook upon the world. It was fitted to encounter the reflective thought of Greece on its own ground, and to coalese with it in Alexandria into a new product. And Christianity springing from a Judaism already tinged with Greek thought, was from the first a reflective religion. In the New Testament there is not only religion, but, especially in Paul, the germs of a theology. It has never been a religion simply of faith. Anselm was right when he urged that it was not only allowable to advance from faith to reason, but that for the sake of religion it was necessary. That did not mean that a Christian must be a philosopher, but that a Christian could not in the long run maintain his faith unless he continually turned it into living thought, and realised what light it could throw on the nature of man and his relations to Nature and to God. It was impossible to sever action and feeling from thought, nor could thought exist without striving to systematise and justify itself as science. Living religion must make man as fearless in the intellectual as in the moral life.

Philosophy and reflective thought were often regarded as merely destructive of faith, and the return to blind faith was sometimes urged on the ground of the havoc intellect had wrought. But they might hope for a better reconciliation of the apparently conflicting elements in their nature, which would harmonise the religion of will and affection with complete loyalty to truth. In the idea of evolution they had an eirenicon. The presence of two factors or stages in one life did not prove that they were governed by two antagonistic principles, but in the process of development a higher unity arose. Though reason might be accidentally opposed to faith its ultimate action must restore whatever was valuable in the faith. There was no absolute opposition between the two. It was essential to faith to develop into reason, nor could criticism be merely negative. It would burn up what was perishable, but could not touch the foundation-stones of the building nor the eternal foundation on which it was built. It might be fatal to many things men had bound up with religious life, but would not destroy anything necessary to it. Christianity was not necessarily connected with imaginative symbols. It had its origin in an age of reflection, and lived and moved in an atmosphere of universality. It was a universal religion, built on the idea of the unity of man with God, and on the fundamental fact of the spiritual nature of the universe. Whatever might become of the special doctrines in which it found its first reflective expression there was a kernel of eternal truth that would remain.

THE VALEDICTORY SERVICE.

The Valedictory service for the six students leaving college to enter on the ministry, was held in the College Chapel, on Thursday evening. The devotional part of the service was conducted by the Rev. C. B. Upton, and Farewell on behalf of the College was given by the Principal, Dr. Drummond, and the Welcome into the Ministry by the Rev. A. N. Blatchford, of Lewin's Mead, Bristol.

Dr. Drummond in his Valedictory address spoke of the treasures the students would carry with them to new scenes and changed conditions of work; the stores of knowledge they had gained, and even more valuable than these, sound methods of research and humility of judgment; the habits of study and orderly work; the love of truth and constant openness to the light. Whatever definite convictions they might have reached, that would be no check to free research. In that college they had differences of opinion, but no heresies; they did not choose what they would assert and defend, but suffered truth to choose them. It was a great and precious privilege to be enrolled in that service. Their part was to interpret the Spirit's voice in heart and conscience, to train the organ of judgment, and bring to each inquiry a full and Catholic mind. They must seek purity and simplicity of heart, where truth makes her abode and communicates the vision of God. It was the aim of the College to combine ancient piety with modern thought. That they must take also into their ministry, for it was an urgent need of the present day, to restore to harmony the intellectual and the spiritual side of human nature. The need for the reconstruction of theology was felt by well informed minds in many denominations. Unless they had failed in their endeavours, they had set before their students the true ideal of the enlightened theologian, with the devotion of the mystic, and with an apostolic zeal.

The Rev. A. N. Blatchford, in an address of brotherly and heartfelt welcome, urged that in a very real sense it was in self-consecration and self-sacrifice alone that they would find the true lever for their best and most effective work and service. Holding to that, no words could adequately express the inward joy, peace and strength that would sustain and glorify their life. Out of their own heart and conscience their satisfaction and success must arise. They must be sure of their hearts before God, and high courage would spring up in joyful audacity in full response to that trumpet-call of Emerson: "Trust thyself, and each heart shall vibrate to that iron string." They might often be as lonely outposts in the far advance; their testimony had still to be of the faithful, thoughtful, courageous few. And if so, blessed would they be in their life and labour, like their Master, and their toil could not be in vain. They must keep the image of his self-forgetfulness ever before them; their all-sufficient guide would be the spirit of Christ, in its peerless unselfishness. "All's right with the world," for the touch of unselfish love was omnipotent over the hearts of men everywhere. The spirit of love, that was the spirit of Jesus. If it ruled in them, there would be no failure; and when their work was done they would be remembered among those who had served their brethren, worthy to be called fellow-citizens of the saints and of the household of God. In conclusion, giving to each of the students in turn the hand of brotherly fellowship, Mr. Blatchford addressed to them individual words of welcome and encouragement, thus, with a concluding hymn and benediction, bringing the beautiful and impressive service to a close.

THE TRUSTEES' MEETING.

The annual summer meeting of Trustees was held on Friday morning in the Library, the President, Mr. W. Colfox, in the chair.

On the motion of Mr. Harry Rawson, seconded by the Rev. A. N. Blatchford, a renewed expression of grateful acknowledgment for their services was offered to the Principal, professors, and lecturers, and acknowledged by Dr. Drummond.

The Rev. J. E. Carperter moved a vote of thanks to the Visitors for their services, and to the Master of Balliol for his address, the delivery of which, he said, conferred distinction on the college. The motion was seconded by Mr. W. Long, and acknowledged by Dr. Caird, who said that he felt it a privilege to address students of theology on so important a subject.

The President then said that he wished to take that opportunity of calling attention to the long services of Mr. Steinthal, who was their senior member in time of service on the Committee, and as chairman for two periods had rendered great services. There was a special reason for that reference. On the previous evening they had been deeply impressed by the valedictory service, and it was just fifty years since Mr. Steinthal occupied the position of the students who were then welcomed into the ministry. He tendered to Mr. Steinthal their heartfelt good wishes.

The Rev. S. A. Steinthal, who spoke with deep feeling, said that it was not easy to look back upon fifty years, or to make reply to such cordial words of thanks; but now, after fifty years, he would say that nothing he could do could ever repay the benefits the College had conferred on him, in spirit as well as in learning.

The usual announcements and distribution of essay prizes, &c., having been made to the students, a vote of thanks to the President brought the meeting to a close.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Appeal.

Manchester Domestic Mission.—The Rev. J. W. Bishop, writing from the Mission House, Willert-street, Collyhurst, Manchester, appeals for help in sending a hundred scholars to the Great Hucklow Holiday Home, for a week in July. The cost is about 10s. each, including railway fare, half of which will be paid by the scholars themselves, who have been saving their pence for this purpose week by week throughout the year. The thought of what such a holiday must mean to city children in such a district as Collyhurst may well prompt a generous response to this appeal.

Cribyn.—The congregation at Cribyn, Cardiganshire, has suffered a great loss in the very sudden death on the 20th inst. of Mr. Evan Jones, the father of Mr. Islan Jones, B.A., who is at present studying for the ministry at Manchester College, Oxford. Mr. Jones, who was in his fifty-eighth year, was an artisan, but though he had enjoyed few of the advantages of education, he was one of the most intelligent and devoted laymen in the community of our Welsh churches, and for upwards of twenty years had acted as deacon and treasurer at Cribyn. For a still longer period he had been an efficient and successful teacher in the Sunday-school, and did much to stimulate others by his zeal and faithfulness. The funeral on Tuesday week was attended by a large concourse of people, who assembled to pay their last tribute of respect.

East London Unitarian Sunday School Union.—The annual outing of the Union was held at Forest Lodge, High Beach, on Saturday,

June 21. About twenty were present, and a very enjoyable afternoon was spent in Epping Forest.

Exeter.—The Assembly of West of England Presbyterian Divines was held at George's Meeting, on Wednesday, June 18. This is its 247th year. The Rev. T. W. Chignell, of Exeter, was elected Moderator, this being the fortieth year of his membership, and the Rev. J. Barron was elected Scribe.

Gloucester: The Education Bill.—A meeting, called to protest against the Education Bill, was held in the Raikes Memorial Hall, on Wednesday, the 18th, which was crowded on the occasion. The meeting was promoted by the Gloucester branch of the Midland Education League (of which the Rev. Walter Lloyd is Vice-President). The chair was taken by Mr. J. W. Probyn, C.C. (Churchman), who was supported by Mr. G. H. Kenrick (of Birmingham), Sir William Wedderburn, Mr. R. A. Lister, J.P., C.C., several members of the Gloucester School Board, the President of the Co-operative Society, and all the Nonconformist ministers of the city except the Wesleyans. A resolution condemning the Bill was carried without a dissentient.

Poole.—For the last month the church has been closed for renovation, the services being held in the schoolroom. The church was reopened on Thursday evening, June 19, when a special service was held, the sermon being preached by the Rev. C. C. Coe, of Bournemouth. There was a good congregation, and everyone was delighted with the improved appearance of the church.

Tavistock.—The Abbey Chapel Sunday-school Anniversary was held last Sunday, and was very successful; in the evening there was a crowded congregation; the Rev. J. Barron preached. The banner was displayed for the first time. There is a beautiful picture of the Abbey Chapel painted on it, and on gold scrolls the wording: "Abbey Chapel, Tavistock, 1660. 'Where the spirit of the Lord is, there is Liberty.'" This motto formed the subject of the morning sermon.

When among us Channing proclaimed the divinity of human nature, and when everybody else came to believe it, you thus called into being all sorts and conditions of men as fellow-workmen together with God. This is the fine phrase of Paul's, which we shall not improve upon. That is, you began to rely upon a *Landsturm* of all the people in the world instead of a coterie or merely a class. Here is an acquisition of forces, a thousand to one, if you simply count numbers, over the forces which the Mediæval Church, the Church of Rome, the Church of Calvin, the Church of England, could rely upon, which gave to it energy for the aggressive business of bringing in the kingdom of God.—*Edward Everett Hale.*

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MARRIAGES.

CARTER—HUTCHINSON—On the 23rd June, Newcastle-on-Tyne, at the Church of the Divine Unity, by the Rev. Arthur Harvie, John Francis, son of Charles Carter, to Ida M., youngest daughter of Henry Hutchinson, all of Newcastle-on-Tyne.

MARTINEAU—NETTLEFOLD—On the 20th June, at the Unitarian Church, Brixton, by the Rev. F. W. Stanley, Howard, third son of David Martineau, of Clapham Park, S.W., to Dorothy, youngest daughter of Frederick Nettlefold, of Streatham Grove, Norwood, S.E.

DEATHS.

WADE—On the 15th June, at Rookwood, Bowdon Cheshire, Sarah, wife of Richard Wade, aged 73 years. Interred at Hale Chapel.

OUR CALENDAR.

SUNDAY, June 29.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Mr. T. ELLIOT, "The Divinity of Humanity."

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A., and 7 P.M.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A. (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Mr. W. BANYARD.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Unitarian Free Church, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. C. JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. LESLIE SMITH, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Coronation of the Sovereign: its significance in relation to Religious Thought and Feeling."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—June 29th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Coronation—its Modern Significance."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—June 29th, at 11.15 A.M., WM. SALTER (of America), "Walt Whitman."

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Rev. T. W. Scott...	1	0	0
Mr. Fred Peace	1	0	0

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3. Three references as to Character and Fitness for the Ministry must be supplied. One of the Referees should be a Minister.
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FORMS OF APPLICATION may be obtained from the Secretary of the Board, G. HAROLD CLENNELL, Esq., 6, Great James-street, Bedford-row, London, W.C., and the same *must* be sent in, together with any Testimonials and Certificates the Candidate may wish the Board to consider, not later than the 25th day of July, 1902.

G. HAROLD CLENNELL, Secretary.
10th April, 1902.

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The ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held in the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, July 2nd, commencing at 10 A.M. The Visitor's Address will be delivered by the Rev. J. EDWIN ODGERS, M.A., D.D., of Oxford, at 5 o'clock.

On the Evening of the same day, the Valedictory Service will be held in Cross-street Chapel, at 7.30, and will be conducted by the Rev. CHARLES HARGROVE, M.A., of Leeds. Music by the Choir of the Longsight Free Christian Church. Organist, Mr. O. H. HEYS.

The attendance of friends of the College is invited.

For the Committee,
EDWARD TALBOT,
E. L. H. THOMAS, } Hon. Secs.
Manchester, June 25th, 1902.

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SUMMER EXCURSIONS.—ABERYSTWYTH (under the direction of the Unitarian Workers' Union). BOARD and LODGING, 30s. a week for a week's or fortnight's stay. Fare from London 21s., starting Wednesdays, July 30, Aug. 6, 13, 20, 27, Sept. 3 and 10.—Apply, for full particulars, to Secretary Summer Excursions, 13, Christchurch-road, Hampstead, N.W.

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THE MESSAGE TO SOUTH AFRICA.

WITH reference to the message to the defeated Republicans, I have something to say.

It seems impossible to get fair play from the dominant Briton unless you please him. When the Republicans stood up to him they were "insolent"; when they bewildered him they were "treacherous"; when they made the bravest part of their heroic stand they were "brigands"; and all through they were savages. But the moment they gave in they were covered with grotesque adulation. Why cannot we be just when we are displeased?

Take the case of this message. The dominant Briton could not bear to have it said that he had done wrong. He wanted to be flattered and cheered, and some of us presented him with a confession of sin—a grave offence! Then began the old story. We were "traitors." We ought to be shot. We deserved all the rest of the penalties devised by a too familiar "patriotism." Why? We were told that we were asking the defeated Republicans to do something that would re-commence the fight. Of course that was grossly unjust, and simply meant that the dominant Briton was displeased—or, perhaps, frightened. The message expressly excluded everything of the kind. It simply indicated the undoubted fact that an arrangement like that just concluded could not be "for all time"; and it pointed to "the steady growth of a great democracy, of free institutions, and of a resolute patriotism" as the hope of the future; and, by specific mention, excluded war.

Vast numbers of thoughtful persons in this country (and in every part of it) see this quite clearly. We are pledged to give self-government and freedom as in Australia. Well, and what is Australia to-day? A commonwealth, bound to us by ties that depend entirely upon sentiment for their continuance. If the Australian commonwealth wished to be a United States of Australia, should we fire a shot to prevent it? Not one.

That then is the possible and logical outcome of the self-government to which we are pledged and which is absolutely unpreventable in South Africa; so that the message only indicated an ideal which is pretty sure to become the real, in time, when the conditions indicated in the message arrive.

But why say all this now? Precisely because this is the time to say it, and because it is wanted now. The confession of wrong-doing must determine, or ought to determine, *from the very first*, our dealings with these people, and should limit our expectations. Moreover, the setting up *by us* of the ideal indicated is sure to soothe and animate thousands of sore and embittered spirits. Our message tells them that if the growth of a great democracy of free institutions, and of patriotism, should point to a United States of South Africa, and lead to that, there are Britons who will bid them God-speed. Our message, therefore is, in the profoundest sense, a calming and steadying message of goodwill and peace.

The sentiment of freedom is indestructible, and the way to good feeling and peace is not to repress it, or to pretend that it is not there (a dangerous delusion!) but to respect it, and to give it hope.

If this created bad feeling, it could only do so where there is a bad spirit, and where, behind a rather nauseous adulation of these "noble Boers," there is still the old anti-English desire to ride over them or hold them down.

June 23. JOHN PAGE HOPPS.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

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Teachers and Ministers connected with our Sunday Schools, or young people who are about to take up the work, are eligible.

The Schools whose names are in the "Essex Hall Year Book," have had forwarded to them an invitation to send a representative to the 1902 Session.

The names of intending Students must be received at once. After 130 membership tickets have been issued, the Committee will not be able to ensure places being reserved.

A copy of the Time-table of the Lectures, and all other particulars, can be had on application.

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NOTES OF THE WEEK.

IT has been a week of the most anxious suspense, after the severe operation to which the King was obliged to submit on Tuesday week, though happily with growing confidence in the issue. The deepest sympathies have been stirred, not only throughout this nation, but in every land. The people have been brought much nearer to their King than they would have been by the gorgeous pageant of the Coronation, touched with admiration at the manly spirit he has shown throughout, and his genuine concern for the national disappointment. The following lines express a feeling which is very widespread at the present moment.

JUNE 26, 1902.

FATE did her worst; she flung the pomp away,
She hushed the ready cheer, she turned aside
The outward homage, and the flowing tide
Of high congratulation. All the gay
Banners and wreaths, the rose, the palm, the bay,
Miles of proud emblems as in mockery shone
Above a saddened people, and alone
Wrestling with pain and death the Monarch lay.
Fate wrought in vain; the show but not the fact
She seized, for, by a mute spontaneous act,
Imperial millions, met in grief and prayer,
Acclaimed him monarch; truly he lies there,
Though in the land no joyful plaudits sound,
King—in his people's hearts securely crowned.

J. WILSON.

A SERVICE of intercession for the King's recovery was held in St. Paul's Cathedral on Thursday week, which all those who were to have been present at the Coronation Service in the Abbey were invited to attend. The Evangelical Nonconformists of the Free Church Council on the same day held a service, at the City Temple, of intercession "for the King and Dr. Parker." On Sunday many impressive services, marked by deep and genuine feeling, were held. A special service in the Marlborough House Chapel was attended by the Queen, when the Bishop of Winchester gave an address based upon James i. 4, "Let patience have her perfect work." Speaking of the events of the past few days, he said :—

"The whole world," it was truly written eight days since, "seems resolved to make of King Edward its central figure." And then, in a single forenoon, some forty-eight hours before the moment when every eye and heart were to be fixed upon the ancient chair in the Abbey choir, we were suddenly summoned, as by a trumpet-call, to look elsewhere instead; to look away from

That immemorial regal stone
Symbol of sovereignty;

away from the streets

Where the long glories prance and triumph by;

and to turn instead to the hushed sick-room in the shadowed home, and to lift our hands in silent prayer to the Lord to Whom alone belong the issues of life and death. Nothing, I suppose, quite like that in its startlingness—nothing certainly on such a scale—has ever happened in the world before, and it cannot have happened in vain, for England or for the world. We have crowded into one little week the whole sequence of bewildering thoughts—the buoyant expectancy, the crushing numbness of disappointment and dismay, the solemn suspense from hour to hour, and now the whole-hearted thankfulness for the strain relieved, the fears lightened, if we dare not yet say dispelled. Let us give thanks unto our Lord. It is meet and right so to do.

ON Tuesday the King's condition was judged to be so far satisfactory that the Queen attended the review of Colonial troops by the Prince of Wales on the Horse Guards' Parade, and again on Wednesday the review of the Indian troops. Thursday's news was again thoroughly satisfactory, and people begin to breathe more freely. Tuesday was Dominion Day, the anniversary of Canadian federation in 1867, and after the review the Canadian contingent paraded before the picturesque Canadian arch in Whitehall in presence of Sir Wilfred Laurier and a great concourse of people, and in the evening the event was further celebrated by a banquet at the Hotel Cecil, at which Sir Wilfred spoke eloquently of the contrasted lessons of their July 1 anniversary and the American July 4. Both have lessons to teach in the history of nations.

IN this anniversary number, celebrating THE INQUIRER'S Diamond Jubilee, we publish many greetings from friends near and distant, overflowing with kindness and good-wishes for the future; and next week we shall have many more to add to these. In addition to these letters, we have had messages from other valued friends, who, for one reason or another, were unable to write more, but sent us, in this way, their good wishes—the Rev. Stopford Brooke, who had been away in the West of Ireland (whose sermon on "The Universal Pentecost" appeared in our Jubilee number in 1892); the Rev. William James, of Llandyssul, S. Wales; and the Rev. James Hocart of Brussels, who adds how greatly he has been indebted to THE INQUIRER, in his isolated outpost of duty.

THE July and August numbers of the Rev. R. A. Armstrong's *Sermons for the Day* are issued together, the one "A Sermon of Peace," the other "A Sermon of Coronation." The latter, preached in anticipation of an event which unhappily could not take place, is published as delivered, and contains some timely lessons. It goes through the various ceremonies of the Coronation service with "its mingled spirituality and feudalism," and shows how amid the gorgeous display and the "half-religious awe of the fleshly monarch," the solemn tones of the Church are heard aiming straight "at the conscience of the man under the robe and state of the monarch," bidding him remember justice and mercy, and compassion, and to be strong and play the man. They who framed the service in the old days, when it was no light thing to oppose the arbitrary will of a monarch, were indeed men who doubtless honoured the King, but feared God yet more. And then the sermon passed to the reminder that the real sovereignty resides no longer in the king, but in the people.

The King is a symbol of the unity of the great English nation, whether in the narrower sense or that wider sense which makes that nation look up to every sky that circles the sphere of earth. The kingship is ours, and every Englishman ought to feel as though some portion of that golden and jewelled crown which will rest on the head of King Edward, touched his own brow and reconsecrated him to kingly service. We ought to feel as if those solemn counsels to equity and mercy, to courage and honour, to truth and high deeds were spoken afresh to us; as if England received afresh her consecration; and prayer were ascending to the King of kings, the only Ruler of nations, that each Englishman and woman may in the coming time strive to weave purity and nobility and love and consecration into that vast and potent and fateful unity, the character of England, amongst the nations of the world.

The "Sermon of Peace" was preached in Hope-street Church on June 8, and in it Mr. Armstrong gives expression to the thankfulness in which all are united, whatever their judgment as to the war may have been:

The blessed proclamation of peace rings in our ears as a call to try to unite in giving expression to the higher consciousness and idealism of the English race. Whatever view we take of the circumstances, the policies, the actions which have led up to the present position, it is the present position with which we all have now to do. Here is a population—like our own, of the energetic Teutonic blood—which has been striving with us in a struggle of life and death. The struggle is at an end, at any rate in the form of physical war, and these men have become our fellow-citizens. Their future and ours are bound together. We have to follow a common destiny. We have to discover a common ideal. We have, if may be, to unite in a common purpose, a common labour, a common hope for the time to come. The hearts of Englishmen are drawn together to-day as they have not been for years, in the desire to be just, nay, even to be generous to these brave burghers who have fought so heroically, and to their wives and children, or such as have survived the awful scourge of war. Every Englishman of noble heart—and there are millions of Englishmen of noble heart—desires now to enable these people peacefully and prosperously to pursue their industries and to teach them that there are elements in British civilisation and British institutions which shall help and enlarge them; that there shall be no oppression, no tyranny, assuredly no vengeance, no treasuring of injuries on either side; but a leading to a life which may gradually grow to something nobler and better than life in the chapter that is closed.

And then follows the searching question, if our type of civilisation is to prevail in South Africa: *What is its real greatness? What is it that we are to give?* And the contrast between our ideals of commercialism and aggression and that of other nations, even of "John Chinaman," suggests a thought to which we shall do well to give heed.

And so now that we have conquered this brave and freedom-loving people away there on the veldt, now that we are going to build more cities, and open more mines and multiply wage-labourers with sweating brow, and take in hand the civilisation of all South Africa, I plead with passionate desire for a little humility in our own hearts, a little prayerful pondering of our own ideals, a guard against the danger of only making life for these new fellow-citizens of ours coarser, more vulgar, more of a grinding toil, a grave and determined effort to show to them a civilisation in which morality and true religion shall keep watch and ward, in which not merely shall material riches accumulate in the hands of the few, but the minds and the hearts and the souls of all men shall be made richer in wisdom, in happiness, in service of God and man.

We quoted in last week's leader from the "Ode on the Coronation of King Edward VII.," by William Watson. It is a poem of 145 lines, sumptuously printed in a small quarto volume of thirty-six pages, and published by Mr. John Lane, price 2s. 6d. net. There are also 150 copies of an *edition de luxe*, on Japanese vellum bound in parchment, at half a guinea net. The form is in keeping with the ceremonial which it had anticipated. The substance is worthy of a great national occasion.

THE AKUREYRI DISASTER.

We have already recorded Mr. Jochumsson's acknowledgment of the gifts of friends in this country, in relief of the distress caused by the disastrous fire at Akureyri last December, but it is due to him and our other friends in that distant island, to publish also the following printed letter, which we have now received:—

To the Editor of "The Inquirer."

My dear Brother,

Will you kindly oblige me by inserting in your excellent paper the following formal acknowledgment from my friends and fellow-managers of the Akureyri Relief Fund.

With cordial greetings and Christian love and sympathy,

I am yours affectionately,

Matth. Jochumsson.

We undersigned members of the municipality of Akureyri desire herewith to tender our heartfelt thanks to the generous Englishmen of the noble Unitarian denomination for their subscription to the Akureyri Relief Fund, which was suggested by the Rev. Mr. R. A. Armstrong's warm-hearted letter, telling of our fire disaster on the 19th Dec. last year, and resolutely started by the Rev. Mr. V. D. Davis, editor of The Inquirer.

Mr. Davis's brotherly letter, together with his post-orders, arrived timely (overland from Reykjavik), while the draft only recently came into our hands, owing to long stopping by ice of all commerce by sea. This testimonial of such a rare Christian love and liberality naturally caused a great and joyful surprise in our lonely and distressed community, owing alike to the unexpectedness of the message, and the substantiality of the gift; and now we feel happy to be able to assure our generous donors, that through your help our most needy people were largely relieved and consoled (by getting loans on the draft) during the rest of the winter, the severity of which would have made our sufferers feel themselves much more unfortunate but for your most timely and beautiful aid.

May God Almighty reward, bless, and prosper you!

We remain, yours most respectfully and cordially,

Kl. Jonsson, mayor.
J. W. Havesteen, consul.
Fr. Kristiansson, merchant.
Frb. Steinsson, bookseller.
Matth. Jochumsson, ex-pastor

Akureyri, June 1, 1902.

In a further letter Mr. Jochumsson tells of the delight with which he has read the reports of our Whitsuntide meetings, and how much he rejoices in the election of Mr. Armstrong as President of the B. and F.U.A. And then he proceeds:—

"We of this quarter of Iceland are preparing the annual meeting of the clergy in our diocese (that of Molar, formerly the second bishopric of our land). We voted last year at that free and modern synod of ours against the Danish Inner Mission, which sent a message to win our permission to send a missionary or two to work here. Now they have settled at Reykjavik, and have determined to begin their work in spite of our remonstrances. Against their aggressive and violent enterprise I am preparing my formal 'Declaration of Independence!' [Mr. Jochumsson feels that in these representatives of the 'Inner Mission' he has to oppose the narrowest form of Evangelical bigotry.] Else our programme is generally of a *constructive* nature, not a negative one, as the sorest want here is a practical reform on almost every line of usefulness. At the former meetings (which we gather and hold without any payment or authoritative sanction) the liberal-mindedness of the majority has been very striking and encouraging to me, an avowed Unitarian, as when I last year read Mr. Stopford Brooke's sermon at your grand meetings, and every man rose to his feet. Still there is a minority in decided opposition to my views."

Mr. Jochumsson adds how much he has longed to be present once more at our annual meetings; but he is over seventy, and though feeling still "strong and quite young," he can hardly hope to make that long journey again. And after all, he adds, there is a yet deeper want: Goethe's "Mehr licht!" Yet that light, he is assured, is always everywhere, and he finds his consolation with Whittier—

And so the windows of my heart
I open to the day!

BRAHMO GIRLS' SCHOOL BUILDING FUND.

In connection with the above the following letter has been received from Calcutta, dated June 4, 1902:—

Dear Sir,—I have much pleasure in acknowledging the receipt of your letter dated May 13, together with a draft for £205 5s. (or Rs. 3,078.11), being the amount generously contributed by our Unitarian friends in England to the building fund of the Brahmo Girls' School in Calcutta. I do not know how to thank you all enough, and particularly yourself, for the opportune help. This is but one more instance of the kind interest that the Unitarian body has always felt in the work of the Brahmo Somaj. I can assure you that this kindly sympathy of our Unitarian brethren with the cause of the education of the Brahmo girls will be greatly appreciated by the whole Brahmo community, and I would ask you to convey our sincere thanks to the kind contributors to the fund.

I would also beg to inform you that exclusive of your substantial contribution, Rs. 25,000 have been subscribed up to date. The Government of Bengal has also promised a grant from the public funds, and has called on us to submit an estimate for the proposed building. We have been preparing the required estimate, and are on the look out for a suitable site. As soon as the amount of the Government grant is definitely known, it is proposed to take the work of construction in hand.

Thanking you again for your kind interest and sympathy,—I am, yours truly,

Kali Narayan Roy, Hon. Sec.

To Ion Pritchard, Esq.

The friends of the Rev. J. Worsley Austin, M.A., will be glad to hear of his return to this country. His four years' experience in a first pastorate in America will be of value to him here. Letters may be addressed to him at Cleeve Hill Stratton, Cirencester.

OUR SIXTY YEARS.

AT the Jubilee of THE INQUIRER in 1892, the history of our paper was fully recorded in the issue of July 9, with a special supplement. In that number the late P. W. Clayden told the story of the origin of the paper, more fully given in his "Life of Samuel Sharpe," and of its early editors. The Rev. T. L. Marshall told of his long experience as editor, covering more than half of the sixty years of THE INQUIRER'S life, and Sir John Robinson contributed some reminiscences, a kindness which he repeats in our present number. We are indebted also to Mr. Hodgson Pratt and Mr. Smith Osler for reminiscences of the old days, and will add here only a brief record, with some notes of successive numbers of THE INQUIRER at intervals of ten years.

The Rev. William Hincks, the first editor of THE INQUIRER, held office for nearly five years, from the publication of the first number, July 9, 1842, until May 29, 1847, when he bade farewell to his readers. For some months during the following year and a half the late Rev. Thomas Sadler had editorial charge, and later Mr. Henry Enfield and the Rev. C. L. Corkran, until at the beginning of 1849, Mr. John Lalor, of whom Sir John Robinson writes with so much feeling, became for too brief a period the editor.

Two years later began the *régime* of the late John Langton Sanford (as Mr. Smith Osler relates) with the help of R. H. Hutton and other friends. Of this brilliant episode in the life of THE INQUIRER we cannot refrain from reproducing here the account which Mr. Hutton himself gave in the memoir which he prefixed to the first volume of Walter Bagehot's "Literary Studies." It will be seen that Mr. Smith Osler also refers to this.

In 1851 a knot of young Unitarians, of whom I was then one, headed by the late Mr. Langton Sanford—afterwards the historian of the Great Rebellion, who survived Bagehot barely four months—had engaged to help for a time in conducting THE INQUIRER, which then was, and still is, the chief literary and theological organ of the Unitarian body. Our *régime* was, I imagine, a time of great desolation for the very tolerant and thoughtful constituency for which we wrote; and many of them, I am confident, yearned, and were fully justified in yearning, for those better days when this tyranny of ours should be overpast. Sanford and Osler did a good deal to throw cold water on the rather optimist and philanthropic politics of the most sanguine, because the most benevolent and open-hearted of Dissenters. Roscoe criticised their literary work from the point of view of a devotee of the Elizabethan poets; and I attempted to prove to them in distinct heads: first, that their laity ought to have the protection afforded by a liturgy against the arbitrary prayers of their ministers; and next, that at least the great majority of their sermons ought to be suppressed, and the habit of delivering them discontinued almost altogether. Only a denomination of "just men," trained in tolerance for generations, and in that respect at least, made all but "perfect," would have endured it all; but I doubt if any of us caused the Unitarian body so much grief as Bagehot, who never was a Unitarian, but who contributed a series of brilliant letters on the *coup d'état*, in which he trod just as heavily on the toes of his colleagues as he did on those of the public by whom THE INQUIRER was taken.

It was in 1856 that the Rev. T. L. Marshall, the minister at Hackney, entered upon his thirty-two years of editorship, with whom in the management of the paper the late Richard Bartram was long closely associated. In 1885 THE INQUIRER Publishing Company was formed, and acquired the paper from Mr. Marshall and Mr. Bartram. With the close of 1887 Mr. Marshall retired from the editorship, and was succeeded by the Rev. W. G. Tarrant, who held the post for ten years, from 1888 to the close of 1897, being followed at the beginning of 1898 by the Rev. V. D. Davis, the present editor.

THE INQUIRER. "Truth—Freedom—Charity." No. 1. London: Saturday, July 9, 1842. Price Sixpence.

The leading article in this first number is headed with the motto: "I seek after TRUTH, by which no man ever yet was injured."—*M. Antoninus.* It makes the following declaration:—

> We propose to ourselves to make known, defend, and apply the views and opinions of a body of persons who have hitherto found no representative in the public Press, excepting so far as all that is called Liberal may be taken as representing them.
>
> The body to be represented pride themselves, it is said, on being *anti-sectarian;* but, it is added,
>
> if to regard the great questions of religion and morals as deserving of serious thought; strongly to feel, and to endeavour practically to apply our convictions upon them; to account it a solemn duty, owing alike to God, our fellow-creatures, and ourselves, openly to avow our sentiments, and to desire and seek the sympathy and co-operation of those who partake in them, be deemed sectarian—we glory in the name, and would use our best endeavours to diffuse this spirit.
>
> . . . . .
>
> It will be a leading object with us to advocate the rights of conscience, and the most extended views of religious freedom and charity.

This first number contains a brief report of the "Provincial Meeting of the Presbyterian and Unitarian Ministers in Lancashire and Cheshire" held at Warrington, when the Rev. John Colston of Styal was the preacher, and the service was taken by the Rev. John Robberds of the Park Chapel, Liverpool. There is a longer report of the annual public examinations of Manchester New College, at that time still in Manchester, among the students who gained prizes being Travers Madge and R. D. Darbishire. Among the prize-winners at University College, London, there is a special interest, in view of the future history of THE INQUIRER, in noting the names of John L. Sanford (History prize and several certificates), R. H. Hutton (prizes for Latin, Greek, German and Mathematics), T. Smith Osler (prizes for Latin and Greek). The first book review in this number is of John Bowring's "Memoirs of Bentham." In a report of an Anti-Corn Law Conference in London, Mr. P. A. Taylor in the chair, it is stated:—

> Mr. Bright, of Rochdale, showed that the distress was not local, but almost universal, and hinted, amid loud cheers, at the power which the people had to compel the adoption of the only true remedy, the repeal of the Corn Laws.

No. 523. July 10, 1852. Price Sixpence.

The leading article in this number is on "The General Election," and there are several columns of election intelligence. There is a review by the late Russell Carpenter of "Uncle Tom's Cabin," and a full report of the fifty-first annual meeting of the Southern Unitarian Association, at Chichester, when the Rev. Henry Solly was the preacher.

No. 1,044. July 5, 1862. Price Fivepence; sixpence, stamped.

The leader is on "Dr. Lushington's Judgment," in the case of Dr. Rowland Williams, one of the heretics of "Essays and Reviews." There is a review of Theodore Parker's "Prayers," by J. Page Hopps. The prize list of University College, London, is full of familiar names. J. Edwin Odgers has prizes for Ancient History and Latin; J. Estlin Carpenter prizes for Greek and Mathematics; and in the class lists are also the names of P. H. Wicksteed, R. A. Armstrong, David Ainsworth, J. S. Ainsworth, L. M. Aspland, C. H. Darbishire, and E. H. Busk. There is an American Letter and a report of the A.U.A. annual meeting in Boston.

No. 1,567. July 6, 1872. Price 5d.

The leader is on "The Bampton Lecturer on Unitarianism," followed by an article on "The French Reformed Church," and a third on "Mr. Miall's Motion" for Disestablishment, from the point of view of "For our own part we are willing to leave the Established Church to itself." The first review is of "The Autobiography of Satan. Edited by J. R. Beard." There is a letter from Robert Collyer on the May Meetings at Boston, and a paper by Brooke Herford on "The Conditions and Limits of Denominational Life," read at the recent Provincial Assembly meeting at Rochdale. There is also a farewell letter from Mr. John Kovacs, on returning from Manchester New College, where he had been studying, to Hungary.

No. 2,089. July 8, 1882. Price 5d.

The leader is on "Suitable and Unsuitable Topics of Preaching," and the second article on "Religion in Modern Rome." There is a memorial article on "Franklin Howorth," by Russell Carpenter; one of Mr. W. D. Jeremy's papers on "Dr. Williams's Trust," a Visitor's Address at the Home Missionary Board, by the Rev. A. Gordon, and a Confirmation address at Kidderminster by the late Dr. Sadler.

[At the beginning of 1883, the price of THE INQUIRER was reduced to twopence, and in October, 1889, to a penny.]

No. 2,611. New Series, No. 351. July 9, 1892, One Penny.

This was the jubilee number, issued with a special supplement.

WE shall do our best work when, like Jesus, we come from our mount of vision with faces aglow with the light of God to do it.—*F. B. Hornbrooke.*

WORDS are mighty, words are living;
Serpents with their venomous stings,
Or bright angels, crowding round us,
With heaven's light upon their wings;
Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in God's skies.—*A. A. Procter.*

FOR FREEDOM AND THE TRUTH.

THE INQUIRER is sixty years old. The present writer has known it for more than forty years; and for not far short of forty years he has written for it, grumbled at it, blushed for or raged against it, speculated on its latent possibilities and wondered why it was not better. Yet he has been conscious that all this time THE INQUIRER has been of vital significance to himself and to his circle of friends. Life would have been a different and a poorer thing without it. And so, on receiving a request to contribute something to this anniversary number he has tried to give himself some account of what THE INQUIRER in its total effect has really been and stood for, and why its total significance seems to be something more and something better than the sum of its weekly effects.

It helps us to see a thing in its true perspective and in its true relation if we can stand away from it. At home and in cities we live in an atmosphere to which many undistinguished currents contribute, but if we get far away into a foreign land, or a remote colony, or deep into the country, we begin to distinguish the several elements and formative influences of our lives and the centres at which they are fostered or whence they emanate. Week by week THE INQUIRER, "rich in thoughts of home," finds scattered members of our flock all the world over, and brings them news of how we, their old companions, are feeling and thinking about the great events of the world, and what are the special questions and interests that are agitating us in our own circle; what are our quieter and deeper thoughts, and what we are fighting about; how the meeting to be held next Thursday (now perhaps last Thursday month) is to decide the whole spiritual future of the world; and how supremely important Mrs. X. feels it to be that Mr. Y.'s views on (say) the cumulative vote, should not be taken as representing the views of "the body," and how much more important Mr. Y. thinks it to make it quite clear that there is no "body" (in the formal sense) to be represented or misrepresented at all. Even the notice that "a highly successful tea party was held at —— and the proceedings concluded by a hearty vote of thanks moved by Mr. A.B." may start a delicious reverie, or may bring news of a buried hatchet and a promise of future good that will make the sun shine all the brighter. Perhaps there is never a single issue of THE INQUIRER that does not give a grip of the hand to some far off friend and wake associations in him that help to keep his heart warm, and, for that matter to keep his will firm and his sight straight by keeping alive in him the consciousness that he too has his *noblesse* with all its "obligations." This is no fancy sketch. Tens, perhaps hundreds, who see these words will recognise their truth.

Merely as a kind of family organ then THE INQUIRER would have its significance, a significance realised by the distant few, but effectively experienced, even when unrecognised, by all its readers and by many who do not so much as read it.

But if THE INQUIRER were only a family organ it would have no significance outside the family. And this is not so. THE INQUIRER takes an unobtrusive place of its own amongst the liberalising forces of its day. Probably very few of its readers are aware how far its influence spreads. Those who happen to have opportunities of meeting members of many Churches have often been surprised to find how widely THE INQUIRER is known, and perhaps have experienced mild twinges of remorse when they have contrasted the respect with which it is universally mentioned by outsiders, with the unkind things sometimes said of it by them of its own household. Not long ago the present writer heard of a Catholic priest who takes THE INQUIRER regularly, and takes no other religious paper. In the latter respect he may be peculiar, but in the former he perhaps has his counterparts in almost every other communion. Nor is it in England alone that THE INQUIRER is circulated. The late Professor Kuenen was a diligent student of it and used to astonish his English friends by the amount of information he drew from it. "Everything is in THE INQUIRER," he used to say, "if you have the trick of finding it." And in late years anxious eyes in Kuenen's country have searched the columns of THE INQUIRER (whether in vain or not let each ask himself) for some word that should rise above the passions of the moment and keep alive the spirit and the sense of brotherhood in days of conflict and embitterment.

As to Germany, we are naturally and rightly accustomed to think more of our never-ceasing obligations to her literature than of anything we can do in return. Yet into the German press a quiet runlet of liberalising and spiritualising thought is constantly trickling from the columns of THE INQUIRER; and it finds, we are assured, many a "lip that it may cheer" which would not have been reached by any other stream.

These facts, all of which have come under the direct knowledge of one who was in no way seeking for them, must be representative of many more; and surely they are significant. What, then, do they signify? It is true that there is never a number of THE INQUIRER that does not contain matter of real value. But is it not also true that comparatively few numbers contain anything of such distinguished power as would make us expect it to break its way beyond the boundaries of our own connexion? The same question repeats itself when we turn from THE INQUIRER to the community which it represents. We have from time to time had men of great eminence amongst us. We have seldom or never been without a few men of mark. But if we compare ourselves with others vanity itself can hardly suggest that we have any pre-eminence in scholarship, in good works, or in personal distinction. Yet we count for more than our numbers warrant. The possibility of such a gathering as that held a year ago in Essex Hall, and other somewhat similar events in times past, are amongst the indications that in spite of our extreme individualism we stand collectively for something more than the sum of our personalities. What is it?

It lies, as we all feel, in certain undefined and undefinable traditions which have given us an unreserved confidence in open "Inquiry," a profound distrust of authorised dogmas and a profound respect for personal conviction. Everything is officially an open question; but a man who has no personal convictions has no significance for us. Even dogmatism and intolerance we can tolerate, perhaps respect, in the individual, but we resist every attempt to get them officially stamped. Is it not, in great part, this respect for personal conviction that gives us our strength? Quite commonplace people become interesting as soon as they express any direct and personal impression, conviction, or experience; and the most distinguished become insignificant when they set themselves to express that which they think the occasion requires rather than that which the occasion has actually struck out of them,—to say what they think will be good for some cause rather than to express their own inmost conviction.

A Paper that represents a party, or a sect, or an ecclesiastical interest, or a school of thought, will consider whether this or that utterance is likely to prejudice it in the eyes of the public, or to raise inconvenient questions. It will desire its contributors to utter as much of what they think as will tend to edification or unity or impressiveness. But THE INQUIRER, true to its title, has always been characterised by a fine recklessness in its respect for personal conviction. Its successive Editors, whatever their views as to the extent to which they should themselves qualify or emphasise the expression of their own convictions, have always practically recognised the principle that their hospitality must not be limited by anxious regard as to the "effect" of any utterance of which their Paper is the natural vehicle. They have attempted, and, in general, successfully, to make it the true reflection of the spiritual, the intellectual, the social and the political life and aspiration of those whom it represents, with all their obvious conflicts and diversities and only just so much underlying unity as is really there. Hence a sincerity that has given a dignity and a significance beyond anything that the intrinsic intellectual and spiritual power of its speech can account for.

Whether THE INQUIRER has ever swerved from this principle we do not ask; but the measure of its fidelity to it has, we believe, been the measure of its power, and so it will be in the future.

Those who have real confidence in our common traditions can trust the bond to hold, however severe the strain, so long as we dare to give and dare to claim freedom for the utterance of personal conviction on all questions of vital interest to religion and morality. But if ever the time should come when suppression is demanded as the price of peace, or even as the price of continued existence, the virtue will have gone out of our union; and as there is no more ignominious so likewise there is no more futile course than to sacrifice vital principles in fear of death.

Et propter vitam vivendi perdere causas.

Cordial Greetings from Professor Bonet-Maury and the Rev. E. Fontanès, of Paris; Professor George Boros, of Koloszvár, Hugary; Dr. Schieler, of Königsberg; the Rev. P. H. Hungenhotz, of Amsterdam; and the Rev. Tony Andre, of Florence, we are obliged to reserve for next week.

GREETINGS FROM ABROAD.

ACCEPT from your fellow believers and fellow-workers on this side of the Atlantic our heartiest congratulations on your journal's sixtieth anniversary. Your faithful and courageous testimony to the principles and aims of the liberal movement in theology has been one of the potent factors of its persistence and spread in the old world and the new. And still your earnest witness is given, your influence is greater than ever, and your word, as has recently been shown in your reports of the International Council, goes forth to illumine every corner of the earth. Wishing you long continued life and usefulness, I am, yours,

CHAS. W. WENDTE.

Boston, Mass.

WE in America join in congratulations to THE INQUIRER over the completion of its sixtieth year. The old controversies between Unitarians and Trinitarians have lost their interest, but new issues have arisen. Men are asking searching questions which reach to the foundations not only of faith, but of morals. They are seeking some religious sanction for conduct, and some spiritual ideal.

We Unitarians have one advantage, and that is our freedom. There is nothing to prevent our giving ourselves to the work which the times demand.

I sometimes hear it said that we are living in a period of reaction, that there is a trend towards forms and ceremonies, and that we must imitate rather than originate, for the demand is for ecclesiastical propriety rather than for free and clear thought.

I think that the mistake lies in taking a conventional view of the religious situation.

The important thing is not to ascertain the tastes of the people who at present go to church, but to ask, Does the Church express the best life and thought of the community? Why do so many thoughtful and earnest persons, with high ethical ideals, drift away from all church fellowship? They do not care for clerical pretensions or ecclesiastical symbolism. They do care for the regeneration of society and for the development of character.

The religious newspaper is the best means we have of reaching these men and women and showing them the possibility of a really free Church.

SAMUEL M. CROTHERS.

Cambridge, Mass., June 23.

To the brave INQUIRER, the indefatigable champion for religious freedom and truth, all good wishes to its sixtieth birthday.

Das Protestantenblatt, R. EMDE.

Bremen, Juli, 1902.

HEARING that early in July THE INQUIRER will be 60 years old, I want to send you, as editor of that old and faithful Unitarian periodical, my best wishes for the new period in which you are now entering. Sixty years, a long lifetime for a man, and also for a newspaper! But a man cannot hope to have a new period of strength and growing at that age; a newspaper, especially when it is the organ of a living and ever active spirit, may rightly cherish the ambition to begin a new life and a new youth.

As a French Unitarian, son and grandson of Unitarians, I hope very much THE INQUIRER may go on for long years under your editorship. Since the first days when I heard of English Unitarianism, I have been accustomed to look upon THE INQUIRER as the true representative of our principles in England. So it is for me a duty to write to you with an expression of my thanks for all that your periodical has done for the good cause, and my confidence in its future career as agent of free faith and the continuous reform of Christian society.

JEAN RÉVILLE, D.D.

Professor in the Protestant Faculty of Theology in the University of Paris.

Paris, June 27.

WHILE heartily congratulating the impending sixtieth anniversary of the foundation of THE INQUIRER, I have much pleasure in acknowledging the great help and benefit which, during many years, I have personally derived from such an excellent religious, political, and literary publication.

I shall always remember with deep gratitude the gracious and generous support it has constantly given, together with the *Christian Life*, to my humble endeavours after a liberal and truly catholic Christianity in my country—from the day its columns opened a subscription in behalf of the work of Athanase Coquerel, Junior, in Paris, and myself in Milan, up to the present hour.

Be pleased, therefore, graciously to accept my warmest thanks, together with my best wishes and prayers for an ever-wider spreading in England and everywhere of the liberal religious thought and life which THE INQUIRER, for above half a century, has so ably, devoutly, and fearlessly advocated.

FERDINANDO BRACCIFORTI.

Milan.

From the Editor of "Le Progrès Religieux," Geneva.

MON CHER REDACTEUR,—

Dans quelques jours l'INQUIRER va célébrer la soixantième anniversaire de sa fondation. *Le Progrès Religieux* est heureux à cette saison d'exprimer à son confrère de Londres ses félicitations les plus sincères et ses voeux les plus ardents. Puisse l'INQUIRER continuer longtemps encore son service émancipatrice et bénie au sein du Protestantism anglais.

Les voeux que je présente, au nom de la rédaction du *Progrès Religieux*, je les formule d'autant plus volontiers que l'œuvre poursuivie par l'INQUIRER est la même que celle que nous nous efforçons d'accomplir ici. L'identité du but que nous cherchons à atteindre, vous à Londres et en Angleterre, nous à Genève et en Suisse, a été mis pleinement en lumière par les réunions solennelles du Congrès Unitaire tenu dans votre capitale. Que voulons nous, les uns et les autres? À quoi aspirons-nous? Quel idéal religieux est le vôtre et le nôtre?

Ce que nous voulons, c'est l'affranchisement des consciences, dans la domaine de la religion. Nous établissons une distinction profonde et absolue, dans le Christianisme, entre les principes et les vérités éternelles proclamées par Jésus, et les formes dogmatiques et ecclésiastiques dont les Chrétiens ont revêtu ces principes et ces vérités. Ces formes, nous les tenons pour dignes de respect, mais nous les considérons comme des expressions imparfaites, passagères, modifiables et perfectibles des principes et des vérités qu'elles représentent et symbolisent. Vouloir accorder à ces formes une valeur absolue, et une durée en quelque sorte éternelle, telle est l'erreur dont les consequences sont incalculables, erreur déplorable et fatale, contre laquelle nous ne cesserons de protester et de lutter.

Ce que nous voulons aussi, et non moins délibérément, vous et nous, c'est l'édification des âmes, ce qui constitue l'essence de toute réligion et du Christianisme en particulier, c'est la communion avec Dieu, c'est l'union spirituelle avec le Père céleste, c'est la vie en Dieu, en donnant à cette expression une signification la plus large. C'est cette communion de notre esprit avec l'esprit divin, et avec tous les grands esprits religieux de l'humanité, et au premier rang desquels nous plaçons Jésus notre Maître, qui est le centre de notre vie religieuse, la meilleure point de notre être spirituel. C'est cette intimité religieuse, si vraie, si profonde, si bienfaisante, qui a trouvé en Jésus un expression parfaite; c'est elle que nous voulons apprendre à connaître et à pratiquer à tous ceux d'entre nos frères qui voudront préter l'oreille à nos exhortations.

Je conçois donc le Christianisme à un double point de vue: d'une part comme la religion émancipatrice par excellence des consciences, et comme telle l'inspiratrice de ces admirables travaux de la Critique biblique qui ont exercé une influence si profonde sur la dogmatique et l'Eglise;—d'autre part, comme la religion le plus spirituelle et le plus mystique, c'est à dire comme le plus apte à nous faire entrer en communion avec Dieu. Le programme que j'expose en ces quelques mots est celui du Christianisme libéral, tel que vous et nous le comprenons.

Ce Christianisme libéral, ainsi compris et entendu, nous avons la conviction que l'avenir lui est réservé. Cette conviction repose sur un fait que nous constatons tous les jours; le Christianisme libéral répond à une nécessité du temps présent, la nécessité d'avoir une religion qui ne soit point en opposition avec le développement scientifique de notre époque, mais qui corresponde à la civilisation moderne et soit en harmonie avec elle; le Christianisme libéral satisfait, par sa haute spiritualité et ses élans enthousiastiques vers le divin, les besoins spirituels de notre temps.

Croyez, mon cher Redacteur, à la sincérité et à la profondeur des voeux que nous formons pour l'INQUIRER, que vous dirigez d'une manière si remarquable et si conforme aux principes du Christianisme libéral.

EDOUARD MONTET, Doyen.

Genève, le 26 Juin.

Do people like thinking? Some do, but most of them prefer repeating other men's thoughts to the trouble of thinking themselves. So at least it is in matters of religion. Still there cannot be a real conviction without real thinking, there cannot be a real faith without independent thought.

In the last sixty years many things have changed. Natural science and study of the Bible, excavations and explorations, anthropology and history of religions have been so many battering-rams against the walls of orthodoxy, that is "dependent thought." The command "think your-

self" has been repeated by THE INQUIRER in various ways. During the sixty years of its existence the paper has done excellent work, excellent but difficult. I am glad that it is not only valued at home but also abroad. I hope it will be a herald of liberal faith for many and many years. B. D. EERDMANS.

Leiden, July 1.

"A HAPPY new year and thank you for the old one," we say in this country. And that is what I wish to say to THE INQUIRER.

In the first place, we simply want to add one voice to the many that are raised to thank THE INQUIRER for all the wise, lofty, encouraging thoughts it carries far and wide; but in the second place, we have our own little tune to pipe. It is the tune of the friend from foreign lands. It is not easy for men of all nationalities to work together. No, not even if the cause they are working for be "of the Universe." If they are to succeed they must work in the spirit of the Universe. Well, that is exactly what makes THE INQUIRER so good, so dear, so valuable a friend to its fellow-labourers of many countries, that whatever be the question it takes up for discussion, the problem it tries to solve, it does it in the spirit of the Universe. It comes to us as our true fellow-citizen in God's great Universe.

And we welcome it, we thank it, and we wish for it a long life and a growing influence among men of all nations.

MARY B. WESTENHOLZ.

Folehave, Denmark.

THE sixty years this number of THE INQUIRER closes has witnessed a considerable emancipation of religious thought and life, and many old prejudices faded away. Although rejoicing in the progress of liberal religious aims, we have to watch against the danger that the pruning-knife of our theology might cut not only dead and sterile branches, but also living blossom buds, indispensable for the higher purposes of our life. For it is not in the first place the emancipated Thought we aim at, but the emancipated Love. It is not our intellectual power, nor even our moral purity, but the whole of a strong and sweet personal character, that makes our religious significance.

"When the vision fails, the people perish."

Our greatest need is the grace of true religious inspiration, which enables us to remember the Will of God in our busy lives.

Such was the very comfort of the fire we saw glow in the Whit-week meetings, which brought me together with so many new friends in London—in those days of war a splendid light in the gloom of midnight, opening for our eyes a fascinating and fruitful field for reflection.

So my prayer is, that we may always have the courage and the wisdom, to follow in our religious progress the lead of this inner light and life, nursed in communion with God, open to all influences that come from Him.

F. C. FLEISCHER.

Makkum, Holland.

To CORRESPONDENTS.—Letters, &c., received from the following:—E. H. C.; W. D. C.; R. G. D.; F. H.; H. A. R. J.; J. A. K.; G. L. P.; E. M. R.; H. R.; R. R.; A. W.; F. W.; J. W.

THE EDUCATION CRISIS.

THE Education Bill has made substantial, though not rapid, progress in Committee, since we last wrote; this has been largely due to the conciliatory spirit in which Mr. Balfour has met, and in part accepted, proposals which will in some measure go to improve the Bill. At the end of the sitting on Monday, Mr. Lloyd George complimented Mr. Balfour on the manner in which he had piloted the second clause through Committee and the concessions which he had made; Mr. Balfour reciprocated by hoping that the Opposition would discuss the remaining clauses, of a more controversial nature, with the calmness of spirit which they had already displayed. Nothing is lost by such amenities as these, and Mr. Balfour has only to act up to the professions he has made and the assurances he has given that his one desire is to promote the interests of education by continuing to accept proposals, no matter from whence they come, which will make the Bill a good practicable working measure, and we do not think he will find the Opposition unreasonable or irreconcilable.

The Government's proposal, announced last week, to increase the grant-aid from the Treasury by nearly a million pounds, appears to have been received with general satisfaction; it will not only lessen the local burden, but may be looked upon as a further step in the direction of nationalising our system of education. The discussion upon the method proposed for the distribution of this sum is postponed until it is embodied in a later clause; but one thing is plain, if the allocation of the grant is to be equitable, the application of the Bill must be made universal, for otherwise any district which should not adopt the Bill would apparently be deprived of its share of the fund, as the clauses amongst which this financial aid will be included at present only apply to the areas where the act is adopted. It is, at least, probable that Mr. Balfour contemplates dropping the adoptive clause and making the Act compulsory.

The Committee has been engaged, with useful results, in discussing the second clause which applies to Higher Education, or in the more general terms employed in the Bill, "education other than elementary." We ourselves think this term the better one as it covers higher grade schools, technical schools, and the training of teachers, but does not necessarily include secondary schools in which a liberal education is given; at present such schools are not assisted from public funds, and it does not appear likely that the Bill will do anything for them, much as assistance is in some cases desirable. At the same time we confess we shrink from the prospect of seeing them interfered with by the local education authority.

The first and most important amendment was moved by Mr. H. Hobhouse to the effect that Clause 2, which says "The local authority may supply or aid the supply of education other than elementary," should be made compulsory by the substitution of the word "shall" for "may." Mr. Balfour, while agreeing with all Mr. Hobhouse, Mr. Bryce and others had to say as to the desirability of promoting higher education, believed it better, in the interests of education itself, to lead educational authorities rather than endeavour to compel them. Probably Mr. Balfour is right in trying to avoid creating fresh prejudice against the Bill by compelling the ratepayer to support education which is not elementary. Upon further discussion, however, Mr. Balfour offered to accept an amendment to the effect that "the local education authority shall consider the needs and take such steps, after consultation with the Education Department, as may seem to them desirable to aid the supply of education other than elementary." To this the Committee agreed as a reasonable compromise, though not giving all that some of them desired. Subsequently after the words "other than elementary"—"including the training of teachers and the general co-ordination of all forms of education" was added, thus indicating the direction in which local education authorities were expected to move.

On the next amendment, moved by Mr. Mather, Mr. Balfour made the welcome admission "that it would be absurd to pretend that it was a vital principle of the Government that the Bill should remain the same in every particular as when it was introduced." The proposal was that the whole of the fund known as the "Whiskey money" should be applied to the purposes of education; in some counties a considerable portion of this fund is still used in relief of rates. Mr. Balfour left it an open question for the Committee to decide, with the result that the amendment was carried by a majority of two.

When the Committee resumed discussion on the Bill on Monday the financial part of the second clause came up for consideration. It was asked, in view of the increased grant to be made for elementary education, that an equivalent grant from the Treasury should be given in aid of higher education; that the Exchequer should contribute for this purpose a sum equal to that raised by the local authority by a rate; but this was negatived.

Another step in the right direction was, however taken immediately after, when it was agreed that County Boroughs should not be limited to a 2d. rate for their expenditure on higher education. Notwithstanding the insistence of the Government that County Council and urban districts should still be restricted in their outlay, the concession as regards boroughs must be regarded as eminently satisfactory. The limitation to a 2d. rate would seriously have crippled education, as, indeed, we believe that some boroughs are even now spending that, or even more.

The case of the County Councils was then pressed, and Mr. Balfour went so far as to consent that the County Council may, with the consent of the Local Government Board, impose a higher rate, the consent of the Board referring only to financial and rating purposes. So far Mr. Balfour and the Committee are to be congratulated on the temper displayed and the progress achieved. If this spirit is maintained the Bill may, after all, emerge from Committee a really useful and practicable measure. But there are rocks ahead!

On Tuesday an extension of the power of smaller boroughs and urban districts to aid secondary education being agreed to, the transformation of the Clause was complete.

The changes thus effected in the Bill are of great importance, and on the whole

are for the better, but a proposal made by the leader of the Opposition to report progress, in order that the Committee might review what they had done, led to a slight outbreak of temper, which had the effect of postponing the discussion on the question of religious teaching in secondary schools and colleges.

W. L.

OBITUARY.

MRS. RICHARD WADE.

IN the death of Mrs. Wade, which took place at Rookwood, Bowdon, on Sunday, June 15, another of a rapidly diminishing band of devoted men and women long associated with Cross-street Chapel, Manchester, and Lower Mosley-street Sunday-school, has passed away, at the age of seventy-two. Full of generous impulse and a heart quick to feel for others, Mrs. Wade had gained the warm esteem of a large circle of friends. From childhood she had been attached to Cross-street Chapel, which she regularly attended up to the time of her removal to Bowdon, and shared with her husband his keen interest in its historic records, and venerable traditions. Mrs. Wade was an ardent Unitarian, and one who loved the name. She felt a warm interest in the larger group of our Free Churches, and was ever ready to give a generous response to appeals for their support. She attended the bazaars held in aid of district churches, and often proved a good worker as well as a liberal donor.

Lower Mosley-street Sunday School always held a warm place in her affections. As a scholar she early came under the influence of such honoured teachers as Miss Mary Hall, Miss Agnes Ewart, and Mrs. Gaskell. To the last Mrs. Wade cherished as a loving token of those days the gift from Mrs. Gaskell of one of her first published copies of "Mary Barton." As a teacher Mrs. Wade rendered valuable service, and many still remember her activity and usefulness at the annual festivities and the scholars' excursions to Dunham Park. She cherished to the last the many friendships she had formed, and continued to manifest the warmest interest in the welfare of the school which had truly become a second home to her.

On Thursday week her remains were interred at Hale Chapel, where a representative gathering had assembled to pay the last tributes of love and respect. The Rev. Dendy Agate conducted a short service in the presence of the family at Rookwood, and also officiated at Hale Chapel, when he was assisted by the Rev. A. Cobden Smith. A large congregation of past and present scholars, teachers and friends, united in the memorial service held on the following Sunday evening at the Lower Mosley-street Sunday School. The service was conducted by the Rev. A. Cobden Smith, who, in the course of his address, paid a warm tribute to the departed scholar, teacher and friend of the school.

A. C. S.

"... what were life
Did soul stand still therein, forego her strife
Through the ambiguous Present to the goal
Of some all-reconciling Future?"

R. BROWNING.

THE CHILDREN'S COLUMN.

A Time for Everything.

WHAT delightful things holidays are! Sometimes we fancy we could never have too many of them, and we are ready to ask—How could we ever tire of games and country rambles and perfect liberty?

But have you never found that there is another side to the question?

If all the year were playing holidays,
To sport would be as tedious as to work;
But when they seldom come, they wish'd for come.

So said Shakespeare, and the more we think about the matter the more thoroughly must we agree with him. And it is interesting to notice that the great poet put this saying into the mouth of the young Prince Henry, who afterwards became our Henry V. As a lad Henry was as fond as anyone of play and doing as he liked. But already he could see that, without times of steady work, play and liberty would themselves be very dull; and by the time he became King he had fully learned that the happiest thing was to do duties first and take pleasure afterwards. His duties were many, and hard, but he did them with all his might; and that was what made him a successful King and won him the respect of the people.

Now, few children in the world have the prospect of being king or queen, but all children who want to be happy and to make others happy must learn the truth which Prince Henry learnt. Even the animals teach it: every one of them has his work which he must not neglect; and how interesting it is to watch them at it, whenever we have time!

But that reminds me of three children who tried to make friends with the animals at the wrong time. The children were on their way to school. It was a fine summer's day, and it was so pleasant out of doors that they did not want to go in. The country looked very beautiful, and there seemed to be no work going on in it. "Oh, why should we work?" they said. "Let us go off to the woods and get the animals to join with us in play!" So away they went. Soon they found a beetle and made their request to him. "Oh, I've got something else to do," he replied; "I have to build a bridge with this grass."

Ants and bees are also busy builders and not one could the children find at leisure. A little mouse piped out that he was storing his house with food for the winter. A wood-pigeon softly pleaded that she had to keep her eggs warm. A chaffinch could hardly stop to give any answer; she already had a family to feed, and must use every moment catching flies.

In fact, the children found that the wood was not at all the idle place they had supposed; on the contrary, it was full of activity. They could find no creature which was not at its work, and not one was complaining. This experience put them into a different mood, and they went off to their lessons feeling ashamed of themselves for shirking, while creatures of lowlier power were faithfully working.

Let us hope that there is no animal which has not its playtime. Yes, but plainly they all have their duties, and they teach us as clearly as Shakespeare or Prince Henry, "Duty first, pleasure afterwards." As a writer said long, long ago, in the Bible, "To everything there is a season, and a time to every purpose under heaven."

H. RAWLINGS.

A DREAM.

'MID city smoke I slept and dreamed a dream.
My spirit fled away
O'er the high hills to where there shone a gleam
Of silver on a little twinkling stream.
The skies had left their grey
Low-hanging o'er the town, and all was blue
And clear as love's own smile.
A nook refreshed with dew,
A bower shut in with newly-budded trees,
Enchained my feet awhile,
For there the cooling breeze
That dimpled all the surface of the brook
Stirred 'mongst the long, lush grass,
And faint primroses set so closely there
The feet could scarcely pass
Except to crush and bruise. A second look
Revealed a host of other blossoms too.
Frail violets, unscented, but as fair
As amethysts bejewelling the dell;
And further up the bank tall cowslips grew
Where the broad field began;
And lower, where it fell
And dipped into the stream, the level span
Of rivulet and marsh on either hand
Was almost covered for a space with gold,
A sheet of royal kingcups there unrolled
In glory o'er the land.

A wind went singing low its tranquil tune
Away up a lovely hill that rose
In rounded outline 'gainst the sky of noon,
And messages from everything that grows
In secret nooks flew thither on its wing,
And far beyond, away into the west,
The wind alone knew where,
And 'midst that sweet, luxuriant blossoming
The hum of busy insects filled the air,
Plying their happy quest.

And it was all a vision, and I woke
Once more amid the smoke;
But in my mind the wonder dawned and grew,
Whether truth may not lie in things that seem,
Whether this city is but a dream,
And that sweet dream was true.

Birmingham. THEODORA MILLS.

RELIGION is not the conception of God, but the love of Him. It is not the abstract idea of right, but the practical doing of right. It is not the absolute formula of truth, but the being true. The substance is more than the shadow.—*Austin Garver.*

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday a latest, and the earlier in the week the better.

The Inquirer.

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LONDON, JULY 5, 1902.

AFTER SIXTY YEARS.

WE are very happy this week, when THE INQUIRER completes its first sixty years of service, to have received so many kindly and generous letters and messages of goodwill and of hope for the future, from friends in all parts of the country, and in other lands, where the movements of liberal religious thought and life are closely akin to our own.

If this were a personal matter, we might indeed be covered with confusion, and hide away the words of commendation so lavishly bestowed ; but a paper that is sixty years old, and has known how to bear some measure of "the world's buffets and scorns," while fully conscious of its own defects, is yet past blushing, and without immodesty can treasure up and openly display all the grateful and appreciative things which friends find it in their hearts to say.

There will be found in our present issue letters from old and tried friends, with interesting reminiscences of the earliest days of THE INQUIRER, and others from friends much more recently come within the circle of our religious fellowship. There are greetings from workers in other countries, whose confidence and goodwill it is an honour to possess, and whose good wishes are a great encouragement. And these which we publish this week are only a part of what we have received, so that our pleasure in this anniversary must overflow into next week ; and, indeed, it will extend much further, both the pleasure, and the new strength and gladness in this service, which such greetings must bring.

If we were to sum up all the good wishes, and try to harmonise all the aspirations of our friends for the future of THE INQUIRER, it might be difficult to form a clear and definite conception of the ideal at which we ought to aim ; and there is one point on which we ought perhaps at once to say a word. THE INQUIRER has from the first maintained, and felt it to be essential to maintain liberty to speak freely its convictions on burning questions of the hour, whether of social reform or of national or international politics, and has at the same time endeavoured to maintain a free platform for the expression of conflicting views on such questions, so that there might be full discussion with perfect fairness to both sides. But Mr. SMITH OSLER, in the first paragraph of his most welcome contribution, expresses the view, which we believe is somewhat widely held, that in a denominational organ there should be editorial neutrality, on such questions. That is a view we find it impossible to accept. On the Editor there may indeed be laid the difficult task of acting, to some extent, as judge, or chairman, in the conduct of such discussions, to secure a full hearing to both sides, and if he show partiality to either, he is unworthy of his place ; but none the less, in our view, he must be allowed, and should recognise the obligation, to express his own clear convictions. The great difficulty is to learn how to speak without offence, and to make it manifest that there is singleness of purpose in the endeavour after truth and right. If in recent discussions there has been anything in the tone of THE INQUIRER, which Mr. OSLER has regretted, which seemed to imply want of respect for the judgment of those who held opposite views, or any assumption of superior virtue or intelligence, that was not intended, and is utterly repugnant to the feeling and the principles in accordance with which we have endeavoured to conduct this Journal.

Another point is that raised by Miss FRANCES POWER COBBE, who with generous confidence in the future of THE INQUIRER asks whether the time is not come for it to abandon the *rôle* of "the Family Newspaper of Unitarians" and assume the position of the English organ of free Theology and Criticism.

With the desire for a wider range of service thus indicated, by which the cause of free spiritual religion in England should be advanced, we are in complete sympathy, and trust that it may be possible for us in the future to do far better and completer work than in the past. We are not content with any past achievement, but would humbly yet strenuously and earnestly press forward into a larger future. Generous friends are now rallying to the support of THE INQUIRER, that it may be better equipped to meet the growing needs of the day, that its outlook may be wider, its touch surer, and its grip upon the problems of thought and morals more firm and practical. Its aim is to serve universal human needs, both in the matter of progressive thought on the deepest questions of life, and in that of moral and social aspiration.

But at the same time it must be distinctly said that THE INQUIRER cannot relinquish its concurrent duty as "the Family Paper of Unitarians," as serving the special needs of Unitarians who have their home in Free Churches. It is an organ of those Churches. For that purpose it was founded, to give expression to what is best in their religious life, to strengthen the sense of unity and common purpose in the members of those Churches, and all who are drawn into sympathy with the aspirations and ideal of that Free Fellowship.

Happily there is nothing inconsistent here with the purpose of serving the cause of free Theology and Criticism and making contributions to free spiritual religion in England. The Churches, when true to their own ideal, and independent thinkers and workers in other circles or in solitary places, are at one in those high ends, which it will be our constant aim to further ; and for our own part we are convinced, that one of the best services to be rendered to progressive thought and to free spiritual religion, is to prove that their natural expression is in the strong and helpful life of a Free Church, that they serve to cement a true union in worship, in loyalty to the loftiest ideal, and are potent as inspirers of all good work.

We have therefore a two-fold appeal to make at this moment of thankful retrospect, and of fresh consecration for better service in the time to come. To those who are not of the immediate fellowship of our Free Churches,—to recognise that those Churches have a place in the religious life of England and a duty which cannot be neglected, which we must share with them, while at the same time their special concerns are only a part, though a needed part, of a larger whole. Thus we beg of all other friends, of their charity to have patience with what may appear to them somewhat small parochial gossip, while they find, as we trust they surely will, much in THE INQUIRER that meets their own needs and serves the larger cause to which they and the members of our Churches are alike devoted. And to the members of our Free Churches we appeal to rejoice with us in the wider outlook, in which we shall continue as in the past to find the breath of our best life, to let the great ideal and the lofty spirit of a Catholic Fellowship breathe through all that is said and done in our Churches, and as far as possible to see to it that the news of our Churches shall be of real moment, and worthy of public attention. With the highest aim we shall best do the humblest work, and perchance accomplish far more than we have dreamed.

We will not begin here a confession of manifold shortcomings, but shall spend these summer months in maturing plans for a genuine advance, which may render THE INQUIRER more worthy of the place it holds in the affections of our people, a more capable exponent of their principles, a better servant of the cause of Truth and Spiritual Freedom, of Christian Brotherhood and sincere religious life.

GREETINGS, COUNSEL AND GOOD WISHES.

THE approaching 60th anniversary of the issue of the first number of THE INQUIRER claims, I think, a special notice from the numerous friends and readers of that paper.

On looking back to July 9, 1842, we elders cannot help being struck with the great contrast between that time and the present, as judged by the advance that has taken place in all phases of liberal thought and action, both political, educational and religious.

This wonderful development, due primarily to many minds and many varied schools of thought, has been consistently aided and advanced by the efforts of the various able editors of THE INQUIRER during the period. THE INQUIRER may therefore well claim its full share of credit in this continuous advance of liberal religious thought.

No doubt it was this feeling of assurance of the importance and value of THE INQUIRER in the large field of liberal progress that induced so many friends to come forward in 1885 to purchase the paper from private hands and make it a public concern and care.

Since that event, several instances have occurred to show, that the friends of the paper still exercise that concern and care, —long may it be so—as it promises a continued career of usefulness and vigour, and for this on its anniversary, it has the hearty good wishes of one of its late directors.

DAVID MARTINEAU.

YOU ask me for some reminiscences of the early days of THE INQUIRER. I have before me a letter, Dec., 1842, from the first Editor, the Rev. William Hincks, who, when Manchester College left York to return to Manchester, came to London and took charge of the Stamford-street pulpit. In this letter he says that he has become the sole proprietor, and asks my uncle to be one of his office guarantors to secure the government duty of one penny on each copy. In those days the taxes on knowledge had not been repealed (*see* THE INQUIRER, No. 512, Parliamentary debate); besides the penny stamp upon all papers, there was the advertisement duty and a duty upon paper—all acting against cheap popular literature—the price of THE INQUIRER was sixpence, and the penny newspaper stamp acted as a frank to allow of papers being reposted.

The paper has done signal service in the interests of liberal religion and its votaries, who unlike other sects or denominations, had no representative central body of delegates; those who joined the Unitarian Association found it to be only a friendly co-operation of individuals.

Before the issue of THE INQUIRER there was a want of some means of information of what was being said and done in the country, though it is true that some monthlies gave belated reports of meetings.

Now for sixty years THE INQUIRER has helped to meet this want. I venture to think that it has still an increasing field of usefulness before it in focussing those higher interests of human religious life, which are beginning to unfold with the progress of time. My best wishes go out to you for a prosperous future.

STEPHEN S. TAYLER.

I CERTAINLY wish continued usefulness to THE INQUIRER. Unhappily, thousands of men and women do not, from various causes, find their souls' need satisfied by the prayers and preaching of the so-called "Orthodox" churches. Many of these, however, have found that need satisfied in the Unitarian churches. THE INQUIRER has for sixty years brought salvation to these earnest and honest searchers after truth, men of a very exceptional and noble type. During many of these sixty years, I have found help and comfort from the writings of the noble teachers who have contributed to its columns; and I thank them from the depth of my heart, whether they still dwell on this earth or have joined the company of the Blessed.

This anniversary of THE INQUIRER awakens many a happy and tender memory, for I was present at its birth. I was then living in the house of the Rev. William Hincks, in Torrington-square; and I remember him as if I saw him yesterday —a perfervid Belfast man, full of zeal and enthusiasm for all religious, social, and political progress; withal a naturalist, and lover of botany. Other students of University College were also living in his house. If I remember aright, Justice Wills, who is still with us, my friends, John Langton Sanford (author of a remarkable book on Cromwell) and the present Sir Francis Wm. Brady, a holder of more than one judicial office in Ireland, as young now as he was then; also, I think, Colfox and Paget, of Leicester, who have gone before us. How merrily we talked and laughed at the dining-table over the forthcoming event—discussions in which Mrs. Hincks and her handsome sons and daughters all took part with Irish vivacity and wit. Happy days. I remember that one point discussed was whether the new journal should be spelled with an "I" or an "E," the gentlemen being for the former and the ladies for the latter. The new editor called upon Brady and myself to send in contributions to the columns, and each of us appeared in print for the first time: the sensation was delightful. Brady wrote an article headed: "Cleanliness next to Godliness," while I wrote one on the new Pentonville Model Prison, which I had just visited—as an *amateur*, be it well understood.

June 30. HODGSON PRATT.

THE INQUIRER is closely associated with my youth, and is separated in my feelings and thoughts from the flock which covers the pastures of journalism. Many eminent men have I known in half a century spent in the thick of the daily Press, but not one of the number stands out in my memory in a kindlier light than does the figure of Mr. Lalor, who for too brief a period conducted THE INQUIRER, and who trained my untutored mind in criticism and the writing of "leaders." Indeed, I fear the files of the paper at one stage would show the need of his judgment, his wide knowledge, his delicate and sensitive literary taste. Before his day we were often dependent upon volunteer aid, and I think you must know how hazardous that is. I fleshed my untried weapon on books—the first review I ever wrote was in THE INQUIRER, of the life of John Howard, by Hepworth Dixon — and revelled with a boy's enthusiasm in extravagant radical comments upon the news of the day. One morning a greatly-respected minister from the country called at the old office in Green Arbour Court, and stopped to chat. In the course of our talk he suddenly said, "Who is it, by the way, writes your reviews?" My eyes glistened. "Do you like them?" I asked. "Well, they are evidently written," was his reply "by *somebody who is very young.*" He was right, but it rankled.

Mr. Lalor was a permanent invalid, and after a time, under his supervision, more and more of the work of the paper fell to my share, but what a training it was! High flown passages of which I was so proud were planed away; hasty estimates of men and things revised; the feverishness taken from impetuous enthusiasm, and he sympathised with you so all the while! Distinguished men often sat in his room at Hampstead. His pale emaciated face shone with the light of high thoughts. There is a sketch in one of Sir E. B. Lytton's collection of essays called "The New Phædo"; he gives the "conversations with L." That, of course, was not Mr. Lalor, but it reminds me of him.

The editorial changes to which the paper was subject, carried with them changes of policy. During part of the period of the American Civil War, THE INQUIRER defended the cause of the North, and during the rest it supported the cause of the South. At the time of the *coup d'etât* an extremely able defence of the crime appeared in THE INQUIRER from the pen of Mr. Walter Bagehot, and at other moments the French Empire and its suppression of liberty had no severer censor than the organ of the body who are bound by every tradition to stand in the front in favour of independence and freedom.

Though I stepped into secular journalism soon after Mr. Lalor's lamented loss, I kept for a while a thread of connection with THE INQUIRER. My association with the Rev. T. L. Marshall will be remembered by him. It is a pleasure to still see contributions from his clear, shrewd, penetrating mind in the columns of the paper which he edited with such industry and devotion.

At no part of its history has THE INQUIRER commended itself more intimately to my mind and my judgment, than during the last few years. The spirit in which discussions are conducted, the generous and manly treatment of other religious bodies than Unitarian, and the high value of the general contents give THE INQUIRER a distinguished place in the ranks of the religious journals of the Empire. Amongst them it can teach rather than imitate.

JOHN R. ROBINSON.

THOUGH I have sometimes regretted the tone of "THE INQUIRER" upon a subject on which persons not wholly undeserving of respect have taken an opposite view to your own, and must also confess that I think editorial neutrality on burning political questions should be the rule in a denominational organ, I not only offer my heartiest congratulations and good wishes on the occasion of your diamond jubilee, but am sincerely rejoiced that the general character of your paper as a vehicle of religious and philosophical thought is not to be altered.

I have too many early associations with "THE INQUIRER" to feel indifferent to its continuance and success. Four names especially stand out in my memory in connection with it at a time when I was my-

self an occasional contributor. The "editor" was John Langton Sanford, a man whose researches into the materials for the history of the Great Rebellion buried in the British Museum, the Bodleian Library and the Record Tower of Dublin Castle would have brought him a larger meed of fame than he ever attained, if his own modesty and the fear of pecuniary risk in publishing had not caused his most original results to be anticipated by others. Of his coadjutor, Richard Holt Hutton, who became one of the most influential journalists of his time, I need not speak. Less widely known, but the idol of his own circle, the subtlest of critics, and the writer of some sonnets which no collection of nineteenth century sonnets will omit, was William Caldwell Roscoe; and he, too, was one of your young men. The fourth name is that of Walter Bagehot, whose principal books have been translated into most European languages, and whose wise and brilliant sayings, written and spoken, are constantly being quoted to this day. He was not a regular contributor, but the graphic and audacious letters which he wrote from Paris at the time of Louis Napoleon's *coup d'état*, and which are reprinted in his works, first appeared in your columns.

Alas! these men of future eminence did not give satisfaction to the Unitarian world of their day, or fulfil the prevailing ideal of a denominational organ, and, looking back, I cannot pretend to be surprised at it. As Hutton says of their action in his memoir of Bagehot, "only a denomination of 'just men,' trained in tolerance for generations, and in that respect, at least, made all but 'perfect,' would have endured it at all." The then proprietor did not, in fact, endure it more than a certain time, and there had to be a revolution in the management.

This experience of half-a-century ago helps me, I think, to feel a degree of sympathy with each side in some recent discussions. Once more, my best wishes and auguries for your future.

T. Smith Osler.

Hampstead.

I understand that, like Waverley, The Inquirer may now begin its history with "'Tis sixty years since." We will not say wickedly (as Byron did of George the Fourth's visit to Ireland), "He comes in *the promise and bloom* of threescore—" for a newspaper at that respectable age, instead of being *passé* and hopeless, has just attained its majority, and given proof of its right to be heard in the councils of the community. I rejoice to believe that The Inquirer, which thus "comes of age" this week, has before it a long manhood of honour and public service.

May I, with all diffidence and respect, presume to offer the suggestion that it is now the moment to decide whether it should remain (what I may call) the Family Paper of Unitarians, or assume the position of the English organ of free Theology and Criticism for all the multitudinous readers, inside and outside the orthodox Churches, who share in the main the religious views and reverent sentiments of the leaders of Unitarianism? That there is room for such a journal now, and that it might easily become a power in the land, is as certain as that such room did not exist sixty years ago; an epoch, as I well remember, when I had myself just escaped out of the doors of the Church of England and looked round almost in vain for any comrades of my mental solitude. To produce a weekly paper which shall supply us all, whatever we call ourselves, whose minds are occupied with the great problems of theology, and who are interested in the results of the stupendous work of Higher Criticism now in progress, with the information which we want, and the arguments which we desire to study, would be an immense boon to many of us. It is impossible also to doubt that the existence of such a journal would soon prove of inestimable service to the whole cause of free spiritual religion in England.

With cordial wishes for the success of your paper, under whatever name it may continue to work,—

Frances Power Cobbe.

Hengwrt, Dolgelly.

Heartily do I welcome The Inquirer into the ranks of the sexagenarians! "Sixty! Why its the prime of life," said one of the best known and hardest working of my colleagnes. Heartily do I say, Amen, to the sentiment; but alas! as he and I know well, some qualifications must be admitted. Worst of them all is the undeniable fact that the sixties are on the way to the seventies, and the seventies to the eighties, when even a Martineau must admit that the prime is long past. Of Moses, indeed, it is written that at the age of 120, "his eye was not dim nor his natural force abated," but the evidence is not contemporary, and we must be allowed a doubt whether the age is wrongly stated or his strength exaggerated, or both alike mythical. Certainly we cannot hope to die so old and so young as he.

But, oh happy Inquirer! in your case there is no threatening future to abate the pride of 60 years accomplished, setting you so far on in the ranks of journalism; years upon which you may look back with compassion or scorn for the thousand attempts made and ended since you began your course. No reason why you should not double your life time, and your eye be as keen to discern wrong and falsehood, and your force as certain to attack at 120 as now or ever it has been. The youngest of your contributors will long have ceased to write, but their children's children will have inherited their love of free speech and fair play and spiritual religion, and many brought up in a narrower faith will join themselves to these, and they will need you as much as do we now.

You, and not another organ, for you will own then more than you do even now the inestimable advantage of a tradition of service in the cause of free and reverent enquiry. Readers grumble at you as they always have done and will do, for are we not on your own principles free to grumble and to criticise, and we do but exercise that right of which you are the defendant. But let them support and they will improve you. Who expects to get a perfect portrait painted for £50, or a great cause fitly maintained on a subscription list which would not be a sufficient fee to retain a great advocate for a single case?

You have lived through two generations, this generation will not let you die; and those who come after will be the more bound to your support because of the more years of unabated advocacy of all they value most which you will have to boast of then. Go on, ever young, change with the changing times, learn the new things yet hidden from us and unlearn old errors we yet mistake for truth, but be ever constant to the old profession, "A Journal of Liberal Religious Thought and Life," by whatever names these may from time to time be called!

Charles Hargrove.

It is hardly likely that many of your readers have diligently perused The Inquirer since its foundation in 1842. But that is my case, and I may add that, both as manager for the late Mr. Thomas Forrest and on my own account, I have had to do with the publication of it in Manchester from its first number. It has not always been my good fortune to agree on all points with its successive editors; but I have uniformly regarded it as a valuable contributor to the progress of enlightened and liberal views of theology and religion. I sincerely wish for it a prosperous future. Harry Rawson.

Eccles.

Having been a gratified reader of The Inquirer from its commencement in 1842, I desire to offer my hearty good wishes for the continued and increasing prosperity of the journal and its editor.

G. Bewlay Dalby.

Birkenhead, June 30.

My interest in The Inquirer dates from its commencement, when my father took an active part in its starting. And five years later he entered into correspondence with all the ministers of our denomination with a view to its permanent establishment. So I have followed it through all these sixty years, but never with such entire sympathy as during the last four years. Trusting you will have the cordial support of present friends and many new ones, Mary A. Estlin.

Clifton.

My dear Inquirer. — Like Mrs. Barbauld and Life, we've been long together through pleasant and through cloudy weather. Though I am a few years your senior, we seem to have been lifelong friends. My mother, *ἁγιωτάτη τὴν μνήμην*, used to study your pages diligently, and made familiar to my young ears the names of some of our worthy English ministers; and it was a great day when any of the said ministers came over to Dublin to preach in our dull old meeting-house. And now you have actually reached the mature age of sixty; but, notwithstanding your years, while I am sinking down into the vale, *you* spring up in perpetual youth, and are as eager as ever to lead men into the promised land. It is a grand thing to have the wisdom of age combined with the energy of youth; and notwithstanding my seniority, my wearied brain is quite incapable of offering advice to a friend at once so venerable and so young. But from my heart I wish you a long life of ever-increasing usefulness, and trust that you will never shrink from giving your advocacy to every righteous and holy cause, and, without any deterioration in your high aims, that you will adapt yourself to changing needs, and apply the same great principles of Christian truth and freedom to the various questions which press themselves on public attention.

With hearty congratulations and joyful hopes, believe me, dear INQUIRER, your old and attached friend,

JAMES DRUMMOND.

Oxford, June 27.

AND SO THE INQUIRER completes this month its sixtieth year. It was started in July, 1842. Think what vast strides civil and religious liberty has made since then. In 1842 the parliamentary franchise was still restricted: there was no vote by ballot: many boroughs were still unreformed. There was no Public Health Act; no Medical Officer of Health; no School Board; no State Education; no County Council; no Local Board. The older Universities were closed to Dissenters; yet Dissenters were still compelled to pay Church rates. The title of Unitarians to occupy their ancient meeting houses had just been shattered by the decision of the House of Lords with respect to Lady Hewley's Trust. These things have all been changed, but only as the result of constant unremitting struggle. And in this struggle THE INQUIRER has always bravely borne its humble part. There is much yet to be done in the cause of civil and religious liberty: much yet to be done to diffuse the knowledge of Christianity in its simplest and most intelligible form. Continue in that work, Mr. Editor, with good heart and courage; you have the good wishes of a wide circle of friends; let your paper still be the home of free religious thought, the treasury of the reverent inquirer after truth; approach new problems in the old spirit; and you will thus render yeoman service to the cause of humanity and of God.

W. BLAKE ODGERS.

I HAVE the utmost pleasure in joining with other members of our band of Churches in wishing to the paper which for sixty years has been an organ representing their best thought and life a career of renewed influence and prosperity. It has filled an important place in our midst, doing much to unite us in our various communities throughout the country in one religious commonwealth. In its pages we have had the records of our chief gatherings, and thus the leaders of our Churches, addressing no mere local audiences, have spoken to fellow-seekers for truth and light, and fellow-servants of God and man, in church after church. Interest has been quickened in the larger Church life to which all belong, and the best thought of the finest minds and spirits amongst us has permeated it. This function of THE INQUIRER, as reporter of our meetings, enabling those who speak to speak to our Churches at large, is far from the least that it fulfils, and I am confident that the more adequately it finds room in its columns for reports of the best utterances of our leading ministers the greater will be its hold upon our people, and the larger will be its circulation in congregations and local associations whose interest will also be quickened by the insertion of their own local intelligence. Nothing is more deeply needed for the life of our Churches than the circulation throughout them of the spirit of a common life, creating a larger sense in all of them of sharing in one great cause. There is too much of a merely local interest, especially in our newly-founded congregations, many of whose members are entirely without knowledge of our traditions, and without hereditary interest in our community. It is much to be desired that THE INQUIRER should enter the homes of all these, and introduce them, week by week, to the life and thought and aims of the various Churches and missionary societies whose proceedings it reports.

No less important a service rendered by THE INQUIRER has been the absolutely unfettered liberty of discussion of all questions at issue in our Churches that has characterised its pages. Many a vital controversy has been conducted by our ablest men, cleric and lay, to the great clearing of the air, and to the wide enlightenment of our people. I heartily congratulate THE INQUIRER on the bold stand it has ever taken for freedom of statement of all opinions, and on its complete impartiality in the insertion of letters from its correspondents. A paper like THE INQUIRER for the conduct of free debate amongst us is essential to our life.

I also pay my tribute to the high excellence of its literary, theological, and scholarly reviews and essays. They may not have added to its popularity with its general readers, but they have raised its character as a source of light and leading to the best thought in our midst.

I have been one of those who have also admired the tone of the Editorial leaders on all questions relating to the life and thought and principles that find a home in our Churches, and I have not regarded articles, applying our moral and religious principles to public affairs as overstepping the limits of the Editor's functions.

H. ENFIELD DOWSON.

To be, *de facto*, a denominational weekly, and yet to be, at the same time, a newspaper representing views and aspirations which transcend all mere denominational frontiers: such has been the position of THE INQUIRER for the last sixty years—a position of much honour and no small difficulty. It would be easy for anyone to speak of the many drawbacks, and shortcomings, and inconsistencies which, during all these years, must inevitably have stood in the way of complete success; but, at such a time as this, our friends will only care to record their admiration for the work done and their gratitude for the mental and moral help derived from it. In the past THE INQUIRER has been what it only could be: the expression of what we are, and it doth not yet appear what we shall be; but we may surely trust that a new period of ever-increasing efficiency and usefulness will make THE INQUIRER more and more a witness in the religious world to those truths for which our churches have stood alone so long.

L. DE B. KLEIN.

Liverpool.

SIXTY years! THE INQUIRER is getting old in the service—old, yet young, with that haleness and heartiness that belonged to Moses when he ascended the Mount. Of its early readers few survive to-day; but while the veterans doff their armour and pass on, THE INQUIRER continues fighting the good fight of freedom, faith and character.

Its readers, while claiming free thought as their birthright, endeavour in practice to extend their sympathy not only to the right wing of the army, but also to that which they may not deem right, feeling if they did not their freethought must prove a huge sham.

The Editor needs the help of all, but amid the multitude of counsellors, he will do well to remember his Æsop and act accordingly. Unitarian editors do not profess omniscience, neither do they claim infallibility; but they have generally been single-minded and true to the interests of the cause, holding the balance fairly between the various and conflicting forms of thought that prevail among us.

THE INQUIRER has been a good minister's paper, helpful in the noblest sense—introducing him to the best literature of the day and enabling him to cope more or less successfully with many a thorny question. It has sometimes "reasoned high of fixed fate, free-will and knowledge absolute," but its discourse has more often been of things more sweet.

May its good traditions be continued, and its next sixty years find it improved in every respect. May its staff grow stronger yearly, its circulation larger; and may it prove to pulpit and pew, and increasingly to the family circle, the necessary guide, philosopher and friend.

Aberdare. R. J. JONES.

REMEMBRANCE of good service rendered by faithful men, in the direction of religious and social progress, cannot but deepen our desire that there may await THE INQUIRER years of added usefulness. Still can we reckon among the friends yet spared to us, one who, in season and out of season, embodied the best traditions of religious journalism. It is no mean wish, that THE INQUIRER may be stamped with the spirit of catholicity, of true religious liberalism, and of unfailing tact, which marked the editorship of our venerable friend, the Rev. Thomas Lethbridge Marshall, for so long a period, out of the sixty years of life now credited to the paper.

That the humblest advocate of a deserving cause may find a welcome to its columns, and that opportunities may, as of old, be frankly given to the expression of sincere convictions, however diverse, on all grave questions touching our religious life and position, is my sincere desire.

AMBROSE N. BLATCHFORD.

A GOOD deal of history has been made since THE INQUIRER celebrated its fiftieth birthday, and yet how short this decade seems to have been! THE INQUIRER has opened a new chapter in its own history; and now the outlook is full of great possibilities, which the Editor and his helpers will assuredly make actual if they can.

In the lives of individuals these festivals, "golden" or "diamond," as we may call them, cannot be wholly free from a certain pathetic element, for they register the passage of years, the full tale of which has its natural limit. In the case of a journal it is quite otherwise. Long as it lives, it is under no necessity of growing old. It is the real phœnix. As one form perishes in the flames, another appears. New writers supersede the old, and new readers are sought and found. Men, being themselves mortal, are thus able to bestow immortality on works of common enterprise. Adopting a wise man's expression, we may say, therefore, that THE INQUIRER is now "sixty years young." Its anxious guardians know well enough that it is liable to the ailments of youth, that it requires much sustenance, and that its "ways" are apt to be somewhat wilful. But, the higher qualities of youth being

visible also, these must compensate for the others.

Amid all the changes in the management of the journal, I believe it has remained true to the quest of truth which used to be indicated in its motto taken from the writings of Marcus Aurelius. In that quest I trust it may go on, and grow younger and stronger every year, more fearless, more charming, as becomes a *bon enfant*. The wise and prudent may be shocked occasionally, with advantage. So, at least, one of the readers of THE INQUIRER thinks, who, if he rarely feels shocked at it, must leave the inference to others.

W. G. TARRANT.

A hearty greeting from the Far North to the good old INQUIRER on attaining its Diamond Jubilee! I cannot allow such a special occasion to pass even in the busy times of holidays without a word of salutation and goodwill. For half the period of THE INQUIRER's life I have been a regular reader of its pages, and for a quarter of a century an occasional contributor. I daresay my contributions, like those of some others I could name, have at times been dull. In this respect there is room for improvement; and, as age brings experience, I daresay we shall get it after sixty years. In one direction, however, scarcely any improvement is possible—THE INQUIRER gives its contributors the *fullest liberty of expression*. Otherwise, it would belie its name; for it is nothing if not a seeker after truth, and freedom is a condition necessary for the attainment of truth, just as the truth itself will make us free. God speed the good old paper in its new career; may it renew its youth like the eagle.

C. J. STREET.

Loch Maree, N.B., June 25.

DEAR INQUIRER,—The heart of the third generation turns to you reverently as you look wistfully forward, while the memories of "grand historic years" throng in your mind. May your future be in the "path that shineth more and more unto the perfect day!"

In the history of religious movement sixty years are only a heart-throb, but in the period of your literary service the heart of religion felt many wondrous emotions. It was wrung by spasms of departure from opinions that had proved too strait and yet were intertwined with fibres of thought and veins of life; and it throbbed with ardours of expectation as the life prospect presented by Science opened in its infinite amplitude and wealth.

For heart-culture such a journal as yours has become essential. The theology of the chair has largely taken the place of that of the pulpit. The preacher is supplemented, if not supplanted, by the paragraphist.

I congratulate you on the occupation of a potent position, and on your faithful witnessing for the essentialities of religion and morality. May you long continue to lead, correct, inspire and develop thought and activity. Sanctify sagacity for service. Look earnestly upward, with the word in your heart:—

> "I asked no perfumed gale,
> I ask the unpampering breath
> That fits me to endure."

ALEX. WEBSTER.

Aberdeen, June 28.

DEAR INQUIRER.—Having known you since you reached your "majority," I have much pleasure in sending you greeting on the attainment of your Diamond Jubilee. I hope you may receive a growing share of that respect for age which seems to each of us more becoming as our point of view changes with the lapse of years. An INQUIRER of sixty years standing! That surely is a sign of rare openness and candour of mind. But does someone quote the text: "Ever learning and never able to come to the knowledge of the truth?" In reply it may be said that the principle for which you stand and which is implied in your title has proved far more fruitful in the acquisition of truth than the one to which it is opposed, and, moreover, that it obtains much wider recognition to-day than at any previous period of your life. Here is a two-fold encouragement. Greater encouragement still is the fact that your work lies before you and not behind. May you, like Wordsworth's "Happy Warrior":

> Look forward, persevering to the last,
> From well to better, daily self-surpast.

JAMES HARWOOD.

Further Greetings from the Revs. S. A. Steinthal, C. B. Upton, Frank Walters, J. Estlin Carpenter, F. K. Freeston, and J. M. Lloyd Thomas we must keep for next week.

A HOLIDAY FOR TIRED MOTHERS.

AT Great Hucklow, high up among the Derbyshire hills, amidst beautiful scenery, stands the Holiday Home established by the Manchester District Sunday School Association.

Week by week through the summer, parties of scholars and teachers, with a sprinkling of fathers and mothers, go out to have a country holiday; and recently an opportunity occurred for a party of a different kind to occupy the Home. No school had applied for the use of the building from June 7 to 14, and the Committee decided to act upon the suggestion of their chairman, the Rev. C. Peach, and to invite five of the schools, amongst them the three missions, to send twelve women, tired mothers if possible, at a somewhat lower cost than that usually charged.

The notice was rather short, and the full number was not obtained in all cases; but in the end a party of thirty-six mothers, old and young, eight little children who could not be left behind, with three helpers, met at the Central Station with bags and parcels, fully determined to enjoy the week's outing in spite of the rain which was falling.

The journey itself was a pleasure. Eyes accustomed to grey colourless streets and monotonous rows of houses were refreshed by the vivid green of grass and foliage, and the soft blue of wild hyacinths and sheets of forget-me-nots; while fine views of hill and valley, grey crag and winding river made the hour's journey full of interest.

Arrived at Millers Dale the party was packed into waggonettes, and enjoyed the beautiful drive up to Great Hucklow as much as a strong wind and cold showers of rain would allow.

Some of the travellers were very cold and tired when we arrived at the Holiday Home, but the sight of the tables set ready for us cheered drooping spirits, and good hot cups of tea made every one feel happy again. The Matron was kindness itself, and with her willing staff, did all she could to make the party comfortable.

Settling into the unaccustomed quarters took some time, but it was found in the end that tired mothers can be as lively as a party of children (or even of ministers, if Rumour does not lie), and there was not much sleep the first night.

Taking this into consideration we got through our wet Sunday very well. Most of us went down to and enjoyed the services in the old chapel. Many letters were written to the faraway home people, and there was a great demand for the paper and postcards adorned with a picture of the Home. Several of the women could not write, and one saw them carefully dictating in a low voice to friends who were acting as their secretaries.

The unaccustomed leisure was a wonderful thing to them—sometimes a little difficult to enjoy. One of them said one day "I just feel that I could like to set to and scrub the floor, or clean the windows" a remark which need not be taken as reflecting in any way on the condition of the said floor or windows.

One had many glimpses into hard lives. One young delicate-looking woman works to support an idle, or unfortunate, husband, and their little boy. On her way back, tired after her long day, she fetches the child from a neighbour's, and then gets home to find all her housework waiting to be done. Sometimes in addition to this there is some necessary patching or darning to be done when the little boy is in bed.

The meals were much enjoyed. For one thing the women never knew what was coming and had not had to do the cooking. This was a great treat. Then the food itself was excellent; simple, but good and well-cooked.

Porridge did not find many supporters the first morning, but soon grew in favour, till only two or three declined it, and many asked for second helpings, and said they should make it at home. The helpers had their hands full, keeping cups and plates supplied. The piles of bread and butter vanished like snow on a summer's day—much more quickly, in fact, than cake—and famous appetites were developed during the holiday.

The weather was uncertain, to say the least of it, all the week, and long expeditions were out of the question. A drive to Buxton was taken one day by some of the party, but for the most part short walks were all that could be managed. The verandah was a favourite place for those who could not walk much. They could sit there and enjoy the view, and the sweet air and the quiet.

In the evenings we had sometimes singing or games, or reading aloud. On the Thursday evening we had a concert, at which, besides songs from our Manchester party, much kind help in songs and accompaniments was given by the General Superintendent, the Rev. Sydney Street, and several Hucklow friends.

The end of the week came all too soon. There was a great gathering of flowers, so that all who liked should be able to take home bunches of cowslips, blue-bells, marsh-marigolds, &c. Besides these, many carried to the home-people more

solid country-products in the shape of oat-cake, butter, and eggs.

There were some lamentations over the weather during the week, but the general feeling of all was that they had had such a holiday as they had seldom or never before enjoyed, and they went home eager to repeat the experiment.

ONE OF THE HELPERS.

CITY CINDERELLAS.

SIR,—You were good enough last year to allow me the use of your columns to describe the operations of our Cinderella Club, and so to enlist the sympathy and help of many of your readers. I shall esteem it a favour if you will allow me to plead the same cause once more. Our Manchester Cinderella Clubs, of which there are some half dozen or so at work now, grew originally out of the heart and mind of Mr. R. Blatchford "Numquam." Advocating great schemes of far-reaching social reform, he was yet unwilling to put off to the far days of their realisation any instalment of their promise, at least, so far as the children were concerned. And so he induced his friends and readers to gather the most destitute of the city children into little groups and to provide them with good cheer during the drear winter evenings. Our club at the Upper Brook-street Free Church had no connection with the original movement, but it has imbibed its spirit and works on its lines, and so it takes the common name. We have about 100 members in our club, the poorest and most comfortless to be found in the neighbourhood of our church; children absolutely destitute, many of them orphans or worse, the best of them the care of widowed mothers. Many without hats or shoes, all of them poorly clad, they come to us one night a week during the winter for warmth and food and amusement. A warm meal, a lantern or musical entertainment, a few hymns and national songs and a short talk fill up the two hours and the children reluctantly depart. All through the winter we meet weekly; in spring and summer we meet monthly so as to keep in touch with them until the time for their great annual treat comes round. This, the hope and dream of the year, is their week at the seaside. Bathed, scrubbed, hair cut short (in case of boys) and dressed out in the simple camp uniform (their own clothes left behind with the old life) they are taken off in batches to the camp at St. Anne's, where they spend long happy days in the sand hills and on the shore. What such a change means to them it is impossible to say. I can only speak of their gratitude, their wonder and delight, and of the nervous eagerness with which they look forward in fear and hope for the season to come round again. And now the season is here. Many of our children have already been away for their week, others are preparing to follow. But it all means great expense. Our expenses last year amounted to £26, of which your readers subscribed a generous proportion. May I again beg their kind help? Their own holidays will be the happier for their kind thought for others.

CHARLES PEACH.

68, Richmond-grove, Manchester, S E.

IT is better to be nobly remembered than to be nobly born.—*Ruskin.*

WILLASTON SCHOOL.

SPEECH DAY.

THE second year's Speech Day at Willaston School, which took place on Monday, June 30, was a very successful and pleasant event. A large number of parents, governors, and friends attended the proceedings. Amongst them were Rev. S. A. Steinthal (Chairman of Governors), Rev. H. E. Dowson, Rev. J. E. Odgers, Rev. A. Chalmers, Mr. and Mrs. Henry Jevons, Mr. Monks, Mr. Nicholson, Mr. Henry Greg, Rev. L. P. Jacks and Mrs. Jacks, Mr. S. B. Worthington, Miss Worthington, and Mr. A. H. Worthington, Mr. and Mrs. Coventry, Mr. and Mrs. F. W. Monks, Mr. and Mrs. Ernest Coventry, Rev. T. Lloyd Jones, Rev. Ceredig Jones, Rev. H. Gow, Mr. Rayner Wood, Mr. Russell Scott, Mr. J. H. Leigh, Rev. P. M. Higginson, Rev. and Mrs. E. A. Maley, Rev. H. E. Haycock, and many others.

The Rev. S. A. STEINTHAL took the chair, in the Gymnasium, soon after 2.30 P.M., and, after an opening song by the School, gave a short address, welcoming parents and visitors to the School. He referred to the national sorrow for the King's illness, and expressed the great satisfaction in which all must share on hearing the latest news of his improving condition. He also referred to the report of the Inspector of the Oxford and Cambridge Board, and congratulated the School on the generally satisfactory account of the year's work there given. The School on this second Speech Day may claim to have taken root and to be growing in strength. The number of boys at present is thirty-one. The Governors have the greatest confidence in the headmaster and in all the staff, and are convinced that the School is doing most useful and admirable work. Mr. Steinthal concluded by an appeal to the boys to feel the responsibility laid on them to build up traditions of hard work and skilful play and manliness, of which they and the School might be proud in days to come.

Mr. GUY LEWIS, the headmaster, then gave a very interesting address. After giving a welcome to all present, and especially to parents of the boys, he said he would be glad if every boy received one visit a term from his parents. No half-term holiday had yet been fixed, because he felt, whatever time was set apart would probably be inconvenient to some parents. He wanted them to feel that every day was parents' day, and that they would be always heartily welcomed at the school. In public schools one great feature is the friendship formed amongst the boys. Willaston School had, however, an especial advantage in that many of the boys came from families where there had been long-established hereditary friendship which would be continued amongst their sons. Even when the parents were unknown at present to each other, he might claim that there was an intense and sympathetic communion in educational and religious ideals amongst them all which gave strength and consecration to the work of the school and united them together in a common desire for its prosperity. The past year had been a year of continuous development. The numbers have increased and would have increased more if it had not been for the entrance examination which had excluded several applicants. The standard of the school was high, and the scheme of instruction comprehensive. He had hoped that the boys could have entered for the Oxford and Cambridge examinations, but the age of the boys had this year precluded him from making this attempt. An inspection, therefore, by the Oxford and Cambridge Board, had been substituted for an examination. The inspection had been carried out in March by Mr. Kitchener, headmaster of a well-known public school. He had examined paper work of every boy in the school, and had spent two days at the school, taking careful note of the instruction and its effects. His report, as Mr. Steinthal had said, was very encouraging and helpful to them all. Mr. Lewis then said that last year he had referred to the modern-language teaching of the school; this year he wished to say a few words as to the science teaching. In both junior and senior classes Botany was taught three times a week in summer with constant reference to the living flowers. In winter Zoology in relation to animals and birds was taught to the junior class. The senior class studied alternately advanced Zoology, especially insects, and Geology and Mineralogy. There was a united class for Physics, Heat and Magnetism being taken one year and Electricity the next. He hoped in a few years to be able to read on Speech Day a list of honours won by past and present members of the school. The life of the school was too young as yet. He was glad to announce that Chalmers had passed responsions at Oxford. He had learnt all his Greek in four and a half terms at Willaston. He will be the first boy to go up to Oxford from the school and initiate the definite connection of Willaston with the old Universities. He (Mr. Lewis) was assured that both morally and intellectually he would do honour to Willaston in his University career. The athletic sports which had been recently held, were excellent, and considering the size of the school, he thought them equal to any in the country. On two days each week there was swimming in the Town baths, which were reserved for the school on those days. The cricket team was much stronger than last year. All the boys had been measured and weighed in the winter, and a recent re-measurement showed great improvement in them all We encourage honest sentiment amongst the boys. We find an opportunity in the work of the school in our relationship with one another, and in our relationship with the lower animals. Over our museum are written the words:

> Never to blend our pleasures or our pride
> With sorrow of the meanest thing that feels.

And that is the spirit of all the teaching of the school in its relationship with nature. Mr. Lewis concluded by an appeal for further contributions to the School Library. Some few had been most generous and kind in their donations, but it was natural that more books should be needed. The library was especially in need of annotated editions of the classics, books on English history, and simple scientific text-books.

After Mr. Lewis's speech there followed a short musical and dramatic programme provided by the boys. It consisted of songs and piano playing, a recitation from *Coriolanus*, and another in German from Wallenstein. Both music and recitations were very interesting, and were much enjoyed by all. Tea was afterwards

served in the dining-hall, and brought a very successful Speech Day to its close.

It was especially gratifying to Governors and Masters to hear the terms of high appreciation and gratitude in which parent after parent spoke of the influence of the school upon their sons. H. G.

CARMARTHEN COLLEGE.

The annual distribution of prizes in connection with the Presbyterian College, Carmarthen, took place on Friday, June 20. The chair was occupied by the Rev. G. Dawes Hicks, M.A., Ph.D., the examiner in Philosophy. The other members of the deputation from the Presbyterian Board were: Mr. Harold Baily (the examiner in English literature and hygiene), the Rev. R. H. U. Bloor, B.A. (apologetics and ecclesiastical history), and Mr. Talfourd Ely, M.A. (classics), Mr. G. Harold Clennell was present as secretary to the Presbyterian Board. The Rev. J. H. Woods, M.A. (examiner in Hebrew and Greek Testament), was unable to be present.

The Chairman, in opening the proceedings, delivered a valuable address, in which, after congratulating the students on the work done in his own department of philosophy and on the general results of the session, he conveyed to the Principal and his colleagues an assurance of the unabated confidence of the Presbyterian Board in the ability and faithfulness with which they carried on the work of the College. He then gave an account of the new departure about to be taken by the College, in connection with the post-graduate degree in theology established by the University of Wales, by which the teaching staff would be enlarged and scholarships provided for students of divinity, he offered a welcome to the Rev. Kerri Evans, newly-appointed to a professorship in the College, and enlarged upon the need of adequate intellectual training for the due fulfilment in the present day of a minister's duties.

This address we must reserve for fuller publication next week.

Mr. Harold Baily, who was the next speaker, referred to the enthusiasm Dr. Hicks had thrown into the working out of the new scheme, and quoted the report of the Committee of the Welsh University which had visited all the theological colleges in Wales, and said of the Presbyterian College "There is no college in Wales that has so long a history or a more honourable record. It would be much to be regretted that it should be outstripped in the race or left out of any scheme that aims at academic comprehension." The Presbyterian Board felt that the College could not stand still. It must go back or else take its place and go forward. They felt that it was not right to allow the College to go back; and they had made considerable efforts which they hoped would be crowned with success. One of the qualifications for the new theological degree was residence at one of the constituent theological colleges in connection with the University of Wales. He believed he was speaking correctly in saying that Carmarthen College was the only truly unsectarian college in Wales; therefore, if they were not able to keep up with the times they would have this state of affairs possible—that a student could not obtain a degree except he attended a sectarian college. That was a condition of affairs which they did not wish to see existing. They had proved at that college that it was possible to find a common basis in theology, and to run a college course on that basis. It was a position which they were pledged to uphold and they would do their best to uphold it in the future. He thought that one advantage of the new scheme would be that it would induce men who had a wider outlook than those who came for the ordinary three years course, to attend the college; this could not fail to raise the tone of the college, and could not fail to have its effect on the other students.

The Rev. R. H. U. Bloor, Mr. Clennell, and Mr. Talfourd Ely having spoken, with various interesting comments on the work of the College, Mr. Clennell, also conveying a greeting from the Rev. T. L. Marshall, his predecessor as secretary to the Board, Principal Evans referred with pleasure to the presence of the venerable Rev. D. L. Evans, the oldest surviving student of the college, having been admitted in 1834, and afterwards one of the professors and his own tutor, and then proceeded to distribute the prizes.

Subsequently addresses were given by Professors Weatherall and Lewis, and Professor D. L. Evans, who offered his congratulations on the striking progress of education in Wales since the day when his mother sent him to school to a shoemaker who had failed in his trade, and turned schoolmaster.

The Rev. A. F. Mills, as a local minister, added a few words, and the Rev. D. J. Thomas closed the meeting with prayer.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Appeal.

London: Bermondsey.—I shall be grateful for subscriptions towards the expenses of the Scholars' Summer Excursion. Friends will remember that the church is still pastorless—hence my appeal. It is hoped that a minister will soon be settled here, but meanwhile let us encourage the teachers and children.—W. G. Tarrant, 4, Geraldine-road, Wandsworth, S.W.

Accrington.—On Coronaion Day a short service was held in the chapel at 9.15, after which a procession of scholars and friends, to the number of 130, marshalled by Mr. S. Lancaster and Mr. A. Webster, walked to a central open space and there joined the other Sunday schools of the town, in singing appointed hymns. The Mayor presented medals to all Sunday scholars under fourteen. On Sunday last the marble table font, placed in the chapel recently in memory of the late Edmund Mills, was used for the first time at the dedication and christening of Annie, daughter of William and Alice Hitchon.

Acton.—The services which were commenced at the beginning of the year in the Central Auction Room, under the auspices of the Provincial Assembly, has been the means of gathering the nucleus of a congregation which is likely to become permanent. The district is a rapidly growing one, and the facilities of communication with the City by the tube and electric tramways are so great, that a large population is springing up in all directions. Several Unitarian families have become residents, and are anxious that a spiritual home should be established. The attendance at the services have been fairly good, considering that atmospheric influences have not been very genial. A conference of friends interested in this new movement was held on Saturday afternoon, the 21st inst., in the Central Auction Room, presided over by Mr. John Harrison, President of the Provincial Assembly, and supported by the Rev. W. G. Tarrant, B.A., Chairman of the London District Unitarian Society, and the Rev. T. E. M. Edwards. A local committee was formed to organise the work, Mr. E. B. Athawes was elected secretary and Mr. Bernard Lewis treasurer. A very unanimous opinion was expressed, that with a suitable minister the prospects were most hopeful. It has been resolved to discontinue the services from the middle of July till the middle of September, when they will be resumed.

Cwmbach: South Wales.—The annual tea was held on Monday, June 23, when 350 sat down at the tables. In the evening a capital concert was given, presided over by the Rev. David Rees, Pentre. A real day of enjoyment was spent by all concerned.

Heaton Moor.—As as a preparation for the higher enjoyment of the summer holidays, the Rev. Priestley Prime is giving a course of Sunday evening sermons on "Wordsworth." 1. The Prelude. 2. An Excursion with Wordsworth. 3. God in Nature. 4. The Worth of Humanity.

Lancaster.—A united public service of Nonconformists was held, on what should have been Coronation Day, in the Independent Chapel, High-street. The service was organised by the Free Church Council, and not only was the St. Nicholas-street congregation invited to be present, but the Rev. J. Channing Pollard took part in the service—reading one of the lessons. Another instance of the catholicity of spirit prevailing in this district was a recent invitation to Mr. Pollard to take the Sunday-school for its summer treat to the house and grounds of a prominent Roman Catholic, an ex-M.P. The local papers also gave an almost verbatim report of Mr. Pollard's sermon on "The Declaration of Peace."

London: Kentish Town: Free Christian (Unitarian) Church.—At a general meeting of the congregation, held on Monday evening last, the Rev. George Critchley, B.A. (formerly for nearly thirty years minister of the Burnt Ash Congregational Church, Lee, Kent), was unanimously invited to, and has accepted, the ministry of this church.

London Sunday School Society: Aggregate Service.—The aggregate service for teachers and elder scholars was held at Essex Hall on Sunday afternoon, June 22, conducted by the Rev. J. Ellis, of Mansford-street, assisted by the Rev. W. Chynoweth Pope, president of the society. There were about 230 teachers and scholars present. The singing was led by the Unity Church Sunday-school choir, the winner of the society's banner this year, who also sang as an anthem, "O lovely peace." They were well supported by representatives from Bermondsey, Deptford, Essex Church, Highgate, Mansford-street, Newington Green, Portland-street, Stepney, Stratford, and Stamford-street, the last sending a strong detachment of their Boys' Own Brigade. Mr. John Brittan ably presided at the organ. Mr. Ellis, taking advantage of the thoughts and anticipations (so unhappily disappointed) which were thus present in the minds of all, sought to impress upon his youthful hearers the deeply religious significance both of the ceremony of Coronation and of the outward signs of the nation's rejoicing. Then adapting these thoughts to the inner life, he reminded them of that "little kingdom" which each child of God is called to rule. The singing of the "National Anthem" concluded the service.

North Lancashire and Westmorland Unitarian Association.—The summer conference was held at Kendal on Saturday, June 28, when delegates and friends assembled in force from Chorley, Preston, Blackpool, and Lancaster. The Committee received the Blackpool (South Shore) Chapel scheme, and gave it the very hearty approval of the Association. The reopening of the chapel at Chorley on Wednesday, July 2, and the following Sunday, after renovation, was announced and commended to the notice of the Association. The financial aspect of the scheme of lectures promoted in February last, was presented by the treasurer (Mr. F. Chadderton), and though there appeared to be a monetary loss, on the whole, the lectures were considered to have been helpful to the churches, and an extension of the idea will be considered at an adjourned committee meeting, whereby a series of lectures will be arranged for delivery throughout the district in the autumn. The Rev. H. V. Mills, President of the Association, gave an address in the evening, and referring to the need for unions such as this, said it was good in some respects to be solitary, that it meant much to be solitary for the sake of a principle, and there is not much need to bemoan our isolation; these gatherings, however, afforded help and sympathy, and one got from union with kindred souls strength and encouragement for continued work. The secretary (Mr. R. Newell), who had been sent by the Association to attend the May meetings at Essex Hall, briefly related his impressions. Two things impressed him in connection

with Mrs. Osler's paper ; one, that we have a goodly heritage, won for us at a great price, and dearly to be prized and held ; but we should be compelled to enlarge the sphere of our activities if we are to hold our own in the van of progress ; the other, that there is a vast unused amount of intellect and enthusiasm which we ought to find scope for. In the work of the future there should be an enlarged sphere for women's work. Other points he touched upon, and especially on the need of a reform of our Senior Class system, as most necessary, whether on the lines indicated by Mr. Critchley or some other way. During the evening the Kendal friends provided a very enjoyable programme of music and drama, which was exceedingly well rendered, and appreciated greatly by the audience. The Rev. J. Channing Pollard, of Lancaster, and Mr. Sutcliffe, of Chorley, also spoke, and joined in submitting a vote of thanks to the Kendal friends for the admirable way in which the Conference had been entertained.

Parkstone.—Well-attended services were conducted on Sunday last in the Emerson Hall, at which Mr. F. Maddison gave addresses, in the afternoon on "What War is," and in the evening on "The Message of Christ for To-day." Great interest was shown in the proceedings by those attending, and thanks were expressed to the speaker for the able manner in which he had dealt with his subjects. The Rev. A. Hood and Mr. Bushrod conducted the devotional exercises, while a quartette from the Poole church sang an anthem.

Scarborough.—The annual picnic of the Westborough Unitarian Church took place on Friday, June 4, to Langdale End, reached by carriage and cycle, and much enjoyed by about eighty members and friends.

Todmorden.—On Sunday, June 22, the Sunday-school anniversary was held, when the Rev. J. Estlin Carpenter preached in the morning and evening to large and deeply-impressed congregations. The Rev. Arthur W. Fox was the afternoon preacher to a large congregation. The choir rendered much music admirably. The collections exceeded £54, and are the largest for many years.

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says : "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

PULPIT SUPPLY.—Wanted, for a Unitarian Church, near Belfast, on 10th, 17th, and 24th August. — Apply, "Belfast," INQUIRER Office, 3, Essex-street, W.C.

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TRAINED LADY NURSE desires Re-engagement for the beginning of August. Salary £25. Has had experience with a baby from the month.—Apply to PRINCIPAL, Princess Christian College, Cavendish-road, Kersal, Manchester.

BIRTHS.

HOLT—On the 28th June, at Field House, Wavertree, Liverpool, Mrs. Richard Durning Holt, of a daughter.

MARRIAGES.

THOMAS—ANDREAE—On the 21st June, at the German Church, Denmark-hill, S E, by the Rev. A. Wysard, the Rev. A. Hermann Thomas, son of the Rev. Halliwell Thomas, of Doncaster, to Marie Louise Sophie Andreae, elder daughter of the late John Charles (Carlo) Andreae and Mrs. Carlo Andreae (Kleinwort), of Crestalta, Champion-hill, S.E.

DEATHS.

THOMPSON—On the 30th June, at 19, Well Walk Hampstead, Mary Louisa, wife of James Thompson, aged 74 years.

OUR CALENDAR.

SUNDAY, July 6.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. F. H. JONES, B.A., "The Religion of Nature."

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boys' Own Brigade Service—"Your Duty," and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Morning Communion. Evening subject, "The Slough of Despond."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A , and 7 P.M.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. J. B. BARNHILL.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER. Sunday School Anniversary and Flower Services.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P M., Rev. G. CRITCHLEY, B.A. (Evening only).

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. T. E. M. EDWARDS.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P M., Rev. JOHN MCDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Unitarian Free Church, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. C. JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6 30 P.M., Mr. J. B. MORTON BARNES, B.A..

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A M , Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

COLLEGE CHAPEL, STEPNEY-GREEN, E., RELIGIOUS CONFERENCE, in connection with Central Postal Mission, on SUNDAY, July 5th, at 5 o'clock. Introduced by the Rev. GEO. CRITCHLEY B.A. Subject, "The True Story of the Life of Christ."

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

THE news of the King's steady progress towards complete recovery has been received with the utmost satisfaction and thankfulness throughout the country. A week ago the surgeons announced that they considered their patient to be out of danger, and only one daily bulletin has since been issued. On that day also the King's dinner to half a million of his people in London was successfully given at various centres, the chief of which were visited by the Prince and Princess of Wales and other members of the Royal Family. How the dinner went at Highgate-hill and at Mansford-street Church may be seen in our column of "News from the Churches." On the whole it would appear that the King's kindly intention has been happily carried out.

"GOD SAVE THE KING!" is the title of the sermon preached by the Rev. Charles Hargrove on the Sunday following the postponement of the Coronation, and now published as the July number of the *Mill Hill Pulpit*. Speaking in conclusion of the history and significance of the National Anthem, the sermon ends as follows:—"The burden of the song is not English, it is not in any sense modern, it is old as organised Society. With some such shout doubtless did our West-Saxon forefathers proclaim Cerdic their king in Hampshire, and enthrone him upon an uplifted shield, their Kin-ing, their Kin's own, their Son of Man, representative of the tribe. Father, that rough warrior, though they knew it not nor could have dreamt it, of all the kings that were yet to be in the land of whose south-western shore they had just taken rude possession. Fourteen hundred years ago was that, and fourteen hundred years before had they so shouted in a far away Eastern Land when they greeted Saul, 'the chosen of Jehovah, higher than any of the people from his shoulders and upward,' King of Israel.

"And we 'the latest seed of time,' men of the twentieth century, shall we account it progress to be less loyal, less enthusiastic in our loyalty, than were they the men of old? Free of lordship, even as they our fierce forefathers, we would be no more than they free of law, nor subject to the fitful caprice of popular election which would give us rulers whom the larger half of us desired, and ever a lesser half repudiated. But now and from of old time have we chosen our King of a race which crossed the sea with us to take possession of the land, which except for the two conquerors, Dane and Norman, has never failed of a descendant to sit upon our throne, which is represented now in our seventh Edward, whose children's children, may it please God, shall inherit of him the glorious heritage untarnished and undiminished, which the free consent of people gives to him and to his race.

"God save the King!—Save him in this the hour of peril from disease and death, save him from evil counsellors and flatterers, save him from lawless ambition! may it be his salvation ever to remember himself subject and servant, even as is the meanest, of Him who alone is King of Kings, and Lawgiver of all nations and all worlds!"

THE contributions of "Greeting, Counsel, and Good Wishes" from friends both in this country and abroad, are completed in our present issue, celebrating the Diamond Jubilee of THE INQUIRER, the first number of which was issued July 9, 1842. Other letters and messages we have received, for which we are sorry not to be able to make room, but for all alike we are grateful and feel very deeply the overflowing kindness of our friends. That we can really take all the good advice we have received with the good wishes, is not to be expected, for as we pointed out last week, one suggestion is neutralised by another; but certainly we are greatly strengthened and encouraged to go forward.

THE first public announcement of a new "Quarterly Review of Religion, Theology, and Philosophy" is enclosed as a special supplement with the present issue of THE INQUIRER, and we desire to commend this circular very earnestly to the attention of our readers. Since the discontinuance of the *New World*, which though it came to us from across the Atlantic, we felt to stand fitly in the honourable succession of such liberal religious Quarterlies as the *Prospective*, the old *National*, and the *Theological Reviews*, followed by the *Modern*, and the later *Christian Reformer*, the ground has been unoccupied, and we have felt the need of such an organ of the highest thought and scholarship in our midst. To the new *Hibbert Journal*, with the Rev. L. P. Jacks, M.A., as editor, the Rev. G. Dawes Hicks, M.A., Ph.D., as sub-editor, and a most distinguished editorial board, including the Deans of Ely and Durham, Dr. Drummond, Principal of Manchester College; Professors Cheyne and Percy Gardner, of Oxford; Mr. Claude Montefiore; Dr. Oliver Lodge, Principal of Birmingham University, and others, we shall look with the utmost confidence and hope, and trust that a similar faith will at once prompt a large number of our readers to become subscribers.

THE Journal, it will be seen, is to be issued under the sanction and with the support of the Hibbert Trustees, and in a form which would seem to leave nothing to be desired. We note with special satisfaction that there is to be an annual "Ecclesiastical Summary," a feature of the *Theological Review* (where the summary was quarterly), which under the editorship of the late Charles Beard, was of the greatest value. As to the subject matter of the *Hibbert Journal*, we would call particular attention to what the editor says under the headings of Religion, Theology and Philosophy. Under the head of Religion, he will look, he says "to the religious experiences of mankind of whatsoever variety."

All religious ideals, beliefs, states of feeling, conceptions of God, the Universe, and the Soul, together with the bearings of these on public worship, social duty, and personal piety, will be offered an impartial representation.

As to the general character of the Journal, we cordially welcome the following declaration:—

The editor does not desire the Journal to represent a neutral attitude in regard to the above subjects. It will stand for the inner unity of all reverent minds. Its sympathies will be catholic, but they will be mainly directed towards an affirmative view of the central verities of religion. It will avowedly have a "liberal" character, not in the sense of confining its sympathies and offering its opportunities to novel opinions, but in the larger sense of admitting articles representing every seriously held point of view in the religious world, whether in the orthodox forms of historical Christian Churches, or among those who dissent from them, or among the thoughtful adherents of non-Christian religions in any part of the world.

In pursuing the aims of the Journal the distinction will be remembered between a genuine catholicity and the mere spirit of compromise. The Journal will not repre-

sent the latter, but will seek rather to publish opinions which are earnestly held, clearly defined, and cogently maintained.

THE list of honours published as intended to be conferred at the Coronation included a knighthood for the President of the Royal College of Surgeons, and a baronetcy for the Master of the Rolls in Ireland. Both bear names already honoured in our community. The former (Sir Henry Howse) is a son of one of the earliest York students, and a son-in-law of the Rev. T. L. Marshall—of INQUIRER fame. The latter, Sir A. M. Porter is a son of the celebrated Rev. John Scott Porter, and a staunch adherent to the Unitarian faith.

THE EDUCATION CRISIS.

ON Wednesday, July 2, the House of Commons in Committee, having agreed on the previous day to remove some of the restrictions imposed by the Bill relating to the financial aid to be given to Education "other than elementary," proceeded to the consideration of the burning question of religious teaching in secondary schools and colleges. A vigorous demand for unsectarian teaching and the opening of existing training colleges to all denominations was made by the Opposition, and received some support from the other side; but Mr. Balfour maintained an inflexible attitude.

Clause IV. provides that:—

> (1) A Council, in the application of money under this part of this Act, shall not require that any particular form of religious instruction or worship shall or shall not be taught or practised in any school or college.
>
> (2) In a school or college receiving a grant from, or maintained by, a Council under this part of this Act, a scholar attending as a day or evening scholar shall not be required, as a condition of being admitted into or remaining in the school or college, to attend, or abstain from attending, any Sunday-school, place of religious worship, religious observance, or instruction in religious subjects in the school or college or elsewhere.

Over these two sections the debate has since raged. The first section deprives the Council of all discretion in the application of its funds as regards the religious character of a school or college. However objectionable such teaching or practices may be to the ratepayers, or even to the Council itself, or whatever religious tests may be in existence in a school or college, the Council has no power to refuse financial aid.

The second clause, while providing for the religious liberty of *day and evening* schools and colleges, leaves the exclusively denominational character of *residential* training colleges for teachers untouched.

In order to meet the objection to the first clause it was proposed to omit it entirely, and thus give the Council a free hand. It was objected to this that if the Council were left to act entirely upon its own discretion it might in some cases act unfairly towards one denomination or another. This fear is, however, very illusory, as the Council would be under the influence of public opinion and the authority of the Education Department, and any sectarian or unfair prejudice would soon be counteracted. It would be better than tying their hands as the clause does. Weighty arguments were brought forward in support of the amendment, but the Government would not allow any check to be placed upon sectarianism, and the amendment was defeated by an overwhelming majority. At a later period of the debate (on Monday) Mr. Balfour offered to accept an amendment limiting the clause to schools and colleges, "*aided*, but not provided, by the Council, and no pupil shall be excluded from a school or college *provided* by the Council on the ground of religious belief." This, though apparently intended as a concession, is not one in reality. For it would be an abominable violation of the rights of the ratepayers if the Council were actually allowed to provide sectarian schools. But if other people provide more sectarian schools, thus preventing the Council from founding unsectarian ones, the Council will be compelled to give them assistance.

Training Colleges.—The question of admission to denominational training colleges proved to be of far greater interest even than the preceding one. As we have seen, there is to be a conscience clause for day and evening scholars, and Mr. Channing moved an amendment to section 2 of the fourth clause to the effect that in the case of *any* school, college, or class for the training of teachers provided or aided out of the rates, no pupil should be excluded on the ground of religious belief. This raised the whole question as regards the denominational training colleges. It was not difficult to show, and Dr. Macnamara showed it most effectively, that the exclusion of Nonconformists from denominational training colleges was a glaring injustice. The provision of opportunities of training for teachers in elementary schools is seriously inadequate, but this does not justify the exclusion of something like one-half of those who are entitled to share it on the grounds of their religious belief. It gives an overwhelming advantage to those students who are members of the Church of England, and a distinct inducement is offered to the children of Nonconformist parents to abandon the faith in which they have been reared, an inducement to which many unfortunately yield. Dr. Macnamara showed that twenty-nine of these Church of England training colleges received Government grants in aid of building, while not more than one-fourth of the cost of carrying them on is received from private sources, the remaining three-fourths coming from Government grants and fees. Yet these institutions are still treated as the exclusive property of one denomination, notwithstanding that they are maintained to so great an extent at the cost of the public. It was therefore urged, rather as a concession than demanded as a right, as it might have been, that Nonconformist students should be admitted to these colleges under a conscience clause. Not only was this concession urged by those who represented the Nonconformist case, but it was supported by several high-minded Churchmen, who recognised the justice of the plea. amongst whom were Sir John Kennaway, Earl Percy, Sir Edward Grey and Mr. Seeley, who held that the throwing open of the colleges would not only be a just concession to Nonconformists, but a real benefit to the Church itself. This view was also advocated by the *Spectator*, holding that opposition to it would be a great mistake. It was nevertheless hotly opposed by Mr. Balfour and Lord Hugh Cecil, who considered that such a concession would destroy the peculiar character of these colleges, and would change the religious atmosphere by the introduction of a "foreign element." This last phrase was warmly resented by Sir William Harcourt, who was righteously indignant, that in these schools which are paid for by public money, anyone who is not a member of the Church of England should be regarded as a foreigner. But Mr. Balfour was obdurate; he would yield to no argument; he seemed incapable of realising the justice of the claim. Sir Edward Grey had put the case in a sentence. The origin of a college might have been exclusive, so long as it was supported by private funds it had a right to be exclusive, but in proportion, as it accepted and continued to accept public money, it must more and more resign its exclusive ideals. But argument was useless; Mr. Balfour had other remedies to propose, all necessary and useful, "denominational and undenominational training colleges for day students, students at university colleges lodged in hostels, and possibly other machinery yet to be devised for obtaining the same object," but the sectarian colleges are to remain sectarian. Finally, the debate being closured the amendment was defeated by a majority of eighty-four.

With regard to this pressing question of the training of teachers there are two points which must be borne in mind—(1) the crying need of greatly increased provision in some form or other; (2) the right of Nonconformists to participate in the use of existing denominational colleges. To the latter Mr. Balfour would pay no regard, the former he and the Chancellor of the Exchequer would do their best to meet, so there is again a prospect of education benefitting by the exertions of the Opposition, who are wresting from the Government advantages for schools and teachers which were not contemplated in the Bill as introduced; but at the same time sectarian institutions are to be maintained at the public expense. The determination of the Government to gratify their clerical supporters becomes more clear day by day.

ERRATUM.—By a printer's error in our article last week the majority in the "whiskey money" division was stated to have been "two" instead of a hundred.

W. L.

Since the above notes were written more than one momentous step has been taken in the progress of the Bill. On Tuesday Clause 4 was passed, but so amended that the Cowper-Temple Clause is to be applied to all publicly provided secondary education, which will thus be guarded against the teaching of any "catechism or formulary distinctive of any particular denomination." On Wednesday the Government left their optional clause an open question for the House, and it was made away with, by a large majority, and with it, except in London, the School Board system.

TURN thyself to the true riches, learn to be content with little.—*Seneca.*

UNITARIAN HOME MISSIONARY COLLEGE.

THE public examination was held at the Memorial Hall, Manchester, on Wednesday, July 2. The visitors were the Revs. J. Edwin Odgers, and Philemon Moore. During the day sermons were preached by five of the students, and a number of interesting papers were read bearing upon the work of the Session. In the afternoon the Visitor's Address was given by the Rev. J. E. ODGERS, the Principal, the Rev. Alexander Gordon, in the chair.

THE VISITOR'S ADDRESS.

"Devotional Culture" was the subject of the Address, which dealt first with the public devotions in which the minister leads the worship of a congregation, and then with the private devotion, increasingly felt to be necessary for the culture of the spiritual life. The following is an abstract of the address.

The adoption of a liturgy by Dissenting congregations is, to a certain extent, a confession that free prayer has proved unsatisfactory. Why is this? In some cases it is plain that the minister does not possess what used to be called a gift in prayer. We all know men who, themselves devout, do not impress their emotion upon others; but often a minister does not sufficiently stir up the gift that is in him. Can he make his prayer more truly common prayer without wandering into common-place? Genuine prayer must no doubt be individual. You may enlist the religious sympathy of another, but in proportion as the source of emotion is wholly within you, there is a diminution of what is called liturgical feeling in your free prayer. It may be admitted that the responsibility rests upon the minister and upon his disposition in the hour of worship with heart and soul to pray; his office and the publicity of the occasion cannot absolve him from the necessity of absolute sincerity. Now, many ministers have been induced by this very feeling to urge the adoption of liturgies. They cannot promise to be always in the Spirit on the Lord's Day. They are not always prepared to lead, often sorely need to be led, to the mount of vision. They need escape from their pursuits as others do from theirs, and to the minister it often is a great relief, and not only relief but spiritual good, to be won gradually by the rhythm of familiar words, and by the custom and associations of worship into the spirit of quiet and of prayer, which he could not bring with him. And what is helpful to him in this respect is largely helpful to others.

Of all complaints made concerning prayers, the most frequent is that the minister's prayers are too personal. Against this it may be urged that those who are unaccustomed to speak concerning things of personal conviction do not know how hard it is to express them truthfully in any very general terms. The personal character of our free prayer is to some extent a reaction against the Puritan conception and practice. Prayers conducted on definite plans, including sometimes recapitulations of the heads of the discourse, and running often to an hour in length, are, of course, entirely inconsistent with our lyrical conception of prayer. They were intended to operate on the hearers for their good. The conception of such prayers was the subject of teaching in the Dissenting Academies. A noteworthy manual is that of Matthew Henry; the most recent and complete the Directory recently issued by the Free Church of Scotland.

Probably devotional culture reached its lowest ebb in the latter years of the eighteenth century among the English Presbyterians. Between the technical scheme of Divine revelation and the hard philosophy of enlightened self-interest, devotion found an uncertain foothold, and the following of Lindsey in the adoption of the Book of Common Prayer reformed was, perhaps, the best thing that could have been done at the time. But this is, perhaps, rather a safe minimum, than an ideal in anybody's mind, of common worship. The minister desires to make his public prayer a real act of sincere worship, such as shall awaken and enlist the praying spirit in those around him. If he lives and has his being in the very spirit of prayer and godly aspiration, the unveiling to others of the natural current of his soul's life, while he throws around them the arm of his strength and the mantle of his sympathy, is in itself a better thing than aught he can devise by rule and method. But we are most of us as dependent as other people on times and seasons, on the helps of association and the power of words and things to waken memory and quicken aspiration. These you cannot count upon, and often the preparation of the heart must be made beforehand. In this, no doubt, a man's own experience of life furnishes the most important factor. The love of Nature and the love of Art seem to be fitting counter-agents to the tendency to dwell too exclusively on the religious facts of consciousness; poetry, too, in so far as it fulfils that definition which declares its object to be the unchanging part of man's nature and the unchanging realities of his experience.

The writing of prayers I would only commend to those who will engage to often write and seldom or never read. But in any case, make your own Prayer-book. Put into it the prayers, the sentences, the verses, which are connected with your own religious history, things that have come to you from books and services and scenes of Nature. This will stand you in good stead, when, as sometimes happens, some miserable *contretemps* makes you wish that you were anywhere but in the pulpit just at the moment when you are called upon to pray in the congregation.

The Address concluded with some advice concerning devotional literature, referring specially to the prayers of George Dawson as doing the utmost that could be done in this day in the way of reference to current events and to the subject of the day's discourse.

At the conclusion of the Address Principal GORDON announced that Mr. MacLachlin and Mr. Thackray had graduated B.A. at Victoria University, the former also taking the Shuttleworth Exhibition of £12; while Mr. Holt had passed his preliminary examination. The Sharp Prize for Biblical Study was taken again this year by Mr. Eustace Thompson, and also the Bibby Prize for Greek. An additional prize of books was given by the Principal to Mr. Jenkins, who had proved himself an excellent second in the same subjects. Certificates were presented to the outgoing students, Messrs. Thompson, Short, Phelps, and Jenkins, three of whom have already accepted appointments in the ministry, Mr. H. T. Short at Aberdare, Mr. G. L. Phelps at Devonport, and Mr. E. O. Jenkins at Llwynrhydowen.

THE VALEDICTORY SERVICE.

In the evening a Valedictory Service was conducted in Cross-street Chapel by the Rev. CHARLES HARGROVE, of Leeds. In the course of his address he said that ministers gave their very selves; that they received a decent living, had the disposal of their own time and labour, and took for granted a hearing not because they were learned or eloquent, but because they were ministers. That was an honour done to no other profession. Who could dare to think himself worthy of such deference? This same public which supports them, however, is agreed upon holding and expressing but a mean opinion of them in other respects. It thinks ministers ought to be something superior to other men. They are at once thought more and less of than laymen. "He talks just like a parson," is generally the opposite of a compliment. Is it not frequently hinted that ministers like cobblers should stick to their last and leave politics to the laity? The minister has no right to introduce party politics into the pulpit; but in season and out of season to emphasise the great principles of justice and mercy. Ministers were apparently too good for common life, and at the same time not so good as they ought to be. They have all the usual faults of their fellows; even the grossest crimes are sometimes proved against certain of them; they are no more saints than angels, and yet throughout them there is a certain leaven of unworldliness which works religiously upon the mass of the people. They proclaim that God is King; they are witnesses of God and His law; ambassadors in the name of Christ. They uphold the perfect life to men, though they may not fully attain to their own ideals. They are bound by their profession to intrude upon every debate the persistent consideration of divine law, and to denounce every proposal not in harmony with that law. They are not infallible either as observers or interpreters; and if there is a certain depreciation of the parson's office beyond that justified by their imperfection and inconsistency, it is nothing of which they should be ashamed; it is a reproach that religion shares with them. From one motive or another it is rare outside a religious assembly to hear God appealed to. Men do not seem to like to confess God. Can ministers complain if at times they are despised for putting their faith in the things which are not seen? They stand not to be judged of men, but to be approved of God. The calling to which they dedicated themselves was the highest on earth. It was theirs to uphold the eternal law, and promise salvation to those who through good and evil heed it and walk thereby.

The choir and organist of the Longsight Free Christian Church lead the singing.

CAST forth thy act, thy word into the ever-living, ever-working universe. It is a seed grain that cannot die.—*Carlyle.*

CARMARTHEN COLLEGE.

ADDRESS BY THE REV. DR. G. DAWES HICKS AT THE ANNUAL DISTRIBUTION OF PRIZES.

DR. HICKS, speaking as Chairman, and on behalf of the deputation from the Presbyterian Board, having referred with satisfaction to the annual examinations, conveyed to the Principal and his colleagues an assurance of the Board's unabated confidence, and proceeded as follows:—

An Extended Curriculum.

This year the Presbyterian Board has more cause than usual to be grateful to the Professorial staff. The Board has been engaged, as you are aware, in framing and in arranging for the introduction of a series of changes in the curriculum of the College, larger and more far-reaching probably than any in its history, and in this undertaking the help and advice of the Professors have been invaluable. We in London have entertained from the first a genuine interest in the development of the Welsh University, and it has been with unqualified satisfaction that we have seen the young university taking the lead in a movement which has the support and good wishes of liberal theologians everywhere. It has established a post-graduate degree in theology, based upon the soundest principles of theological education, and absolutely free from tests and restrictions of a doctrinal character. Having taken this step, the University insists, quite naturally and quite properly, that the theological colleges affiliated with it shall both provide the teaching required for the new degree, and actually send up students qualified to sit for its theological examinations.

Now the members of the Presbyterian Board not only feel that it would be a sad calamity for the institution in which they are interested to be struck off the University calendar; what they feel still more is that there is now greater cause than ever for their giving such assistance as they can to the efforts of the University authorities to raise the status and culture of the Christian ministry in Wales. I venture to hope that when the history of this movement comes to be written it may be counted to our little college for righteousness, that immediately and spontaneously, and without the application of any external pressure, it rose of itself to the necessities of the situation, and determined at once to adapt itself to the higher demand that was being made upon it. That is no inconsiderable thing when it is remembered that we are not a wealthy body, and have not the resources of several other Colleges, which have not yet done what we now propose to do!

The New Scholarships.

Next October we shall commence the new session with a staff of four Professors, and to-day we give a hearty welcome to the Rev. Kerri Evans, who will henceforth be associated with us, and help to prepare the men who will be candidates for academical honours at their national seat of learning. There will be senior classes for those who are studying for the B.D. degree, to whom every facility will be afforded in the subjects upon which they are engaged. Not only so, recognising as we do, that the men who give themselves up to the service of the Church are not usually men of wealth, that they can offer their brains and not their money, we have resolved to found a number of scholarships of £40 a year each, which will enable a man to live in Carmarthen for the time required, fairly comfortably and freed from that pecuniary anxiety which so interferes with study. It seems to me that we are thus holding out a splendid opportunity for industrious and conscientious students to distinguish themselves and to serve their church in a way hitherto impossible, and we are looking forward with much anticipation to the future development of our little College, with its enlarged scope of work and extended field of studies. To-day I would appeal to its old alumni and supporters to rally round it as it embarks upon its new enterprise, and to do their best to send us the men who can avail themselves of the advantages we are now in a position to offer.

A Learned Ministry.

It may, perhaps, be questioned whether this advanced course of instruction is necessary for those who are to be engaged in humble spheres of Christian labour, and to spend themselves and be spent in the endeavour to make the truths of religion somewhat more real and actual in the little communities where their lot will be cast. And I readily confess that as the matter is ordinarily conceived there may be some appearance of force in such an objection. For there are strange notions concerning the ministry current in many quarters, which, if they in any degree correspond to the truth of things, will render it an enigma and a problem to our descendants, that any self-respecting men could have devoted themselves to such a profession at all. Amongst many people, the definition once given by Joseph de Maistre of one engaged in this calling, that he was "a gentleman in black talking pulpit platitudes," represents in a literal way the object of their abomination. And even by those among whom a minister is still regarded as an essential part of the social machinery, the prevalent idea seems to be that his existence is necessary for the sake of keeping up, for example, the institution of tea-parties, or for carrying on a fussy meddlesome sort of visitation from door to door, so that the difference between a Roman Catholic priest and an Evangelical pastor often amounts very much to this, that whilst to the former a parishioner confesses his own sins, to the latter he confesses the sins of everybody else in the vicinity excluding himself! But, need I say, this is not the conception of the ministry which those who are really alive to its duties and responsibilities entertain for a single instant? Need I say that if that were all, it would be a miserably poor and inadequate object upon which to spend the capacities and the energies of a life?

The Pride of Ignorance.

There may, indeed, have been times when the simple, pious reverential spirit was alone sufficient, without much culture of the intellect, to awaken in others a consciousness of the Unseen, but in our age there can be no question that the prophet of power must be the painstaking student too. If we indulge in mental unfaithfulness and intellectual indolence; if we cease to have understanding for the highest problems that agitate men's minds, if we leave all the rich results of science, art, and philosophy outside our circle of interest, and attempt to speak to our fellows from a lower level, why, then, there can be but one inevitable issue. Sooner or later, true religious emotion, severed from that which gives it authority and meaning, will cease to co-exist with stagnant intelligence, and will degenerate into a mere blind passion, from which thoughtful, earnest minds will shrink. Men have sometimes complained in sarcastic terms of what they call the pride of intellect—what you and I have to be on our guard against is the pride of ignorance. Nothing can be more injurious to religion than the ridiculous air of complacent assurance sometimes assumed by men whose knowledge is in inverse proportion to their confidence.

Stores of Knowledge to be Reckoned with.

Consider for a moment the enormous strides that are being made in every department of human research, and you will realise the absolute futility of the attitude I have depicted. Just now an easy way of representing to ourselves what is going on around us in this respect is furnished by an example like the following:—The ninth edition of the "Encyclopædia Britannica," that exhaustive repository of the contents of human knowledge, was begun in 1875, and finished in 1889. It consisted of twenty-four enormous volumes. In this year of grace, 1902, the proprietors are under the necessity of bringing out a supplement, which is to consist of eleven extra volumes of the same size. That is to say, within the space of twenty years it is needful to increase the bulk of the Encyclopædia by nearly one-half. If this rate of progression be continued, I shudder to think of what a student in this college a hundred years hence may have to go through. But what is very certain is that he must be a shortsighted theologian indeed who can imagine for a moment that all this mental activity is no concern of his. And there is another aspect of the matter, which ought to preserve us from so fatal an error.

The Spiritual Basis of Knowledge.

It is beginning to be seen that the result of all this intellectual industry, so far from leading perpendicularly downwards into the abysses of Atheism, as was once supposed, has been, on the contrary, infinitely to extend and ennoble the outlook presented to the religious mind. Scientific thought is no longer committed to the agnosticism of forty years ago, but is finding itself led continually to the threshold of a spiritual realm. Its devotees are reaching forward towards a rational theism that shall not violate the known facts obtained through their methods of investigation. Social reformers, who once repudiated the Christian conceptions and religious trusts, are now pointing to the life of Christ as the model of that form of living which man in a regenerate society would realise. Philosophic thinkers are abandoning the standpoints of Materialism and Sensationalism, and are insisting that no speculative efforts can be satisfactory which do not terminate with the Absolute and the Eternal. "The great feature of the progress of the last fifty years," said Mr. Addington Symonds, "has been to establish the spiritual view of man and the universe." The demand, then, made upon theology from all sides is large and weighty enough. It is no less

than this: to unfold and develop the conception of Spirit, to make its real nature and structure manifest, to show how it contains within itself the promise and the potency of every form and quality of being, to explain how its ideals arise and how it inevitably works for ends that shall transform the rough materials of sense and appetite into elements of a whole, pregnant with purpose, and animated by a soul of ultimate truth and beauty. Humble no doubt should we feel in the presence of a task such as this; but unworthy of it are we unless we are inspired by its grandeur to exert ourselves and our capacities to the utmost.

The Vocation of the Minister.

There is a splendid passage in one of Fichte's writings describing the vocation of the scholar, and with very little alteration it may set before us the ideal of the Christian ministry. The scholar's aim is not to acquire a respectable competency, nor the admiration of his fellow-men. It is not even primarily to be useful to them, nor to promote their earthly welfare. Rather is it to gain the consciousness that his true being must have an enduring place in the divine economy of things, to realise that all which comes before it belongs to the material in which the infinite life reveals itself and assumes definite form, so that knowledge, not only in her highest branches, but down even to the meanest elements, originates in and is determined by the very thought of God Himself, and our poor life, dedicated to her, however insignificant it may otherwise seem, is still a God-like life, in touch with and moulded by influences that are eternal. Let that be the ideal we set before ourselves as we go forth to keep watch over the intellectual conditions and the practical expressions of religious truth, and to assist the mentally blind and halt and lame to a surer reliance upon the spiritual Life that surrounds and sustains us all. It is a tremendous office to assume, and only he can fulfil it worthily who reverences it as a sacred trust and is prepared to cultivate every faculty whose exercise it demands. Above all is it essential to keep in close communion with those high souls of our race who, down the ages, have stood, in reason, in sanctity, in love, nearer than we to God, to rise habitually into the atmosphere of their thought, and to prepare ourselves and our people for that migration to another world, when the veil shall be withdrawn which separates them from time and us from eternity. With such a mission we shall, indeed, never regret the day when we took upon us the yoke of Christ's service, and resolved in our humble measure to be the interpreters of God's revelations to men.

ERRATA.—In the verses "A Dream," on p. 423 of last week's INQUIRER, read in line 29,

Away and up a lovely hill,

and at the end,

Whether this city life is but a dream,
And that sweet dream was true.

We must also apologise to Mr. Hugenholtz for the absurd misspelling of his name. Certainly the Editor was nodding when that slipped through! In Professor Montet's letter, we fear that some accents and genders also went astray, which we trust may be forgiven us.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE ROBINSON MEMORIAL CHURCH AT GAINSBOROUGH.

SIR,—Your issue of June 14th came into my hands at Oxford; and I at once determined to write and thank you for your note on the "John Robinson Memorial Church," so carefully written and so considerate toward those who have interested themselves in its erection. Being at a distance from my books and papers, and also very busy in Mansfield College work, I could not write last week; do not attribute my delay to carelessness.

You are quite right in saying that our association of Robinson's name with the modern Congregational Church at Gainsborough was "simply a matter of sentiment." In 1892, the Congregational Union determined on celebrating the tercentenary of the martyrdom of the early Separatists, Barrowe, Greenwood, and Penry, in 1593. The Church at Gainsborough needed a new and larger building, and the Rev. Hugh L. Griffiths availed himself of the interest excited in our history to propose that a permanent memorial of these eventful years should be erected in Gainsborough, the principal market town of the district where the second great Separatist movement originated, and that it should bear the name of the most distinguished man in the first days of English Congregationalism. To celebrate the tercentenary of the North of England movement in 1602, was not then in our minds; but when, in 1901, we found ourselves able by a combined effort to free the new church building from debt in the following year, we determined on a special thanksgiving service, at once for the completion of our labours, and yet more for the fidelity of the confessors and sufferers of 300 years ago.

I am not aware that any one in England has spoken of "the tercentenary of [what is called] the Robinson Memorial Church at Gainsborough." In our first circulars we did speak of the old Gainsborough Church as constituted in 1602; into this error, as your note states, I fell in "the Story of the English Separatists," following the history as it had been previously written. That error was not repeated in the celebration of June 11th. But this acknowledgment of mistake must not be understood as casting any doubt on the continuity of the events of 1602 and 1606, and the place of John Robinson in the continuous story.

The ultimate authority of all narratives of the churches in Gainsborough and Scrooby is Bradford's "History of Plymouth Plantation." Speaking of the corruption and despotism of the National Church under Elizabeth, he says:—

> So many therefore of these proffessors as saw ye evil of these things, in these parts, and whose hearts ye Lord had touched with heavenly zeale for his trueth, they shooke of this youke of anti-Christian bondage, and as ye Lord's free people joyned them selves (by a covenant of the Lord) into a church estate, in ye felowship of ye Gospell, to walke in all his wayes, made known, or to be made known unto them, according to their best endeavours, whatsoever it should cost them, the Lord assisting them. And that it cost them something this ensewing historie will declare.

The date of this is given, on the authority of Secretary Morton, Bradford's nephew, as 1602.

These people became, Bradford proceeds, 2 distincte bodys or churches, and in regarde of distance of place did congregate severally; for they were of sundrie townes and vilages, some in Notingamshire, some of Lincollnshire, and some of Yorkshire, wher they border nearest togeather.

These two "distinct churches" are identified, the one with Gainsborough, by the mention of Mr. John Smith, who "afterwards was chosen their pastor"; the other with Scrooby by the mention of "Mr. Richard Clifton, a grave and reverend preacher," and of "Mr. John Robinson, who afterwards was their pastor." Morton's date for this division into two churches is 1606.

Whether Bradford meant anything special in calling the first association a "church estate," and the second association two "churches," we can only "conjecture." I incline to think he did. The first association was of necessity very incompletely organised. The two churches had officers, and a closer "continuing together," with meetings every Sabbath. Bradford was writing, remembering the Leyden life, remembering how much the pastorate of John Robinson had developed church life, remembering, too, how Robinson forbade Elder Brewster, in Plymouth, to administer the sacraments. A contrast between the inchoate condition of the "church estate" and the fuller church life which was begun in Scrooby and Gainsborough may have been in his mind. But the three characteristics of the Pilgrim doctrine of a church are in the 1602 association, voluntary fellowship, the church covenant, and the inclusion of the obligation to walk in all the Lord's ways "to be made known" as well as actually "made known." Where these three factors are found, Robinson would have affirmed the existence of a true church, however incomplete its organisation. Bradford, moreover, is speaking of the first association, the "church estate," when he says "and that it cost them something this ensuing history will declare."

Not John Smith, nor Richard Clifton, nor John Robinson was pastor of that early fellowship, nor do we know that it was formed in Gainsborough. But we learn from Bradford that Scrooby and Gainsborough were included in it; and that John Robinson became pastor of one of the churches into which it divided.

ALEX. MACKENNAL.

Bowdon, June 25.

A UNITED OPEN-AIR INTERCESSIONAL SERVICE.

A UNITED service in which really differing denominations take part is as yet a rare thing. I say *really differing* because the difference between many denominations is more apparent than real, or it is of such a character as to present no obstacle to united worship. Methodists, Congregationalists and Baptists could, and occasionally do, unite thus, but add the Established Church and the Unitarian, and you have something remarkable; and something, I am inclined to think, with very few precedents, if any

This is why I believe such a service is worth recalling. The first notice of it came to me on St. George's Day. On a brilliantly sunny day we had been looking at some troops who were doing honour to England's patron saint by being reviewed by one of England's famous generals, when the vicar said he thought such a united service might be held. I hoped so too, but with more scepticism than faith. Time passed, and I received an invitation to a meeting of the clergy to consider ways and means—a meeting which, owing to an engagement in town, I was unable to attend. However the Primitive Methodist minister, who had been appointed secretary, called to acquaint me with the result, which was that the service would be divided into six parts, three to be taken by clergymen of the Church of England, and three by Nonconformists. For the latter portion, he informed me, the Baptist minister had been chosen to give an address, the Captain of the Salvation Army to give out a hymn, and I to read a portion of Scripture. A large choir selected from the different denominations was organised, and a dais erected in the market place for those who were to take part. But then came the sad tidings which altered everything. The service was altered, not abandoned. From a glad Coronation thanksgiving service it was tranformed into a service of earnest intercession. It began with an address from the Mayor of Newport. Then the strains of Cowper's grand hymn, "God moves in a mysterious way," rang out over the crowded market place. The vicar of St. John's read some prayers from the Order for the Visitation of the Sick, after which I read the 90th Psalm, the Bible-Christian minister the 91st and the vicar of Newport gave an address. Then Watts' setting of the 90th Psalm, "O God, our help in ages past," given out by the Captain of the Salvation Army, was sung, the Baptist minister delivered an address, the National Anthem was sung and the vicar of St. Paul's pronounced the Benediction. So ended a service unique in my own experience, and I am inclined to think a record in united services. If I am mistaken I trust some of your correspondents will correct me. It would be interesting to know whether there is another instance on record of the Church of England, the Methodist, the Congregational, the Baptist, the Unitarian bodies and the Salvation Army ever having been united thus by all actively taking part in a religious service. CLEMENT E. PIKE.

A CAPE TOWN PREACHER ON THE PEACE.

PREACHING on Sunday, June 8, in the Cape Town Free Protestant (Unitarian) Church the Rev. R. Balmforth referred in the following terms to the declaration of peace:—

During the past week the welcome news has been proclaimed that peace has once more returned to South Africa Whatever view we may take of the war we may all be thankful that its tale of bloodshed and ruin, of broken hearts and desolated homes, is at last over, and that the saner weapons of reason have taken the place of the rifle and the sword. Assuming a wise peace policy, the conclusion of hostilities has brought one step nearer what I believe would ultimately have been brought about by a natural, and peaceful if slower, development, namely, the unity of South Africa. Unfortunately, these hasty and forced developments have to be paid for in other ways. They necessarily engender feelings and forces of which the silent growth and far-off result cannot be foreseen, and South Africa will be a source of anxiety both to South African and to English statesmen for many years to come. It is an obvious truth that the conquests of the sword are never so secure, and seldom so enduring, as the conquests of mind and heart, and if, during the coming years, by magnanimity, by conciliation, by a recognition of each other's rights, by putting ourselves in each other's places, we do not try to promote this conquest of mind and heart, our material conquest will assuredly pass into deserved and irretrievable ruin. It will be the duty of all who have the interests of humanity at heart to promote this higher conquest by a fusion of interests and races, so that this sad and lamentable conflict—to which all who consciously strove to bring it about may well look back with sorrow and humiliation—may never be repeated.

To the memory of those who have fallen in the war, friend or foe, let us bow in respect and reverence. They, at least, are purified by sacrifice. They are nearer to each other in death than in life, and perhaps they were nearer to each other in life than either were aware of. That is the tragedy and the hideous imbecility of war—that men, unknown to each other, who might have been comrades in a labour of love, slay each other at the bidding of others, in the darkness of ignorance and the blindness of misdirected passion. May the Spirit of Peace ever dwell in our hearts!

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

The Queen. Coronation Number. 1s. (Breams-building, E.C.)

The Empire's Call. Words by Raynard McInnes. Music by W. F. Murdoch. 1s. (Vocalist Company, 27, Fetter-lane, E.C.)

Tolstoy and his Problems. Essays by Aylmer Maude. 1s. (Grant Richards.)

Outdoor Carpentry. By S. W. Newcomb. 6d. (Dawbain and Ward.)

Ourselves and the Universe. By J. Brierley. 6s. (J. Clark and Co.)

The Master's Guide for His Disciples. 6d. (Elliot Stock.)

Garden and Grounds. By T. W. Sanders. 6d. (Dawbain and Ward.)

My Search for Truth and What I found. By J. Horton. 2s. 6d. (Williams and Norgate.)

Monthly Review, Idler, Expositor, Connoisseur, Nineteenth Century, Humane Review, Scribner's, Harper's, International Journal of Ethics.

WE are too apt to suffer the mean things of life to overgrow the finer nature within us; therefore it is expedient that at least once a day we read a little poetry, or sing a song, or look at a picture.—*Goethe.*

OBITUARY.

THE REV. THOMAS CARTER.

A VETERAN for some years retired from active service passed to his final rest by the peaceful death on July 4 of the Rev. Thomas Carter, of Rochdale. For more than twenty years he had been minister of the Blackwater-street congregation, and since his retirement in 1890 had continued to reside in Rochdale, where he was held in high esteem. Mr. Carter, who was in his seventy-sixth year, was a native of Cheltenham, where his family lived in prosperous circumstances, and he was educated there and at Gloucester. In early life he took to the sea, and had some trying experiences, which led him to abandon that career, but doubtless were of good service in the formation of his character. His parents were Church and Tory, but as a lad he had been impressed by some lectures of Mr. G. J. Holyoake's at Cheltenham, and when he returned home on abandoning the sea, he came also under the influence of the Rev. Henry Solly, and was led to devote himself to the ministry. He studied at Carmarthen and at Manchester New College in the first years of its settlement in London, and in 1856 became minister at Lewes. In 1867, the year of his removal to Rochdale, he married the younger daughter of Mr. John Every, a leading member of the Lewes congregation. Both there and at Rochdale Mr. Carter's ministry was marked by independence and vigour. He was keenly interested in the controversies of the day, and attracted much attention by his strenuous opposition to secularist thought, while he gained many friends among his opponents. He was a man of broad sympathies, sincerely and actively interested in social reform. A Radical in politics, among living politicians his chief admiration was given to Mr. John Morley. A faithful pastor, the Blackwater-street congregation prospered under his care, and in 1885 the church was enlarged by the erection of a new aisle, and opened in the following January free from debt. Lectures, followed by open conferences, musical services, and summer services in the open air were among the new departures to which he led his congregation. In 1884 Mr. Carter preached the annual sermon of the Provincial Assembly of Lancashire and Cheshire; as a life member of University Hall he was a trustee of Manchester College.

The funeral was at the Manchester crematorium.

THE REV. EDGAR SOLLY ANTHONY.

THE news of the sudden death, on July 4, of the Rev. E. S. Anthony, of Poole, will come as a shock to many friends. On Thursday week Mr. Anthony was apparently in his accustomed health, but on the evening of that day, while attending the choir-practice at his church, became suddenly ill, through the bursting of a blood vessel on the brain, and expired on the following morning, without regaining consciousness. A memorial notice of Mr. Anthony we shall publish next week. The funeral on Monday, conducted by the Revs. Alfred Hood and C. C. Coe, was attended by a large and representative gathering, including the Mayor and the

vicars of Poole and Parkstone, and several Nonconformist ministers of the Free Church Council.

MR. JAMES ORMROD.

MR. JAMES ORMROD, who passed away on Friday, June 27th, at his residence, Burlington-road, South Shore, Blackpool, in his 71st year, had long been associated with Unitarian work and was greatly respected by a wide circle of friends. As a young man he was a teacher in the Lower Mosley-street Schools, Manchester, with Mr. Curtis and Mr. George Smith. Later he was schoolmaster at Stand Grammar School, under the Revs. John Cropper and W. C. Squier; and for a short time with the present minister, the Rev. R. T. Herford. He was also for some years superintendent of the Sunday School at Stand. The young people who came under his influence were much attached to him, and some of his pupils have since become well-known public men. His cheery disposition, uniform kindliness and good nature, joined with great earnestness of purpose and magnetic force of character, gave him an unusual power of influence over young people. Those who came into contact with him testify, even to-day, their indebtedness to the good influence he exerted. His sympathy, his genuineness and sincerity, were felt strongly wherever he went. It was a delight for boys to go for a ramble with him, he was so thoroughly their companion, interesting them in all sorts of things, drawing them into talk, and freely sharing their fun. After many years' service at Stand he retired to live at Urmston, near Manchester, and about sixteen years ago to Blackpool, where he assisted for a time in the work of the South Shore Church. But a few years ago he became quite disabled through paralysis, and his death was the end of a long and wearisome illness, bravely and patiently borne. Very few men can be said to have spent a more useful and helpful life than his. The funeral was on Monday, June 30, at Brooklands Cemetery, Manchester, the Rev. H. Bodell Smith being the officiating minister, assisted by the Rev. R. T. Herford, of Stand. H. B. S.

IN SUMMER.

I KNOW not what it is, but when I pass
Some running bit of water by the way,
A river brimming silver in the grass,
And rippled by a trailing alder-spray,

Hold in my heart I cannot from a cry,
It is so joyful at the merry sight;
So gracious is the water running by,
So full the simple grass is of delight.

And if by chance a redwing, passing near,
Should light beside me in the alder-tree;
And if above the ripple I should hear
The lusty conversation of the bee—

I think that I should lift my voice and sing;
I know that I should laugh and look around,
As if to catch the meadows answering,
As if expecting whispers from the ground.

PHILIP H. SAVAGE.

DEVOTIONAL READING.*

Selected from the "Psalms and Litanies" of Rowland Williams.

DENY me not, O Lord, before I die, the knowledge of thy truth; to my soul's health, and to the deliverance of men into a holy freedom.

Into thy hands I commend my soul and my prayer: give what Thou seest fit, and fit us for what Thou givest.

Give us wisdom to abound, or patience to suffer need; and where the Master placed us, there to be content.

Let us not be over-anxious for to-morrow, to whom strength is hardly for the care of to-day.

Yet if Thou wilt, O Lord, grant us a happy life, in things holy, reverend and pure; in things honest, seemly and fair; in health and cheerfulness, and good name; in safety, friendship and peace.

Let all our work be done well before we come to die; and let us be gathered into Thine arms, as the harvester gathers a shock in full season.

Let our death be happy; and our happiness beyond the power of death.

When we call Thee *Father*, give us the mind of children.

Let Thy Spirit take all our inarticulate groanings, and translate them into everlasting prayer.

As our fathers who trusted in Thee were holpen and not confounded, so in the need of the times that are, and shall be, be Thou our hope, and that of all generations.

Lighten with freedom the dark places of the nations, and give peace and godliness to the world.

As the round earth is balanced by the counsel of Thy wisdom, so in Thy truth let our minds be established.

Fulfil all our prayers, as Thou seest best, O Lord; and inspire us with thoughts which Thou wilt bring to good effect.

O everlasting Teacher of mankind, from Thee come the workers of good for ever.

Thine are the revivers of godliness in the world, and the sowers of winged seeds of truth.

Thine, O Lord, is the great company of our ancestors, the sacred truth-tellers, and glorious patriots.

All makers of story and song, and the masters of harmony are Thine, and the pure sufferers for godliness.

Whoever have vanquished evil, and in faith and hope gone through labour for right.

Thou Lover of the holy and upright in the east and the west, let us love Thee with unity of mind.

For the Lord God Omnipotent reigneth now as of old: let us rejoice because He dwells among men.

Lord, perfect Thy work in us, and for us: and let us live as children of the Eternal.

THE boaster sees nothing but himself, having a veil of conceit before his eyes. If he was endowed with an eye capable of discerning God he would not discover any person weaker than himself.—*Saadi.*

* Read at the evening service, in Manchester College Chapel, Oxford, in connection with the Summer Session for Sunday School Teachers, Sunday, July 6.

THE CHILDREN'S COLUMN.

Eyes and Bright Eyes.

THERE are troubles of the eyes where all that is wanted is to get them properly opened. Not only have the lids to be lifted, but what is actually before the eyes has to be noticed and really beheld. Dull eyes fail to catch the look of things. Bright ones soon perceive it. This, however, they cannot do without some training or practice. I recollect taking a young lad into a field to get mushrooms. His sight was better than mine, his eyes nearer the ground. Yet it was I who saw the whitish gleam amongst the grass, and only when I was stooping could his eyes pick out what led me forward. It may have been he did not know what to look for. It may have been he thought he should see the mushrooms on their side above the grass. But it was plain he had his lesson to learn. His eyes were not watching for the proper appearance. They saw much less than mine could.

Training of the eyes in a town or city takes place by means of the shop windows, the houses, the dresses of the people, &c. In the country and at the seaside we can see very much further than in a street, and, of course, very much more of the sky with its clouds and its glorious blue.

Look at the passage in Luke xi. 54-56, where Jesus finds it strange that people who were to worship God could not be reminded of Him, if they saw nothing unusual and quite out of ordinary course. You find the expression "face of the sky and of the earth." The face of the sky may be like the human face lit with a smile or dark with a frown, clear in complexion or coloured with dingy hue, blushing with the glow of sunset or white with wintry look. It may seem near or far off. It may be beautiful, and leading the eye further and further on in pleasure of watching its charm, or it may threaten to blow the rain storm down on you and make you fear to be out under it.

Thus the face of the earth has to take its gladness or its gloom from the open heaven above it. At times in weather subject to quick rainfall, ground that is miles away seems near at hand. Again so hazy may be the air that even a mountain or a great headland is only a blurred patch, of which you could say little more than that something darkish loomed there. Farmers and shepherds and sailors learn to see these different signs, and become weatherwise. They can read the sense of this "face of the sky and of the earth." There is, as it were, a language foreign to others, familiar to them written there. They have learnt to read and understand it.

What Jesus meant when he blamed the Pharisees is that those who should be on the watch are half asleep or more than that. That is where bright eyes come in, with glances that go to and fro and fasten on what signifies, they are spelling out the alphabet written on the ground by the hand of Nature. And nature is not without God.

He makes everything beautiful in its season, and so if we have eyes and hearts for His goodness, though we may, for the while, be blind, we shall learn to see more and more of what is good and beautiful in the world, and shall understand how much reason we have for gladness and thankfulness. R. J. ORR.

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LONDON, JULY 12, 1902.

THE OXFORD SUMMER SCHOOL FOR TEACHERS.

ANOTHER brief but most successful and delightful summer session for Sunday-school Teachers has been held at Oxford during the past ten days. Glorious summer weather welcomed the teachers to Oxford and the hospitable doors of Manchester College opened for them the happiest meeting-place. This is the third session which has been held under the same conditions, the first in 1899 and the second two years ago; and although the numbers attending were not quite so large as on the previous occasions, they were amply sufficient to make a good meeting, and indeed with many more the pressure of accommodation would become somewhat difficult. Teachers were present from Glasgow in the north, from Lancashire and Yorkshire, from Ireland and Wales and the Midlands, and from London and the south. The numbers at the common mid-day meal in college are a fair test of the attendance, and they varied from seventy-two on Friday week, the opening day, to a hundred in the middle of the week, if not more. Once more it was proved how invaluable these gatherings are, not only in the stimulus of the actual lectures but in the meeting of friends from different parts of the country and the forming of new friendships, and the opportunities of taking counsel together about the common work.

The plan of the session was that which has already been proved so admirable, a first morning hour being devoted to an academical lecture, and a second after an interval, to a lecture of a more practical kind dealing with some aspect of Sunday-school work and inviting discussion, while the afternoons were given over to recreation, to boating, and other excursions, visits to colleges or to the houses of hospitable Oxford friends. Then in the evening some further provision was made for conferences or for instruction or social entertainment. On the first evening a reception was held by the PRINCIPAL and Mrs. DRUMMOND, while Monday evening was devoted to a reading in character from the Book of Job, introduced by Miss MARIAN PRITCHARD, and in a version specially prepared by her, and on Tuesday evening an address was given by the Rev. THOMAS VAN NESS, of the Second Church of Boston, Mass., giving a most vivid account of his varied experience in the ministry, and of his travels in Hungary and Russia, where he sought out the Molokani in the country beyond the Caucasus, and also paid a visit to Tolstoy.

The academic lectures proper were five in number—the first two by the Rev. J. EDWIN ODGERS on "Church and Ministry in early Christian times," dealing first with the evidence of the New Testament, and in the second lecture taking up the very interesting testimony of the "Teaching of the Twelve Apostles"; two by Principal DRUMMOND on "The Transmission of the Text of the New Testament," at which a number of valuable books from the college library were shown, including MILL's folio edition of the Greek Testament of 1707, and the fac-simile of the splendid "Codex Sinaiticus," presented to the library by the Emperor of RUSSIA; and one lecture by the Rev. W. E. ADDIS on "The Hebrew Prophets." Of the other lectures we hope to furnish some notes or to publish in subsequent numbers parts or the whole of some of them in full.

The impression left by the session as a whole is that which we expect from any such gathering of Sunday-school teachers, an impression of cheerfulness and happy fellowship, of earnest purpose, and unselfish devotion. These are not people to be betrayed into pessimism. Their great work, as was said by the Rev. JAMES HARWOOD, the President of the Sunday School Association, in his address at the opening service, is the training of the character of the young, and in this the chief emphasis must be laid on the power of personal influence and affection; and thus, while the difficulties of their task and frequent discouragements keep them, it may be, from any light-hearted optimism, they may always rightly claim the honourable title of Meliorists, as those who have unconquerable faith in progress and the ultimate triumph of goodness, and are actively engaged in the work by which it must be secured. This was a dominant note also in Mr. ION PRITCHARD's paper on "The Sunday School—Failure or Success?" in which the suggestion of failure was mentioned only to be instantly dismissed.

Dr. DRUMMOND, at the Sunday morning service, preached a very helpful sermon, based on the parable of Mark iv. 26-29, of the seed, which springs up, and grows, we know not how: first the blade, then the ear, and then the full corn in the ear. So, he said, must it be with the seeds of truth planted by the teacher; truth is a living principle to be planted in the soul, that it may gather to itself living elements of thought and feeling, and send out branches which in their turn may be productive of new, and it may be richer seed. Truth develops by a law of its own, and though it may be modified and suffer deterioration through circumstance, it keeps its essence and endeavours by divine energy to resume its own form and cast off any corruption that may have adhered to it. So has it been with the truths of CHRIST, covered by noxious growths, while still they have struck their roots irremovably into the mind of man, and the living force with which they fell from the lips of JESUS remains fresh and vigorous as ever. We must not, therefore, be discouraged, if only we can bear faithful witness to the truth and drop into the children's hearts some word of sound and seasonable wisdom. Then we can take unanxious sleep, and go about our avocations, trusting the seed to the divine power to bring it to maturity.

Such encouragement is specially needed by the teacher whose opportunities are so few when compared with the persistence of less wholesome influences. He must remember in intellectual as well as in moral and religious education to implant seminal principles, to be the germs of a manifold development, with broad and comprehensive bearing, that may become fruitful under varied circumstances. Mind and character are not to be built up like a house, but must grow like a plant, by an inward law appropriating what is needed for its nutrition, and there must be no anxiety for a too rapid growth. Gradual progress is the true law in spiritual as in natural growth. There is need of the firm stem of moral principle and self-denial, that will not bend before the storm, a covering of modesty and reverence to shelter the yet tender fruit, and only with the first autumn gathering over life, can one expect the perfect fruit of piety and wisdom.

Now and then an infant SAMUEL may glow with the prophet's ideal vision or hear strange voices in the night, but we must not frame a rule from the exception, but be content to observe real growth and mark the virtues proper to each season of life, sowing the seed, watchful against every blight, and trusting that the FATHER will work by His own methods, and mature the character as seems to Him best.

GOSSIP is the occupation of idle minds; scandal is the occupation of ungenerous ones. Spread the reports of goodness in the world, and if we have no such reports, let us in Heaven's name keep still. We shall at least do one good thing by doing this.—*Wm. Salter.*

SOCIAL AND MORAL REFORM.

EFFORTS for social and moral reform may be roughly divided into two classes—namely, those as to which there is such a general agreement that there is little likelihood of their becoming the occasions of controversy, and those in regard to which opinion is still so far divided that controversy, often of an acute character, is inevitable. With regard to the first class of questions, there will be general agreement that the attitude of such a paper as the INQUIRER should be sympathetic. It must recognise such efforts as part of the general religious effort of the community. Whether they be definitely connected with any specifically religious organisation or not, it must press their claims upon the attention of its readers. But it has a further function to perform. It must be critical as well as enthusiastic, critical of the ways and means by which benevolence proposes to realise its objects. It will not adopt in its entirety the cynical saying of Buckle that "there is no instance on record of an ignorant man who, having good intentions, and supreme power to enforce them, has not done far more evil than good"; but it will recognise that there is an element of truth in this sweeping indictment. The best intentioned measures of reform very often either fail altogether in achieving their object, or, in achieving it, give rise to new and unexpected forms of mischief. This is generally due to want of adequate knowledge either of the complicated circumstances to be dealt with or of the workings of economic and social laws. The whole history of charity is a standing illustration of this. Surely one of the most valuable services which a religious newspaper can render to its readers is to keep them so in touch with the latest information and best theories, that they may act intelligently as well as enthusiastically, and so be saved the bitter experiences of failure. It must criticse fearlessly all well meant effort which is not founded upon adequate knowledge and insight, remembering that the enemies of righteousness do specially triumph in the mistakes and failures of its advocates. In connection with the educational and charitable work which centres around our Churches, and which no one doubts to be a proper expression of their Religious Life, there is a great need for instructed and intelligent as well as for self-sacrificing and enthusiastic work. A paper which aims at being the organ of these Churches must not neglect to minister to this necessity.

If we turn to the other class of cases, though indeed there is no sharp line of demarcation to be drawn, the question is not so simple. Over and above the matters on which there is general agreement there are, and always will be, a number of moral and social problems which cannot be touched without arousing keen controversy. The new ideals which mark the progress of humanity do not all at once pass into general acceptance. They have to make good their title to our obedience through conflict with existing ideals and habits of life. Some fade away before this test. Others have to struggle long and painfully for a footing, and some have been so struggling for the last nineteen centuries. Must a religious newspaper be silent on such matters because the mention of them is sure to arouse controversy and possibly endanger denominational harmony? There are those who hold that such silence is the wisest course. There is a sense in which it may be the most prudent, but I cannot think it is the right course. To me it seems to involve a stepping from the van to the rear, an abandoning of the forlorn hopes of humanity to non-religious organisations, which must end, nay is to-day already to some extent tending towards, the abandoning by humanity of its religious organisations. And if a religious community cannot stand the stress and strain of controversy, properly conducted, upon such subjects, then, perhaps, it is time that it should be abandoned.

Controversy "properly conducted." Surely one great duty of a free religious newspaper is not to suppress such controversy, but, welcoming it as an instrument for working out new truth, to take care that it is properly conducted: conducted, that is, with a view not to a personal or party triumph, but to the elucidation of the truth and the victory of the higher ideal. What then can such a paper do towards achieving that victory?

It can and must criticise that ideal, and the methods proposed for attaining it in the sense above mentioned. If it find the ideal to be a sound and noble one it must not be deterred in its advocacy by the mere difficulties of realisation. It must never give into that doctrine of despair which pronounces whole classes of moral evil inevitable, but hold fast to the principle that when once we have realised that anything is morally evil it becomes our duty to expose and combat it. The first step towards victory is taken when we realise the true nature of any evil.

To that end it must aid in the great work of letting light in upon the dark places of life. Light, more light, is what we need as a first condition of improvement. It must struggle against the mistaken delicacy which would pass by whole classes of facts as too unpleasant to be talked about. Put the evil that exists in sharp contrast with the good that might be, so that all men may clearly see both, trusting that "we needs must love the highest when we see it," and, loving it, shall work for it, and it shall come to pass.

Finally, in this work, such a paper must be on its guard against one great danger. It may find it to be its duty from time to time to oppose or support political measures proposed now by one party and now by another, but it must never identify itself with any party. It must never take hold of any social or moral questions as a stick wherewith to beat opponents, nor allow the party spirit or party animosities to influence it. If it should fall into that snare it will deserve to forfeit the confidence of its readers, but if it can avoid it, then it may fairly hope that they will not be offended at the expression from time to time of views with which some of them cannot wholly agree.

TO CORRESPONDENTS.—Letters, &c., received from the following:—T. B.; J. H. S. C.; J. D.; T. E.; W. H.; R. J. J.; A. M.; R. H. M.; P. P.; H. S. S.; L. S.; G. W.; I. M. W.; J. H. W.; X.

GREETINGS, COUNSEL AND GOOD WISHES.

IT is not easy to estimate the debt which liberal religion owes to THE INQUIRER for the services which it has rendered during the sixty years, in which it has with faithful energy borne witness to truth, and proclaimed its gospel of spiritual faith and devotion. I can claim to have known something of what it has accomplished, as I have been a constant reader of its pages for over fifty years of its existence, and though not always agreeing with all the opinions it has advocated or thinking all the plans of action which it recommended wise, I have been always deeply impressed with the high aims it has had in view, and the broad spirit in which it has striven to promote their attainment. Under the direction of men of varied convictions it has maintained a faithful adherence to the object it proclaims of being a journal of Liberal Religious Thought and Life, keeping its columns open to the expression of divergent opinions and using them to promote the practical application to conduct of the religious principles of the free congregations from the members of which the majority of its readers are drawn. During the many years of THE INQUIRER'S existence many marked changes have occurred in the positions held by the leaders of theological thought, and opinions which the most advanced thinkers ventured to expound half-a-century ago with most hesitating discretion have passed into trite commonplaces even among our more conservative teachers of the present day. THE INQUIRER was always ready to let those new thoughts find room in its pages, if they were expressed in a reverent spirit, even when they did not meet with the acceptance of the Editor, nor sympathy from the majority of its readers, and secured for all who studied its pages the opportunity of knowing what new light research, criticism and philosophy were casting on religious knowledge and theological study. Many bright contributions have adorned its pages with literary criticism of no insignificant merit, and now and then its readers have greeted with pleasure poetry of high excellence. The Editors of THE INQUIRER have not aimed to secure for their paper the light popularity by which the profits of a successful periodical are secured, but have steadily striven to uphold a standard of high, reverent, and spiritual thought, which would promote a genuine Christianity in its readers, and enable them to keep abreast of the best results of modern philosophical and theological science. They have, at the same time, never allowed themselves to be prevented by carping criticisms from upholding what they believed to be right in theory and in practice, while with a rare impartiality in journalism they have freely given space to outspoken condemnation of their opinions and of the policy which they regarded as expedient. Sixty years is a long period to look back upon, but THE INQUIRER may be congratulated on having a record which is unstained. It has done noble work in proving that while maintaining complete freedom of research a definite faith in religion can be upheld, and applied to the changing conditions of private and of public life. It has cultivated a spirit of enlightened sympathy with every effort to make Christianity the

inspiring principle of life in every individual and in all nations, and has striven to promote peace on earth and goodwill toward men. I do not wish to speak as if THE INQUIRER had never erred in the many years of its existence, but its faithful adherence to principle and its honest declaration of truth have won respect and made old readers like myself wish that prosperity may attend its future years, and that it may find its influence extending among those who, on the foundation of Christian Faith and Christian love, are slowly but surely building the Kingdom of our God.

S. ALFRED STEINTHAL.

THOUGH I cannot remember the launching of the good ship INQUIRER, my warm interest in her course goes back at least 30 years, during which time I have been an occasional contributor of heavy articles to her freight. Fortunately the three able captains under whom I have worked have so arranged their cargoes by the skilful introduction of a goodly supply of taking yet instructive matter as to keep their vessel well afloat, and so save her from the fate to which the philsophical lucubrations of some of us would speedily have consigned her.

But seriously, I can confidently say that THE INQUIRER, through my long acquaintance with it, has been thorough without being dull, and has succeeded in keeping its readers abreast of the highest scholarship of the time and the truest and most inspiring ideas on ethics and religion. There could be no more conclusive justification for its past existence, or a more encouraging omen for its future career than the fact that many of the rational conceptions of Christian doctrine which THE INQUIRER was almost alone in England in advocating 30 years ago, and which then met with strenuous opposition from the other branches of the Christian Church have now been quietly incorporated in the "new" theology and are being preached from many so-called "orthodox" pulpits. And it is particularly noticeable that owing to the rapid spread of the Sabellian conception of the Trinity, and to the almost universally accepted belief in the immanence and self-revelation of God in all rational souls, the conception of Jesus which Dr. Martineau held, and which THE INQUIRER has long advocated, is gradually becoming indistinguishable from the doctrine of the Incarnation of God in Christ as now set forth by some of the ablest Anglican and Nonconformist divines.

But the task for the performance of which THE INQUIRER exists is by no means finished. Its pages, and those of its worthy colleague, the *Christian Life*, still appear to be the only ones in which the rational views of Christianity which are gradually taking possession of the religious thought of our time can find clear and unambiguous expression.

Most heartily, then, do I congratulate THE INQUIRER on the good work it has done, and I feel assured that in the future it will present that happy combination of deep spirituality and reverence with perfect freedom of thought which has characterised its previous management.

Oxford. CHARLES B. UPTON.

THE sixty years which the present issue of THE INQUIRER commemorates, constitute the great era of modern thought. Have we not heard in these last years from a thousand tongues the praises of the Nineteenth Century or the Victorian Age. Free trade and industrial development, science and invention, geographical discovery and imperial expansion, do not all the specific influences, which have made us what we are to-day, fall within these limits? It is more to the point to notice that the great religious revolution, through which we have been passing, is also the creation of this period. The methods of historical criticism have been applied to the Bible, and the sources of religion have been transferred from an external record to the reason, the conscience, the affections, of the human spirit. We are ourselves too much involved in this great change to realise its full significance. For some of us it is still imperfectly accomplished; and if its results are carried a little further than we like, there are yet symptoms of apprehension and alarm.

During these eventful years THE INQUIRER, if I mistake not, has always been on the side of freedom and progress. The conflict could not, of course, take the acute shape in our churches which it assumed elsewhere. The crisis with us occurred early, and was practically over when the Rev. J. J. Tayler and the Rev. James Martineau became colleagues at Manchester New College. To the principles which they worked out in the fields of religious history and philosophy, THE INQUIRER has always given unflinching support. We do not think that it will cease to bear an equally honourable testimony in the future.

But in the meantime new questions have arisen. Every one rejoices in the mighty change in the conception of religion which transfers its chief interest from creed to character and conduct. In this application there is always room for wide varieties of judgment. Do we not all need a little more patience, forbearance, and sympathy, when conceptions of personal, social, or political duty are urged upon us, with which we are in imperfect accord? We cannot all go at quite the same pace; but when we expect THE INQUIRER to show us the way, let us only desire that it shall be strenuous without loss of moderation, sincere without prejudice, progressive without partisanship. The place of the churches which THE INQUIRER serves, at the end of another sixty years, it is happily not given to us to foresee. We are not called to prophesy, but to encourage. The way is long and steep, but the "upward calling" must ever summon us to quit the dusty valley for the heights. Let us, then, take courage, and the good hand of our God shall be upon us.

J. ESTLIN CARPENTER.

FOR sixty years THE INQUIRER has been the literary representative of a Christian faith whose emphasis is laid upon life. The finest affirmation of Jesus is this:—"I am come that they might have life, and that they might have it more abundantly," while his great contribution to religious development must be found in the truth of the identification of knowledge and life, the attainment of divine vision by means of a divine experience. Jesus discovered a new way of knowing God through the spirit of truth and the love of holiness. Theological speculation is the spinning of theories to account for this spiritual consciousness. All "evidences" for the existence of God are elaborations of a solemn secret of the human heart; all "proofs" of immortality are the attempts to apply the category of time to that eternal life which transcends the touch of change; all creeds are the efforts to symbolise the stages of that life whereby man becomes partaker of the divine nature. Our endeavour is to lay the emphasis where Jesus laid it, not on Biblical authority, ecclesiastical tradition, or dogmatic symbols, but on the vital fellowship of the human soul with the Divine Spirit. Even the most venerable standards must be reckoned amongst "the things which are moved," when they no longer interpret the larger life into which Christianity has grown, when they become obstacles to the attainment of "the fulness of God." He whose life is a conscious growth into that fulness comes into contact with a Reality which dwarfs the most audacious philosophy, while the amplest symbol of faith shrivels up before the blaze of the beatific vision. To anticipate the vaster unfolding of this spiritual consciousness is more fascinating than any social or political forecasts of the years to come; all secular triumphs are subordinate to the creation of a kingdom of God, even as it is said of the holy city that they shall bring the glory and honour of the nations into it. And when some forerunner of that kingdom becomes the Voice of the unutterable yearnings of the soul, then the conflicting philosophies and theologies of olden days will be silenced before the Word of Life, which shall fulfil the desires of all hearts. He that tells us "all things," is he not indeed the Christ? In some second advent HE will come—how, we know not—when, we know not—but we know that when Messiah cometh—then—then! "Perhaps," as a modern mystic puts it, "some one will come to whom it will be given to express what it is that we all feel as regards this side of the soul, which is like the face of the moon, that none have perceived since the world began."

May THE INQUIRER, in its new career through the twentieth century, still maintain the ideal which has guided it through two generations; may it be a Voice crying: "Prepare ye the way of the Lord of Life!" FRANK WALTERS.

Newcastle-on-Tyne.

HEARTIEST greetings to THE INQUIRER on its sixtieth birthday and many happy returns of the day! I shall say no word in praise of its present editor, for I see his ruthless blue pencil poised menacingly over the complimentary sentence I have in my heart to write. Of THE INQUIRER, in its large impersonality, what can we say but words of sincerest gratitude for the generous hospitality that, like our Manchester College, recognises so many "differences of opinion but no heresies." Time was when its pages were especially necessary for theological reasons. Then it stood valiantly with the advanced wing. But the Parker controversy is dead. There are no longer two Unitarianisms, but many; and these are unified in one Free Catholic Faith. Another controversy, however, is already upon us. We may consent to paralyse our efforts and weaken, if not destroy, our collective efficiency by deferring its settlement; we may hide our heads in the sands and resolutely refuse to see it, but we shall not escape its difficulties save by going through with them, and tolerantly but thoroughly thrashing out

the issues. They have already appeared in your columns and will appear again and again. It is not a matter of rivalry between the society of individual subscribers called the B. and F.U.A. and that representative Society of Churches known as the National Conference, for both societies are needed. The controversy is one respecting *the right differentiation of the functions of these two bodies.* Shall we blunder on darkly, permitting a doctrinal association (admitted to be doctrinal by its retired president) to carry on ecclesiastical work that is for it legally and morally *ultra vires*, simply because as sensible people we see that practical work must be done and is, moreover, being really well done; or, shall we firmly and insistently seek a transference of these particular functions from the B. and F. to the National Conference, leaving the B. and F. to continue, only more vigorously than ever, its publishing and propagandist work? Until this question is no longer evaded, but finally solved, there will remain the odious but necessary distinction of loyalties which finds expression in the names of our chapels and in speech that refers to "Conference men" and "men of Essex Hall," to "Free Catholics" and "Unitarians." The theological controversy is dead; this ecclesiastical controversy is sensitively alive. THE INQUIRER will be no partisan, and it is an intense satisfaction to know that in this new controversy as in the old it will offer no hindrance to the free and frank expression of opinion. May it ever flourish and extend its beneficent influence!

J. M. LLOYD THOMAS.

Nottingham.

DEAR INQUIRER,—So you are not yet grown too old and grey to let us take note of your sixtieth birthday. Well, here is congratulation, and heartily. But hold on until you reach your century, and then (if any of us living!) we will give you a worthy centenary.

You have, indeed, made a good record, set a high standard, and laid up sixty years of fine traditions. While other, and similar, religious papers have either "suffered" change, or passed out of existence, you have kept steadily on your way, and by no means without difficulty. Small circulations, scanty subscription lists, insufficient advertisements, seem to have dogged your course from the first, but you have never been deserted when you have made your appeal—and never will.

And you have taken a wide view of your mission: a woudrously wide one in the beginning. Your present readers do not turn to your columns for "Foreign and Colonial Intelligence," "Parliamentary Proceedings," "University Intelligence," "The Drama," "Court News," and "The Money Market and The Funds," contributed by the worthy Mr. Samuel Sharpe! Yet all these were there in your first number, but for a reason that holds no longer. This was your plea, that you wished to supply a *family* newspaper, "entertaining and useful to the general reader." Well, family and weekly papers have increased beyond knowledge, and decreased to lowest price since you first entered the lists and charged sixpence; and I do hope that we shall have no more of this "family" idea which has recently been revived with some favour.

For your present readers, as those of sixty years since, do look to your pages expectantly for those inspirations of "Truth, Freedom, Charity," which you have ever striven to proclaim since you first put this motto under your name. (Why has it gone?) As for your name, to which objection has been taken, it may not be an ideal one, old INQUIRER, but it is at least better than many another. It means candour, open-mindedness to the future, fair mindedness in every encounter—virtues, alas, not over conspicuous in the religious press; it means what it was meant to mean, when first selected and defended, "I seek after Truth by which no man ever yet was injured." But it does *not* mean indefiniteness or lack of strong convictions.

A definite, even urgent work is yours. You have principles, moral and religious, to uphold as sacred before the world, and apply to personal, social, and national need; a *movement* to represent whose thought may contribute to a truer and nearer knowledge of God; *Churches* to stimulate into a healthier sense of their corporate and organic life; onlookers and truthseekers in other Churches, or no churches, who are ready to receive the best that knowledge, scholarship and reverence can furnish.

Give us your very best; give us a lead; do not expect us to always agree; do not give way when we are touchy. You have better paid, well edited, widely read competitors—no companions, but we like you better than all the rest, and should miss you the most. Be the *Speaker* of our highest ideals, the *Spectator* of our hardest endeavours; be the *Guardian* of our liberties, the *Pilot* of our course, and we will back up your directors both with loyalty and means.

FRANK K. FREESTON.

GREETINGS FROM ABROAD.

I AM very glad to be able to send my hearty greetings to the gallant editor and staff of THE INQUIRER at the sixtieth anniversary of the birthday of this Unitarian and liberal paper. High are the ideals aimed at by the editor of THE INQUIRER. First, according to its title, stands the aim to make free inquiry into moral, social and religious questions, as is the order of the day among modern thinkers. Now, what else is the cause of such indefatigable inquiry but an eager love of truth? Lessing would have praised such a purpose, he who said: "If the Almighty would offer me in one hand truth, in the other inquiry after truth, I should choose the latter." But there is another ideal of THE INQUIRER—viz., to give satisfaction to the needs and aspirations of the human soul. Amidst the social evils, vices, sufferings and wars which grieve mankind the task of a religious paper is to warn, correct, console and counsel men with the charitable spirit of the Gospel.

It seems to me, who have read THE INQUIRER for many years, that it has faithfully discharged this double office. Therefore I am thankful for the good it has done to me, and I wish to its earnest and courageous leader success and long prosperity. G. BONET-MAURY.

Professor in the Protestant Faculty of Theology in the University of Paris.

Paris, June 28.

THE Rev. E. Fontanès, of Paris, whose genial presence added so much to the happiness of our International meetings last year, sends us, with the most cordial good wishes, the following valuable contribution to our anniversary number, for the translation of which we are indebted to the Rev. E. L. H. Thomas:—

I have been recalling an interesting conversation with a fellow-countryman of yours, a certain noble lord who has been devoting himself, I imagine, to an apostleship amongst the ruling classes, and who, whilst rejoicing at the sympathetic reception which he met with in France, confessed that it was not dogmatic Christianity which attracted and swayed men's souls, but that it was indirectly that Christianity was making its conquests. He added, too, that similarly in India it was this indirect influence which was becoming dominant, without leading the Hindoos to a direct profession of ecclesiastical and dogmatic Christianity. This testimony deserves to be recorded as an encouragement to such brave pioneers as the editors of THE INQUIRER, who so long have striven to discover and re-kindle beneath the stifling mass of encumbrances, and the dank dead leaves of an intolerant dogmatism of Authority, the sacred fire of the Gospel of Love. More than ever is it our duty to let the free accent of the human consciousness, which is known and felt amongst all independent and sincere minds, be heard above the discordant voices of the priests of every denomination. The more the feeling of human and planetary solidarity is accentuated, the more need there is to escape from that traditional language, the dull and obscured images of which have lost their clearness and their pith, and which are now nothing but the language of sects, and which the Countess de Gasparin justly called "the dialect of Canaan." If it is allowable to preserve certain images, which are like medals struck with a fine relief, we must do as intelligent jewellers do, and insert these pearls in a modern setting, but beware of circulating them as current coin.

For those in particular of the Latin race and culture, who have not been familiarised from childhood upwards with the stories and the language of the Bible, it is indispensable to follow the example and the counsel of an illustrious ambassador, de Bunsen, who disliked diplomacy that is shrouded in misty equivocations, and we must strive to translate the "Shemitic into the Japhetic." It is certain that for all men of Latin extraction, the Latin and Greek writers, Cicero, Seneca, or Plato, for example, are easier of access and more acceptable than the theologians and the mystics of the Middle Ages. To bring back to the Gospel these minds, to help them to appreciate the beauties of the Gospel, we must give the counsel which an old mother ape gave to a young irreverent monkey that despised its elders, and teach them that the nuts have an excellent taste, in spite of the bitter difficulty of trying to crack them, and that they must be opened. Theology, with its Byzantine formulas of the fourth century, and with the subtleties and and literalism of the Scholastic Epoch, set our teeth on edge. We must speedily crack the shell so as to enjoy the nut in peace. Religious Liberalism ought not to shrink from appearing radical; it is to its honour, and it is its duty

to penetrate to the heart of things, and not to rest satisfied with half measures and conventions which endanger sincerity without solving problems. If nations, notwithstanding their national self-love, are obliged to modify their politics and to give it a cosmopolitan character (*un caractère mondial*), the exclusiveness of the Churches and of theologies is for ever condemned. We must learn to look above the narrow walls behind which prejudices were perpetuated, and imbue the Protestant Christian consciousness with respect and admiration of other religious types. The doctrine of the dualism and the antagonism of matter and spirit is refuted by careful observation of fact, and we must substitute a doctrine of a successive and constant hierarchy and ascent of religious truth for those alleged irreducible oppositions which foster hatreds and contradictions. Let us not accuse Religious Liberalism of indifference and scepticism because it has discovered a soul of truth in the errors which Anathema had vainly striven to reduce. Quite otherwise ought our feeling to be, and in this broadening of humanity's mental range of vision we ought to manifest a beneficent effect from the Religion of the Father who has never ceased to touch the heart of man and to awaken in it the love of truth and an aspiration after perfection. If at the origin of nations the diversity of languages appeared to them as the fruit of discord, and as proofs of a different origin in nobility, in our days the study of languages, of literatures, of religions, tells a quite different tale, and above the diversities we recognise the unity of the aspirations, the unity of the movement which draws all the members of the human family ever nearer to him whom the human heart has felt and claimed, and whom the purest of the sons of Shem called "Our Heavenly Father." The Tower of Babel belongs to the past, to the ages of ignorance, of credulity and antipathy. The modern world greets an ever-increasing Pentecost which finds in independent science a herald and a prophetess. THE INQUIRER will always be at the service of this beneficent propaganda, and will ceaselessly recall to the mind of the clergy of the churches of Authority, of Ritual and of Dogma, this great saying of Goethe's that "The time of the Religions of rites and formulas has passed away. Behold! the dawn of the Religion of Character and of Deeds. This is the new *labarum* which will lead on to the victory of the 'Kingdom of God.'"

I cherish a very pleasant and comforting recollection of last year's Conference of Religious Liberals, and remain most cordially yours, E. FONTANÈS.

Paris, June 24.

IT is with the greatest pleasure that I greet THE INQUIRER on its sixtieth birthday. For more than two-thirds of this long time it has been the best friend and most ready defender and helper of our cause in Hungary. In the fifties and sixties, when our Churches were under the greatest trials and difficulties its pages were open on our behalf and helped the Hungarian Unitarian Church to save herself from final oppression. We look upon THE INQUIRER as a hearty good friend of the Hungarian nation too. Most thankfully do I acknowledge that whenever I have sent words of defence and correction against unjust charges, they have been readily accepted. My personal gratitude is simply boundless, because during 25 years I have constantly been able to speak through its pages to my English friends and co-religionists. If English readers congratulate THE INQUIRER on this occasion, because of services rendered in England, I do so on account of good and noble international work, and wish for the paper all success and an endless life.

GEORGE BOROS.

Kolozsvár, Hungary, June 27.

YOU have taken in hand to defend the cause of true Christianity, delivered from dogmatic fetters and purified from all the artificial elements which centuries of ignorance had added by degrees. Your courage in affirming Unitarian beliefs has given courage also to your readers. As for me, I admired, at the last International meeting, how clear were the affirmations and how intense the conviction of the speakers. THE INQUIRER certainly amply contributed to such a happy result, which impressed all your foreign friends.

As you know, I have no Unitarian friends about me, and I receive your newspaper as a confidant who speaks to me in the stillness of my study. But it was not my purpose to enjoy it alone, and I regularly give THE INQUIRER to the Vieusseux's circulating library and reading room (5 Via dei Vecchietti), the most important in Florence. It remains all the week at the disposal of many readers, and, if I cannot tell you through how many hands it passes, I am sure it does good.

I only regret that my Italian colleagues do not read your newspaper. They would be the better for some progress in liberal thoughts. Nevertheless, I can tell you one good thing, that the Association of Clergymen in Florence—hitherto incorrectly known as the "Evangelical Alliance"—has, at my suggestion, abolished the confessional articles from its rules.

Lecturing during the past year on Biblical Archæology at the Waldensian Divinity School (an orthodox college), I have tried to initiate the students into critical problems, insisting on the chronology of the documents in the Bible. And I think the little I had the occasion to explain was with some profit. We are obliged in Italy to begin at the beginning, and you are in England almost half a century before us in the matter of religious science.

I finish with my best wishes for the ever growing prosperity of THE INQUIRER, already so prosperous under your direction. May it do much good near and far! May it invigorate the faith of its friends and obtain many more adherents to its principles! T. ANDRÉ.

Florence.

I HAVE much pleasure in availing myself of the opportunity kindly offered to me of addressing to THE INQUIRER some words of sympathy and friendship on the occasion of its sixtieth anniversary. It is with the greatest interest that I look through your weekly every Saturday. Since the never-to-be-forgotten days of the meetings of the International Council at London my interest in our English spiritual kinsmen has greatly increased. That interest has existed indeed for several years past, for ever since I attended your annual meetings as delegated member of the "Protestantenbond," I have felt cordial sympathy for the Unitarians. But the splendid Whitsun week, when so many nations of the world were represented in London, and spoke, each in his own way, of the great works of God, strengthened that sympathy to a considerable degree.

It is true that the miserable war in South Africa threw a dark shadow on that sympathetic feeling. Of course, we in Holland deeply deplore the fall of the South African Republics, and even the peace that has been made at last cannot remove our indignation. But the knowledge that so many of our Unitarian brethren were deeply ashamed of this war and uttered their protest in THE INQUIRER, as you did several times, gave us some consolation.

You English and we Dutch moderns are carrying on the same struggle on religious territory: the struggle against clerical conservatism on the one and against cold indifferentism on the other side. Yet the days of heated polemics happily lie behind us. More than the sword we have to handle the trowel. To the great labour of the building up of a free religious conviction all forces must be devoted. In my opinion that labour has to be directed towards religious Monism, towards the application of religious principles to evolution, the great idea of our time. And in that building we have also to use the materials which are offered us by pagan religions.

If religion is to be a power in the twentieth century, it has to descend to the depth of the inner life, it has to spread itself on the broad fields of the science of religions, and to apply its principles to the social and political questions of our time. It has to declare war against imperialism and conservatism, to adopt what is good in socialism, and to acknowledge the ethical significance of co-operation. It has to realise the noble thought of our friend Arnold Toynbee: "Any attempt to preach a pure religion must go along with attempts at social reform."

With the sincere wish that it may be given to THE INQUIRER to work for many years more in that direction.

P. H. HUGENHOLTZ, jun.

Amsterdam, June 27.

BEST thanks for work done in years gone! Best wishes for God's blessing in years to come! THEO BERG.

Copenhagen, July 9. (*Telegram.*)

DR. SCHIELER, of Königsberg, with his congratulations to THE INQUIRER, sends us the following interesting account of the religious position in Germany, which he introduces by a reference to the happy memories he has of the meetings of the International Council last year in London:—

My congregation was very glad to hear my report of the hopeful success of the International Council, and if another meeting is arranged for next year a greater number of members of the free communities in Königsberg, Danzig and Tilsit will take part. I wrote about the Council for several religious and political papers in Germany, and was surprised how many people showed great interest in liberal religious thought and the progress of the liberal religious movement throughout the world, represented in the Unitarian International Council.

There are in Germany many liberal religious thinkers and workers in the "Evangelischen Landeskirchen" of

Prussia, Sachsen, Hessen, Baden, &c., and outside their borders; but the State Churches have symbola and confessions of Faith, such as the Augsburg Confession. The articles of these "Symbola" are the rule of faith, and therefore obstacles to religious liberty, and religious inquiry. Very many liberal pastors do not dare to confess publicly, what they think and believe, and that is a great danger for the religious mind and life. Some of these liberal thinkers have dared it, and therefore have been obliged to leave their parishes, or ecclesiastical offices; other liberal pastors elected by congregations have not been confirmed in their posts by the Church government. In the parishes of many cities, as in Berlin, there are hot struggles between the orthodox and liberals. But the liberal religious movement is so strong and sound, that it will get the victory. "*Haec est victoria nostra fides nostra*," *i.e., fides libera et liberalis.*

In all the theological Faculties of the Universities there are liberal professors of Theology, in some Universities in addition to orthodox professors. The professors of Theology, Dr. Holtzmann in Strasburg, Dr. Adolf Harnack and Dr. Otto Pfleiderer in Berlin, are liberal thinkers and have the greatest authority and the largest influence on all theological questions. These celebrated teachers and authors powerfully forward liberal religious thought and life in Germany. Further, there are religious weekly and monthly papers (the *Protestanten Blatt* in Bremen, the organ of the "Deutschen Protestanten Verein," and *Die Christliche Welt* in Marburg and Dr. Websky's Protestant *Monatshefte*), very well edited, which spread liberal religious ideas everywhere; and a few days ago a conservative-orthodox newspaper of Berlin confessed, not without grief, that many more laymen now make inquiry for liberal religious papers and books than formerly, and than for orthodox religious papers and books.

The Minister of Ecclesiastical Affairs and Public Instruction in Prussia, Dr. Studt, declared lately that, for the diverse tendencies in evangelical theology, light and air should be proportionately distributed. This is a demand of equalising justice. It is in the nature of evangelical liberty that no limits should be set to theological inquiry. And Minister Studt is not a liberal Protestant. And the President of the High Consistory in Berlin, Dr. Barkhausen, Excel., said in the same legislative assembly (Herrenhaus), that in the present time there is a vehement struggle and a dangerous crisis in the Church.

These are very favourable indications that liberal religion is making progress in Germany. But we must not forget that intolerant orthodoxy is still a powerful adversary, dominant in the State Churches, that very many people are indifferent to religion because of the great contradiction between the Confessions of faith of the Church and the results of Science, between the doctrine of the Church and modern thought, and add to this that Ultramontanism, the most formidable antagonist of liberal religion, has still great influence in Germany. Nevertheless, liberal religious thought advances more and more in modern society quietly and continually, for Truth is on its side.

DR. D. C. SCHIELER.

Koenigsberg, i. P., June 26.

FROM the Rev. W. C. Gannett, of Rochester, N.Y. so well known among us as the author of "Blessed be Drudgery," and, with Mr. Hosmer, of beautiful hymns and poems in "The Thought of God," we have received a very cordial letter, in which he says:—

I can gladly and gratefully say that I enjoy THE INQUIRER—partly because it is an over-the-sea cousin, and readers like a letter from home-folks abroad, partly just for the value of the articles in it. Scissors are the test of valuation, and THE INQUIRER often goes to the basket under my table in fragments. It is a *staider* paper than ours—we laugh more than you in our thinking and talking. And it is more strictly *indoors* "*Unitarian*," perhaps because we feel ourselves very distinctly a part of the Assent rather than the Dissent in things religious here. Do we as Unitarians feel ourselves more vitally concerned with the general life of the community than you? We certainly seem to demand more windows in our papers. The *Outlook*, Lyman Abbott's liberal orthodox paper, is probably the most successful type of religious paper among us. Its name, which fits it better than Inlook, indicates the type; and other papers are imitating its make-up.

. . . . .

Sixty years old! For the best of reasons I like things of that age—its about mine! May THE INQUIRER keep its heart young and its voice strong, while its head grows wise!

THE Rev. Joseph May, for many years Unitarian minister at Philadelphia, and successor to the late Dr. Furness, writes from Florence:—

I truly rejoice in all that THE INQUIRER has been and done in its long life and wish for it many more cycles of prosperity and usefulness.

If, in outward form, the instrumentalities of the intellectual and religious movement which we commonly call Unitarianism are still comparatively small and feeble, we are bound to rate highly the importance of them. For the essence of Unitarianism is not in the theological opinions which characterise it at any period, and which are indeed more or less heterogeneous and mutable, but in the great unchanging *principles* which underlie it and give it its vigour, and which are axiomatically the conditions of all true thought and real progress in religion. The complete, inalienable freedom of the individual mind; the duty as well as the right of private inquiry after truth; mutual respect for all sincere and carefully attained results of thought and study; perfect confidence in the ultimate safety and welfare of every soul that dedicates itself to truth; these principles must necessarily lead faithful minds, ever progressively, towards the perfect truth of life and thought which is realised in the Divine mind.

For these we unfalteringly stand; and since they are so little understood and are so imperfectly recognised in the greater religious organisations about us, it is of the utmost consequence that somewhere, and though feebly and obscurely, they should be steadfastly proclaimed. The whole world must some day recognise and accept them. We must not doubt or waver, but only faithfully speak our word, and trust Providence that it shall be a good seed, to bear its harvest in God's good time.

HEARTY greetings from over the sea! The importance of sixty years of such intelligent, devoted, and heroic service to the cause of religious enlightenment as THE INQUIRER has rendered cannot be measured. I cannot think of any work done in the religious world during these sixty years that seems to me to have been more necessary or better worth doing than that which THE INQUIRER has accomplished. But who with eyes to see and intelligence to understand the signs of the times does not believe that the next sixty years will have a work for you to do still larger and more important?

It was a great thing you English Unitarians did in holding in London last year the first really representative gathering of the Unitarians of the world. Our churches and workers everywhere need more of the breadth of view which planned that meeting. It is time we were all getting a world-horizon. The Unitarian movement is not for England, or Hungary, or America; it is for the world. It has come into being in answer to demands as wide as humanity. Germany, France, Italy, Sweden, Russia, Australia, Mexico, all Christian countries, need it as they need no other form of religion; and thousands of their best minds are ready for it. The same is true of non-Christian countries.

The experience of our mission in Japan shows that that land welcomes Unitarianism as it welcomes no other form of Christian thought. The same is true of India. There are numerous signs that a welcome as cordial awaits it in China. Mohammedan peoples will listen to no other form of Christianity, but to our thought they give a respectful and interested hearing. What a call is this to missionary activity on our part! Here is a work which the present is already laying upon us, but which the future will lay upon us more and more. And we may well rejoice that it is so, for no higher task was ever given to men. Moreover, in throwing ourselves into this larger, this world-mission, we shall be certain vastly to increase the life and power of our own home work. Is not here the most important of all possible fields of leadership for THE INQUIRER?

For one I am convinced that the cause of Unitarianism to-day has no greater need than for a paper with a distinct world-outlook, and therefore on fire with missionary zeal. And is not the place for the publication of such a paper London, that city which comes nearer than any other to being the world's centre?

So, then, from across the sea, as one who has long been one of your friends and admirers, I beg leave to send this birthday message:—For the past sixty years, Well done! For the sixty years to come, Forward and Courage! Let THE INQUIRER be our strong standard bearer in a campaign to carry our Unitarian Gospel of Light and Love to the ends of the earth.

J. T. SUNDERLAND.

Toronto, Canada, June 24.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

MISSIONARY CONFERENCE.

THE annual meeting of the Missionary Conference was held at the Memorial Hall, Manchester, on Thursday, July 3, the President, the Rev. HENRY EACHUS, in the chair. A Communion Service was conducted by the President and the Rev. T. Robinson; and afterwards a Devotional Service was conducted by the Revs. W. C. Hall and H. Kelsey White.

At the business meeting the President delivered an interesting address, in the course of which he spoke touchingly of the early days of the Home Missionary Board, the old students of which, at one time, formed the membership of the Conference exclusively. His brief character sketches of the old College tutors were tender and sympathetic. Though the College started in a small way, it had attained to a very honourable position. He was glad that its curriculum had been enlarged, and hoped that its progress would be upward and onward. While during the last fifty years much ground has been gained theologically, and in many other ways, yet we are passing through very difficult times—times which try the faith, the patience and forbearance of all. The world may be against us, as it was against our great teacher and leader Christ; but he overcame the world. So may we, if we imbibe his spirit, and walk in his steps. We are called upon to receive and welcome only such things as are based in truth and righteousness; and it is our duty to avoid all new ideas and new methods of preaching, no matter how popular such things may be, if they are not in harmony with the teaching of Jesus, or with the devout worship of God. If we strive to be popular only, we shall lose the prize of our high calling, and bring down the purity of the gospel to the mire of the world. Every minister will have a measure of success, if he will be true to himself and to the simple truths which he is called upon to teach. "Under the whole heavens there is nothing difficult; it is only the minds of men that are not determined."

The Committee's Report referred to the very successful services conducted at Colwyn Bay last summer, and also to the services held at Ramsay. The Pavilion at Colwyn Bay has been again secured for the coming season. Inquiries have been made at Morecambe Bay and Barrow-in-Furness as to the desirability of holding services; but the conclusion arrived at is that the present conditions are not favourable. The Committee was instructed to make arrangements for the holding of summer services at Windermere or Ambleside.

At the Afternoon Session the Rev. H. D. ROBERTS, of Liverpool, read a paper on "Some Impressions of Missionary Work." He said that as a matter of course we believe that we have a gospel of thought and life for the people around us. It claims no finality or infallibility. It is based on the sum total of human experience, and men cannot help needing it. He spoke in detail of his efforts in the Liverpool district, and of the difficulties not only in drawing men in to hear, but in holding them afterwards. There was still fear of religious persecution. Business men barely holding their own are chary of allying themselves with an unpopular cause. Lectures with questions afterwards, he thought preferable to religious services. Organisation, too, was wanted with a soul in it.

The Rev. W. H. BURGESS opened the discussion. He thought that everything did not depend upon the minister. There was an inevitable shrinkage in a new movement when a committee was formed, and the people asked to share responsibility. The problem in his own town was a difficult one. The work there had hung fire. It was started years ago in the Town Hall so successfully that one of the energetic converts believed that in a few years everybody in the town would be a Unitarian. Yet it was still dependent upon the Association for a yearly grant. There was a spirit of religious inquiry in the town, as shown by the theological volumes borrowed from the Free Library; but these thinking people will not attach themselves to any organisation. He believed in open-air preaching, though his own gift did not lie in that direction.

The Rev. JAMES RUDDLE thought that open-air preaching encouraged irresponsibility, and that for our cause it was not efficacious.

The Rev. JAMES C. STREET thought there was no cause for discouragement; that even where strong self-supporting churches were not built up influences went out and extended far and wide. He believed in open-air services, although those he himself held did not tend materially to augment his indoor congregations. He thought we needed a time of more testing and trial before the old earnestness in religious problems would come to us again.

The Rev. J. B. HIGHAM related his experiences amongst the navvies employed at the Birmingham Corporation Waterworks, and argued from them that Unitarianism needed to be more social before it could grip hold of the working man and win his open allegiance.

The Revs. E. W. LUMMIS, W. C. HALL, W. H. LAMBELLE, and A. H. DOLPHIN also took part in the discussion.

A resolution of earnest sympathy with the Rev. Thomas Leyland, in his serious illness, and enforced retirement from his useful ministry, was unanimously passed.

The members of the Conference had tea together, and spent a pleasant evening in speaking to various sentiments, and exchanging views upon the aspects of their life and work.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Chorley.—The old Park-street Chapel, built in 1725, was reopened on Wednesday, July 2, after complete renovation and enlargement, by the addition of a new chancel to the old oblong building. The old pews are gone, a vestibule is formed by a glazed screen, lead-light glazing is introduced into the windows, and ventilation, lighting, and interior decoration have all been attended to. The work had been rendered possible by the generous gifts of many friends, chief among them being Lady Tate, widow of the late Sir Henry Tate, Bart., who was born in the adjoining manse, his father the Rev. William Tate, having been for thirty-seven years minister of the chapel, and Sir W. H. Tate, Bart., and other members of the family. Lord Balcarres, M.P., and Sir J. T. Brunner, Bart., M.P., were also among the contributors. Nearly £300 has been raised by the congregation, and altogether £605 18s. 6d. has been collected. At the reopening a service was conducted in the afternoon, and a sermon preached by the Rev. H. Enfield Dowson; and after tea a public meeting was held, at which the chair was taken by the Rev. A. Doel, minister of the chapel. Among the speakers were the Rev. R. T. Herford, one of the secretaries of the North-East Lancashire Unitarian Mission, the Rev. S. Thompson, of Rivington, the Rev. W. Bagrie (United Methodist), Mr. W. Carter, secretary of the congregation, and others.

Liverpool Sunday School Society.—The annual summer excursion was held on Saturday, July 5. About fifty friends met at Warrington, and, at the kind invitation of Mr. Monks, a delightful afternoon was spent in the grounds of Walton Old Hall. Tea was served on the lawn. At 7.30 P.M. a service was held at Cairo-street Chapel, the Rev. W. E. Lummis conducting the first portion and the Rev. E. A. Parry giving a very suggestive and helpful address on "Influence." Most of the schools affiliated to the Society were represented, though, owing to the holiday season, several well-known Liverpool friends were unable to be present.

Liverpool: Ullet-road (Presentation).—After morning service on Sunday, June 29, a meeting of the congregation was held in the Church Hall, for the purpose of making a presentation to Major John Evans, V.D., on his retirement from the office of Warden, which he had filled for over twenty years. The chair was taken by Mr. Henry Jevons, J.P., Chairman of the Council, and Mr. Richard D. Holt, secretary, read the address, which was signed by the officers on behalf of the members of the congregation, who had subscribed for the testimonial. The address expressed the great esteem felt for Major Evans, and admiration of his unremitting services both at Renshaw-street and at Ullet-road, not only as Warden for so many years, but also as Sunday-school teacher, member of the Council and Trustee both of the old chapel and of Ullet-road Church. Mr. Jevons, in handing the address to Major Evans, together with a cheque, said that it was at his own desire the testimonial had taken that simple form; it would be gratifying for him to know that one of the last acts of the late William Rathbone was to subscribe to that address. The Rev. L. de Beaumont Klein and Mr. Robert D. Holt also spoke, adding warm tributes of admiration, and Major Evans, in acknowledging the presentation, said that he felt their kindness very deeply, and referred to his attachment to the congregation for nearly fifty years, under the successive ministries of the Revs. John Hamilton Thom, W. H. Channing, and Charles Beard. He had heard every sermon preached in Renshaw-street Chapel during the twenty-one years' of Mr. Beard's ministry. The cheque Major Evans handed back to the chairman, with the request that it should be invested to provide a prize or prizes for the Sunday-school in which he had been for many years a teacher. The address, illuminated by his friends, Mr. J. E. Worrall and Miss Ella Worrall, he should always prize. To them and to all his friends he was truly grateful.

London: Bermondsey.—The Rev. W. G. Tarrant begs to acknowledge, with sincere thanks, the following donations towards the expenses of the Sunday-school excursion:—J. H., £2 2s.; C. L., £1; D. M., 10s.; M. P., 10s.

London: Hampstead (Appointment).—The Rev. Henry Gow, B.A., of the Great Meeting, Leicester, has received and accepted an invitation to the pulpit of Rosslyn-hill Chapel.

London: Highgate.—As one of the centres of the Borough of Islington, the schoolroom of the Highgate-hill Unitarian Christian Church was on Saturday last filled with 150 guests of the King from among the poor of Upper Holloway. The dinner was an unqualified success down to the last detail; the Church members entered most heartily into the work. The Rev. R. H. Greaves presided, and the fare was abundant. No intoxicants were allowed on the premises. An excellent string band played selections during the progress of the banquet, to keep up the custom of the Royal dinners; afterwards many kind and clever artistes furnished an entertainment of music and merriment which was very greatly appreciated by the audience. As the guests departed, gifts of chocolate, tobacco (for the men), the King's beaker, &c., were presented, the President shaking hands with each, and then after tea for the helpers the room was prepared for Sunday-school on the following day.

London: Mansford-street.—On Saturday, July 5, 400 of the King's guests partook of dinner in the Mission Hall. The Rev. John Ellis was in charge at Mansford-street, assisted by a splendid band of voluntary helpers. The rooms had previously been beautifully decorated with festoons of evergreens, kindly supplied by Lady Lawrence; and flags and coloured material lent by several friends. The tables presented an attractive appearance as they were laden with abundant food for the hungry

poor, and adorned with plants and cut flowers, supplied by Miss Garrett, Mr. G. Foster, and Mr. Clarke. Each guest received a procelain mug of Doulton ware and a box of chocolate. After dinner the guests were entertained by members of the Preston Club, Miss Garrett's class, and others. A message was read from the King. The loyal toast was received with enthusiasm, and the singing of two verses of the National Anthem brought to a close a most memorable day.

London: Peckham. — The Avondale-road Church was prettily decorated on Sunday last, on the occasion of the Sunday School Anniversary and Flower Services, when satisfactory collections were taken morning, afternoon (scholars), and evening. Addresses were given by the Rev. G. Carter on "Nature's Revelations of God," "The Soul's Growth," and "The Useful and the Ornamental," the Sunday-school superintendent (Mr. J. C. Griffin) assisting in the afternoon. The service in the evening was largely musical. The name of this school should have been among those reported last week as taking part in the London Sunday-school Society's Aggregate Service.

North Cheshire Unitarian Sunday School Union.—The annual picnic was held at Mossley on Saturday last. About 170 teachers and friends sat down to tea in Stamford-road School, and afterwards a ramble, conducted by Mr. Radcliffe Firth, was taken over Quick Edge, past Grotton Hall, where a halt was made, and then over the moors to Greenfield Station, whence the majority of the party took train homewards. On the hills two halts were made, and several of the Whitsuntide hymns were sung, Mr. W. Woolley acting as conductor. At the latter an informal meeting was held, Mr. Broadrick, the President, taking the chair, and a vote of thanks to the Mossley friends for their hospitality, and to Mr. Firth for his excellent services as guide was moved by the Rev. H. E. Dowson, seconded by the Rev. W. Harrison, supported by the Rev. N. Green, and carried unanimously. The weather throughout was gloriously fine, and the picnic a most enjoyable one throughout. The ministers present included (besides the above mentioned) the Revs. T. R. Elliot, J. A. Pearson, W. C. Hall, A. R. Andreae, and F. Dawtrey (*locum tenens* at Dukinfield).

Southend-on-Sea.—Special services to commemorate the fourth anniversary of the opening of this church were held on Sunday last. In the morning the Rev. G. Lansdown, of Billingshurst, delivered a most interesting and helpful address on "Parables of Household Things," and in the evening Mr. George Cosens-Prior, of Portsmouth, preached an eloquent sermon, taking for his subject "The Quest for Truth." There was a good attendance at each service, and the discourses were much appreciated. The singing was hearty, and altogether the services were much enjoyed. The church was tastefully decorated with plants and cut flowers kindly lent or given by friends. Several strangers were present at the evening service, when Mr. Dear, the minister, made a few brief remarks, and extended a warm welcome to any friends who might be induced to come again.

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

MARRIAGES.

EXLEY—PRESTON—On the 2nd July, at Rosslyn Hill Chapel, Hampstead, by the Rev. Edgar Daplyn, Arthur Reede Exley, son of the late George Exley, of Leeds, to Margaret, youngest daughter of Alfred Preston, Esq., J.P., of Ness Bank, Elsworthy-road, N.W.

DEATHS.

ANTHONY—On the 4th July, at Almondbury, Poole, suddenly, the Rev. Edgar Solly Anthony, M.A., B.D., aged 49, eldest son of the late Samuel Hollis Anthony, of Wynches, Much Hadham, Herts.

CARTER—On the 4th July, at Castleton Villas, Rochdale, the Rev. Thomas Carter, formerly Unitarian Minister at Lewes and Rochdale, in his 76th year. No flowers by special request.

OUR CALENDAR.

SUNDAY, July 13.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, Horne-lane, 7 P.M., Rev. T. E. M. EDWARDS, "The Perverted Gospel."
Bermondsey, Fort-road, 7 P.M.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. 3.15 P.M., Annual Flower Service for Children.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A, Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A, and 7 P.M.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. HARRY PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A. (Evening only).
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M, Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. A. H. BIGGS, M.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Mr. A. J. CLARKE.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Unitarian Free Church, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. JOHN MCDOWELL, of Bath.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. C. JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON, M.A.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. J. J. WRIGHT,
LISCARD, Memorial Church, Manor-road, 11 A.M and 6.30 P.M., Rev. H. E. HAYCOCK.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6 30 P.M., Rev. A. LESLIE SMITH, M.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Christian Name: Does it express a Spiritual Fact or an Official Connection?"
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M, Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A M, Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—July 13th, at 11.15, Dr. WASHINGTON SULLIVAN, "National Prestige and Duty."

SOUTH-PLACE ETHICAL SOCIETY SOUTH-PLACE, FINSBURY.—July 13th, at 11.15 A.M., JOHN A. HOBSON, M.A., "England's Spiritual Outlook in the New Century."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

PULPIT SUPPLY.—Wanted, for a Unitarian Church, near Belfast, on 10th, 17th, and 24th August. — Apply, "Belfast," INQUIRER Office, 3, Essex-street, W.C.

PULPIT SUPPLY.—Rev. J. B. BARNHILL, 26, Clovelly Mansions, Gray's Inn-road, W.C.

PULPIT SUPPLY.—Rev. S. JENKINSON, Clevelands, Mount Pleasant-road, Tottenham, N.

FOR SUPPLY or INTERIM PASTORATE.—Rev. WM. BIRKS, F.R.A.S., 1, Meadowcroft, Perry Hill, *via* Catford, London, S.E.

HASTINGS. — To LET, furnished HOUSE, containing 4 bedrooms and 2 reception rooms, bath room, and usual offices. garden; within ten minutes walk of sea front. £5 5s. per week.—Apply, A. M. E., INQUIRER Office.

ST. MARGARET'S BAY, near DOVER. —HOUSE to LET, furnished, contains drawing and dining rooms, 5 bedrooms (4 double and 1 single), bath (h. and c.); small garden; lovely sea views; near church; post office and golf links. Nearest station, Martin Mill. A bus meets the London trains and passes the end of the road.—Apply, A. SAVAGE COOPER, 27, Chancery-lane, W.C

Schools, etc.

PRESBYTERIAN COLLEGE, CARMARTHEN.

The Managers of the Presbyterian Fund desire to give notice that they are prepared to offer THREE SCHOLARSHIPS, tenable at Carmarthen College, of the value of £40 a year, for three years from October, 1902, subject to the following conditions:—

1. Candidates must be graduates of some recognised University in the United Kingdom.
2. Candidates must be prepared to study at Carmarthen College for three years for the B.D. degree of the University of Wales; to sit for the necessary examinations; and to comply in all respects with the requirements of the University and the College regulations for the time being in force.
3. Three references as to Character and Fitness for the Ministry must be supplied. One of the Referees should be a Minister.
4. One of these Scholarships is granted by the Trustees of Berman's Charity, and is to be denominated the Berman Scholarship.

FORMS OF APPLICATION may be obtained from the Secretary of the Board, G. HAROLD CLENNELL, Esq., 6, Great James-street, Bedford-row, London, W.C., and the same *must* be sent in, together with any Testimonials and Certificates the Candidate may wish the Board to consider, not later than the 25th day of July, 1902.

G. HAROLD CLENNELL, Secretary.
10th April, 1902.

CHISHOLM COLLEGIATE SCHOOL FOR GIRLS, BEACH-ROAD, WESTON-SUPER-MARE.

High-class education at moderate terms. Preparation for all Local Exams. Home comforts; liberal table. For prospectus and testimonials address the Principal.

Reference kindly permitted to the Rev. T. B. Broadrick.

HANOVER (GERMANY). — Dr. WULFES receives a limited number of PUPILS for BOARD and EDUCATION, on a plan combining the comforts of a private family, with the advantages of a select school. Highest references.—For prospectuses and every information, apply to Dr. WULFES, Hanover, or to Walter Cripps, Esq., Mozart House, Wigan. N.B.—Hanover is noted for the best German pronunciation.

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A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

IT has been a week without any drawback in the King's progress, and on Tuesday he was removed from Buckingham Palace, with the utmost care and ingenuity, so that he suffered no inconvenience or fatigue in the journey, and travelled to Portsmouth, and is now on the Royal yacht at Cowes, enjoying the fresh sea air and quiet summer weather. The doctors are so confident of a steady and complete recovery that they have allowed it to be announced that the Coronation will, in all probability, take place early in August.

DURING the past week three names have been in everybody's mouth—Kitchener, Salisbury, Balfour. Last Saturday Lord Kitchener returned from South Africa, and was warmly welcomed to London, not more as a great soldier than as a generous peacemaker. On Monday it was announced that on the previous Friday Lord Salisbury had resigned his office as Prime Minister, and that his nephew, Mr. Balfour, was his successor. In both Houses of Parliament the announcement was very cordially received, Mr. Balfour's personal popularity being deservedly great, and high tributes were paid to Lord Salisbury for his long and distinguished services to the Crown and country.

IN the House of Lords, where the Duke of Devonshire succeeds as leader, after he and Lord Spencer had borne their tribute, Lord Rosebery added some eloquent words, in the course of which he said of Lord Salisbury :—

He was privileged to be the adviser of the later years of our Elizabeth, as his great ancestor had been the adviser of the first Elizabeth, and, though we had occasion often to differ with him, none of those who opposed him, still less those who had occasion sometimes to cross swords with him in unequal combat, but must have admired the rich eloquence, delivered in those organ tones, the epigrammatic and literary form of his discourse, and the authority with which he spoke, not merely to Great Britain, but to the world.

In the House of Commons Sir H. Campbell-Bannerman said :—

The great and distinguished statesman who has now, it appears, retired from the foremost position in the Empire under the Crown, carries with him the respect and the gratitude of his fellow-countrymen, irrespective of their political opinions.

Lord Salisbury has been three times Prime Minister, and for nearly fifty years has taken his part in the world of politics. At a meeting of the Unionist party on Monday, when Mr. Balfour was greeted as Premier, a very cordial message from Mr. Chamberlain was delivered by his son, who also quoted a former saying of Mr. Chamberlain's respecting Mr. Balfour—"his transparent sincerity and simplicity of character, his generosity to his opponents, and his chivalrous loyalty to his friends."

VENICE suffered a grievous loss on Monday through the sudden collapse of the Campanile of St. Mark's, the great bell-tower which has stood there for a thousand years, the first thing to be seen by those approaching the city, its foundations having been laid in 902. Happily the tower collapsed into itself, and neither St. Mark's nor the Ducal Palace was injured, and there seems to have been no loss of life.

A CONFERENCE under the auspices of the Garden City Association is to be held at Liverpool and Port Sunlight on Friday and Saturday, the 25th and 26th inst. The Conference will open in Liverpool for the consideration of the Housing problem, and on Saturday the delegates will have the opportunity of inspecting the excellent housing arrangements at Port Sunlight, where they will be entertained by Messrs. Lever, and where the Conference will be resumed. Mr. Ralph Neville, K.C., is Chairman of the Council of the Garden City Association. The Secretary is Mr. Thomas Adams, and the Head Office is at 77, Chancery-lane, W.C.

THE High Pavement Chapel, Nottingham, seems about to realise its ambition to erect a handsome memorial to the late Mr. P. W. Clayden. The Nottingham Memorial must be distinguished from the subsequently organised London movement originated by Mr. Clayden's political and journalistic friends on a political basis. Our High Pavement friends wish rather to perpetuate the memory of a distinguished man and minister in his many-sided activities, religious, social, and literary—emphasising his religious work.

MR. E. W. ENFIELD, the hon. treasurer, has now in receipts or promises a sum of over £400. An analysis of the subscription list shows that almost the entire sum has been raised within the congregation. The amounts received or promised from those unconnected with our churches is a little over £10. Liberal Christians, not members of the Nottingham congregation, subscribe nearly £50. The hon. secretary informs us that the many warm and touching letters that have been received from all parts of the kingdom establish the wisdom of the Committee's forecast that many of Mr. Clayden's friends and admirers outside the congregation would desire, in however humble a measure, to join in this tribute, which it is hoped may now begin to assume a more widely representative character. Another £100 at least is needed before the work can be put in hand.

SIR ROBERT ANDERSON, K.C.B., discussing in this month's *Nineteenth Century and After* "How to put down 'Hooliganism,'" which is said to be on the increase, points out that prevention is not only better, but much easier than cure, and urges that the law should be so altered as to make it an offence for lads, without any occupation, to hang about the streets, where they naturally take a straight course to the life of a vagabond or criminal, and that such lads, if taken in hand in good time, would, as a rule, make capital soldiers and sailors, to their own great advantage and the advantage of the country.

THIS month's *Contemporary Review* contains a first article on "Immortality," by Mrs. E. M. Caillard, which deserves to be carefully considered. It is addressed to Christians, in the hope of giving them a truer and more helpful view of the life to come, and is to be followed by a second article addressed to those who cannot accept the prevalent Christian doctrine. In the present article it is pointed out how little in touch with the realities of modern life is the received idea of immortality, which has been inherited from ages long past, retaining the atmosphere of the cloister, and it is strongly argued that the conception must be enlarged so as to include all the wholesome activities of life, and not merely passive devotion. Such a belief, it is urged, must be of the utmost practical importance, and ought to be fostered by every available means :—

A real living belief (not a mere intellec-

tual acquiescence) in this continuity of individual human life has issues of infinitely greater importance to society at large than those which it debates with such fervour and heat. It can hardly be said that we are in a position to estimate them as yet. One thing, however, should be abundantly plain. If death is indeed no break in life, but merely an entrance into different conditions of life, this fact of itself should weigh immensely in education. Before it could do so, however, a public opinion in favour of its practical importance would have to be created. At present what public opinion is being brought to bear on the subject leans all the other way. To think much of life beyond the grave is supposed to unfit us for work in the world as it is. Could we realise that every activity of which human beings are capable is a sacred thing (and this is the teaching of Christianity)—a thing which may be defiled, defamed, prostituted to low uses, but which in the Divine ideal of it is altogether noble, beautiful, worthy of all honour, not destined to perish in the using, but to be trained to ever higher and higher perfection then we should deem no effect too strenuous, no sacrifice too great to ensure to ourselves and to others the full development of all human powers and capacities. Our chief aim would be so to think and work that when we take that "one step past the entrance door" to fuller life, neither we nor others through our actions should be weighted by limitations which our experience under earthly conditions should have taught us to surmount.

THE EDUCATION CRISIS.

We only had space last week to refer briefly in a note to the close of the debate on the clause of the Bill dealing with religious instruction in secondary schools to be provided by the new local education authority. As the clause, even as amended, appeared to leave it open to the authority to provide denominational schools, the Committee considered that no such liberty should be allowed; an amendment to this effect was supported by Mr. Balfour and other members of the Government, as well as by the whole of the Opposition, but was violently opposed by a few "Aggressives" with Lord Hugh Cecil at their head, but these advocates for the extension of denominationalism could only muster 29 votes. Thus, the undenominational character of the Council schools is secured by the following addition to Clause 4—

And no pupil shall be excluded from nor placed in an inferior position in any school, college or hostel provided by the Council on the ground of religious belief; and no Catechism or formulary distinctive of any particular religious denomination shall be taught or used in any school, college or hostel so provided.

Mr. Whitley moved a resolution in favour of the abolition of religious tests for teachers in all schools aided by the Council—

That no teacher shall, as a condition of employment, be required to make a declaration of his religious belief.

A strong feeling against the maintenance of religious tests was expressed on both sides of the House, though Mr. Balfour denounced the proposal to abolish religious tests in the case of denominational schools as "raving lunacy." Notwithstanding the Government opposition the amendment was only defeated by a majority of 26.

These two significant divisions are some indication of the temper of the House of Commons towards denominationalism, and should encourage the Opposition to persevere in their efforts to remove every vestige of sectarianism from the remainder of the Bill, and to renew their attack upon what is left of it in Clause 4 when the opportunity occurs at a later stage. The clause as amended now stands part of the Bill.

Part III. *The Death Knell of School Boards.*—This is the vital part of the Bill dealing with "Elementary Education." Clause 5 runs (or ran), as follows:—

The following sections of this part of this Act shall only apply within the area of a local authority for which it is adopted, and a local authority may adopt it for their area by a resolution of that authority.

This is the famous permissive clause of the Bill which left it to the local authority to say whether the Act should be adopted in their area or whether the School Board should remain. From the first there has been a pretty general expression of opinion adverse to the option, as it was felt that whatever system should be decided upon there ought to be one uniform system for the whole country; at the same time many important cities and towns were opposed to the abolition of their School Boards. But, as we pointed out a fortnight ago, it seemed inevitable that this permissive clause would have to be dropped when Mr. Balfour announced a grant of 7s. 6d. per head for children in schools under the local education authority. This, unless some special provision were made, would place the schools in areas in which the Act was not adopted at such a disadvantage that it was impossible to conceive that it could be allowed.

At the commencement of the debate on this clause Mr. Balfour declined to disclose the intention of the Government with respect to it, preferring to leave the question to the judgment of the House; and, though he was severely lectured for this course, *The Times* going so far as to say it was expected of the Leader of the House that he should lead, Mr. Bryce and others approved of the course taken, as it would give the Committee the opportunity of expressing its opinion.

An amendment to the effect that the clause should be dropped was then discussed, and it was urged that the adoption of the Act ought not to be left as an apple of discord among local authorities, but that the question ought to be settled by Parliament. The amendment was supported by some Liberals, who thought a uniform system would be most conducive to educational efficiency; and as the Cockerton judgment had shorn the School Boards of so many of their powers that it was scarcely worth while to maintain them. Mr. Balfour himself spoke in favour of the amendment. Sir H. Campbell-Bannerman, Sir William Harcourt, Sir Charles Dilke and other Liberals opposed the amendment as a blow at local self-government, and the death knell of the School Boards; Mr. Bryce also defended the clause on the ground that many County Councils were not prepared to undertake the onerous duties which the Act would impose upon them. The amendment was carried by a majority of 169, and the clause was then dropped.

Although the elimination of Clause 5 from the Bill practically sealed the fate of the School Boards throughout the country (London excepted), the actual decree of execution is contained in Clause 6:—

The local education authority shall throughout their area have the powers and duties of a school board and school attendance committee under the Elementary Education Acts, 1870 to 1900, and the control of all secular instruction in public elementary schools, whether provided by them or not, and school boards and school attendance committees shall be abolished in that area.

While deploring, for many reasons, the abolition of School Boards, we cannot overlook the fact that this clause for the first time brings the Voluntary schools under some measure of public control; it is a step in the right direction, and its consequences cannot yet be realised. Some denominationalists view it with alarm as the proverbial thin end of the wedge. It now remains for Parliament to determine that the constitution of the local education authority shall be such as to command the confidence of the public. If the control is effective, and if it is used to raise the standard of education, especially in the rural districts, it will be found that the innocent-looking clause, "whether provided by them or not," signalises the beginning of what may prove to be a much-wanted improvement in our educational system; and may indeed pave the way for a national system.

Clause 6 was on Wednesday added to the Bill, and its consideration is to be resumed on Monday. Controversy will become keener over the remaining clauses of this part of the Bill.

It is impossible to regard the extinction of the School Boards of England without unfeigned regret. For thirty years they have fostered elementary education and have redeemed the country from the disgrace of having no public system of education for the masses. They have covered the land with splendid schools manned by a staff of excellent teachers; they have raised the standard of education and done much to elevate the people. We do not overlook what has been done during the same period by the Voluntary schools; but the Boards have led the way, and have created a zeal for popular education before unknown. And they have shown that education may be essentially religious without being denominational. Over and over again ministers of all denominations have declared themselves satisfied with the religious teaching given in Board schools, though a few bigots like the Dean of St. Paul's have denounced it. If in time to come the authorities which are to supersede the School Boards shall be found to do more work and to do it better, as they ought to do, being invested with more extensive powers, the work of the School Boards will always be remembered with gratitude and justly honoured by all who have the cause of education at heart.

W.L.

Channing House School.—Two pupils of this school—Miss Bessie Manning and Miss Winifred Haines—were successful in passing the London Matriculation Examination in June last. In the Trinity College Music Examination Miss Ada Wilson and Miss Violet Withall passed in the Senior Grade; Miss Mary Burrows and Miss Ethel Bosher in the Intermediate Grade. Miss G. Randell, a former pupil, has also passed the London Matriculation in the First Division.

LORD ACTON.

I.

SINCE Lord Acton's lamented death my memory has been wandering back to the years 1867 and 1868, when I lived upon his property and in a house which belonged to him. I was a very young man then, and I must begin by disclaiming any title to his close and intimate acquaintance. Still, for some eighteen months I saw him very often, for I had a standing invitation to dine with him every Sunday, and I had many other opportunities of conversing with him. He was kind enough to give me the unrestricted use of his noble library. I wrote regularly for a Roman Catholic paper called the *Chronicle*, of which he was the proprietor and the directing spirit, though not the actual editor. He was said at that time to have in hand a history of English Roman Catholics. The book, so far as I know, was never written, but he had collected materials for it, and I do not think that I have forgotten anything he said, and he said much, on a subject which had, and still has, an absorbing fascination for me. But enough of myself; I may now, without further preface, proceed to set down on paper my remembrance of those happy days in the hope that what interests me so much may have some little interest for others also. Great changes have happened since 1867, and a type of English Romanism which was common then is now absolutely extinct.

The Old Roman Catholic Families.

Sir John Acton belonged to an ancient English family, and the baronetcy was, I think, of Charles the First's creation. The Actons were not, strictly speaking, hereditary Roman Catholics, for they had only become adherents of the Roman Church in the latter part of the eighteenth century, but of course the family had long before I knew anything of it taken its place among the landed gentry of the Roman communion. The bond which then united Roman Catholic families of the higher class was very close. They were knit together by disabilities which had debarred them from the universities and from public life. They had intermarried with each other; they had been educated at the same colleges, and the Anglo-Roman Church before the Irish immigration consisted almost entirely of county families and the tenants who in the old days of persecution had settled on their estates. Many of the old Roman Catholic gentry preserved with natural pride the hiding-place to which the priest retired in case of danger: the chapel was in or next the mansion, and the priest was at once private chaplain and responsible for the adherents of his church scattered over the neighbourhood.

Other Family Connections.

But besides the tie which bound him to a romantic past, to a society English through and through, and yet with a history and tradition which separated English Romanists from the great mass of their fellow-countrymen, Sir John had a far wider outlook than the rest of his co-religionists, and he enjoyed social and intellectual advantages which were in some respects unique. His paternal grandfather had been Prime Minister of Naples, where he himself was born in 1834, and had played a great part in European politics when Nelson was there. His uncle, Cardinal Acton, a man of high character and unaffected piety, was a prominent figure in Roman society at the time when Newman left the Church of England. Sir John Acton's mother was a Dalberg, a kinswoman of the famous Charles Theodor Dalberg, last Prince-Archbishop of Mainz and Archchancellor of the Holy Roman Empire, a liberal-minded prelate who adopted the reforming views of Joseph II., and cherished the dream of a National Catholic Church. His lofty aims and the unselfish purity of his life extorted praise even from his adversaries of the Papal party. Lady Acton, after the death of her husband, Sir Richard, married Lord Granville, and thus her son, besides his *entrée* to the best society of Italy and Germany (the latter connection being afterwards cemented by his own marriage with a lady from the great Bavarian house of Arco-Valley) had the further advantage of association with the politicians and literary men of the Whig party in England. He loved to talk of Macaulay and of his conversation, brilliant but tending to monologue, and of his astonishing feats of memory.

Early Education.

He received his early education at Oscott, near Birmingham, an institution then under Dr., afterwards Cardinal, Wiseman, who was for a short time Vicar-Apostolic of the Midland District. But, indeed, as I have often heard him say, it scarcely deserved the name of education. Wiseman was devoted to ecclesiastical affairs, and the system pursued at Oscott was, for intellectual purposes, as bad as bad could be. The college consisted of young men studying for the priesthood and known as "divines," along with boys intended for lay pursuits. These young laymen received almost the whole of their instruction from the "divines," with the natural result that the "divines" suffered by the distraction of teaching, while the lay boys and the "church" boys before they entered on their course of philosophy and theology were taught Greek and Latin by masters who were ludicrously destitute of classical knowledge. Sir John used to tell a story of a learned "divine" who corrected a boy for giving Catilina as the Latin equivalent of Catiline, and so making that conspirator a woman. After 1845 one or two Oxford converts joined the teaching staff, but there was no serious improvement till the college fell into the excellent hands of Dr. Northcote, a sound scholar and excellent administrator, who exercised an admirable influence over his pupils. Acton, however, had left Oscott before Dr. Northcote's advent and the dawn of better things. The Roman Catholic colleges were abodes of peace and happiness, but till very recently they were far behind as places of education. Cardinal Manning knew this very well, and was ready enough to state his opinion regardless of the offence which he sometimes gave. Roman Catholics were for the most part unconscious of the evils under which they suffered. We must remember that they had been shut out by no fault of their own from the main current of English life. Dr. Ward, with characteristic candour and, it must be added, with characteristic exaggeration, described a controversy between an English Protestant and an English Romanist as a fight between a civilised man and a barbarian.

With Döllinger in Germany.

His German connection secured young Acton a better fate. It was his good fortune to live for some years with Döllinger and study under him. Döllinger's orthodoxy was at that time unblemished; indeed, Heine had spoken of him as "Döllinger the black," *i.e.*, the ultramontane. It is needless to speak of his profound learning. Acton led in his house an ascetic life, but the asceticism was for the sake of study, not of devotion. He studied, if I remember right, ten hours a day, and had but one brief annual holiday, taken in company with his master.

At Aldenham.

From this Continental sojourn Acton returned to the home of his ancestors with a learning uncommon at any time, and of a kind especially rare in those days, when German literature was far less familiar among us than it is now. He spoke and wrote German, French and Italian. German, indeed, was to him a mother tongue no less than English. He was thoroughly trained in mediæval and modern history, in the philosophy of politics and in historical theology. The fine property of Aldenham, situated in one of the most beautiful parts of England, had become his by his father's early death, and he entered into full possession after a long minority. He began at once to collect a library which was, I suppose, the best private library in England. Not that it contained rare or curious books; for such things its owner did not care. It was meant for use, and the volumes were bound or half-bound in the plainest fashion. They were placed in a huge room attached to the mansion and constructed with staircases and galleries. It received continual additions, and its owner never relaxed the studious habits which he had learned abroad.

The common pursuits of an English country gentleman had no charm for him, though he was kindly and hospitable and lived on good terms with his neighbours. But his chief delight was in the company of learned men, and especially learned Roman Catholics. Let me mention two of them whom I knew well; one Acton used to call the "most learned of English priests," the other "the most learned of Englishmen."

J. B. Morris.

The priest in question was the Rev. J. B. Morris. He had been a Fellow of Exeter and Assistant Professor of Hebrew at Oxford. He was guileless as a child, a devout man of a mystical turn of mind, and, I must add, as helpless and unpractical as a child. For some years he found refuge from a world which was too much for him as chaplain at Aldenham. His learning was portentous. He had published translations of Syriac poems by St. Ephraem with notes which are a marvel of erudition; he was deeply read in Rabbinical and Patristic literature and in the schoolmen, especially in Scotus and his followers. He had a genuine interest in philology: otherwise the world of modern scholarship was to him absolutely unknown. "What are the Synoptic Gospels?" was the question he once asked a young cleric who had spoken of them in his hearing.

Le Page Renouf.

A very different man was Le Page Renouf, Acton's "most learned Englishman." Everybody knows of his achievements in Egyptology, a branch of learning which he pursued in the scanty leisure left by the scrupulous discharge of his duties as inspector of schools. But he was also a Patristic scholar of high rank, as he showed by his pamphlets on the case of Pope Honorius, written and published to avert the definition of Papal infallibility at the Vatican Council. He was a singularly modest and kind-hearted man. He had been an undergraduate at Pembroke College, Oxford, and had joined the Roman communion before Newman, and before taking his degree. He passed to a better life a few years ago, greatly respected and loved.

Parties in the Church.

It was not till about 1860 that Sir John came into serious conflict with ecclesiastical authority. We may describe the English Romanism of that day as divided into three parties. Most prominent and best known to the general public were the converts from the national Church who had followed Newman in 1845 or Manning in 1851. They, as a rule, represented the Italian and Papal influence in England. They had thrown themselves with reckless enthusiasm into the Papal system, and they occupied the strange position of acting as missionaries not only to their Anglican fellow-countrymen, the adherents of the really ancient and Catholic Church, but also to hereditary Romanists. For to the convert on fire with proselytising zeal the old Roman Catholic seemed cold, insular, and half-Protestant. Faber introduced devotions and hymns to the Precious Blood, the Blessed Virgin and the Saints which were strongly reprobated in the communion which he had joined. The oratorian lives of the Saints shocked old-fashioned people by their report of saintly self-torture over which the discreet Alban Butler* had prudently thrown a veil. The converts, too, were generally extravagant advocates of Papal infallibility and of the temporal power, besides being free and outspoken in their defence of religious persecution. Wiseman had in many ways identified himself with this Papal contingent, though he was too large-hearted and tolerant to be quite one with them. On the other hand, Newman soon ceased to approve the extravagance of the men who had crossed the Rubicon with him. He fell back into a more sober and English line, and thus it came to pass that while he was notoriously on very distant terms with Manning and Faber, a reciprocal attachment arose between him and the older Romanists. Then there was the mass of English Romanists already described by implication. The priests who had been born in the Roman fold were quiet and eminently respectable men. The older clergy had all been bred Gallicans, and very few of them were ever enthusiastic Papalists. Some were good archæologists and historians. I may mention Dr. Rock, Mr. Kirk, Mr. Berington, Mr. Oliver, Mr. Tierney, and, above all, Dr. Lingard. Most of them, however, were by no means scholarlike. They were staunch in their belief, and held fast to the Council of Trent and the creed of Pius IV. Nor were they at all averse to controversy when occasion arose. But they were not disposed to offer their enemies a wide target, and accordingly they limited themselves to their bond. They were slow to accept anything which had not been defined as an article of faith. Usually there were no images in their chapels except the crucifix. They disliked "new devotions" and sometimes denounced them as Methodistical or even idolatrous. The present writer heard a priest of the old school preach Sunday after Sunday for eighteen months, and to the best of his recollection there was not one devotional allusion to the Virgin Mother of our Lord. "In my young days," said this priest, "we were so busy explaining what the Blessed Virgin was not, that we had no time to say what she was." Very often the sermons were dry moral essays of a kind well known in the Church of England before the Evangelical revival. One day during the excitement of the Papal aggression, some mischievous person had written "No Popery" on the wall of the Warwick-street Chapel, then the most fashionable centre of Romanist worship in London. "That," said an Oxford convert, "is a very accurate account of the place." Of converts the hereditary Roman priests and laymen had a profound distrust. It was a favourite maxim of theirs that it took "three generations to make a Catholic." They disliked the trouble they gave by their fussiness, their theological and devotional eccentricities, and their tendency to hysterical sentiment. Thoroughly patriotic themselves, they resented that un-English feeling which led a convert peer to make the silly statement that he was "a Catholic first and an Englishman second." Of course these objections do not apply to converts before the famous '45: the converts previous to the Oxford movement were as "Old Catholic" as the "Old Catholics" themselves.

WILLIAM ADDIS.

(*To be concluded.*)

* The first edition of Butler's "Lives of the Saints" appeared in 1745, and the book is still widely and deservedly popular. "The learning," said Gibbon, "is his own, the prejudices are those of his profession." The words were addressed to Charles Butler, the nephew of Alban. This latter wrote "Memoirs of English, Irish, and Scottish Catholics," had a famous controversy with Southey, and died a very old man in 1832.

LITERATURE.

JOHN BROWN.*

ENTHUSIASM for the mission of a hero and admiration for his character are needed by one who would write with success the story of his life. The writer of this appreciative biography possesses both these qualifications, nevertheless he tells us in his preface that he "cannot help expressing his feeling of the immense distance which separates the picture he attempts from the conception in his own mind of what is necessary to an adequate and worthy presentation of a noble career." "Such as it is," he adds, "he offers it to all sympathetic readers, who, in an age tainted with selfishness and greed, still preserve a love of all heroic endeavour and unselfish sacrifice in the service of humanity."

The lament that a King, or a generation, has arisen that "knows not Joseph" is by no means confined to ancient days. As time passes, we of the present age, welcome on the world's stage fresh scenes and actors, but we are apt also to sigh for old days and old deeds, and to fear that the brave souls so famous in our youth are in a fair way to be forgotten. With the desire that this shall not be the case, concerning the early martyr in the anti-slavery cause "whose name was on the lips and whose spirit was in the hearts of the sturdy Northeners who marched to victory through long years of bloody warfare," our author has written this book.

The first chapter entitled "What is Slavery?" is intended to help readers to realize the powerful influences which decided John Brown's career. With this end in view Mr. Newton was doubtless wise in depicting horrors typical of the sufferings endured by multitudes in the Southern plantations of the United States; yet, though from a moral point of view, slavery was an unmitigated evil to both the Black and White races, there was another aspect of the slave system which shows us that, at times, the tie between owner and slave was of quite an opposite character to that of the brutal pictures which he so realistically depicts, and one queries, therefore, whether, in this chapter, Mr. Newton gives a complete answer to the question he asks.

In the next chapter—"The State and Slavery"—we have a clear history of the course of events from the Missouri Compromise in 1820 to the outbreak of the Civil War in 1861, Readers to whom the history of those forty years may not be entirely familiar will be able to realise the struggle which went on to maintain the balance of power between the Slave and Free States, the eager efforts on both sides to claim new territory, the conciliations and compromises on the part of the North, and the growing desire of Southerners for the repeal of the Union. We enter on the thrilling story of which Captain John Brown is the hero, and which is told so graphically in the succeeding ten chapters, after the passing of the Kansas-Nebraska Act in 1854 when the contest for Kansas began.

But first, John Brown's boyhood claims attention, and we learn that he came of Puritan stock, directly descended from one of the Pilgrim Fathers, who had bequeathed to his posterity a hatred of oppression and wrong. The bare-footed, fearless little lad passed his early years, for the most part, in wild regions of Ohio. Meanwhile, certain experiences impressed on his mind a hatred of military life and a resolution never to take part in war unless it were a war for liberty. As time passed, other incidents connected with the miseries on a slave plantation turned the eager youth into a red-hot Abolitionist, who "began to look upon himself as one who held a commission direct from God to act against slavery."

The news that a well-known New York philanthropist, named Gerrit Smith, was offering tracts of land among the Adirondack mountains for cultivation by escaped slaves, led to a crisis in his life. John Brown, always on the watch for Heaven-sent opportunities, in which he firmly believed, hearing that a dishonest surveyor threatened the new settlement with ruin, sent the following proposal to Mr. Smith:—

* "Captain John Brown, of Harper's Ferry." By John Newton. Lives worth Living Series of Popular Biographies. T. Fisher Unwin. 3s. 6d.

I see by the newspapers that you have offered so many acres of wild land to each of the coloured men on condition that they will cultivate them. Now they are mostly inexperienced in this sort of work and unused to the climate, while I am familiar with both. I propose, therefore, to take a farm there myself, clear and plant it, showing the negroes how such work should be done. I will also employ some of them on my land and will look after them in all ways, and be a kind of father to them.

This offer was accepted, and John Brown, with his wife and ten children went, moved by philanthropy, to take up his abode in North Elba, of which a description is given.

The farm is a wild place, cold and bleak. It is too cold to raise corn, indeed they can scarcely in the most favourable seasons obtain a few ears for roasting. Stock must be wintered for nearly six months every year. They never raise anything to sell off that farm except a few fleeces. It was well, they said, if they raised their own provisions, and could spin their own wool for clothing.

In such surroundings we find our hero at nearly fifty years of age. He has trained up round him "a band of enthusiasts and a family of heroes, the whole scheme of whose lives was formed to promote one object, while those who married into the family caught the same single-eyed devotion also. The sons eagerly seconded their father." We learn of John Brown that he rose early and worked late—one of his favourite sayings was—"Action, action, action, we have but one life to live." A man of simple, practical religion, he held that genuine love of God must be shown by goodwill to men—his religious principles were summed up in the Golden Rule, and in his eyes slave-holding was the cardinal sin. As one reads the story of his life in his lonely settlement, the picture rises before one of a strong, tender-hearted countryman filled with passionate love for home and devotion to wife and family, and underlying all other qualities, deepest pity for the suffering of his fellow-men, so deep that there was "a constant ringing in his years of the despairing cry of millions whose woes none but God knows."

Into the last four years are crowded the most thrilling events and deeds of this heroic life, and were it not for the light which the preceding comparatively uneventful half century throws upon his character, the space given here to this portion of the biography would be out of due proportion. In Chapter V. we enter upon "the struggle for Kansas" and hear how John Brown's sons go to settle there among the "Free-soilers," hoping to cultivate the land in peace, and to help to keep it as a Free State. But news goes back to the old home of the raids of Border-ruffians from neighbouring slave states—"murderers, plunderers and pro-slavery partisans who treated the Free State people as if they were conquered slaves."

There is no space to tell in detail how, in the course of events, John Brown became the chosen leader of a knot of earnest anti-slavery champions, and how the man who hated war with all his heart entered upon what he believed was a holy crusade against wrong, how, at length, his name carried with it terror among men who were thirsting for his blood.

Yet, "determined as he was in the fight, the tender humanity of the man was never obliterated, and it comes as a ray of sunshine after a terrible storm to learn that out of his poverty he carefully supported the widow of a pro-slavery man who was killed, until her friends came to take her away."

It seems to have been, according to Mr. Newton, in 1857 that the idea of an armed attack upon slavery began to take practical shape in Brown's mind. His object was not revolution, but slave emancipation, and the plan of seizing Harper's Ferry was gradually matured.

Among several other illustrations the book contains views of Harper's Ferry lying on the hillside above the broad bend of the Potomac river. It is a thrilling narrative which describes how the little band of men—scarcely more than a score—followed Captain John Brown on his desperate enterprise. It was his hope to rouse the nation by this sudden attack, and that the coloured people would flock round his standard when raised at Harper's Ferry. Then his righteous victory was sure. Some 16 pages tell the tale of how plans miscarried, and how a few hours saw the end, with the brave leader lying wounded in Charleston gaol.

The history of the trial and the martyrdom, including many letters to his wife and descriptions of his heroic bearing during captavity are full of pathetic and beautiful incidents. Many of his sayings during imprisonment are quoted, *e.g.*:—

I think I cannot better serve the cause I love so much than to die for it, and in my death I may do more than in my life. I sleep as peacefully as an infant, or if I am wakeful, glad thoughts come to me. The sentence they have pronounced against me does not disturb me in the least. It is not the first time I have looked death in the face. . . I am endeavouring to get ready for another field of action where no defeat befals the truly brave.

Probably most readers are familiar with the incidents of Brown's execution—how with bright, serene countenance he appeared like a victorious hero going to his reward, and how he stooped, as he went to death, to kiss the little negro child, an act illustrative of his character through life. Not so well known is the description of the funeral on the lonely hill side, where in the midst of his family he was laid to rest in a spot near his home, while the hymn with which he had been used to rock his children to sleep, was sung around his grave. Wendell Phillips's fine address on the occasion is given, and in the concluding chapter and elsewhere we have many testimonies to the noble character and life by Emerson, Garrison, Theodore Parker, Alcott, Thoreau, and other writers.

This biography will doubtless find numbers of sympathetic readers, and Mr. Newton is only true to history when he reminds us of the great revulsion of feeling which took place in the United States whereby "John Brown, denounced as a fanatic and madman rose to the position of a hero and martyr."

FRANCES E. COOKE.

"AFTER THIS MANNER."*

WE are glad that Mr. Wallace had the courage which it must undoubtedly have required to add another to the multitude of expositions of the Lord's Prayer. In reading these pages, we feel that the author has not only read and thought, but seen and observed much; we have a living voice, addressing human notes to human needs, using an admirable directness, and often striking out the terse, vivid phrase that drives a lesson home where a more elaborate diction would fail of its effect. Sometimes, indeed, we feel that a point has been merely suggested, and might with advantage have received fuller treatment; but this, if a fault, is such an unusual one in sermons, that many will think of it as "a mistake on the right side." Mr. Wallace, in this book at any rate, is so much concerned with practice that it would be hard to guess at his precise theological standpoint, unless we may do so from a passage where he says that "Jesus Christ *represented* God." But it is not for theology that we look in these pages so much as for a broad, manly, work-a-day religion, and in this search we shall not be disappointed, while we find a special source of pleasure in the telling illustrations liberally—but not too liberally—employed by the preacher. We must not close this brief notice of a fresh and stimulating little volume without quoting at random one or two of the wise and happy sayings we marked in reading: "Jesus says, 'I am the door.' We enter, and, passing through the vestibule, find Fatherhood in every room of the house." "It has come to pass that men mostly think of submission to the will of God as an eminently disagreeable thing, but that is not the case. His will is that we should obey His laws, and thus *avoid* a great many disagreeable things." "The Church that ventures to assert that it possesses all the truth is certainly possessed of the spirit of impertinence, if not of the spirit of truthfulness." "As water running over gravel is purified, so our minds have been clarified through our petitions [in the earlier part of the Prayer] on behalf of others." "If we cannot forgive our brother who has wronged us, there may be *something* wrong with him, but there is a *great deal more* wrong with us." "Our temptations depend very largely upon the difference in our education, environment, and temperament. To some, a change of the weather is a temptation." "Take care of the acts, and the results will take care of themselves." We cordially recommend the book to our readers. J. W.

* "After This Manner." Studies in the Lord's Prayer. By Hugh C. Wallace. Stockwell. 1s. 6d. net.

HISTORICAL ROMANCE.*

A DESCRIPTIVE list of historical tales is no novelty; but Mr. Nield's book is a guide to the best historical fiction rather than a catalogue of all the historical tales, and as such it claims originality.

The Introduction explains the principles on which the selection has been made. Some books are omitted for deficiency in literary style or in narrative interest, others as being too didactic. In the case of a prolific writer of uneven power, and of a period copiously illustrated by various writers, the best tales are selected, whilst occasionally a story below the usual standard is admitted because it deals with a period otherwise

* "Guide to the Best Historical Novels and Tales." By Jonathan Nield. London: Elkin Mathews. 5s.

unrepresented. The question of historical accuracy or inaccuracy is not considered.

As Mr. Nield says, "The historical novel exists primarily as *fiction*." Its first condition of success is that it should be a good story. His definition of the historical novel is a simple one—"A novel is rendered 'historical' by the introduction of dates, personages, and events to which identification can be readily given." The introduction of verifiable personages and events in obscure lives is insufficient to constitute a novel historical. They must be sufficiently important to be *easily* recognisable. Thus Stevenson's "Treasure Island," though it introduces veritable figures of the eighteenth century, is not admitted as within the domain of historical romance proper. This book is relegated to the "supplementary list of notable novels, which, while not strictly 'historical,' in some way represent bygone periods." This short supplementary list, including many masterpieces in our literature, is particularly interesting.

The lists are arranged in tabular form in four columns, giving title, author, publisher, and subject. Whilst the order is chronological on the whole, absolute accuracy in this respect is occasionally disregarded for the sake of the grouping.

In the main list the Pre-Christian Era is illustrated by a dozen and a half tales, including Marion Crawford's "Zoroaster," Church's "Stories of Greece, Rome, and Palestine," and some of George Ebers' Egyptian Tales. For the first century there are about the same number of entries, including "Philochristus," "Ben Hur," "Quo Vadis," "Darkness and Dawn," and "The Last Days of Pompeii," besides various other stories of early Christianity.

There is some entry for Britain in nearly all of the early centuries, until in the ninth century under the heading of "Alfred and His Times," England takes a prominent place in the list. From the time of the Norman Conquest the story of our English History is continuous, entries for other countries being copiously interspersed.

In making a selection from foreign historical fiction Mr. Nield has done no more, he says, than include the leading examples, most of which are accessible in translations. Amongst the foreign writers represented are Auerbach, Balzac, Erckmann-Chatrian, Daudet, Dumas, Ebers, Karl Emil Franzos, Victor Hugo, Jokai, Saintine, George Sand, Tolstoy, and Zola.

The brevity and clearness of the headings in the subject column enables us to follow out any special subject through the successive centuries. We may trace the progress of Christianity in different countries, we may trace the religious development of different nations through stories of the Crusaders, the Albigenses, the Lollards, the Hussites, the Huguenots, the Pilgrim Fathers, the Covenanters, the Friends, &c. Students of literature may find tales relating to Sir Thomas More, Cranmer, Sir Walter Raleigh, Sir Philip Sidney, Shakespeare, George Herbert, Milton, Sir Thomas Browne, Dean Swift, Goldsmith, Sheridan, and Dr. Johnson. Lovers of the arts may find fiction introducing Leonardo da Vinci, Vandyck, Purcell the composer, Handel, Sir Joshua Reynolds, Angelica Kauffmann, Mozart, and Romney.

In the chronological method of arrangement old favourites are invested with new interest. The historical setting becomes more prominent, and strange comrades are brought into juxtaposition. "Ivanhoe" is next to "Richard Yea and Nay," "Kenilworth" to "Westward Ho!" "The Last of the Mohicans" to "Seats of the Mighty"; "Romola," "Notre Dame" and "Cloister and the Hearth" follow one another; Napoleon's Russian Campaign brings together Tolstoy, Charlotte M. Yonge and Henty; under the Jacobites we find G. Norway, Scott, Besant, J. H. Findlater and Sarah Tytler.

No one work of fiction could be more suggestive of strong contrasts in life and in views of life than this list of Mr. Nield's, and identity of subject only emphasises these contrasts.

The section of the book that will probably be most freely subjected to criticism is the "Suggested Courses of Reading for Young People," two lists covering English History from the Norman Conquest onwards, for boys and girls, respectively. Parents, teachers, and others interested in the tastes and needs of young people, including those most concerned—the young people themselves—will turn with special curiosity to this section to see whether favourite authors and favourite books are included, and whether they are recommended to boys, to girls, or to both. The majority would agree with Mr. Nield in appropriating the stories of Sarah Tytler, Emma Marshall, Grace Aguilar, and Jane Porter to the girls; and would assign to the boys the stories of Herbert Maxwell, Conan Doyle, and Harrison Ainsworth. But some surprise will be felt at the omission from the boys' list of Edna Lyall's "In the Golden Days," &c. Dickens, Lytton, G. P. R. James, Mark Twain, and Besant are equally represented in the two lists, as are also Scott, Charles Kingsley, and Stevenson, with the exception of "Rob Roy," "Hereward," and "The Black Arrow," recommended to the boys only. Girls who prefer a larger proportion of books of adventure, will take the boys' list rather than their own. For it is in the proportion of the different kinds of books selected that these two lists are distinguished. The girls have two volumes of Henty to the boys' eleven, whilst the boys have two volumes of Charlotte M. Yonge to the girls' seven. The omission of the very popular "Caged Lion" from both these lists for young readers is perhaps due to the inaccurate description attached to it in the general list. "Scotland in Early Fifteenth Century" is misleading, for, whilst the story opens and closes in Scotland, and the hero is Scotch, the greater part of the story treats of the English Court in England and in France, and of the English camp in France. King Henry V. is as conspicuous and as interesting a figure as the Caged Lion himself, the nominally captive James of Scotland, and it is by contrast to the better condition of England at the same period that the picture of anarchy and violence in Scotland is so impressive. But, however freely Mr. Nield's judgment may be questioned in particular instances, his list for juvenile readers will no doubt, on the whole, prove suggestive and useful.

To students of literature the Bibliography at the end will prove specially attractive. Mr. Nield gives a list, in order of publication, of all the writings which deal directly with the subject of Historical Romance—articles in magazines and reviews, lectures, essays, library catalogues, &c., from the time of Scott, the creator of historical fiction, down to the current year. So admirable is the arrangement of the volume, and so interesting its contents that Mr. Nield has left little to be desired, unless it were an index of authors to facilitate the locating of any particular volume.

This book should be in every library, whilst real lovers of historical romance, on once becoming acquainted with it, will wish to possess a copy of the Guide for constant use.

To the elders this book will recall past pleasures in the company of familiar friends in romance. To the young it will call up visions of delightful reading in the future. And if we look to the best historical fiction for the imaginative interpretation of life in the past, its great personages, events and movements, all leading up to our own time, Mr. Nield's "Guide" may prove a key to unlock for us the moving drama of the world's history.

LILIAN HALL.

OBITUARY.

MISS LAMPORT, OF LANCASTER.

NEARLY a hundred years ago, the Rev. William Lamport, then a young man of thirty-two, came to Lancaster to be minister of the old English "Presbyterian" Chapel in St. Nicholas street, and there, in the chapel house, his children were born—William, the eldest son, who made for himself so distinguished a career as a shipowner in Liverpool, founder of the well-known firm of Lamport and Holt, whose death in 1874 was a heavy blow to our churches and to the town of which he was one of the most influential citizens; Charles and Edward, who as old men have both passed away within the last three months, and Frances Noble, the only daughter, who bore her mother's name, and to whom, the last of her generation, the summons has now come.

With Lancaster Miss Lamport's name will always be associated, and the news of her death on Wednesday week, in her eighty-first year, will have brought sorrow to a wide circle of friends, and wakened many happy and grateful memories. Born in October, 1821, she removed with her parents to Manchester before she was ten years old, but after Mr. Lamport's death in 1848, returned with her mother to Lancaster, and seventeen years later was left alone at Greenfield, the house which remained her home to the end.

A delicate child, and hampered all her life by physical weakness, she was yet one of those women of whom one thinks as always brave and beautiful, bearing her own burdens uncomplainingly, with a spirit so bright, so perfectly unselfish and wonderfully kind, with keen intelligence and yet the tenderest sympathy, a lover of her garden and of all dumb creatures, but most of all a helper and encourager of the needy and the lonely, a constant deviser of pleasant and kindly things, one whose gifts were always beautiful in the manner of the giving, a true and generous friend. In her early life, the daughter of a Unitarian minister, she knew the pinch of straitened circumstances, and thus found an added delight when her brother's prosperity brought to her also ampler means in

the generous kindness in which in innumerable ways she found the constant occupation of her quiet life. No chronicle of her good deeds is possible, but they rise up now and call her blessed.

Of unaffected modesty, she was yet possessed of no mean culture, she delighted in all beautiful things, and had especially a fine taste in poetry and a wonderfully ready memory. From her Manchester days she had grateful remembrance of the early influence of Mr. John James Tayler and Mr. Gaskell over her life, for Dr. Martineau and Mr. Thom she had a profound veneration, and to the late Daniel Gaskell, of Lupset Hall, near Wakefield, where she was a frequent visitor, she owed much of her familiarity with English literature.

Among the interests of her life the Lancaster Chapel, with which her earliest years were associated, held to the last a foremost place. To its successive ministers she was a warm and constant friend, and many a visitor, coming there to preach, enjoyed her ever ready hospitality. How much she did for the Chapel, and for many members of the congregation in quiet ways, as for many of the humble folk of the town, can never be told. Her's was the loveliest spirit of a true Christian charity. Her closest friends knew best how beautiful it was.

Death came to her peacefully on July 9, after a brief illness, and sorrow is silenced in the thought of her great gain. After cremation at Manchester on Saturday, the funeral was at the Lancaster Cemetery on Monday, and in the evening a memorial service was held in the St. Nicholas-street Chapel. Both services were conducted by the Rev. J. C. Pollard, the present minister of the Chapel, with the assistance of the Rev. Rudolf Davis, of Evesham. At the evening service Mr. Pollard gave an address, in which he dwelt with much feeling on the leading features of Miss Lamport's character, and said very happily that her's was, indeed,

> A heart at leisure from itself
> To soothe and sympathise.

The whole address is published in this week's *Lancaster Guardian*.

THE REV. EDGAR SOLLY ANTHONY.

THE Rev. E. S. Anthony, M.A., B.D., whose sudden death we briefly noticed last week, was the eldest surviving son of the late Samuel Hollis Anthony, of "Wynches," Much Hadham, Herts, and was born at Smyrna in 1853. Coming of a sturdy Dissenting ancestry, our late friend was connected with many of the families whose names are as household words in Unitarian circles, amongst his near connections being the Shaens, the Sollys, and the Listers, and some others whose names were better known a generation ago than now. He was at first intended for the engineering profession, and after attending at the School of Mines in London was articled to an engineering firm in Leeds. While at Leeds he came under the influence of the Rev. Dendy Agate, at that time minister of Hunslet Chapel, and after working first as superintendent of Hunslet Sunday-school and then as lay preacher he definitely relinquished the engineering profession and entered himself as a student of St. Andrews University with a view to preparing himself for the ministry. He graduated as M.A. in 1881, and then, after some little time spent in travel in South-Eastern Europe and Asia Minor, entered for the divinity course at Manchester New College under Dr. Martineau. On entering the ministry he became assistant to the late Rev. Robert Spears (of Highgate), and afterwards held pastorates at Raloo, Bury St. Edmunds and Lydgate successively, and then after a short break spent at "Wynches" (which he inherited from his aunt in 1895), he accepted the charge at Poole in 1896. Prior to this, however, he had resumed his studies for a while and taken the degree of B.D. at his old university. He was also made an honorary member of the St. Andrews Classical Society—the highest honour it was in the power of his fellow-members to bestow upon him.

As a minister he was scrupulously zealous in the performance of every duty. He was an ardent worker in the cause of temperance, and was always ready to associate himself with every movement of an educational or philanthropic character in the neighbourhood in which he lived, and for the past three years was an active member of the Poole Technical Instruction Committee. Singularly retiring in manner, he was yet sturdy in principle, and thoroughly outspoken and frank when he deemed outspokenness to be necessary.

His sermons were simple and direct appeals to live the higher life, and the perfect life in Christ Jesus was the ideal he ever kept before his hearers.

Of his life in the sacred circle of the family and the home, this is not the place to speak. It is enough to say that to those who knew him best the story of his life may be summed up in the old Scripture phrase, "He walked with God, and was not, for God took him."

Mr. Anthony was married in 1890 to Miss A. L. Holden, daughter of the Rev. R. Holden (of Kirkstead), whom he leaves with three young children to mourn his loss. On Sunday morning last a memorial service was conducted in Hill-street Church by the Rev. C. C. Coe, of Bournemouth, when there was a good congregation who were deeply moved by the preacher's earnest and sympathetic words.

E. J. W.

I ENVY no quality of the mind or intellect in others; be it genius, power, wit or fancy: but I should prefer a firm religious faith to every other blessing, for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights, awakens life even in death, and from corruption and decay calls up beauty and divinity, makes an instrument of torture and shame the ladder of ascent to Paradise, and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation, and despair.

SIR H. DAVY.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE CHILDREN'S COLUMN.

A Song of Summer.

SING me a song of summer,
Little brown birdie, I pray;
Pour forth your notes of gladness
Just in your own bonnie way.
"Tweet, tweet, tweet, tweet!
Summer is sweet!
Blue is the sky
Whither we fly.
Soft blows the breeze
Over the lees,
Wafting this way
The scent of the hay.
Up in our tree
Happy are we.
Summer is sweet,
Tweet, tweet, tweet, tweet!"

Sing me a song of summer,
Merry wee brook, as you run
Over the pretty round pebbles,
Reflecting the golden sun.
"Bubble, babble, babble, bubble!
On I go and know not trouble.
Always busy, angry never
But in stormy windy weather.
Now the sun is gladness bringing,
All the land with joy is singing;
On my banks the flowers are growing,
Bright with many colours glowing;
Graceful ferns and feathery grasses
Rustle as the soft wind passes.
My clear waters sink all trouble,
Bubble, babble, babble, bubble!"

Sing me a song of summer,
I pray you, oh, gentle rain;
Fain would I catch your music,
Which falls like a sweet refrain.
"Drip, drop, drip, drop, drip,
Thirsty flowers sip
New life when we fall,
For we bring to all
Coolness from the heat
And a fragrance sweet.
We keep all things clean,
Make the grass more green,
Help the trees to grow,
Cause the streams to flow,
Wet the earth's parched lips
With our drip, drop, drip."

Sing me a song of summer,
Zephyr, thou soft western breeze;
What are the thoughts you whisper
So sweetly among the trees?
"Our song is soft and dreamy,
A lullaby of rest;
Our hushing soothes the weary
And comforts the oppressed.
It stills the heart's wild beating,
It eases inward pain;
It gently tells the troubled
'That sunshine follows rain.'
The secrets of th' Eternal,
The peace that giveth rest,
Is heard in mystic whispers
Like the breathing of the blest."

Fill my heart with your singing,
Summer, sweet Queen of the year,
Pour into me thy beauty,
And bring all thy music near.
Give me the birdie's gladness,
The streamlet's untroubled glee,
Let the gentle song of the raindrop
Awaken an echo in me.
Breathe on my soul, O, zephyr,
The message of Love Divine,
That when the summer fadeth
Its gladness shall yet be mine.

ALICE M. BROWN.

The Inquirer.

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LONDON, JULY 19, 1902.

CONTENTIO VERITATIS.

THE bare acceptance of the critical attitude towards the Bible has as yet very imperfectly permeated the bulk of the clergy, or even the instructed religious laity; while very little has been done to modify, except by a silence which often escapes notice, the ordinary religious instruction of pulpit, Bible-class, and Sunday-school. Meanwhile, especially among younger men and women of fair education, there is a wide-spread unsettlement and uneasiness. There is a vague feeling that the old Orthodoxy is impossible; people suspect that much that was once commonly believed is no longer tenable, but they do not yet know how much, nor by what it is to be replaced.

So write six Oxford Tutors in the preface to their volume of "Essays in Constructive Theology," the title of which stands at the head of this article.* For themselves, as Christians and Churchmen, no less than as lovers of truth, they are thankful for the new light which science and criticism have within the last half century thrown upon religious problems; they are agreed that scientific and critical methods must be applied to such questions, and that authority ought not to attempt to crush or stifle inquiry. United in a heartfelt loyalty to CHRIST, and to the fundamental ideas of Christianity, they are yet convinced that a considerable restatement, and even reconstruction, of certain parts of the religious teaching of the Church is inevitable, and in these essays they seek to indicate the lines which such a reconstruction must follow. They have been impelled to this undertaking by their experience as tutors at Oxford, in personal intercourse with a large number of young men, seeing how the great questions of religion as presented by the Church of England affect the mind of the rising generation, deterring so many thoughtful and earnest men from taking Orders; and their hope is to offer such a restatement of the essentials of religion as shall remove the difficulties of thoughtful minds, and show once more that reason and faith are at one in striving for the truth.

They ask that their book shall not be taken as the manifesto of a party, since each writer is solely responsible for his own essay, and among them are men of various sympathies as regards the great historic parties in the Church. The fact is that the liberalising of thought has proceeded both among High Churchmen and Evangelicals, and if a distinct Broad Church party can no longer be recognised it is because the leavening influence has extended beyond the confines of any party. On this point the six essayists are quite explicit. "They believe that if liberal theology is to prosper in its work of repairing the breaches in our walls it must be by influencing both the Catholic and the Protestant elements in the Church—elements which are too deeply rooted in the history of the English Church, and, perhaps, even in the constitution of human nature, to be either fused or superseded."

The *Guardian* received this volume with the respect due to the position, the high culture, and the manifest religious earnestness of the writers, and yet expressed a grave misgiving that some at least of the essayists had surrendered far too much, and were endangering fundamental truths of Catholic Christianity. There has been no outcry such as followed the publication of the famous "Essays and Reviews" of forty years ago; the temper of the times would forbid it, even if the volume had been far more provocative and radical than it is; nor has it wakened the widespread interest of the much more recent "Lux Mundi" essays, with their striking concessions to modern thought on the part of pronounced High Churchmen; yet this is a book of great significance, to be very cordially welcomed as a sign of the far-reaching progress of earnest liberal thinking within the Church, and the *Guardian*, from its own point of view as a defender of the old dogmatic entrenchments, is no doubt justified in its misgivings.

There are seven essays in the volume, the Rev. W. R. INGE contributing two, one on "The Person of Christ," the other on "The Sacraments." The other five tutors each contribute one essay, the first, by Dr. HASTINGS RASHDALL, of New College, being on "The Ultimate Basis of Theism." Readers who are familiar with Dr. RASHDALL'S volume of University sermons, "Doctrine and Development," will turn with keen interest to this essay, and will not be surprised to find passages in it which may well make the *Guardian* look grave. It contains a lucid exposition of the idealist method of thought, establishing the common-sense conviction that matter can only have its origin in spirit, and that GOD is Spirit, and not Mind only, but Will. A rational theism the essay earnestly defends as the basis of Christianity, and if Dr. RASHDALL proceeds to suggest a rational doctrine of the Trinity it would appear to be only that "GOD is essentially Power, Wisdom, and Will," He is the Union of Power, Wisdom, and Goodness, the will for the good springing from the union of Power with Wisdom." And, as to the doctrine of the Incarnation, "the divine Logos (or Wisdom) present in all souls to some extent and in some degree was pre-eminently present in the human soul of CHRIST."

If an actual historical person is actually pronounced by the moral and the religious consciousness to embody the highest ideal of human life and of the true relation between God and man, such a person may be regarded on this ground alone as in a unique sense a revelation of God.

Dr. RASHDALL adds some thoughtful notes on the subject of miracle, belief in which, in his view, is clearly not essential to Christian faith; and his general position is well indicated by these closing sentences of his essay:—

We may be quite confident that for minds which have once appreciated the principles of historical criticism, or minds affected by the diffused scepticism which has sprung from historical criticism, neither religious faith in general, nor any doctrine of primary importance, will ever depend mainly upon the evidence of abnormal events recorded to have happened in the remote past. Criticism must be wholly free; though when it is seen that faith is independent of miracles, it may become less destructive on one side and less desperately apologetic on the other. Belief in God will rest in the long run upon the instinctive rejection of materialism by the common-sense of mankind, confirmed by the reflective analysis of the philosopher. Belief in His goodness will rest upon the testimony of the moral consciousness. For minds which dare not explain away or minimise the presence of evil in human life, belief in immortality will be a corollary of that goodness.

Belief in Christ as the supreme, unique Revealer of God will rest upon the testimony of the same moral consciousness, recognising and welcoming its own ideal in Him. "No man can say that Jesus is Lord but by the Holy Ghost." "He that is of the light cometh to the light."

Of the other essays, that on "The Teaching of Christ," by the Rev. H. L. WILD, of St. Edmunds Hall, and that on "Modern Criticism and the New Testament," by the Rev. W. C. ALLEN, of Exeter College, will reward the most careful study, and, indeed, the same may be said of the whole volume; but we must be content here with a brief reference to Mr. INGE'S essay on "The Person of Christ."

The doctrine of the Incarnation is to Mr. INGE the centre of Christian revelation, and his treatment of it is full of interest even for one who remains unconvinced. The doctrine, he admits, was not held in its completeness in the earliest age of the Church. The full comprehension of it came afterwards.

* "Contentio Veritatis: Essays in Constructive Theology," by Six Oxford Tutors. Murray. 12s. net.

"The doctrine of the Divinity of CHRIST was at first of the nature of a splendid intuition." The efforts of the dogmatists were devoted "to recovering and vitalising truths which *we* can find easily enough in the New Testament, but which were imperfectly understood in the sub-Apostolic period." To us, on the contrary, the suggestion is obvious, that in spite of the later Christian philosophers, their doctrine is not really in the New Testament, although the dogmatists can find it there; nor does that conclusion, or the elimination of the element of miracle, lead us, as Mr. INGE would suppose, to despair of the historical worth of the record, or of true and intimate knowledge of JESUS, as revealer of the spiritual life with GOD. "The revelation of GOD as a Person" does not in our experience depend on any metaphysical doctrine of absolute sinlessness in the human revealer. "God as a Person" cannot surely mean "as a human Person," and by what right is it assumed that a humble soul conscious of imperfection, yet aspiring after perfection, "even as our FATHER in heaven is perfect," cannot look up with assured faith to that FATHER, and quicken the same faith in others?

We are among those whom Mr. INGE regards as outside the pale, who cannot believe (in his sense) in "the Christian doctrine of a historical Incarnation two thousand years ago." Of such he writes with true Christian feeling, as the following passage will show:—

> The divinity of the historical Christ is a dogma which cannot be proved by external evidence; and though some may claim to have had it revealed to them in a manner which admits of no doubt, they cannot make their experiences valid for others. The loss of the belief to most of us would be incalculable; it would deprive us of nearly all our joy and peace in believing. But let us remember (so that we may do justice to those who cannot accept it) that without it men may still treasure the supreme ethical revelation of perfect humanity in the gospels, a revelation which would remain a precious treasure to mankind, even if it were an unrealised ideal. They may still listen to the voice of God within them, testifying that the law of Christ, as they read it in the New Testament, is the law under which we live; that sin *is* blotted out by love and self-sacrifice; and that every step in moral progress is a passage through death unto life—a crucifixion and resurrection. Christianity so mutilated is an austere and difficult religion, but not an ignoble one; and those who are trying to guide their lives by its light are deserving of sympathy rather than harsh condemnation. It is a comparatively easy thing to do violence to our intellect, when we are desirous on all grounds to reach a certain conclusion. A man who, though of a religious temper, refuses to do this is not far from the kingdom of God. This faith, for faith it often really is, even in the religious sense, may end in definite Christian conviction, or it may not. We can only know in part, while we live here; and we may be sure that "when that which is perfect is come," Christ will own many as his friends who have borne the cross without hoping for the crown.

One cannot read such words as these without being touched by their sincerity, and yet standing in another line of Christian tradition, after generations of lowly discipleship and thankful trust, we must add that we are not conscious that our religion is more "austere and difficult" than that of an orthodox believer in the Incarnation, nor that our Christianity is mutilated. Rather does it appear to us in its simplicity and truth in complete harmony with the religion of JESUS himself, rich in the joy and peace of believing. We cannot worship GOD in the form of a man, but in the holiest human fellowship, with JESUS, we rest in the FATHER'S perfect love.

THE SOURCES OF FAITH.

ONE other letter of congratulation on the Diamond Jubilee of THE INQUIRER, from among those which we were unable to print last week, we must find a place for here, because, while joining in the cordial greetings which have come to us so abundantly from many sides, it holds a special place, as from one who no longer occupies that position of religious faith in which we find the strength and inspiration of our life. Miss SHARPE has abandoned as "symbols" what to us are profound realities of the spiritual life; at least, so we understand her reference to the discarding of "all theologies." That grave difference we cannot pretend in any way to minimise; but for that very reason we are anxious to meet the friendly sympathy of her letter with the sincerest acknowledgment, and with what is no less its due, some words of frank response.

To the Editor of "The Inquirer."

Can you find space for a few words of congratulation and thanks from "a constant reader" who has been led through the paths of reverent free thought, which are the acknowledged heritage of THE INQUIRER, to a point of view differing from that of most of your correspondents?

There are some who, following after "Truth, by which no man ever yet was injured," have found that honest "personal conviction," respected always by THE INQUIRER, has brought them to discard all theologies, and to breathe more freely and happily in a world of thought, where the old landmarks have lost their significance and new ones point forward full of hope and inspiration. Some of us will always look back with gratitude to the steps that have led us forward, and we continue to try to follow the progress of those whose symbols we have relinquished.

Among varying aspects of thought that strike an outsider there is one I should like to mention, and that is the apparently growing tendency to religious mysticism, whether it be in the utterances of the prophets of Unitarian Christianity or in Dr. MacLaren's "Evangelical Mysticism," in the return to the mysticism of the mediæval saints, or in Maeterlinck's would-be scientific mysticism. More and more the sources of religion seem relegated to a region of individual poetic vision and emotion.

But while we have a firm basis of morality we have a common ground for work, and we may respect, if we cannot realise, the ideals of others, and be grateful for the sincerity which it is the tradition of THE INQUIRER to cultivate.

July 9. LŒTITIA SHARPE.

We have with Miss SHARPE a common ground in the firm basis of morality, and, we will add, in the tradition of sincerity, to which we may claim to have maintained an unswerving loyalty. And, happily, in the difference which separates us, immense as it must seem and for the moment is, there cannot be on either side any bitterness or any of that looking down upon another from a self-conscious superior intellectual or moral height, which is the despair of mutual understanding. Not in self-seeking or in self-conceit, but in the single-hearted desire for reality of life and for service of the Highest, we must each make our own confession of faith, and make of our life a prayer that what is truest and best may prevail. Pledged to the humble service of Truth and Righteousness, the difference is that in that service we find GOD, as the final satisfaction of all our thinking, the confidence and hope of our moral aspiration, the abiding strength and gladness of our life—and our friend does not.

When we get our hold upon Righteousness and begin to realise what duty means, and say that herein is the strength of the living GOD, the words may be "symbols," as all words are, with which we try to speak of the profoundest truths of life, but we are not dealing merely with "symbols" or "theologies," we have here facts of experience, which belong to the energies of our inmost being. In our surrender to the obligation of duty, as in our recognition of the marvellous order and beauty of the world, and in the communion of personal trust and affection, which is not limited to those whose hands we can still grasp, but in the stillness of a hidden fellowship knows that love is stronger than death, we come to the ultimate ground of our being, and find that our rest is in the Eternal. We are in the presence of One, who is more than all else. We do not commit the folly of supposing that we can *comprehend* the Infinite, but the more deeply we enter into the knowledge of ourselves and our own life of human fellowship the more absolutely are we convinced, with a calm and happy faith, that it is not of ourselves alone, that it is *with God*, of His grace, and that it is not for these fleeting moments only of our earthly years.

It is true, we believe, and we are thankful to believe it, that our people more and more find the strength of their faith in the direct experiences of personal life, understanding that here and now GOD is with us, and that here in our modern life, with its marvellous extension of knowledge and the con-

sequent revolution of our ways of thinking, the Spirit yet beareth witness with our spirit, that we are children of GOD. On that conviction our churches are built; without it our religious fellowship would lose its deepest significance. It furnishes, we are convinced, the true interpretation of our "firm basis of morality," the immovable foundation of righteousness, on which our life must be built; it leads us to the further conviction, so infinite in its significance, that Righteousness is in truth one with Eternal Love.

If this is to be called religious mysticism, it can only be in that true sense in which all experience in touch with the Infinite reaches out beyond the moment and becomes aware of the larger bearings of life. It rests upon a solid basis of fact, and not merely on "poetic vision and emotion." The vision of GOD is amid the common things of His Universe. Having regard to the nature of our spiritual being, in its simplest elements, we should say that the conviction that we cannot go where GOD is not is the common-sense of a clear-sighted religious life.

The ultimate ground of faith is therefore within each living soul. There we are nearest to GOD, and there the Spirit beareth witness. In the mutual recognition of the fact we find the happiness and strength of our religious fellowship, and so the witness of the Church is added to that of individual faith. In that same inner shrine the teaching of every age finds its interpreter. To all divine truth, which is in the Bible and in other Scriptures, the same Spirit must bear witness, and above all to the grace and truth of JESUS. Thus the whole communion of the religious life centres in each living soul, and that is possible, and not only possible, but necessary, because we all rest together in the Eternal, the living GOD.

Here we may perhaps add a word on a point raised by another correspondent in a recent letter. In THE INQUIRER of May 17 Mrs. COURTAULD, referring to a letter from Miss FRANCES POWER COBBE and our comment on it, asked how many of our people would attach a distinct meaning to a phrase we had used as to being "with JESUS, as a living Friend, in the Divine presence." The whole passage in our article was as follows:—

> Our faith, it is true, must be grounded in direct and present experience of the spiritual life, the hidden life with God, and it must be nurtured in loyalty to the moral ideal, for which Miss Cobbe has so nobly contended. But that life comes to its fulness, and realises all the height and depth of its meaning, only in human fellowship, and amid the conditions of duty in our great human brotherhood; and this must ever include the revealers of what is highest in our common humanity, in its life with God, and therefore, as we hold, above all others, Jesus, the "great chief of faithful souls." Our knowledge of the love of God, of the strength of eternal righteousness, and of the meaning of surrender to the Father's will, is perfected, as otherwise it cannot be, when we are with him, as a living Friend, in the Divine presence, though so long since hidden from mortal sight, and when in the spirit of a true discipleship we strive, as he did in his own day, to do the duties of our time and in brotherly love to serve our fellow-men.
>
> That may be set down as a piece of religious mysticism; it would, in our view, be as truly described as Realism. What we mean is, that the abiding realities of life are the Eternal Spirit, whom we speak of as GOD and FATHER, and the great communion of living souls, of whom we know through self-knowledge and the experience of our human fellowship. These all are "living unto GOD," the great teachers of the past, and those who were our own closest friends, but have now passed from our mortal sight.
>
> We cannot think of them as dead
> Who walk with us no more.
>
> Least of all is JESUS dead, and with perfect simplicity and truth, when we realise our communion in the Divine presence, we can think of him as a living Friend. Because we find him to be the crown of our humanity, it is with him that our knowledge of GOD is perfected, as otherwise it would not be. If others feel that their knowledge would be as complete, even though humanity were without JESUS and the whole history of Christian discipleship, we have no word to say against them, but it is not so with us. Thus we make our confession of faith, with quiet confidence that on this foundation of a genuine humanity, attentive to the Truth teaching inwardly, religion must be based, and must continually grow in the knowledge and the love of GOD.

MISS COBBE ON CONSTRUCTIVE THEISM.

IT is a pleasure and an encouragement to Theists in this country when our old teacher and friend, Miss Frances Power Cobbe, raises her voice once more from her far retirement in the interests of the religion of the future. So far as India is concerned she, along with Theodore Parker and others, has contributed so largely towards the formation of a positive system of theistic faith that we must listen carefully to any further message which she has to deliver.

In her letter to you on "Religion *v.* the History of Religion," she has indicated her attitude towards Christology as taught by orthodox Christians—an attitude with which even advanced orthodox theologians must largely sympathise. One wishes she as clearly indicated the lines on which the new theology and new ethics of the twentieth century are to be constructed. Barring the errors of Christian creeds and confessions, may it not be said that, at least for Christendom, Christianity, in the history of its development, has laid the foundation and built a good deal of such theology and ethics? A great mass of the dogmatic and ecclesiastic superstructure must be, and is already, dismantled, but the foundation laid is good. That GOD is spirit, that His relations with man's soul show that the latter is His essence, His image, His son, that the highest and holiest in man is His self-revelation, are facts which none need gainsay. Eastern and Western religions, as well as the personal experiences of Theists, both Christian and Hindu, bear testimony to them. I go the length of saying that Christian Theology, as a whole—excepting, of course, its metaphysics of the birth and nature of Christ—and Hindu theology as a whole bear out the basal truths of universal religion. Some day a great religious thinker will work out the connection. Theology and ethics are to my mind not two separate things, whose sources and sanctions have to be traced by different processes of religious thought; the one is a speculation and the other is a practical evolution of the same central truth. It would be too arduous, and perhaps an unnecessary work to launch into fresh speculations on these subjects when orthodox religions already furnish real and workable materials for the coming construction. As far as possible the past and future shall be on common lines.

It is different, however, on the subject of Christ's place in the future faith. Mediæval and modern orthodoxy has gone such lengths of wonderful exaggeration about the function and personality of Jesus Christ that any attempt at reconciliation is rendered all but hopeless. Much that Miss Cobbe says is perfectly true. Nevertheless, the question occurs, has Christ, "the greatest prophet," a necessary and unique place in the spiritual evolution of the future man? All the elaborate disquisitions about his birth, his place, his nature, his resurrection, are tiring, and may be laid aside. But has or has not his personality a universal place in the very core of spiritual religion? My doctrine of the spirit of Christ involves the divine humanity of all the greatest teachers of the world, in whom God manifested himself, summed up into a unity in the historical Christ, the seed, the type, the ever-unfolding life of God-like manhood. Personal practical religion must ever need a personal exemplar who realises what is humanly possible, who is conscious of his mission, and of his relations both to God and man. He must have the perfect self-confidence which becomes authoritative in its teachings; he instinctively indulges in a "sublime self-assertion," as Keshub Chunder Sen termed it, which silences doubt, and enforces his great lessons with the weight and achievement of character. This is not "the familiar weakness of human nature," as Miss Cobbe calls it, but the familiar strength of the loftiest natures. Buddha and even Mohammed had it. It is the privilege of self-immersion and self-effacement in a great cause. Whosoever may have written the Fourth Gospel, and with whatsoever purpose, with all the admixtures of Alexandrine mysticism in it, there is a profound spirituality in it which the world will never let go, and which creates a spontaneous response to which, a non-Christian as I am, I plead deeply guilty. I do not go into the comparative authenticity of the Four Gospels; the same Indweller who interprets the other three interprets the fourth also, and in His leading I can trust.

All the same I concur wholly with Miss

Cobbe that Christendom has talked so much of Jesus, and so little of the Spirit of God, as almost to banish Him from the field of practical religion. Faith, devotions, holy living must draw their inspiration from direct communion with God, as Christ cultivated it and exemplified it. Growing and maturing personal relations with an all-filling, besetting, personal God alone can serve us in this present crisis in the Christian Church. And the spirit of a living Christ, who embodies the sorrows, aspirations, and achievements of man, shall help us to perfect those relations.

P. C. MOZOOMDAR.

Kurzeong (Eastern Himalaya), June 4.

OXFORD SUMMER SESSION FOR SUNDAY-SCHOOL TEACHERS.

IN order to qualify myself for writing some report of our pleasant trip to Oxford I have been looking through a chapter of ancient history — history so quickly becomes antiquated nowadays! — and there, in *The Helper* published at the beginning of 1899, we find how the idea of a summer school at Oxford for Sunday-school teachers was first received. All the good friends whose opinion upon the matter we had asked agreed with one accord that the idea was excellent; but the question as to its practicability was not so easily settled; indeed, this seemed to be approached with some nervousness, although it was most emphatically stated that, *if* only we had zeal and faith enough to overcome the mountains of difficulty, we might fairly hope to succeed in gathering together some fifty teachers, from among all our schools, who might be able and willing to take part in such a project.

Well, here we are in July, 1902, and not only has this idea been already realised, but we have just returned from our *third* session in Oxford, where we hope that these meetings will become an established institution, to be held regularly every alternate year. Not only have we gathered together *fifty* teachers, but double that number—sometimes even more—have made use of this golden opportunity for gaining knowledge and inspiration for the work to which they have set their hands. How we have all revelled in our touch with classic Oxford, with its hallowed associations and memories; how we delighted in feeling that we had a home of our own in Manchester College; and how we all rejoiced in meeting with fellow-teachers from all parts of "Great Britain and Ireland" (as our geography books rather clumsily style our British Isles), let those who have lively imaginations try to conceive. Nor did the outside attractions of Oxford cause our students to swerve from the main object of our gathering; the lectures were assiduously followed and enjoyed. As one teacher well said, "The week has been a succession of 'sweet surprises' to me. I had expected to find the lectures rather too deep, but each one has been full of just those things that I wanted to know something about."

Some folks there are who are fond of complaining that our people are so cold, and it always seems to me as if these are exactly the ones who support their theory by their own conduct. But we at the Oxford Session neither held that doctrine nor acted as though we did. Our S. S. A. President, Mr. James Harwood, whose ready and cheery word just at the right moment gave a sense of cohesion to the whole session, shook hands with each visitor before lunch on the first day; and this introduction to him was taken as the introduction of each one to the others, so that we at once felt that sense of pleasant acquaintance and comradeship which in many cases developed into positive friendship before the close of the week.

There was but one cause for regret among us, I think; and that was the unavoidable absence of two of the best known and most appreciated among the friends of Sunday-school work—namely, Professor J. Estlin Carpenter, who is away from Oxford this month; and Mr. J. J. Wright, who was unable to leave home on account of the serious illness of his wife.

And now, how can I gather up all the threads, and pass on, for the benefit of those teachers who were not able to be present, some of the happy visions which will ever be recalled to memory when we think of our recent visit? Perhaps it may be best to group my recollections under headings, after just one word upon Mr. Harwood's opening address, in which he laid emphasis on the fact that one scholar influenced for good, one scholar kept from evil ways, will mean the influencing of children yet unborn, as well as of the many companions and friends who must be drawn upward or downward by contact with that one scholar. This lesson is sorely needed for the encouragement of every worker among the people; for who has not felt at times that the tiny corner which alone we can touch is as nothing compared with the vast ALL that *needs* doing? and yet, if we really think the subject out, we shall see how true were the words of our preacher, and so we shall take courage and work on. Now for our recollections:—

1. *The Academic Lectures.*

At these we were privileged to see and hear some of the professors of Manchester College, who, to their honour be it spoken, remembering their audience, were careful to make what they said able to be "understanded of the people." With Mr. Addis we caught a glimpse of the prophets in the Hebrew nation, and learnt to understand something of their purpose and teaching. Principal Drummond explained how books were first made, how written, and how published; passing on to the early manuscripts of the New Testament, and telling us very simply something of the elements of Textual criticism; and afterwards he showed us some of the early books, and also a few facsimiles of written pages of ancient manuscripts. Mr. J. Edwin Odgers told us what THE CHURCH in New Testament writings really meant, and traced the growth of the idea connected the thought of The Church from early Christian times. And, lastly, from Mr V. D. Davis we learnt something of the development of sacred song in religious services, which for so many centuries was confined to the ancient Book of Psalms or to metrical versions of them; these have, however, been gradually superseded by the hymns of the last two centuries—hymns in the writing of which our own liberal churches have taken a prominent part.

2. *The Practical Lectures.*

These embraced subjects of practical interest to Sunday-school workers. The question of Success or Failure was discussed; the boys and girls of our cities described, and their needs emphasized; the Sunday-school, from the superintendent's point of view, was given by one of their number; the personal influence of the Teacher has been dwelt upon; while music and its importance in Sunday-school work was the theme on another occasion. The use of the blackboard was advocated by Mr. T. Robinson, whose trained fingers followed the orders of his brain in a quite wonderful manner; and this lecturer also, on a second day, emphasized the value of rambles with one's scholars as one of the best assistants we can have in our Sunday-school work.

3. *Teachers in Council.*

Several conferences on various activities connected with our schools have been held; a discussion upon the Sunday School Code Book brought forth an expression of appreciation of the book, and some suggestions for the next edition; and one evening was devoted to short lessons given to a class, for the nonce represented by teachers acting as scholars.

4. *Special Meetings.*

The first evening Dr. and Mrs. Drummond held a reception of welcome at Manchester College, which gave the opportunity of gathering in friendly intercourse all the students, with their friends, in Oxford.

A most inspiring address was given one evening by our American visitor, Mr. Van Ness, of Boston, U.S.A., in which he brought before us, in vivid word pictures, some of his experiences of life in the West of America and in the East of Europe. Another evening was devoted to an address on the wonderful poem of Job, followed by a concerted reading of the work.

5. *Excursions.*

Boating and cycling parties, visits to the colleges, or to the houses of Oxford friends, together with a couple of longer excursions to Blenheim and Nuneham, filled in the afternoons in most enjoyable fashion.

There yet remains one point, and that which I hold to be the most important one, that will dwell in the happy memories of our Oxford visit—something intangible rather than concrete, which I will call.

6. *The Inspiring Element.*

Everyone who was with us will know exactly what I mean by this expression. It was a mingling of joy, and enthusiasm, and uplifting of spirit, which made each student open heart and mind to take in inspiration, hope, and encouragement. Early morning saw the lover of Mother Nature leading a few disciples off to some secluded spot where she might be coaxed to whisper some of her wonderful secrets; every day beheld other learners gathering around a friend of city lads and lassies, trying to catch some sparks of his fire of devoted love, and anxious to be taught how to help forward those whom Mother Nature means to be the noblest of all her works. And this spirit was caught up, confirmed, and strengthened by our short morning services, held in the chapel at the beginning of each day. I am not one who believes that the true spirit of love, and praise, and prayer, is strengthened by spoken words at all times and seasons; but these short ser-

vices seemed to fit in so exactly with the feeling of the audience that few, I think, would have willingly absented themselves from them; and when on the Sunday morning we met, under Principal Drummond's genial influence, for the morning service, and joined in the beautiful hymn, "Come, labour on," it seemed indeed as if the congregation understood what was meant by the words used in past ages, "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also."

MARIAN PRITCHARD.

July, 1902.

We have some further notes of the Teachers' Summer Session, which we must hold over until next week, and in addition to these we look forward to publishing in full Mr. Haigh's paper on "Our City Youths and Maidens," and a great part of Mr. Howard Young's on "The Superintendent's Standpoint." Mr. Robinson has also promised us two articles, which will embody the substance of his delightful lectures on "Blackboard Illustrations" and "Saturday Rambles as Helps to Sunday-school Work."

ANY man of many transactions can hardly expect to go through life without being subject to one or two very severe calumnies. Amongst these many transactions, some few will be with very ill-conditioned people, with very ignorant people, or, perhaps, with monomaniacs; and he cannot expect, therefore, but that some narrative of a calumnious kind will have its origin in one of these transactions. It may be fanned by any accidental breeze of malice or ill-fortune, and become a very serious element of mischief to him. Such a thing is to be looked upon as pure misfortune coming in the ordinary course of events; and the way to treat it is to deal with it as calmly and philosophically as with any other misfortune. As someone has said, the mud will rub off when it is dry, not before. The drying will not always come in the calumniated man's time unless in favourable seasons, which he cannot command. It is not wise, however, to be very impatient to justify oneself; and, altogether, too much stress should not be laid upon calumny by the calumniated, else their serious work will be for ever interrupted; and they should remember that it is not so much their business to explain to others all they do, as to be sure that it will bear explanation and satisfy themselves.

ARTHUR HELPS.

THERE is a power (have you not felt it?) in the presence, conversation, and example of a man of strong principle and magnanimity, to lift us at least for the moment from our vulgar and tame habits of thought, and to kindle some generous aspirations after the excellence which we were made to attain. I hardly need say to you that it is impossible to place ourselves under any influence of this nature so quickening as the example of Jesus.—*W. E. Channing.*

To CORRESPONDENTS.—Letters, &c., received from the following:—A. B.; B. P. B.; A. H.; C. H.; R. J. J.; H. M. L.; I. P.; J. S.; W. L. S.; E. L. H. T.

GEORGE HERBERT.

SIR,—I pray deliver this little book to my dear brother Ferrar, and tell him he shall find in it a picture of the many spiritual conflicts that have passed between God and my soul before I could subject mine to the will of Jesus my Master; in whose service I have now found perfect freedom; desire him to read it: and then if he can think it may turn to the advantage of any dejected poor soul, let it be made public; if not, let him burn it; for I and it are less than the least of God's mercies.

IT was thus that George Herbert, as he lay a-dying, handed to a friend the manuscript of his poems, that he might deliver it to Nicholas Ferrar, a man of piety as singular and chaste as George Herbert himself. The author's choice of his literary executor was a wise one. So far was Ferrar, when he turned over these pages in the peaceful seclusion of Little Gidding, disposed to think them fit for no better fate than the flames, that he sturdily withstood the Vice-Chancellor of Cambridge, who at first refused to license the book for the press unless the lines,

> Religion stands a tip-toe in our land
> Ready to pass to the American strand,

were expunged. Ferrar declined to alter a syllable, and won the day. And so the little volume known as "The Temple; or, Sacred Poems and Private Ejaculations," saw the light; of which its editor declared that "there was in it the picture of a divine soul in every page; and that the whole book was such a harmony of holy passions as would enrich the world with pleasure and piety."

George Herbert came of a noble family—a younger branch from the Earls of Pembroke. The loss of his father during his early childhood threw the responsibility of his education upon his mother, than whom, whether we base our judgment upon the ultimate attainments of her sons, or upon the compliments of Dr. Donne, no woman was ever better qualified to lead her children up to honour and wisdom through the influence of her own piety and wit. In little but sweet content must Herbert have passed his childhood under the eye of this "particular good angel"—as that particular good angler, old Isaac Walton, handsomely styles her in his "Life" of her son. This prudent mother with the witty tongue and gentle, autumnal face, broke up home at the family seat, Montgomery Castle, and went to live in Oxford with her boys, to mingle the grace of her affection with their intellectual wrestlings. Edward, the eldest of the family, was one of those who thus gained, between the class-room and his mother's side, the foundations of chivalry and solid thinking on which he subsequently built up a brilliant career in the diplomatic service of his country and as a philosopher. We know him best as Lord Herbert of Cherbury. George, however, was schooled at Westminster, and thence went on to Cambridge. This was in 1608—the year of Milton's birth—and when he himself was about fifteen years of age. But distance failed to weaken the ties of affection that bound mother and son together for the period of her life. Academic distinctions came apace, leading up to the oratorship of the University, in which office Herbert was brought under the notice of the king. James was delighted with the scholar's clever and flattering acknowledgment of the "Basilikon Doron," which he had written and presented to the University. Herbert was always welcome at Court and had grounds for anticipating brilliant secular preferment. On this he set his heart. Happily for us King James died, and with him died Herbert's chances of preferment. But for that the world would probably have lost in the courtier the unique treasure it gained from the country parson.

There is no doubt that to Herbert this was a staggering blow. He went away into the country and lived in close seclusion. It was time to choose, once for all, his future career. He had to decide whether still to aim at worldly dignity for which he had all the gifts to shine, or to sacrifice himself and take orders in the Church. After much wrestling of the spirit and weariness of the body, he laid his lot upon the altar. The following verses tell the story of this crisis:—

> Whereas my birth and spirit rather took
> The way that takes the town;
> Thou didst betray me to a lingering book,
> And wrap me in a gown.
> I was entangled in a world of strife,
> Before I had the power to change my life.
>
> . . . . .
>
> Yet, though Thou troublest me, I must be meek,
> In weakness must be stout:
> Well, I will change my service, and go seek
> Some other master out.
> Ah! my dear God! though I am clean forgot,
> Let me not love Thee, if I love Thee not.

To such as sought to dissuade him from taking a step unworthy, as they thought, of his birth and exceptional talents, he replied that "the domestic servants of the King of Heaven should be of the noblest families on earth." If the sacred office had been latterly brought into contempt he would labour to make it honourable by consecrating to it all his learning and abilities to advance the glory of that God who gave them. And, he concludes, "I will labour to be like my Saviour, by making humility lovely in the eyes of all men."

Although his first charge was at Layton Ecclesia, in Huntingdonshire, where he found the village church in ruins and left a handsome building in its place, it is as the rector of Bemerton, close to Salisbury, that we shall always think of George Herbert, poet and country parson. There for less than three years he laboured, repairing his church and rebuilding his parsonage at his own cost, and winning the hearts of his rustic parishioners so that "they would let their plough rest" when the bell rung to prayers, "that they might offer their devotions to God with him; and would then return back to their plough." There is an antique simplicity about this in keeping with the rest of the story of his brief pastorate.

His favourite recreation was to walk into Salisbury to attend the choral service at the Cathedral, being also himself a skilful musician. On one occasion, when due at the house of some musical friends in the city, he, who was wont to be so trim and clean, appeared with his clothes all soiled and discomposed. He explained that on his way he had doffed his coat to help a poor packman and his horse, which had fallen beneath its load. One of the company told him that "he had disparaged himself by so dirty an employment," but he replied, in words which were worthy of one who spoke of making drudgery divine, that "the

thought of what he had done would prove music to him at midnight . . . . And though I do not wish," he said, "for the like occasion every day, yet let me tell you I would not willingly pass one day of my life without comforting a sad soul or showing mercy, and I praise God for this occasion. And now," he added, "let us tune our instruments."

Thus, with the poetry of kind deeds, George Herbert won the hearts of the humble around him, as with his witty piety he has refreshed the spirits of so many since.

Though scarcely forty when he died, he had found time to build for his chaste spirit an ingenious tabernacle of verse, unique in its peculiar charm.

We should approach his poetry as he did its composition. He was a fine gentleman, a distinguished scholar, a rhetorical adept, practising a courtly reserve to his inferiors, and ambitious to win renown in the service of the State. But when once he had taken the critical step which made him a minister of the Church of Christ all these things were finally renounced, and there was nothing which he considered good enough for "his Master." He would henceforth sacrifice time and talent to no profane theme, but he would put his muse under tribute to the lowliest duties for the King of Heaven. He was a man of undivided heart.

Though brought by force of will to live under a rule of ascetic severity, which, no doubt, helped to shatter his health, Herbert inherited by nature a lithe and vivacious mind, a mind which, as he said, was "like a penknife in too narrow a sheath—too sharp for his body." In him we see the humorist turned saint without extinguishing his humour. And so, among the first verses of his book, we come across such couplets as these:

Command thyself in chief. He life's warre knows,
Whom all his passions follow, as he goes.

That he attained this perfect self-command he himself testified in his last hours, when he thanked God that he had not then to learn patience when most he stood in need of it. On the other hand, he protested that "Religion does not banish mirth," for

All things are bigge with jest: nothing that's plain,
But may be wittie, if thou hast the vein.

The reader of "The Temple" will have no difficulty in ascertaining for himself that he had the vein and that to him the plainest things had a twinkle of laughter, which he expresses in verbal tricks and quaint inventions of thought. These ingenuities and paradoxes, these strained and grotesque metaphors meet us on every page. Indeed, but for the unquestionable piety of the author, we might not so lightly submit to some of the licenses he takes. The faith of that man must indeed be strong who can without sacrilege mix his pleasantry with his prayers. Perhaps it is fairer to say that in his case prayer and praise overflow into his laughter. It is not enough to say that he was exhibiting that euphuistic style which had been so prevalent a few years before. No doubt this helped to shape his verse, but it is not enough to account for the spirit of it. George Herbert was one of the few who have felt themselves altogether on their native heath when in pursuit of a perfectly unworldly life. As no one can dream of accusing him of religious insolence, we conclude that nothing but spiritual contentment and confidence found utterance when he said, "I am, by His grace, become now so like Him, as to be pleased with what pleaseth Him." He could, without irreverence, play with serious subjects, because he was so much at home amongst them.

Here is one of his shorter poems, which for some reason best known to himself he entitled "The Pulley":—

When God at first made man,
Having a glasse of blessings standing by;
Let us (said he) poure on him all we can:
Let the world's riches, which dispersed lie,
Contract into a span.

So strength first made a way;
Then beautie flow'd, then wisdome, honour, pleasure;
When almost all was out, God made a stay,
Perceiving that alone of all his treasure
Rest in the bottome lay.

For if I should (said he)
Bestow this jewell also on my creature,
He would adore my gifts instead of me,
And rest in Nature, not the God of Nature,
So both should losers be.

Yet let him keep the rest,
But keep them with repining restlesnesse;
Let him be rich and wearie, that at least,
If goodness lead him not, yet wearinesse
May tosse him to my breast.

It is a little surprising that a poet who was a musician should have infused so little melody into his verse. Though he practised a fantastic variety of metre, few of his poems are lyrical. Among the few that are ever sung is the charming little poem called "Vertue":—

Sweet day, so cool, so calm, so bright,
The bridal of the earth and skie;
The dew shall weep thy fall to-night;
For thou must die.

Sweet rose, whose hue angrie and brave
Bids the rash gazer wipe his eye;
Thy root is ever in its grave,
And thou must die.

Sweet spring, full of sweet dayes and roses,
A box where sweets compacted lie;
My musick shows ye have your closes,
And all must die.

Only a sweet and virtuous soul,
Like season'd timber, never gives;
But though the whole world turn to coal,
Then chiefly lives.

There is also the beautiful and musical "Antiphon":—

Vers. The heav'ns are not too high,
His praise may hither flie:
The earth is not too low,
His praises there may grow.
Cho. Let all the world in ev'ry corner sing
My God and King.

The following lines from a sonnet on Prayer afford a good illustration of George Herbert's metaphorical style. To liken prayer to the Milky Way or to the bird of Paradise, or to "reversed thunder" is indeed extravagant, but here are some figures which are spiritual and suggestive as well as fanciful:—

Prayer is—

The Church's banquet . . .
God's breath in man returning to his birth;
The soul in paraphrase, heart in pilgrimage;
The Christian plummet sounding heaven and earth.

. . . . . .

Church-bells beyond the stars heard, the soul's blood,
Something understood.

We must not take the poet's frequent allusions to sin and sorrow too seriously. Of sorrow he knew little. Of sin, the foul gangrene of the soul, he knew less, and for that very reason he could talk with transparent artificiality of gathering all the clouds and springs into his head to keep up an intermittent stream of contrite grief. His weeping, indeed, is almost as pleasant as an April shower. His soul was white. His heart was as the heart of a little child. He sheds industrious tears, but keeps on smiling through them. "Childhood is health," he says. It was his own kind of health.

His spirit was wedded to the service of Christ, his Master. That name, said he, was as an Oriental fragrance perfuming his mind. He busied himself with the things of Christ because he dwelt with Christ.

Do all things like a man, not sneakingly:
Think the King sees thee still; for his King does.

To see God in all things was his Elixir of Life.

Who sweeps a room, as for thy laws,
Makes that and the action fine.

Such is a glimpse of a rare soul whose book of devout poetry full of quaint inventions and far-fetched comparisons still invites an intimate and loving study. After all, though Nicholas Ferrar affectionately christened the volume entrusted to him "The Temple"—and for a title no man could have found a better—the spiritual life which it portrayed was to the saintly rector of Bemerton not conceived under the figure of a temple, but rather of an English country church standing in its green, yew-shaded grave-yard. Holy memories hang about it. Sweet bells peal from its towers, and village worship consecrates the place.

Lines from George Herbert's "Temple."

Wealth and Simplicity.

He that needs five thousand pound to live
Is full as poore as he that needs but five.
—*Church Porch.*

Mirth and Purity.

Pick out of tales the mirth, but not the sinne;
He pares his apple, that will cleanly feed.
—(*Ib.*)

Truth.

Dare to be true. Nothing can need a ly:
A fault which needs it most, grows two thereby.—(*Ib.*)

Industry.

God gave thy soul brave wings; put not those feathers
Into a bed, to sleep out all ill weathers.
—(*Ib.*)

Charity.

Why should I feel another man's mistakes
More than his sicknesses or povertie.

Method.

Summe up at night what thou has done by day,
And in the morning what thou hast to do.
Dresse and undresse thy soul: mark the decay
And growth of it: if, with thy watch, that too
Be down, then winde up both, since we shall be
Most surely judged, make thy accounts agree.

H. M. LIVENS.

IN mountainous regions the valleys take in more of the sun than do the hills; and our lowliness is His reception.—*C. A. Bartol.*

THE SOUTH WALES UNITARIAN ASSOCIATION.

1802-1902.

THIS Association dates from 1802. Our Presbyterian forefathers in Wales had held their ministers' meetings many, many years previous to that date, although there are but few, if any, records of them extant. It was on Friday, Oct. 8, 1802, the "Theo-Unitarian Society in South Wales" was established, and our Association is its present representative (Mon. Rep., 1807, p. 445). The following gentlemen formed its first committee :—Josiah Rees, Thomas Morgan, Thomas Davies, David Davis (ministers), and John Rowlands and Edward Williams, laymen. The first publication was an eight-page pamphlet, giving the names of the committee, names of members, &c., and the rules of the Society. One of the rules was that all publications should be of the same size, so that they might be bound together. One of those publications (1804) was a translation from the pen of the Rev. Josiah Rees, which called forth a reply—a thundering one by the way—from the Rev. Joseph Harris. This had a large circulation, and is said to have received the imprimatur of the Bishop of St. David's, though it is doubtful if the bishop understood a word of it. It was enough that it crushed the Unitarian (Evans's "Life of Richards"). In succeeding years several of Dr. Priestley's smaller works were published ; "Elwall's Trial," a catechism by Dr. J. P. Estlin, a valuable tract on Redemption, &c., by Synergus, that is the Rev. Robert Edward Garnham (1753-1802), taken from the "Commentaries and Essays"; a work in four parts on the Atonement by the Rev. John James, and a translation of Belsham's "Calm Inquiry." The publication of this last (1824) crippled the Society to such an extent that it was unable to publish any more for many years. During these twenty-two years (1802-1824) the Society did much necessary and useful work.

The centenary of the Association was celebrated on Wednesday and Thursday last week, at Gellionen, which is one of our oldest churches, its bicentenary having been held in 1892. This church was gathered by some of the martyrs of 1662. When the 2,000 were turned adrift from their livings there were no meeting-houses ready built for them ; but they went about sowing the good seed wherever they found a convenient soil—in caves, in forests, in the distant recesses of the mountains, and, when fairly safe from persecution, in private houses. These latter, however, had to be watched for many years for fear of Government spies. It is a curious fact that in some cases (such as that of Cwm-y-glo, near Merthyr) the meeting-house seems to have had no door. It was entered *viâ* the private farm-house, up the stairs, and then down into the four-walled plain, barn-like room. After 1672 chapel building began in right earnest. Gellionen stands on the summit of a lofty bleak hill, and hither Sunday after Sunday pilgrims have walked miles for more than two centuries to hear the Gospel preached. The evicted clergy, after peregrinating the country for some years, gradually got more settled and their names identified more or less with certain centres The names of Captain Jenkin Jones and Robert Thomas are connected with the church now known as Gellionen. Mr. Thomas died in 1693; Jones's name is connected with many other churches, but the date of his death is not known. Then comes Lewis Davies, and after him Llewellyn Bevan, who was living in 1715; Roger Howell, whose knowledge of scripture was so extensive that he was called a "walking cyclopædia." He was minister 1722-42; Joseph Simons died 1774 ; Noah Simons, his son, who was his co-pastor for a time, emigrated to America 1794. He had left Gellionen for Neath some years previously.

For many years there were two ministers, and these had charge of other churches besides Gellionen. In 1763, that is two years before he left college, and for nearly forty-one years, Josiah Rees was pastor. Mr. Rees was the son of the Rev. Owen Rees (1717-1768), of Aberdare. He was a good scholar and a very successful minister. He also made good use of the Press, being the projector of the first Welsh magazine, 1770; he translated Mason's "Self-Knowledge," and published some sermons. In his time the chapel was rebuilt, and some idea of the congregation may be formed from the inside dimensions—50 by 25. The present writer has often seen this place full in the distant past on an ordinary Sunday morning. The other ministers were Thomas Rees, LL.D., 1805-06; David Oliver, 1806 (in his time a great division took place, and an attempt was made to lead the congregation back to orthodoxy and to take possession of the chapel); John James, 1816-62; John Evans, 1862-87—in his time (Oct. 20, 1871) the freehold was purchased, the chapel was renovated (1873), and a large schoolroom was built; W. J. Davies, 1887-89; J. Fisher Jones, 1889-92; supplies, 1892-95; Thomas Joseph Jenkins, 1896.

The church at Trebannos dates from 1862, and until 1894, when the new chapel was opened, met in the schoolroom.

The church of Gellionen, of which Trebannos is but a branch, is one of the most flourishing we have in Wales, and the pastor, the Rev. T. J. Jenkins, is one of the most popular and successful of our ministers.

A promised report of last week's meetings has not reached us in time for our present issue.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Acton.—The Rev. T. E. M. Edwards conducted the service on Sunday evening last, his subject being "The Perverted Gospel." The services are now suspended until the first Sunday in October. A Small Executive Committee has been appointed to make arrangements for a vigorous start in the autumn, when it is hoped that some good work will be done in this rapidly-rising town. Special thanks were accorded to the Provincial Assembly for generous help, and to Mr. and Mrs. Wilks for their kind assistance in connection with the musical arrangements.

Atherton (Chowbent Chapel).—The School Sermons were preached here on Sunday last, afternoon and evening, by the Rev. Charles Hargrove, M.A., of Leeds. The children's service in the morning was conducted by the Rev. E. Savell Hicks, M.A., of Bolton. There were large congregations, and the collections during the day were upwards of £58.

Colwyn Bay: North Wales.—The Missionary Conference has again engaged the Pavilion, Victoria Pier, at this attractive watering-place, and will hold a series of Sunday morning services, beginning July 27, similar to those which proved so successful last year. The preachers will include the Revs. E. W. Lummis, M.A. ; C. J. Street, M.A., LL.B. ; W. C. Hall, M.A. ; and J. E. Manning, M.A. The secretary of the Conference, the Rev. W. R. Shanks, Higher Broughton, Manchester, will be glad to hear from any friend disposed to render assistance at the piano or harmonium.

Doncaster.—Flower Services were held in the church, on July 6, morning, afternoon, and evening. The minister, the Rev. Halliwell Thomas, conducted each service. In the afternoon he chose for his subject "The Joys of Summer Time," and in the evening preached on "Floral Growth, a Symbol of Moral Growth." The afternoon service was especially a children's one, each child bringing offerings of flowers, which were distributed afterwards among sick persons attached to the congregation, district nurses' patients, and the infirmary of the Doncaster Union. The music was very effective, the choir being considerably augmented, and accompanied by other instrumentalists besides the organ.

Hinckley.—The annual treat of the Great Meeting School, on July 12, was rendered noteworthy by the fact that for the first time the school joined in procession with the scholars of the Local Sunday School Union. The school, which was given middle place in the procession, was headed by its banner and the Boys' Drum and Fife Band. Tea was served *al fresco*, and the singing of the National Anthem ended a happy and memorable day.

Kingswood, near Birmingham.—The anniversary services in connection with the school and chapel were held on Sunday, July 13, the preacher being the Rev. W. J. Clarke, of the Hurst-street Mission, Birmingham. Beautiful weather favoured the occasion, and there were very good congregations. The musical portions of the services were very well rendered. The collections, in aid of school and chapel funds, amounted to about £10. The meetings of the Guild of the Good Shepherd are being held fortnightly during July and August. At the meeting on July 3 a very interesting lecture on "Constantinople" was given by Mr. Organ, who has recently been travelling in Turkey. Much information concerning the historic place was given by the lecturer, and several views of various parts of the city were handed round for inspection. The meeting was much enjoyed by those present. The actual membership of the Guild is now forty-seven.

Leicester: Great Meeting (Resignation).—The Rev. Henry Gow, B.A., having accepted the pulpit of Rosslyn-hill Chapel, Hampstead, has resigned that of the Great Meeting. The announcement was made last Sunday after morning service, by Mr. E. F. Cooper, chairman of the Great Meeting Vestry, on whose motion, seconded by Mr. Fielding Johnson, a resolution was passed, sorrowfully accepting the resignation as inevitable in view of the importance of the position to which Mr. Gow has been called, and adding the following words of acknowledgment :—"They tender to him their high appreciation of, and heartfelt thanks for, the nine years' faithful service he has rendered them, and wish him every happiness and prosperity in the larger sphere of usefulness to which he has been called."

London: Bermondsey (Appointment).—The Rev. Eustace Thompson, late Senior Student at the Unitarian Home Missionary College, has accepted an appointment as resident minister, and expects to take up his new duties about the middle of August.—The Rev. W. G. Tarrant begs to acknowledge, with sincere thanks, the following additional donations for the Scholars' Excursion :—G. C., 10s. ; Miss B., 5s. ; Mrs. T. (Brixton), 5s. ; and to make two corrections in his last week's list, where C. S. K. should be read for C. L., and A. P. for M. P.

London: Hampstead.—The Rev. Edgar Daplyn, who in the summer of 1899 joined Dr. Brooke Herford in the ministry of Rosslyn-hill Chapel, and since the retirement of the latter has been in sole charge, having resigned, will conclude his ministry at Hampstead at the end of September. Dr. Herford, as we announced last week, is to be succeeded by the Rev. Henry Gow, of Leicester.

Saffron Walden.—On Sunday, July 6, the 191st anniversay of the General Baptist Chapel was commemorated with special sermons, preached by the Rev. J. A. Brinkworth. Reference was made to the foundation and history of the congregation and its connection with Audley End Place in 1700, also the many public uses for the welfare of the town to which the chapel was put before the Town Hall was erected. The chapel stands on the ridge of the "Repell Ditches," and inside the rectangular parallelogram of the town. The interior has been greatly improved since Easter. Collections

were made on behalf of the funds, and one more successful anniversary closed with the Communion service.

Yorkshire Unitarian Sunday School Union.—The thirty-fifth annual meeting of this Union took place on Saturday, July 12, at Leeds. The afternoon service was conducted in Mill-hill Chapel by the Rev. J. J. Wright, of Atherton, who preached an instructive and practical sermon. He compared the Sunday-schools of thirty or forty years ago with those of to-day, showing that though the difficulties had considerably increased since 1870, the work was now important and responsible, and he believed was being more successfully carried out than ever before. Though in the old days our teachers taught reading, writing, and arithmetic, they also in some measure taught the necessity of living good and true lives. The art of right living, though it might be difficult to teach, should be the primary object of all the teachers in our schools. Right living and the building up of character should be the basis of every lesson prepared, and the machinery of the schools should in every possible manner be made to bear upon the lives of the scholars. Sunday-schools were, indeed, doing a good and noble work, and he concluded by urging upon all teachers to persevere in their grand and solemn undertaking, assuring them that God would bless and prosper their efforts. Tea having been served in the schoolroom, a public meeting was subsequently held in the Priestley Hall, the President of the Union, Mr. Councillor Conyers, occupying the chair. He was supported by a number of ministers, and ladies and gentlemen living in the district, including the Rev. John Harrison and Mr. F. Blackwell, who represented the Manchester District and North Midland Associations respectively. The report and financial statement, both very satisfactory, were adopted, on the motion of the President, seconded by the Rev. J. Hanson Green, B.A., of Lydgate. The delegates having been thanked, the Rev. J. Harrison and Mr. Blackwell responded. Other resolutions included a vote of thanks to the Rev. J. J. Wright for his admirable and helpful sermon. The singing of a hymn and the benediction, by the Rev. C. Harvey Cook, of Holbeck, brought the proceedings to a close.

ABERYSTWYTH

(*"The Biarritz of Wales"*)

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MARRIAGES.

PETHEN—LEAT—On the 14th July, at St. Thomas' Chapel, Ringwood, by the Rev. C. C. Coe, William Edward Pethen to Mary Ella Leat, Organist of the Chapel.

DEATHS.

LAMPORT—On the 9th July, at Greenfield, Lancaster, Miss Frances Noble Lamport, in her 81st year.

SCOTT—On the 10th July, at The Manse, Glenarm, co. Antrim, Ireland, the Rev. T. W. Scott.

OUR CALENDAR.

SUNDAY, July 20.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.

Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. H. GREAVES, and 7 P.M.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A., and 7 P.M.

Kilburn, Quex-road, 11 A.M., Rev. E. DAPLYN, and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. HARRY PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. R. H. GREAVES.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. T. J. HARDY.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A. (Evening only).

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. W. H. ROSE.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Unitarian Free Church, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. J. E. STEAD.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. C. JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON, M.A.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Lot and Abraham: an Old Story and its Lessons."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

STRATFORD-ON-AVON, Free Christian Church, Tyler street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—July 20th, at 11.15, "Tolstoy's Resurrection, or the Story of a Soul's Awakening," by Mr. W. M. SALTER.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—July 20th, at 11.15 A.M., HERBERT BURROWS, "The White Christ and the Great God Pan."



Schools, etc.

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G. HAROLD CLENNELL, Secretary.
10th April, 1902.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3135. NEW SERIES, No. 239.] *LONDON, SATURDAY, JULY* 26, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

THE autumnal meeting of the British and Foreign Unitarian Association is to be held at Newcastle-on-Tyne, Oct. 6 and 7; and, as at the Leeds meeting last year, the Sunday School Association will arrange that a conference on Sunday-school work shall form part of the programme. The Rev. R. A. Armstrong is to preach in the Church of the Divine Unity, Newcastle, on Sunday, Oct. 5.

THE kindly greeting of M. Fontanès on the occasion of THE INQUIRER'S "diamond jubilee" is the more interesting to us since we find it coincided with his own jubilee in the ministry. Friends from afar have joined with his countrymen in testifying their hearty gratitude for his life-long work, and in this number, in the name of numerous English admirers, we beg to enrol ourselves. May he still flourish and bring forth fruit in old age!

THE King's health appears to be so fully restored that his advisers do not fear the results of the fatiguing Coronation service and attendant procession, which are fixed for Aug. 9. There will be far less outward jubilation, no doubt, when the deferred festival occurs than was expected in June, but probably there will be much deeper feeling and more serious thought. It is one part of the misfortune attending the deferment that a good many people will be from home about the time fixed, and ministers are a little doubtful as to the expediency of announcing special coronation services. Surely, the right course is to accept things as they are, to hold services for those who remain, and to blend special thanksgiving with the thoughts of national consecration which naturally arise on such an occasion. The President of the British and Foreign Unitarian Association, the Rev. R. A. Armstrong, who is at present on a holiday in Denmark, will return, we hear, to take his place as representative of our community at the service in Westminster Abbey.

WE are glad to announce that the Rev. Joseph H. Wicksteed, M.A., of Padiham, has been appointed to the important office of district minister and lecturer by the Committee of the London District Unitarian Society, and that he hopes to enter upon his duties in October. The appointment is an interesting one on account of his father's long connection with London; and there are many who will recall the invaluable missionary labours of his grandfather, the Rev. Charles Wicksteed. The metropolitan area offers a large field and a great opportunity for our word and work, and Mr. Wicksteed, who will prove a welcome addition to our preachers and labourers in London, will carry with him the earnest sympathy and cordial God-speed of all.

THE Presbyterian Board, as the governing body of the Presbyterian College, Carmarthen, offer a number of Scholarships which have been founded to enable graduates to study for the degree of B.D. at the Welsh University. This step marks an important advance in the work of the College. We understand that several applications have already been made for Scholarships, and students who wish to obtain a divinity degree while remaining theologically free will do well to consider this opportunity. It should be added that with a view to equip the College for all requirements, the professorial staff has been increased, and as the entrance examination for ordinary students is shortly to be raised to matriculation level, the friends of the College may reasonably anticipate a general improvement in its academic work.

BY way of Geneva and Boston, U.S.A.—but what is space in these days?—we have received an interesting note respecting the pastor of the liberal German Church at Denmark Hill in South London. Pastor Wysard, we hear, came from Switzerland a quarter of a century ago, as a young man imbued with liberal views in theology, not understanding that the congregation to which he was invited to minister was of a marked Lutheran type. So much, however, did the great majority of his hearers appreciate his talent and devoutness that they would not hear of his leaving them. The case was somewhat difficult, for the statutes of the congregation obliged its minister to preach the Gospel of Jesus "according to the Augsburg Confession" and to administer Baptism and the Lord's Supper in the prescribed Lutheran form. Well, possessed of a happier liberty than some old foundations, the Church resolved to alter its statutes, and simply required the minister to preach the Gospel of Jesus "in the Spirit of Protestantism." The people's confidence was not misplaced, and they have recently celebrated Pastor Wysard's twenty-fifth anniversary amongst them with every mark of affection and esteem.

The Times, in its obituary notice of the late Mr. C. Kegan Paul, the publisher, speaks of him as having been a Unitarian at one point of his changeful theological career. That he came into close sympathy with eminent Unitarians at the time of the formation of the generously-conceived but short-lived Free Christian Union is true; but it is doubtful whether the ordinary connotation of the term "Unitarian" would allow of its fit application to him at any time. When the Union was formed (1867) he was vicar of Sturminster-Marshall, Dorset; he was one of about a score of signatories to the circular (Dec., 1867) inviting persons to join, amongst the rest being the Revs. W. Miall, P. W. Clayden, J. Martineau, J. J. Tayler, J. H. Thom, and S. A. Tipple George Dawson's name came among the "Messrs." who signed. It is interesting also to recall that Mr. Goldwin Smith presided at a conference in June, 1868. In June of the next year an anniversary service was held, Mr. Kegan Paul being one of the preachers. His sermon, which was sufficiently startling for a vicar of those days, was never published; that of his fellow-preacher, M. Athanase Coquerel, originally delivered in French, was issued in a translation entitled "The One Thing Needful."

THOUGH elected to the committee, Mr. Kegan Paul never qualified as a member of it. It may be pleaded that he had not long to consider the matter, for a year later (June, 1870) it was resolved "That it is expedient to dissolve the Union," and the formal dissolution took place in December of the same year. After that time Mr. Paul's views passed through a stage of acute scepticism, but ultimately his poetic temperament found its home in Roman Catholicism. He must be honoured as one who had the full "courage of his convictions." A story current in those days illustrates this trait. He had contributed to the *Theological Review*, and conceived the hearties admiration for one of the brilliant Unitarian writers in that magazine. "Come," said the Vicar, "and stay awhile with me, and bring a sermon to preach for me next Sunday." "But what will your Bishop say?" "I don't care what he may say,"

said the Vicar. "Well," said the unordained heretic, "I don't care any more than you seem to do about the Bishop, but *I have a wholesome dread of Quarter Sessions!*"

We have received a very handsome copy of the "Essex Hall Hymnal, Revised," bound in leather, with gilt edges and marker. It makes, with its broad margins and clear type, a fine pulpit book. The smaller size may be had in similar binding, price half-a-crown; the copy sent to us costs three-and-sixpence. More sumptuous copies, bound in "solid morocco," may also be had. But the true value of a hymn-book lies elsewhere than in the binding; and we are glad to hear that this Hymnal (which was noticed by us, June 21) has been already adopted by several congregations.

The exasperation caused by the education policy of the Government appears likely to result in much more than verbal remonstrances. Prominent leaders of the Evangelical Free Churches have long since sounded the note of practical defiance of the Bill should it become law; and a stiffening disposition shows itself among the rank and file. Plans of pledged assistance are being discussed, and defence committees are proposed to be in full organisation when the day comes for refusing to pay the rate. All this may die down into nothing, or into very little—the course of recent history would seem to indicate that the tough fibre of the fathers has grown slack in the children with easier times. But we incline to believe that a chapter is at hand which will long be memorable in the history of the struggle for religious equality. The Committee of the Liberation Society has passed the following resolution:—

That this Committee expresses its amazement at the reiterated assertion of Mr. Balfour that Nonconformist grievances are "enormously mitigated, if not removed," by the Education Bill; and indignantly denies that that is the case. The Bill proposes to stereotype the Clerical control of so-called Voluntary schools, while securing their entire maintenance from public funds; and also the perpetual exclusion of Nonconformists from the teaching profession in 13,000 out of the 20,000 public Elementary schools of the country. These and other grievances, instead of being mitigated or removed, are confirmed, and even extended by the Bill, and warrant the solemn declaration of Free Churchmen that they will not submit to the Government proposals."

The International Co-operative Alliance has been holding its Fifth Congress during this week, at Manchester. The reports on the position of Co-operation in various countries show a very general advance, though full and reliable statistics are not in all cases obtainable. In England the increase is in the volume of trade done by existing societies, not the formation of new ones, and co-operative production has increased chiefly through enlarged manufacturing activity of the Co-operative Wholesale Society, not in the formation of distinct societies of workers in each trade. In France co-operative *production* continues to be most characteristic, and is to a considerable extent aided by State funds, but in the two years since last congress distributive trade has made most notable advance. Germany reports a rapid increase in recent years; co-operative credit and banking, which have taken no hold in England, are widely developed there, as also to a lesser extent in France and other Continental countries. In Belgium co-operative organisations have been seized upon and used for political purposes. In Austria and Hungary and Switzerland there is continued growth; while in Russia, Spain, United States and Canada, for various reasons, the movement has as yet no great place in the practical industrial activity of the people. One of the most remarkable and rapid developments of recent years is that of Co-operative Creameries, especially in Denmark and Sweden, and also in dealing with eggs, bacon and meat, and other farm-produce.

Profit-sharing was one of the earliest subjects for discussion. Delegates showed themselves by no means of one mind. Although the resolution moved by Mr. G. J. Holyoake, affirming the desirability of propaganda in favour of profit-sharing, especially among employers, that they might realise the advantages they would derive from it, was carried, the voting for and against was nearly equal. It was objected that if the workmen shared in the profits made by their employers they lost interest in their common welfare, and looked more to their own interests, and that this would retard true co-operation.

Very important subjects are to be considered before the end of the conference: the Housing of the Working Classes, Land Settlement and the Peaceful Solution of Social Questions. Co-operators have the opportunity and resources for dealing effectively with all these questions, and their deliberations have the greater significance because, if they choose, they can give immediate practical effect to their resolutions. Attendance is restricted to delegates and members of the Alliance, and a few invited guests; and voting is strictly confined to delegates commissioned for the purpose by co-operative societies connected with the Alliance. The votes, therefore, do not merely show which way the wind blows, but which way co-operators intend to move.

Unity (Chicago) says that the election of the Rev. Franklin W. Southworth to the Presidentship of the Meadville Theological School "takes from the Western Unitarian Conference a secretary of growing efficiency and puts the school into the hands of a young man whose training, both academic and ministerial, warrants the expectation of efficient work." Our contemporary adds the reminder that the best men possible are needed, for divinity schools in the States "represent the only department of education that, so far as numbers are concerned, is absolutely on the decline."

Mr. C. E. Maurice sends us the appeal of the South African Women and Children Distress Fund for further aid in refurnishing homes desolated by the late war, and providing for orphans. The need is urgent, the potencies for good immense. Particulars will be supplied on application to Mr. Maurice as secretary, 32, Bedford Hotel-chambers, W.C., and contributions may be sent to the Lady Farrer, 3, Whitehall-court, S.W.

MANCHESTER COLLEGE, OXFORD.

Our readers will learn with great regret that Professor Upton, who has passed the advanced age of three score years and ten, has resigned the Chair of Philosophy in the College. Upon receiving the resignation, the Committee passed the following resolution:—

That this Committee, having received the resignation by Professor Upton of the Chair of Philosophy, held by him for twenty-seven years with so much distinction, and with such benefit to the College and its students, place on record their grateful appreciation of the services which he has so long rendered, with an intellectual power and philosophical acquirement and a moral and spiritual insight into the great problems with which he was called upon to deal, that have made him a worthy successor of his great teacher, Dr. Martineau. That, in regretfully accepting Mr. Upton's resignation, to take effect at the close of the Session 1902-3, the Committee request him to hold the position of Professor Emeritus, giving occasional courses of lectures on religious philosophy, or other topics connected with his chair, on terms to be arranged. That the Committee hope that he may thus long remain associated with the College, and continue to exercise that inspiring personal influence which has won for him the deep affection of so many generations of students.

East Cheshire Christian Union Grand Bazaar.—Following upon resolutions passed at the last annual meeting of the Union at Ashton it has been decided to hold the grand bazaar in Manchester in October, 1903. Its main objects include the provision of a fund the interest of which shall be used as supplementary to the ordinary income of the Union in its missionary undertakings, which may then be immediately extended; the grant of a sum sufficiently large to enable the Ashton congregation to proceed with its building scheme, and grants to churches in the Union which require special assistance in the discharge of building debts already accumulated. For these objects it is necessary that a sum of not less than £5,000 should be raised. As in the case of the Manchester and London bazaars, it is anticipated that liberal support will be given from many outside sources. The Provincial Assembly of Lancashire and Cheshire at its last annual meeting at Altrincham passed a resolution pledging its assistance, and, we understand, has already communicated with its Churches. In the Union itself the various congregations are forming local committees of ladies and gentlemen which will be in direct touch with the General Bazaar Committee, a strong executive has charge of all preliminary business, and a number of sub-committees are practically formed for the oversight and control of the various departments of the bazaar. It is expected that the whole organisation will be in definite working order by the end of next September. The following officers are elected:—President, Rev. H. E. Dowson; Chairman of Executive, Rev. B. C. Constable; Treasurer, W. Hudson, Esq.; Secretaries, Rev. W. C. Hall and J. W. Wells, Esq. At the last meeting of the General Committee Mr. James R. Beard specially attended to deliver an address on the methods and working of the Manchester Bazaar, and his suggestions were received with great interest and cordiality.

THE REPROACH OF THE MINISTRY.*

BY THE REV. CHARLES HARGROVE, M.A.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." —2 *Timothy ii.*, 15.

"Seeing we have this ministry we faint not. By the manifestation of the truth commending ourselves to every man's conscience in the sight of God."—2 *Cor. iv.*, 1, 2.

IT is for the ministry of religion we are met here to-night; some of us already engaged in it as the business of our lives, some just undertaking its duties and its responsibilities, some preparing themselves by study and practice for recognition in its ranks, all of you by your presence here giving countenance and support to the calling to which others have devoted their lives.

Money, time, thought, labour, zeal, how much there goes to the maintenance of the ministry year by year!—and lives of men!—hundreds of thousands making this their whole work, staking upon the worth of it the salvation of their souls. For is not he saved who at the end, all circumstances and conditions considered, has turned his life to the best account? And he lost whosoever has devoted his time and talents to the support of vanity and delusion and superstition?

How much do we ministers give? Even our very selves. And how much is given to us in return:—the means of decent living, the disposal of our time and labours, the general respect of the public as for no other ordinary occupation; and most of all—that which we take for granted but is the most extraordinary—a hearing: tens, scores, hundreds, sitting silent and at least outwardly attentive while one speaks! And that not because he is so learned or good or eloquent, but simply because of his profession, because he is a minister. Verily in presence even of one of our smaller congregations may a preacher take to himself the reproach of the great Apostle of the nations, "Who is sufficient for these things?" "Five barley loaves and two small fishes" our mean provision of spiritual nourishment even at apostolic fulness. "What," indeed, O Philip, "are they among so many?" That one fellow-man should listen, while I speak of things which concern equally him and me and of which he may know as much or more than I, that were an honour and responsibility from which the best of us might well shrink; yet we deem a congregation of twenty or a hundred small, ourselves all unworthy that so many should wait on our word.

Yes, every one of us receives Sunday by Sunday a deference of which not the best dare profess himself worthy. My thoughts, my beliefs, my aspirations, my hopes, they are much to me: what are they to any other man or woman or child, that they should come to partake of them not occasionally but regularly week after week? It's an honour done to no other class or profession of men, an honour which may well make us blush and be ashamed for our unworthiness.

And yet the more sensible of us have none so great temptation to unduly exalt our dignity, for this same public, which supports us and pays so much apparent regard to our office and attention to our word, is agreed to hold and to express but a mean opinion of us in other respects. We are or ought to be something more than other men, they think. That we are for the most part something less, much better and yet not quite as good—this is what their speech and conduct commonly imply. It is the case as respects all kinds of ministers. Roman Catholic or Unitarian, the parson would be thought at once more and less of if he were a layman. And the same sentiment prevails through all classes of society from the peer to the labouring man.

It was one of the most distinguished of recent bishops—and to be a bishop of the Church of England is probably the most comfortable and dignified position to which any minister of religion can attain: he has not to make a prisoner of himself like the Pope, and he is better off than a cardinal: he is a peer of the realm, he has a palace and a large stipend, and is held in highest respect in his own diocese and without it by both Churchman and Nonconformist—well it was such a one, and one eminent among them all, who wrote when the debate on the Burials Bill was in progress:—"I was greatly struck with the tone of suspicion and dislike of the clergy and bishops that ran all through the debate. If the clergy wish to see *lay alienation* they should come to the House of Lords."* And again the year following:—"I am thoroughly sick of Episcopal life in Parliament, where we are hated by the peers as *parvenus* whom they would gladly rid themselves of if they dared, and only allowed on sufferance to speak now and then on Church questions after a timid and respectful sort."* And this from one of the best speakers of his time, who never failed to command a respectful and eager hearing whenever he addressed the public from the pulpit or through the Press.

Nor was this due entirely to the aristocratic haughtiness of the Upper House. It is remembered in the annals of the Commons how a great Prime Minister, trying to make a better man than himself appear ridiculous, alluded to John Bright as "the honourable and *reverend* gentleman." But why should it have been so universally condemned as an outrage on the decencies of political life this insinuation that a member of the House was half a parson? It was literally true in the case of the great Quaker orator; and if it had been otherwise, why should it have been deemed insulting to be called reverend? Or those who professed Christianity and listened every Sunday to preachers, why should they have been indignant if one of themselves was pointed at as talking in the manner and expressing the sentiments which are generally associated with the pulpit? Nevertheless, the expression was taken, as it was intended, for an insult and a sneer. The implication tacitly accepted by all who heard it was that where men of the world had come together to discuss the affairs of a nation, it would have been unbecoming and ridiculous to intrude considerations which were in place only in church and from the mouths of professional preachers.

And is not this a quite common assumption among all classes? Call a grave remonstrance "preaching," and all the force is taken out of it. "He talks just like a parson" is generally the opposite of a compliment. A friendly working-man with whom I fell into conversation in the train the other day told me how working-men in general disliked and distrusted ministers of all kinds, and how a sneer would be the usual quiet remark as one passed by. Does not the very name "parson" carry with it just a suggestion of not being quite sensible and manly? while "dissenting minister" is a qualification which needs no adjective to make it a term of reproach.

And among ourselves, where the distinction of clergy and laity is less recognised than in any other religious body, is it not frequently hinted that ministers like cobblers should stick to their last, that they are incapable in matters of business, that they should above all leave politics to the laity? (I am not speaking of "politics in the pulpit," that is another question, and for my part I hold that while a minister has no right to intrude as a politician where he has obtained a hearing as preacher, he is bound before God to declare boldly in season and out of season the great principles of justice and mercy by which all nations as well as all individuals are bound.) But there is an idea that if a minister engages in politics he is sure to be a little odd and impractical,—indeed is by his very profession obliged to be so if he is consistent. So that I have known people who looked upon the late war as necessary and just say that it was quite right for ministers to be opposed to it. *Men* might see that bloodshed could not be avoided, but ministers ought to see only the horror of it and protest against it.

Now this supposed, and I incline to think real, inaptitude of the minister of religion for political life explains the curious mixture of three parts of respect with perhaps one of contempt which is the common attitude of the British public towards us. We are too good for common life, and at the same time we are not as good as we ought to be. It is not merely that we eat and drink and laugh and talk and enjoy ourselves like other men, but we have all the usual faults of our fellows. We are indiscreet, foolish, jealous, ambitious, unforgiving, self-seeking. Make a catalogue of faults and vices, and there is none which is not represented among us. Even the grossest crimes from time to time are proved against one or other of our lot, and suggest the suspicion of other crimes which escape detection. They are no more saints than they are angels, the fifty thousand or so of Englishmen who call themselves ministers of religion. And yet there is throughout them—putting aside the few score such as may be found in every body of men (there was one among the twelve apostles) who are hypocrites and scoundrels—a certain leaven of unworldly principle. The lump is common enough dough, just what ordinary men are made of; but there is working in it and throughout the whole mass of it this superhuman leaven of religion. True, of course, that this is not confined to them. If only ministers were religious there would be no ministers, for there would be none to minister to. But it appears in them as something visible and conspicuous and constant. The white neck-tie, or round

* A Sermon preached in Cross-street Chapel, Manchester, on Wednesday evening, July 2, at the Valedictory Service for Students leaving the Home Missionary College.

* Life of Archbishop Magee. Vol. II., pp. 69 and 93.

collar, or sober garb which does not conceal the calling, they are an affirmation of God's claims upon men. They are like the soldier's uniform; we are all supposed to be loyal to king and country, but this man goes about among us proclaiming by his very dress that he is ready to give his life at their bidding. And we, we declare that God is our king, and our true country not of this world, and its laws supreme over all human expediency, public or private. We may be, like Hamlet, "but indifferent honest," could accuse ourselves each one of offences and follies in abundance, but we are witnesses for God and His Law.

And so we are, or certainly ought to be, what the world calls impractical, difficult to work with. Ours to point out the straight course of right, to denounce all turning therefrom to the right hand or to the left, not to be deterred because individually and collectively we may be accused of having done that which we forbid to others. The saint is ever an awkward man to deal with, and though we are far from being saints in conduct, yet the perfect life is that which we uphold to men. One doesn't wonder that Herod in the end got rid of John the Baptist, albeit "he heard him gladly" and "did many things" at his bidding. If he could have been a little more complaisant and tolerant in that matter of Herodias the brother's wife, or kept his eyes prudently closed to the scandal! But John had not the discretion of the man of the world, he stood for the law of God, and to the man who had power over him of life and death, dared say as a matter of course, "It is not lawful for thee to have thy brother's wife." For which imprudent remonstrance he lost his head. And every minister of religion is for ever addressing the world with the same stern reminder, "It is not lawful for thee." Interest, honour, public opinion, expediency, party advantage and the like are everywhere recognised as motives for doing or not doing. But the minister is bound by his profession to intrude on every debate the peremptory consideration of divine law. With his sentence, "It is not lawful," to pass his veto, final and conclusive, so far as his co-operation is concerned, on every proposal not in accord with the supreme laws of justice and goodness and mercy.

No wonder that the world sometimes resents it. All the more so that he who lays down the law is himself by no means either infallible in his interpretation of it, or without sin in his observance of it. Nay, still more so, because it cannot refuse to recognise the obligation—obligation, not by any means to the parson's statement of the Law, but to the Law itself which he represents,—Law which is over parliament, over armies, over chambers of commerce, over every business small and great, over international relations, over private acts and intercourse.

It is of this Law we are the guardians. This is "the word of truth," committed to our handling, that we should proclaim it, explain it, insist upon it, not as from ourselves—who are we to pretend to be law-givers to our fellow-men?—but as speaking for the human soul, what it feels in its best moments, what it approves when it retires within itself, and shuts out the discordant voices of the world and is alone with God, "commending ourselves to every man's conscience in the sight of God."

And if there is a certain depreciation of the parson's office—beyond that which is justified by our insincerity, our unfaithfulness, our inconsistencies, and the manifold failings of which we are all conscious—and such undoubtedly there is—it is nothing of which we need be ashamed. It is "the reproach of Christ" in which we should rather glory,—reproach, which Religion itself shares with us; for while all men are in some way religious, almost all are more or less ashamed of allowing it. It is partly shyness, partly fear of seeming hypocrites, partly fear of seeming afraid; but for one motive or another, it is rare outside of religious assemblies to hear God appealed to earnestly in public or private life, or His Law assigned as reason for a course of conduct. It is not that men do not believe in God, or that they do not recognise His Law. But they don't like to confess it. "The natural man," as Paul calls the animal, concerned with nothing above this world and its interests and pleasures, this man, which is first and strong in us all, "receives not," he says, "the things of the Spirit of God; for they are foolishness unto him." It is of this "foolishness" we are ministers. "The things which are seen are temporal, the things which are not seen are eternal." It is of these things unseen we are witnesses. Can we complain if sometimes we are despised for such seeming foolishness? Indeed we *have* nothing to complain of. On the whole we get more than is our due. For *ourselves* it is little we dare claim; we stand to be judged not by men but to be "approved of God." If in his sight we are found workmen that need not be ashamed of our work, it is well with us though we should share on earth the reproach of him who was "despised and rejected of men."

But for our calling, the calling to which you, my brethren, to night dedicate yourselves, for the supply of which this college exists, there is no higher on earth. "Son of man, I have set thee to be a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth and warn them from me." It is the mission of every humblest minister of religion. We are no prophets, we have received no special revelation on our own account, we know nothing which all men may not learn, we have no authority except that which the sanction of our hearers' consciences gives to our words, we are distinguished by no consecration from the laity we preach to, but it is ours to proclaim aloud what all know, "to warn the wicked from his way that he die not," and assure the forgiveness of God to those that "turn from their wickedness and do that which is lawful and right." It is ours to uphold the eternal law and promise salvation to those who heed it and walk thereby. There were no need of guide or warning if the way were easy and all men walked therein of their own accord. It is because oftentimes it is unpleasant and unprofitable that we are set to warn men, "This is the way, walk ye in it." And because the warning is unwelcome our message often brings upon us reproach: happy shall we be if the reproach fall not upon us that we ourselves have not followed the way we have pointed out to others!

Oh, my brothers, sharers with me in this glorious ministry of which we are all unworthy, "faint not!" As workmen that need not be ashamed, let us stand to our business, eager not for applause, not for remuneration, but to make God's Word prevail. "Say ye of the righteous that it shall be well with him," and pronounce "the woe of the wicked that it shall be ill with him," and though your hearers be few and your success small, yet noble shall be your work and great your reward from Him who set you to be His watchmen.

ARMENIA.

THE committee of the Women's Armenian Relief Fund have just issued a fresh report of their work drawn up by the Hon. Mrs. Arthur Henniker. From it we learn with pleasure that the people of Van and its province are showing the usual Armenian power of recuperation after stress and storm—that trade is reviving, that Van itself is being partly rebuilt, that schools are prospering. Indeed, by way of proof we hear that as many as twenty-nine native graduates from Dr. Reynolds' Orphanages are now working as teachers of village schools, and that there is an increasing demand for young men who have been taught in the missionary schools. As for the orphan girls, we are told that in consequence of the training they have had they are being sought after as wives, and that upon Mrs. Reynolds usually devolves the task of arranging the marriages. This she naturally feels to be a heavy responsibility. As money is now only urgently needed by the committee for the support of the orphanages, Mrs. Henniker specially pleads for help to continue efficiently Dr. Reynolds' excellent work—"for it would be tragic if it were crippled in any way, the possibilities being so splendid." Although the Women's Armenian Relief Fund has raised and transmitted only the small sum of £20,000, the good achieved cannot easily be estimated. It has given work to the broken-hearted, starving women of Van and enabled them to save their children; it has provided tools, implements, seed and oxen to the peasantry. It has repeatedly clothed and fed thousands of refugees; it has helped to build and support orphanages. Above all, the methods of providing work and of paying a regular wage have kept hope alive in the hearts of the Armenian people, and have made them patient and reliant under most cruel suffering. The money entrusted to the committee has gone so far because there have been no expenses incurred, except those of printing, postage and such-like! Not a penny has been spent in advertising—most generous and invaluable help having been given for years past by the Press in inserting letters and appeals from Dr. Reynolds. Subscriptions will be thankfully received by Mrs. Cole (hon. treasurer), "Danehurst," Putney, S.W., or by Francis Buxton, Esq., 50, Cornhill, E.C.

GREAT HUCKLOW BAZAAR.—We are requested to say that this bazaar is, to the regret of the promoters, unavoidably postponed.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE EDUCATION CRISIS.

So far as the Bill is concerned the provincial School Boards will, by the passing of Clause 6, cease to exist after March 25, 1903, and Mr. Balfour announced on Saturday, at Fulham, that the London School Board is to follow next year.

On Monday the Government and the Opposition came to close quarters over the question of the future management of elementary schools. For the moment the positions are reversed, and "the fight for the schools" means the struggle for a larger measure of popular control over the Voluntary schools which are to be aided out of the rates. The question of the management of the ex-Board schools, for which a new name will have to be found, and future schools of the same character, will be left directly to the local education authority or to managers to be appointed by them. Mr. Balfour, in accordance with notice previously given, proposed to omit Clause 7 as it stands in the Bill, and to introduce what is practically a new clause in its place, for it is much more than an expansion of the original one. The sections in the proposed clause applying to schools provided by the authority are as follows:—

(1) All public elementary schools provided by the local education authority shall have a body of managers consisting

(*a*) When the local education authority are the Council of a county, of a number of managers not exceeding four appointed by that Council, together with a number not exceeding two appointed by the minor local authority, and

(b) When the local education authority are the Council of a borough or urban district, of a number of managers not exceeding six appointed by that authority.

The debate on these details is in progress as we write, but we may point out that opinion is divided. It is held by some that it is unnecessary for the local education authority to appoint any managers for their own schools, but that the authority should themselves be the managers, as is the case in some School Boards. This would bring the authority into direct contact with the schools, and lessen the number of bodies dealing with elementary education. It is also doubtful if the appointment of two managers by the minor local authority would tend to efficiency, though much can be said in favour of local representation, but too often the principal aim of a minor local authority, such as a parish council, is to save expense and to keep down the rates. We agree with those who think that the local education authority should be directly responsible for the management of their own schools. Some measure of liberty in the matter will probably be allowed.

The remaining sections of the clause refer to schools not provided by the authority, *i.e.*, Voluntary schools. This is spoken of as the vital part of the Bill—it may be so as far as the religious question is concerned and the proper control of public money—but other parts of the Bill are just as vital in respect to education. The sections are—

(2) All public elementary schools not provided by the local education authority shall have a body of managers, consisting of a number of trust managers not exceeding four, as provided by this Act, together with a number of managers, not exceeding two, appointed

(*a*) When the local education authority are the Council of a county one by that Council and one by the minor local authority; and

(b) When the local education authority are the Council of a borough or urban district, both by that authority.

(3) One of the managers appointed by the minor local authority, or the manager so appointed, as the case may be, shall be the parent of a child who is, or who has been, during the past twelve months, a scholar in such a school.

These new sections introduce with Clause 7 a substitute for a section in Clause 8, which gives the local education authority power to appoint as additional managers to the extent of one third of the whole body "such persons as they think fit."

Mr. Balfour's amended clause shows that the Government have determined not to increase the number of representative managers of Voluntary schools, but of this more will be heard. Further, certain restrictions are to be placed upon the choice of managers; the one third are not to be such persons as the authority think fit, but only one half of one third; the other half is to be appointed by the minor authority, and is to be a parent of a child in the school. This might appear to be a concession, but in reality it is a limitation. The minor authority may be much less competent to select a manager than the Council, while the parent, in many cases at least, may be under the thumb of the parson. But whoever these representative managers are, the "trust managers" are to be as two to one.

As to what is meant by "trust managers" it does not appear that there can be any question; at least if the statement of a vicar of an Gloucester parish is to be taken as typical, and he has admitted in print that the form of Trust he quotes is that under which the vast majority of the Church's school are held; the statement was published to show why the clergy must retain the supreme control of the schools. In it the writer states:—"The Managing Committee shall consist of the vicar, the assistant curates, and five other persons, who shall sign a solemn declaration that they are members of the Church of England." This enables us to see whom the representative managers will have to meet, though possibly they also will have to be members of the Church of England. To describe this as a measure of popular control which ought to satisfy Nonconformists is preposterous.

Over this Clause 7 the fight in Committee really began on Monday, and no one can say how long it will last. The Leader of the Opposition urged that consideration of the clause should be postponed, as it was quite impossible at the fag end of a session to deal with this vital part of the Bill. Mr. Balfour retorted that if the discussion was postponed the House might have to sit over Christmas. In spite of this veiled intimidation, one Member after another urged delay, in order that time might be given for full consideration of the proposals.

Sir H. Fowler pleaded very strongly for some compromise which would obviate the necessity of attacking and destroying the fundamental principle that popular control should accompany the expenditure of public money. If the discussion were forced, all chances of compromise would be swept away — it was practically a declaration of war. Mr. Balfour affirmed that the Government had pledged itself to the denominational control of the Voluntary schools, and it would not betray those who had sent them to the House. This was an unintentional confession that the Government are the delegates of the clericals.

Mr. G. White urged a point about which enough is not said—it was outrageous that teachers wholly paid by the State should be entirely in the hands of the managers of denominational schools.

Mr. Broadhurst voiced the objections of the Nonconformists to the proposal to leave two-thirds of the control to the present managers—they had always protested against contributing to denominational schools over which they had no control. He warned the Government against the wave of passion which would be raised unless the Bill was modified.

The proposal to postpone the discussion was of course defeated, and Mr. Balfour's proposal to amend the clause came up for consideration. The most important utterance in this part of the debate was that of Dr. Macnamara. He was glad that the Government had determined to put these schools on the rates, for wherever the rates were spent they must have the control of the ratepayers. He foresaw it meant that in a short time the Voluntary schools will become national schools in the truest sense of the word. The supporters of the Voluntary schools only contributed one-eleventh of the cost, and yet the people who paid the one-eleventh were to have two-thirds of the representation in the management. It was an untenable position; the Government proposition was impossible; there would be trouble, and the sooner it came and they had a national system the better.

Dr. Macnamara is not alone in the opinion that the granting of rate aid to the denominational schools is the beginning of the end of a system which has become obsolete, though it is struggling to survive. We have heard the same opinion expressed by churchmen, many of whom would be glad to be entirely relieved of the burden and the responsibility of keeping up the schools. It is becoming clearer every day that the only solution of the education question is the establishment of a national system in which the secular education must be separated from religious instruction; the Churches will have to provide the latter in their own way. No doubt there are difficulties in the way, and much opposition will have to be faced, but it appears to us that this is the unavoidable issue. Compromise might postpone it for a longer time, but the proposals of the Government will surely hasten it.

Mr. Bryce, as was to be expected, made a weighty speech, but all his serious arguments were met by Mr. Balfour with a flippancy which was discreditable to a statesman and only calculated to create increased irritation on the part of the opponents of the Bill.

The debate was continued on Tuesday with considerable earnestness and warmth on the part of the Opposition. Attention was chiefly directed to the grievances of Nonconformists in villages in which there

is only a Church school. Striking instances of these grievances, almost amounting to persecution were adduced. Mr. Balfour admitted the existence of the grievances, but declared himself unable to provide a remedy, except by undenominationalising the schools, which he absolutely refused to entertain. Sir Michael Foster endorsed the opinion we have expressed above, that the only solution is to separate secular from religious instruction, the latter to be provided by private effort and cost. The attitude of the Government, however, seems to make all prospect of agreement hopeless; it is war.

In the Wesleyan Conference at Manchester on Tuesday a protest against the Bill was carried by 454 votes to 68.

W. L.

OBITUARY.

THE REV. THOMAS WILSON SCOTT.

AT the Manse, Glenarm, co. Antrim, there passed away on the 10th, after a distressing illness of a year's duration, the Rev. Thomas Wilson Scott. A native of Scotland, he was educated in New College, London, for the Congregational ministry, but never entered on its active service. His sympathies were very early drawn to the Unitarian body, with its unfettered theology and wide charity. For a time he conducted the services at Paisley. Here he met the lady who became his wife, whose sympathies in his studies and help in his ministerial work were often referred to by him in most grateful terms, and whose loss a few years ago left a great blank in his life.

Coming to England he occupied for some years the pulpits at Lydgate and Horsham. In the latter place we believe he was particularly happy, and a small but earnest congregation fully appreciated his high intellectual gifts. Quite recently the writer spent a few days at Horsham, and heard many expressions of sympathy and esteem fortheir former minister.

Mr. Scott retired for a time from the ministry and went to live at Lochmaben. But meeting with pecuniary losses, he accepted the pulpit at Glenarm, a picturesque village on the Antrim coast, all the dearer to him because the shores of Scotland could be seen from it, and there for the last eight years he has lived a quiet but useful life, going in and out amongst an attached people.

Mr. Scott was an ardent student. He had read widely, and was ready with his opinion on most of the theological, social and political questions of the day. He retained his interest in books to the very last. Only a few weeks ago the writer on a visit found him reading a work of Plato in the original. To those who knew him well it often seemed strange that one with his attainments should not have found more conspicuous spheres of labour. Perhaps the strong Scotch accent, which he never attempted to overcome, was an obstacle; but to his friends the retention of this disability only emphasised his unworldly spirit and entire freedom from anything like affectation. His long illness, in which for many months he looked forward to the certainty of a fatal termination, was borne with a brave spirit and with Christian resignation and faith.

On Monday, the 14th, the funeral took place, the service in the church being conducted by the Revs. A. Turner, of Templepatrick, and F. Thomas, of Cairncastle. At the cemetery prayers were said by the Rev. Laurence Storey, of Christ Church, Belfast, for some time rector of a neighbouring parish, and an intimate friend of Mr. Scott's.

MRS. BOOTHROYD, OF BRADFORD.

To the long list of the most prominent members of the Chapel-lane congregation who have died in recent years must now be added the name of Mrs. Boothroyd, who departed this life on the 9th inst., at the age of eighty-five. Like her son, Mr. Byron Boothroyd, she had taken a deep interest for many years in our church and its institutions. At the time of her death she was President of the Ladies' Sewing Society. She was interred on the 12th at Undercliffe Cemetery, where a number of her fellow-worshippers had assembled to pay their tribute of affection to her memory. The service was conducted by the deceased's minister, the Rev. E. Ceredig Jones, who said, in the course of his address:—

To-day we are laying in the grave the mortal remains of a friend to whom we were deeply attached. For many years she had been our oldest friend in point of age, and whenever we were privileged to be in her company, we felt that her presence was a benediction to us. Under any circumstances the pain of separation from old and dear friends is hard to bear; but to-day it is doubly so, for we are paying our tribute of love and affection to the memory of one the charm of whose strong personality attracted us in no small degree, whose zeal for truth inspired us, whose devotion to every good cause which she could help was an example to us, and whose happy and buoyant old age encouraged us on life's rough pathway. She was one of those who, under favourable circumstances, become the world's heroines. Setting aside the traditions of her family, and following the dictates of her reason and conscience, she occasionally attended the services at the old chapel as far back as forty years ago. For twenty-five years she has been one of our most devoted members, and within that time she concentrated the zeal and enthusiasm of a whole life. While she had strength she was a devout worshipper at the "dear place," as she called the chapel in her last days. As the shadows were gathering round her, and she knew that the night was coming—a night after which she hoped to see a glorious morrow—it was her only regret that she had not been able to the last to join her friends and fellow-believers at the "dear place" where she commanded the respect and won the affection of all alike. A few days before she passed into the higher life, when she had scarcely enough strength to make herself heard, she desired her dear ones who ministered to her to bid for her an affectionate farewell to all her fellow-worshippers, both young and old. With her it was not a *final* farewell, but only "till we meet again," where death cannot touch us. She also sent an earnest message to us all, calling upon us to be true to our cause. It was her dying wish that all who in this district profess the faith that was so dear to her should do their utmost by word and deed to extend the influence and usefulness of our Church.

Mr. Jones also referred to her undiminished interest in public affairs as she grew old, and concluded by a few words of personal affection and exalted hope.

On Sunday morning, July 13, a memorial service was held at the Chapel-lane Chapel. Mr. Ceredig Jones chose for his text, Judges v. 7—"I arose, a mother in Israel," and alluded in feeling terms to the virtues of the departed.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

SYMPATHY WITH MUSLIMS.

SIR,—Some time ago you were good enough to insert some letters on sympathy with Muslims. I have just received a communication from my Muslim friend at Madras, which contains some paragraphs which may interest your readers. A. D. TYSSEN.

The Muslim gentleman writes:—

Here in Royapettah we have opened a lecture hall called the "Unity Hall," where lectures on liberal religion are delivered. The hall for the present is maintained by a liberal-hearted gentleman, Mr. White by name. Should an energetic gentleman from England of the Unitarian Church come and work he will have here a good field.

In this connection I should like to invite the attention of the Unitarian Christians to their co-operation with Muslims, and working for the good of the human race. Mussulmans, as a rule, are more kindly disposed towards Unitarian Christianity than any other; since there is very little difference between the two.

We are, indeed, very sorry to hear of our dear King-Emperor's illness. Public prayers are offered in all Muslim mosques here for His Majesty's speedy recovery. Every true Moslem is convinced that if Mussulmans should ever work their regeneration it should be under the British *régime*.

THE UNITARIAN HOUSEHOLD OF FAITH.

SIR,—With reference to Miss Sharpe's letter in your last issue, kindly permit me to express my belief that many others of your readers have "discarded all theologies," yet consider themselves Unitarians, and continue to be warmly interested in Unitarianism. Such persons approve the Unitarian interpretation of the Scriptures and admire the reverent rationalism and the tolerant spirit that have been characteristic of the denomination throughout its course of well-nigh 200 years. Nor are they unmindful of its valuable service to the cause of reasonable religion, by affording weekly opportunities to some 300, for the most part, highly educated men, to illustrate and advocate freedom of speech, to preach an enlightened theology, and teach a simple ethical religion.

Thus can those who have outgrown a spiritualistic and authoritative religion find a home where their best thoughts and noblest aspirations may expand in a society congenial to their tastes and sympathies, even though it be founded on assumptions they do not share, and beliefs which they no longer hold.

To make men and women who have in all honesty and sincerity come to these conclusions and adopted these opinions feel that they are outside the Unitarian household of faith would be neither just to them nor beneficial to the cause of free religion. G. BEWLAY DALBY.

THE FRIENDS AND THE MINISTRY.

THE July number of *Present Day Papers* opens with an editorial article on "The Need for the Summer School Movement," *apropos* of the Friends' Summer School held at Windermere during the present month. To raise the level of religious culture among the laity, so that the advance of knowledge may be appreciated and its power made effective in the life of the community, is recognised as a serious need, which the Summer School may serve to some extent to meet. While the need is general in all religious bodies, it is keenly felt among the more thoughtful Friends, in whose Society the conditions of ministry leave the question of intellectual training more indeterminate than among others, and effective ministry is looked for from the whole body of members. "It is one of the extraordinary facts of Quaker history," says the writer of this article, "that the responsibility of a free ministry has been undertaken without any properly-sustained recognition of the intellectual qualifications for a searching ministry."

Friends have been more ready to recognise the direct spiritual needs of the minister, than the place and importance of his mental equipment. They have set emphasis upon the fact that the Truth is most compelling when the Spirit speaks through human character. And, of course, such emphasis is not misplaced. A message, however true, whether delivered from a "ministers' gallery," or a pulpit, must fail unless it expresses some reality in the spiritual life of the speaker. When a man fires at a mark with blank cartridge there will be smoke and noise, but nothing will be hit; and it is firing with blank cartridge to preach a sermon without experience. If we forget this we ignore the true root of ministry, but we must not also forget that an informed mind and an intelligent outlook are conditions of power. The weakness of the Quaker ministry, which in spite of all its peculiar qualities must be confessed, its comparative failure notwithstanding the unique opportunities which the times and the message afford, has in part been consequent upon the neglect of the human conditions of spiritual life.

Only faithlessness and folly can be indifferent to the progress of knowledge in religious matters, or ignore what has been accomplished by modern scholars. As to an apologetic resistance to the results of criticism, it is said in this article in *Present Day Papers*:

We may keep out the waves for a little time with walls of sand, but a rising tide has an inexorable force, and our castle must be levelled at last. Yet after all it is only the sand castles that will disappear: what is living rock will remain. For in the long run criticism is constructive, and we shall yet come to welcome it as another generation welcomed the "New Learning."

A genuine enthusiasm for learning and confidence in the power of truth declare that in the work of the modern interpretation of the Bible "enough has been done to quicken faith and to vindicate the work of the critics as the greatest and most potential reformation since the first centuries of the Christian Era."

The Bible was loosening its hold through our ignorance and misinterpretation. To the mass of men it is already an unreal book. It is the much-maligned critic who is restoring both its reality and its power. Yet the work is only begun. The mistakes of orthodoxy still bear their fruit, and on the other hand, as even the critics are fallible, there s room, with growing light, for much correction and revision. As this process develops, the ferment in religious thought must become more general, a ferment, however, not of dissolution, but of stirring life. We err when we deprecate criticism on the ground that it disturbs faith. The faith of the majority will be saved or quickened only by compelling thought and fearlessly seeking the truth.

This number of *Present Day Papers* contains also an article on "The Rise of Institutions amongst the Early Christians," by Mr. Vernon Bartlet, of Mansfield College, Oxford; some interesting "Notes on the Evolution of Morals," by Mr. Lawrence Richardson; an article on "The New Biblical Cyclopedias," by Dr. A. Grieve, and some book notices.

THE CHILDREN'S COLUMN.

IF when you are older, children, you ever have a chance to go to Norway, be sure and go; for nothing more delightful could happen to you.

We went from Newcastle across to Bergen, and then all up the magnificent coast, into all the large Fjords, winding in and out amongst the endless rocky islands, with great mountains both on the islands and the mainland. There were great glaciers, and the mountains were most of them thickly covered with snow. Look at the map and try and picture to yourselves what it must be like.

When I was a child we used to learn in our geography about the tropical zone, the temperate zone, and the Arctic zone; but I little thought that I should ever visit the Arctic zone! But after we left Trondhjem (which is a fine flourishing town, with a fine cathedral), we still went further north, and presently passed within the Arctic circle! And when we got to Hammerfest, which is the most northern town in Europe, we were actually further north than the point where Sir John Franklin's ships were abandoned, because they had been laid fast in the ice for a year and a half; and we were more than 350 miles further north than Nansen was when he crossed Greenland.

Well, we went on to the North Cape, the most northern point of Europe, and climbed the Cape, and looked out over the daylight sea at midnight. We had several times seen the sun at midnight far above the horizon, and stopped up to see him visibly rising again without setting at all. We could only go to bed by broad daylight, as there was no night.

But I want to tell you of just one walk which we took. We had steamed up the great Hardanger Fjord and up the Sör Fjord to Odde, where we went on shore; then we walked up a steep and hilly road, and beside us rushed a great bounding, leaping stream of beautiful green water with white foam; it came out of a lake above, called the Sandvenswand; and when we had walked beside the lake a little way we got into a tiny steamer, which took us across the lake to a lovely little village of wooden cottages, where the roofs were covered with sods, and were purple with lovely little wild pansies, and where the cherry and apple and plum and pear trees were all white with their beautiful bloom. Then we walked up a beautiful valley to see a glacier at the end of it.

When we got a good way up, we heard the tinkle of cow-bells, and presently from among the trees came dear little cows, with large wondering eyes, gazing at us; they came to be patted, and seemed glad to see us. And then a little further on came the sound of bells again, and then came bleatings, and out of the woods came running sheep and lambs, and one little black and white kid. They greeted us like friends, rubbed against us and asked us to pet them, and licked our hands. The little kid was specially friendly. They ran with us a long way, and you would have laughed to see the friendly little crowd running close beside and behind us, rubbing up against us, looking up in our faces, and bleating with all their voices! On they went with us, till at last the sheep and lambs stopped to nibble a little grass, and gradually all dropped behind except the little kid. He ran on before us, a long way further, looking back often, and bleating to us with his tiny voice to ask us to come on, and when we called "Kiddie" to him he always bleated in answer. We passed a nice broad-faced Norwegian boy, leaning against a great rock, guarding the cows; and the little kid ran up the rock behind the boy and rubbed his little face against the boy's face, and he kissed and petted it. At last the kid turned off from our path, and crossed a little wooden bridge over the stream, to some huts; but when he saw that we did not cross the bridge he turned and bleated to us. We could not accept his invitation, and when we came back again he was gone.

But the funniest thing was that when we came back again down the valley, after we had seen the glacier, the sheep and lambs seemed to be waiting for us, and joined us again, and came a long way back with us. We thought how nicely they must be treated, and how kind the people must be to their animals for them to be so tame and friendly. The Norwegians have the most charming little light-coloured ponies, with dark manes cut short, and forelocks hanging over their faces, and dark legs; and they fly along at a wonderful pace, and rattle down the steep hills with the little carriages behind them. They need no whip, and never stumble; and sometimes a pony has a little foal that runs along beside its mother all the way. I wish THE INQUIRER put in pictures, and then I could show you mountains, lakes, glaciers, cottages, ponies, goats and kids, and sheep and lambs, and more charming things than I can tell.

How sorry we were when we had to leave it all. But we shall never forget dear beautiful Norway!

You older children should read "Feats on the Fjord," by Harriet Martineau. It is a story about Norway, and is very charming, and helps one to realise the country and the life of the people there.

But there is *nothing like going there!*

GERTRUDE MARTINEAU.

To CORRESPONDENTS.—Letters, &c., received from the following:—J. D. D.; G. D. H.; H. A. R. J.; R. M.; R. W. M. (thanks); P. P.; M. R.; S. S.; F. T.; E. J. W.

EARNESTNESS is the path of immortality; thoughtlessness the path of death. Those who are in earnest do not die; those who are thoughtless are as if dead already.—*Buddha.*

The Inquirer.

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LONDON, JULY 26, 1902.

THE "INTERNATIONAL."

OUR ever-alert friend, the Rev. C. W. WENDTE, of Boston, U.S.A., who adds to his numerous and successful efforts on behalf of harmonious worship that of linking together in concord the diverse notes of Liberal Thought in many lands, writes to us as general secretary of the Executive Committee of the "International Council of Unitarian and other Liberal and Religious Thinkers and Workers." He tells us of many signs of growing interest in the work of the Council, and he points forward to its next assembly. True, the date fixed is still distant; but it is not too distant for consideration. Great movements like this need careful organisation. The meetings which were held in London last year were wonderfully successful, as Mr. WENDTE says, and in saying so he very courteously acknowledges the good services rendered by our Association. As preparations were made in London long before the date of that meeting, so already in Amsterdam, where the next meeting is to be held, arrangements are being carefully made. We presume the precise point at which Mr. WENDTE aims in making his communication to us is that of securing the attendance of as many of our readers as possible. We very cordially share his wishes in this direction, and take this opportunity of bringing forward the claims of the "International."

We have spoken of it as a great movement. No one who was present at the meetings in London needs to be convinced of that. It was not only that large numbers were present, though that is much to a people accustomed to gatherings together of twos and threes. But as one after another from distant lands rose to address us, we felt the unity of the spirit as, perhaps, never before. A sense of the greatness of our heritage, our responsibility and our legitimate hopes, dawned upon minds long apt to miss such inspirations. Mr. WENDTE'S record shows that what was felt by us, who were in some sense the hosts, was evidently felt by our guests, and found an echo in many who could only read the printed addresses and sympathetically "share the triumph from afar." Our own pages did duty in diffusing these addresses, and in many other journals a similar service was rendered, in this country, in America, and on the Continent. The secretary enumerates, with pardonable exultation, the lands where "their sound has gone out"—Holland, Switzerland, France, Germany, have each one journal or more in which the meetings have been reported; he adds Hungary, Denmark, Italy, Norway, India, and Japan, as countries where friends have taken "encouraging notice" of the Council and its doings. He refers also to the volume in which, as he very properly says, "through the generous co-operation of an English friend," the proceedings were embodied under the auspices of the British and Foreign Unitarian Association. Gratifying as was the generosity of the friend alluded to, it is equally pleasing to say (what Mr. WENDTE may not know) that the volume has been so widely bought that the cost of the issue has been practically met without touching the guarantee so promptly and so kindly made. The book is, indeed, rendered one of permanent interest by the notable utterances it preserves; and so steady has been its sale that we expect that, as the date of the next assembly draws near, there will be a demand, all in vain, for copies of this worthy memorial of the first meeting.

That meeting is fixed for September 1, 1903.

It seems far off, but it is really only one summer holiday away! And that remark may suggest to many—we hope it will—that in arranging their plans for next year's trip abroad they should keep the *first week in September* well in mind as a time when they should be in Amsterdam. No doubt between now and then some busy heads, such as arranged the recent trip to Transylvania, will enter into council as to how a large party of English visitors may be safely and economically conducted to Holland. The Hungarian tour was a great success, and if the numerical strength of the party to Holland be (as all physical science suggests) inversely proportional to the square of the distance to be travelled, we ought to show our Dutch friends that, whatever has happened elsewhere to wound their hearts and ours, there is abundance of affection here towards them, and of grateful admiration for the splendid services rendered by their race to the cause of civil and religious liberty.

Mr. WENDTE defines the aim of the International Council as that of bringing "into closer union, for exchange of ideas, mutual service, and the promotion of their common aims, the historic liberal Churches, scattered liberal congregations, and isolated workers for religious freedom in many lands." He repeats the invitation of last year:—

All under whose eyes this notice may fall, of any Church or no Church, who are willing to come together for the study of the essentials of religion as things of the spirit and purpose, things too great for dogmatic expression and too exalted for creedal affirmation or denial, all those who desire to see the world become better, and are willing to work together for this betterment, are cordially invited to unite with us. Our aim is fraternal, not sectarian. We will erect no walls of separation not already existing. We will endeavour to ignore them all, while emphasising the great commandment: Love to God and love to man.

With such ideals, the Council is undeniably pledged to a great work. The tides of thought throughout the world are swelling under the influence of the Spirit of Life. Amid the seeming chaos there is order. At times we see the law of advance betokened unmistakably. At other times we are fain to trust where we cannot see. May our word and work, our whole life, strengthen in others the conviction that it is really best to trust the truth, and not to shrink from it behind the shelter of anything that has been held dear, or that promises an æsthetic solace! If the world should see Liberalism to be only another name for Indifference, and detect a real Selfishness in those whose gospel is universal Brotherhood, who shall measure the injury we should do our generation? The salt must not lose its savour. The best way of honouring the common cause is to be faithful to our duties as individuals.

LOWELL'S COMMEMORATION ODE.

BY E. M. M., IN THE *Christian Register*.

ON the twenty-first day of July, thirty-seven years ago, Harvard University held a commemoration in honour of its sons who had died in the Civil War. Few even of those privileged to be present were able then to realise the full significance of the day; and many who might have been there and were not have looked back upon it since as the laggard soldiers of King Henry V. recalled St. Crispin's. For one thing, it brought first into general notice a young man destined to become an inspiring leader, who set before the people of his generation the noblest standards of thought and life. Phillips Brooks, then not yet thirty years of age, was chosen, few people knew why, to speak the words of prayer in the morning exercises at the First Church in Cambridge. Of that prayer one of his biographers, Mr. M. A. DeWolfe Howe, has said that it brought together and gave forth the whole sense of loss, pain, loyalty, sacrifice, joy, and sorrow which others later in the day were, according to their several ability, to utter. "That," wrote President Eliot, "was the most impressive utterance of a proud and happy day. Even Lowell's Commemoration Ode did not at the moment so touch the hearts of his hearers."

It is because of the Commemoration Ode, however, that the day, now men may look back upon it with the proper perspective, has assumed a national significance. It marked the appearance of the great poem which is considered by many, and

with reason, to be the greatest poem yet written by an American poet.

Lowell's own account of its creation is given in a letter written to Mr. Richard Watson Gilder, where he said: "The Ode itself was an improvisation. Two days before the commemoration I had told my friend Child that it was impossible—that I was dull as a door-mat. But the next day something gave me a jog, and the whole thing came out of me with a rush. I sat up all night writing it out clear, and took it on the morning of the day to Child. 'I have something, but don't know yet what it is or whether it will do. Look at it, and tell me.' He went a little way apart with it under an elm-tree in the college yard. He read a passage here and there, brought it back to me, and said: 'Do? I should think so.'"

We have another picture of that eventful night in the words of Mrs. Lowell. She told a friend that, after Mr. Lowell had agreed to deliver the poem on that occasion, he tried in vain to write it. The very last evening before the day itself he said to her: "I must write this poem to-night. Go to bed and don't let me feel that I am keeping you up, and I shall be more at ease." He began it at ten o'clock. At four in the morning he came to her door, literally wasted and worn by the passionate labour of the last six hours, and said, "It is done, and I am going to sleep now."

After such a strain, it is no wonder that a reaction came, in which the poet endured all the bitterness of "those retributive dumps which ever follow such sinful exaltation." "Did I not think, in my nervous exhilaration," he wrote four days afterwards to Miss Norton, "that 'twould be *the* feature of the day? And, after all, have I not a line in the *Daily Advertiser* calling it a 'graceful poem' (or some 'graceful verses,' I forget which) which was 'received with applause'? Why, Jane, my legs are those of grasshoppers, and my head is an autumn threshing-floor, still beating with the alternate flails of strophe and antistrophe, and an infinite virtue has gone out of me somehow—but it seems *not* into my verse as I dreamed. . . . I am gone under, and I never will be a fool again."

Even if it is true that, as Mr. Horace Scudder pointed out, Lowell himself, though a sympathetic reader, had "no such power of recitation as would at once convey to his audience a notion of the stateliness and procession of words which attached to the Ode," it is of course equally true that the poet failed to measure correctly even the general impression made on his hearers by that first reading. Its words fell on hearts deeply stirred by the events of the immediately preceding months and already keyed to a responsive pitch. It uttered the dimly realised feelings of those who could never have written two lines of poetry in their lives, as well as the exaltation of thinkers and poets. It was the actual emotional experience of years, distilled into the strong wine of poetry in as many hours.

Two introductory stanzas plead the right of the living to honour the brave dead,—

Bringing our robin's leaf to deck their hearse
Who in warm life-blood wrote their nobler verse,

and utter reverence for the college, whose stern device, *Veritas*, has proved itself the seed-grain of high emprise in its hero sons. In the third stanza the poet comes straight to the heart of his theme:—

Many loved Truth, and lavished life's best oil
Amid the dust of books to find her,
Content at last, for guerdon of their toil,
With the cast mantle she hath left behind her.
But these, our brothers, fought for her,
At life's dear peril wrought for her,
So loved her that they died for her,
Tasting the raptured fleetness
Of her divine completeness:
Their higher instinct knew
Those love her best who to themselves are true,
And what they dare to dream of, dare to do.

The rising thought of the Ideal, which may transform our slender life with a forward-reaching sense of some more noble permanence, swells in the fourth and fifth stanzas, and leads so naturally up to the magnificent characterisation of Lincoln in the sixth that it is difficult to believe this was not written at the same time. The fifty-nine lines of this strophe are better known than any other division of the poem, and with justice. Its eloquence is not more remarkable than its balanced judgment. How many times in these thirty-seven years have these lines and their successors been quoted!—

For him her Old World moulds aside she threw,
And, choosing sweet clay from the breast
Of the unexhausted West,
With stuff untainted shaped a hero new.

Not only for the noble tribute to Lincoln, but for its expression of deep faith in democracy, is it good that this stanza should be remembered and kept a household word.

Then follows the lofty salutation to the dead, who went and who return not, or come only transfigured, secure from change and beautiful evermore. Even in distant future years, when the single deed has died from remembrance, the value of the national sacrifice will remain an imperishable gain, the divine inheritance of a new imperial race. Lowell confessed (in a letter written to Professor J. B. Thayer) to "a certain narrowness" in the tenth strophe, which counts as poor the outworn coronets of Plantagenets, Hapsburg, and Guelfs, when matched with a single leaf from the civic wreath won by the heroes of the rescued nation. He justifies it, however, as an expression of popular feeling as well as his own (see Horace Scudder's biography, page 66), and adds, "I confess I have never got over the feeling of wrath with which, just after the death of my nephew Willie, I read in an English paper that nothing was to be hoped of an army officered by tailors' apprentices and butcher boys."

Finally, putting aside all traces of anger or pride, the poet breaks out into a triumphant pæan of rejoicing for the country saved, and looks forward to the coming day of peace, when she shall have sent her armies back to their fields and factories and bidden her navies restrain their thunders. "No challenge sends she to the elder world;" but, with room about her hearth for all mankind, "she waits the morn of nobler day, enthroned between her subject seas." Then after a word of solemn gratitude the Ode closes with the now familiar strain of impassioned patriotism and the pledge of eager service:—

O Beautiful! my Country! ours once more!
Smoothing thy gold of war-dishevelled hair
O'er such sweet brows as never other wore,
And letting thy set lips,
Freed from wrath's pale eclipse,
The rosy edges of their smile lay bare,
What words divine of lover or of poet
Could tell our love and make thee know it,
Among the Nations bright beyond compare?
What were our lives without thee?
What all our lives to save thee?
We reck not what we gave thee;
We will not dare to doubt thee,
But ask whatever else, and we will dare!

The history of the Ode is not complete without Lowell's own word in regard to its form. Mr. Scudder quotes from a letter written in 1877: "My problem was to contrive a measure which should not be tedious by uniformity, which should vary with varying moods, in which the transitions (including those of the voice) should be managed without jar. I at first thought of mixed rhymed and blank verses of unequal measures, like those in the choruses of 'Samson Agonistes,' which are in the main masterly. . . . I wrote some stanzas of the Commemoration Ode on this theory at first, leaving some verses without a rhyme to match. But my ear was better pleased with the rhyme, coming at a longer interval, as a far-off echo, rather than instant reverberation, produced the same effect almost, and yet was grateful by recalling an association and faint reminiscence of consonance."

LORD ACTON.

II.

Liberals in the Church.

LASTLY, we have to deal with the small band to which Acton himself belonged. It was chiefly recruited from converts whose first enthusiasm had cooled down a good deal, men who were really devoted to learning and eager to unite Roman Catholic belief with a genuine love of truth. The most notable of these were Acton himself; Renouf, of whom I have already spoken; Simpson, who had a minute knowledge of Elizabethan history and is best known by his excellent life of Campion and his essays (less valuable, I take it) on Shakespeare; Paley, the classical scholar, and Oxenham, who week after week attacked the pretensions of the Papal extremists in brilliant articles contributed to the *Saturday Review*. These men were the champions of a movement which had its representatives all over Europe. Their object was the reconciliation of Roman Catholic belief with modern ideas. In France the movement was chiefly political and was associated with the "Avenir" and with the "Correspondant" and with the names of Montalembert, Lacordaire, De Broglie, Gratry, etc. In Germany the movement was learned; it was led by the professors of the Catholic faculties in the mixed universities and opposed the attempt to introduce the narrow seminary system for the training of ecclesiastics—that miserable system which has done more than anything else to alienate men from Christian faith and to make religion the exclusive interest of pious women. The liberal movement in England was of a wide character. It advocated a candour and scientific method in inquiry; it pleaded that Roman Catholics should send their children to Oxford and Cambridge, which were now thrown open to them by the law; it looked upon

the Pope's temporal power as an accident which had come in the providence of God and might go in the providence of God.

Their Attempts rejected.

Such were the attempts at reconciliation, and one and all were rejected by the highest ecclesiastical authority. As far back as 1832 Gregory XVI. had denounced "the absurd and impious, yea rather insane opinion, that liberty of conscience is to be asserted and claimed for all." In 1863 a great congress of Roman Catholic theologians met at Munich to discuss theological questions in a scientific spirit, but with entire and cordial submission to the dogmas defined by the Church. Thereupon Pius IX., in a letter to the Archbishop of the city where the congress had been held, declared that this acceptance was most insufficient. A Catholic, he said, was bound to accept not only the formal decrees of councils and Popes, but also the decisions of Roman congregations as well as opinions ratified by the general opinion of theologians. Even this was not enough. Not only must a good Catholic reject opinions branded as heretical, he must also put far from him such as deserved one of the minor censures, *i.e.*, which were "scandalous," "offensive to pious ears," or the like. Plainly the Pope was determined to make short work with the amiable attempt to reconcile science and faith.

End of the "Home and Foreign Review."

In answer to this brief Sir John Acton put a stop to the publication of the *Home and Foreign Review*. It had gone on from 1861 till 1864, had attracted the favourable notice of distinguished Protestants, notably of Max Müller, and in point of learning might fairly claim to be ahead of any contemporary publication in England. Its *raison d'être* had ceased to be—for its first principle was to draw a sharp line of demarcation between articles of faith on the one hand, the decisions of Papal congregations and popular opinion upon the other. The *Rambler*, which preceded the *Home and Foreign*, and with which in its later days Acton had been connected, incurred the denunciation of Cardinal Wiseman for its "uncatholic" attitude, particularly with regard to the Pope's temporal sovereignty. That, however, was a much less serious matter than a Papal condemnation. Now the Pope had spoken, and Sir John Acton bade his readers a dignified and impressive farewell. His views were unchanged, but he felt that it was no longer expedient to utter them. A forlorn attempt to maintain some remnant of liberty was made by the *Chronicle*, which ran its brief course in 1867 and 1868.

Against the definition of Infallibility.

Then came the council of 1870. Sir John Acton had many allies in his effort to prevent the definition of Papal Infallibility. The names of Bishop Dupanloup of Orleans, those of Bishops Hefele and Haneberg, by far the most learned bishops in Germany, will occur, among many others, to those who knew anything of the council and its history. Sir John Acton wrote the famous letters of Quirinus in the *Allgemeine Zeitung*. The sympathies of the great majority among English Romanists were enlisted on the side of the opposition. Dr. Newman spoke, though in a private letter published surreptitiously, of the "insolent and aggressive faction" which was endeavouring to force the definition. Many learned and prudent ecclesiastics in Germany and the United States were of much the same mind. But in the council as in other popular assemblies votes are not weighed but counted, and we all know on which side most votes were cast.

Lord Acton's subsequent Attitude.

With 1870 Lord Acton (Mr. Gladstone had raised him to the peerage in 1869) ceased to write on theological subjects. True, the council itself was not absolutely final for him. He had held and advocated the view maintained even in the later Middle Ages by schoolmen of acknowledged orthodoxy (*e.g.*, by the great Carmelite Waldensis), the view that infallibility resided neither in Pope nor council, but only in the collective judgment of the Church at large. It was plain, however, that even here there was no escape for him. For a brief space a few bishops, notably Hefele and Haneberg, withheld their assent from the Vatican decrees. But ere long they were induced to submit, and the great body of priests and laymen followed the same course. There was "a moral unanimity" in assent to the new dogma, a unanimity as complete as had ever been given to any council whatsoever. The larger question as to the œcumenical character of a council from which the Greek and Anglican bishops were excluded was one which Lord Acton never seems to have entertained. He did not attach himself to the "Old Catholic" Church which was founded and still exists in Germany. For a brief space there was some talk of founding an "Old Catholic" Church in England, but nothing came of it. Such a movement would have had no leader.

Newman's Position.

Newman in 1870 was the one Englishman of commanding intellectual power who had opposed the definition. It was, however, the opportuneness of the definition, not the truth of the doctrine defined, which Newman denied. He was, no doubt, far more moderate, candid, and learned than the extremist party. Yet there was no substantial difference between his position and theirs. I remember most distinctly hearing Lord Acton say two or three years before the council, "Newman has always taken the Roman (*i.e.*, Ultramontane) view; he has never even been able to understand the Gallican theory."* There was indeed one point on which Newman differed from extreme Ultramontanes like Ward and Manning. He limited the extent of infallibility; if even he did not confine it to definitions of faith, at least he declined to admit that the Pope's infallibility covered the numerous and miscellaneous condemnations of the Syllabus. But the council left this part of the question where it was. A scheme was drawn up and circulated among the bishops which, if it had obtained conciliar consent, would have defined the extent of Papal Infallibility. Whether this consent would have been given is very doubtful. As a matter of fact it never was given. Before the matter arose for discussion the Piedmontese troops entered Rome and the council was prorogued.

* This, of course, is quite consistent with the fact that he had strong personal sympathy with many persons who did not believe in Papal Infallibility.

Lord Acton as historian.

There is every reason to believe that Lord Acton continued to live and died a faithful son of the Roman Church. A friend of his has recorded Lord Acton's statement to himself, that he had never doubted a dogma of his Church. This settles the question, though we may take for granted that he minimised the sense of the Vatican decree. For the rest he gave himself to historical pursuits, leaving, alas! little more than a great reputation and a stimulating personal influence which outlives him. He was not successful as a member of the House of Commons (he represented Carlow from 1859 to 1865) or subsequently in the House of Lords. None of his projected books were written, and his only finished work is an inaugural lecture delivered after his appointment to the Chair of History at Cambridge in 1895. He also gave the Romanes Lecture in the University of Oxford. His few and occasional essays in periodicals were spoilt by obscurity of style. He did not seem to understand the art of writing clearly without ceasing to be learned. Yet a lecture of his which I heard at Bridgnorth just after the death of Maximilian and the French disasters in Mexico was a model of lucid and interesting statement.

The Future of the Church.

Lord Acton never despaired of the Roman Church. Was he right? On the whole I am inclined to think that he was. I do not believe that the Roman Church has any shadow of a claim to be the whole Church of Christ. Yet with all its defects, which are grievous and many, it fosters a beautiful type of devotion to God and man. It can, indeed, furnish little which is not given with far greater purity, with more chaste and perfect beauty by the Church of England. Still it offers a home to many who have to choose between it and the baldness and coldness of, *e.g.*, foreign Calvinism or foreign Rationalism. Fallen it is from its high estate, and it is no longer the light of Western Europe. Nevertheless, it is beginning to show some disposition to learn from the scholarship and criticism which have arisen outside of its own borders. Priests like M. Loisy, prelates like the Archbishop of Albi, are hopeful and surprising signs that the Roman Church may still have a great and beneficent future in store for it. *Faxit Deus.*

WILLIAM ADDIS.

THE BRAHMO GIRLS' SCHOOL BUILDING FUND.—The Honorary Secretary, Brahmo Girls' School Building Fund Committee, Calcutta, under date July 3, 1902, wrote as follows to Mr. Ion Pritchard:—"The following resolution was adopted at the meeting of the Brahmo Girls' School Building Fund Committee, held in Calcutta on June 21 last, presided over by the Hon. Mr. B. L. Gupton, I.C.S. 'Resolved that the Building Fund Committee wish to place on record an expression of their lively appreciation of the generous help (£205 5s.) from the subscribers in England, and to express their gratitude for the interest and sympathy they have evinced in the cause of female education in Bengal.'"

MANCHESTER DISTRICT ASSOCIATION.

IT may interest some readers of THE INQUIRER to know something of the latest scheme of work launched by the above-named Association for the purpose of stimulating the life of its constituent churches, and increasing enthusiasm for the common cause we all ought to desire to advance. There are those who insinuate that we try too many new things. We answer that we prefer harnessing a fresh horse to whipping a tired one. We do not claim to have yet reached perfection in our methods; nor do we wish it to be understood that any of our schemes have proved failures. Nothing of the kind. We have broken new ground, started new movements, and although in some cases development has been slow, each effort has more than justified the time and money spent upon it. Our Forward Movement is neither completed nor abandoned; but our tactics have changed to meet new conditions and growing needs. The recent scheme of special services and lectures in our own churches as well as in public halls served its purpose and did much good; but even then we had another scheme in embryo waiting for a favourable opportunity for elaboration. One scheme at a time is enough if the requisite energy is to be thrown into it. The one to which I am about to refer in detail was suggested by an earnest member of our Governing Body whose intimate connection with several of our struggling churches revealed to him the fact that many of our churches already in existence wanted stimulating from the centre—wanted, amongst other things, the strength which comes from a full sense of association with other congregations banded together for the advancement of the same religious life. Although here in Manchester our churches are comparatively close together, yet they are not so close as to prevent a discouraging feeling of isolation creeping in, and an impression that each has to fight for its own hand. In face of the vast populations growing in all directions, and of the apparent indifference to the appeals of religion, this tendency is all the more lamentable. The District Association, however, exists primarily for the purpose of making the various churches feel that they are sympathetically united in common aspiration and work, and that interest is taken by all in the difficulties and achievements and needs of every one; and so a "scheme for extending the influence and usefulness of the Association" has been carefully elaborated and launched, and certainly its inception has been blessed. Its preamble runs as follows:—

Conscious of having a glorious gospel to preach for the saving of souls from sin and superstition, believing that the Association may be the means of renewing the zeal and enthusiasm of our churches in the propagation of the great principles of the "Fatherhood of God" and the "Brotherhood of Man," and recognising the desirability of a revival of interest among the members of the churches comprising the Association, the Governing Body offers to visit in rotation all the churches included in the Association.

These visits are to be monthly, and the churches that decide to join in the movement are to be taken in the order of their applications. There is nothing stereotyped; and although a certain order of procedure is suggested, there is too keen a desire to render real help for any expectation of a particular arrangement suiting all cases. It is, however, suggested that there should be a religious service in the church visited at 3.30 P.M., tea at 5 P.M., and a public meeting at 6 P.M., under the chairmanship of the President or one of the Vice-Presidents of the Association; such meeting to be opened with hymn and prayer, and to be addressed by two or three speakers—one of whom the visited church should appoint. Three weeks or a month before the visit it is suggested that a member of the Governing Body should give a suitable address to the Sunday-school, so as to secure the interest of scholars and teachers. All concerned in both church and school are urged to co-operate in securing the success of the gathering:—

A syllabus of visits, arranged as far ahead as possible, will be printed and issued to each church and Sunday-school in connection with the Association, with a request to the respective ministers and superintendents to exhort their members and teachers to accompany the members of the Governing Body in their visits to the churches with a view of connecting the bond of friendship between individual members, and of encouraging by their presence and sympathy the work of all the churches.

The objects of the religious service and the public meeting are to be:—

(*a*) To realise more fully the joy and privilege of our Gospel, the need of personal devotion to our ideals, and of zeal and sacrifice in bringing that Gospel to the knowledge of others:—

(*b*) To emphasize the need of seizing every opportunity for united work, having in view the individual freedom enjoyed by our churches, which makes the voluntary manifestation of loving sympathy in each other's labours all the more necessary and helpful; to this end it is most desirable that loyalty to the District Association should be assured in all its arrangements for joint meetings and services.

The first church to avail itself of the scheme was Urmston. The weather was unfortunately very inclement during the afternoon and evening on which the meetings were held; yet, notwithstanding, the attendances were highly encouraging. There was the true ring in all that was said, and the right spirit was manifest in those who came to listen. The resident congregation felt that they had derived great good from the meetings, in which members of other churches joined them in a true brotherly spirit. This took place in June, and it was thought that the following summer months, which are given up so much to holidays, would not be favourable for the holding of succeeding gatherings; so a continuation of them is postponed until the autumn. Meanwhile a number of other churches have sent in applications; in fact, commencing in October next, meetings are already fixed and arranged for, enough almost to carry us on to next midsummer. Does not this fact indicate the existence of a keenly felt need for the deepening of our spiritual life, for neighbourly co-operation in religious worship and service, and of a yearning to extend the influence of our corporate religious life? Ministers and laymen are heartily joining in this scheme, and willingly undertaking the work which they are called upon to do in connection with it. No one is so foolishly sanguine as to suppose that this is going to prove, by itself, the cure for all our ills, and the supplier of all our wants; but some of us, if not all, do believe that it will stir us up emotionally, give us heart, banish any lurking sense of isolation, and make us feel that we are unitedly engaged in the advancement of a cause which is worthy of all our strength and resource, and which will in due time reap its harvest, if we, the labourers, grow neither weary nor faint-hearted.

CHARLES ROPER.

NOTES OF THE TEACHERS' SUMMER SESSION AT OXFORD.

As an appendix to Miss Pritchard's account in last week's INQUIRER of the Summer Session for Sunday-school Teachers, held at Manchester College, Oxford, July 4 to 12, we may add here a few notes of some of the lectures:—

The Sunday-school.—Failure or Success?

Mr. Ion Pritchard, in his lecture on this subject, said at the outset that there was no ground for any talk of absolute failure. Statistics were useful, and should be carefully kept. Where in some instances figures had shown a falling off it simply meant that the statistics were more accurate than formerly; and, on the whole, of recent years their numbers had been fairly maintained. Statistics, however, could tell very little of the most important results of their work in the building up of character.

There had been searchings of heart in all religious bodies as to the causes of comparative failure in Sunday-school work. Of these Mr. Pritchard gave some instances, with suggestions of remedy. To counteract the negligence and indifference of parents quarterly reports of the children's attendance were recommended to be personally delivered by the teacher, thus affording a natural opportunity for friendly talk. To counteract cheap literature of the penny-dreadful type the school library should be improved; and in matters which were a drain upon the teachers' resources, which ought not to be allowed, the congregation should step in, with a keener sense of responsibility to supply the need. The deterring effect of compulsory attendance should be met by making the school really attractive, with as little monotonous routine as possible. Care should also be taken not to present the Bible to the children in an unattractive form. The matter of good print should be attended to, and Dent's Temple edition of the separate books, though unfortunately in the Authorised version, was to be recommended. The unfortunate effect of the negligent teaching of an antiquated theology was also noted, and a plea made for the raising of the status of teachers, seeing that their work was deserving of more honour than, as a rule, it received. The school, as the Rev. E. A. Horton had said, was the educational department of the Church; it was essential, above all else, that the right atmosphere and good temper should be maintained; too much care and devotion could not be expended on such work.

Music in our Sunday-schools.

The last of the practical lectures given during the session was on music, by the Rev. W. G. Tarrant. He quoted from the Apocrypha an exhortation, "When ye praise the Lord, put forth all your

strength," and asked whether they had always done what they could to make the children appreciate the *best* music of the church. Of good tune-books he specially commended the "Hymns and Choral Songs" published by the Manchester District Sunday School Association, and a volume of "School Hymns" by the Sunday School Union. It was good also to train the children in chanting, and much could be done with the help of special music, such as the series of parables set to music by Mr. Hugh Atkins, one of which had been published in the first volume of "The Helper." The following five rules were laid down :—

(i.) In every Sunday-school let someone make it his or her special business to attend to the music.

(ii.) Attend to the words. See what they mean, and do not think that every common metre tune will fit every common metre hymn. Attend also to the expression in different verses. Children were very quick to follow such guidance and greatly enjoyed the result in their singing.

(iii.) Aim at truth both in tone and in time.

(iv.) Let all join in the music. This was better than having a select choir chosen out of the school, to whom the rest were then inclined to leave the singing. Variety in the singing might be secured by letting the boys and girls occasionally sing verses alone, and other exceptions might be made; but all should have a share in the singing.

(v.) Utilise the instrument and do not let the instrument utilise you. Sometimes an enthusiastic organist was so carried away that no voices could be heard through the thunder of his playing; that should be avoided, for the instrument was made for man, not man for the instrument.

In the subsequent discussion more than one speaker bore testimony to the value of Mr. Hugh Atkins' musical setting of the parables, and to the pleasure the children took in learning them. Mr. J. L. Haigh urged that more attention might be given in school to the teaching of good songs, in preparation for the summer excursions, that they might be spared the wearisome reiteration of songs picked up by the children in street or music-hall. More attention should be paid to cultivating the children's taste; much could be done by maintaining a wholesome control even over their recreation.

The Sunday-school Code Book.

On the last morning of the session a brief conference was held on the subject of the Code Book, a first edition of which, edited by the Rev. W. Copeland Bowie, was issued last year. A number of suggestions for a second edition were made.

Mrs. W. TUDOR JONES, who introduced the discussion, spoke of the value of the Code Book, as calculated to remedy the great lack of organisation and method from which many of their Sunday-schools suffered. When they had often only an hour a week for that vitally important work of influencing the children's characters for good, and training them in the knowledge of the right principles of religion, it was essential that their efforts should be concentrated and directed in the best possible manner. To this end she emphasised the following suggestions :—

(i.) No teacher should be absent without providing a substitute.

(ii.) Lessons should be very carefully prepared. For this the Code Book could be of much help.

(iii.) The visiting of scholars, to manifest a real interest, and if they were absent, to see why it was. Teachers should also come into closer touch with the children, by interesting themselves in weekly classes, in the Band of Hope, gymnasium, singing and other social meetings, and so become their friends and advisers as well as teachers.

This would be valuable for cementing the children's daily life to that of the school and so to the church. Often the children, although they might have received intellectual information as to the teaching of Unitarians, grew up with no interest in the Church and were of no service to them or, indeed, to any religious body. The reason was that while their intellects had been fed, their emotions had been starved; the cementing power must always be in emotion, and this the teachers would awaken in the children by coming into close touch with their daily lives and making them feel the power of a genuine religion.

In the course of the discussion which followed, Miss Pritchard warmly recommended a little book by Mr. J. Gunn, on "Sunday School Teaching: Practical Lessons from the Study of Children," published last year by Nelson and Sons.

THE INFLUENCE OF PERSONALITY IN RELIGIOUS INSTRUCTION.*

I SHALL introduce this difficult subject by referring first to the influence of personality in that intense and powerful form which we call "genius." Professor A. C. Bradley, in a recent lecture on "Inspiration,"† said that there is a tendency in the present day to speak as if the Man of Genius were of no great moment to mankind; a tendency due partly to revolt against some exaggeration in Carlyle's doctrine of heroes and hero-worship—partly to the predominance of the idea of evolution, which appears at first to diminish the importance of individuals. It is perfectly true that the great man, in whatsoever sphere, is not a thing independent and apart; that generally he concentrates, intensifies, and realises more fully feelings and ideas which are active all around him; he gives clear and powerful expression to a spirit which manifests itself in the lesser minds of his age. This is true, and doubtless Carlyle omitted to lay sufficient stress on the fact. But this truth diminishes scarcely at all the supreme importance of the man of genius. Imagine him away; deprive those feelings and ideas in lesser minds of that heightening and that utterance which they gain in him; remember in addition that those very feelings and ideas are mainly an inheritance from preceding men of genius; and then see what the world would be without its great men. In truth, the man of genius is the main factor in human progress. Be his sphere that of religion, or science, or art, or of practice in morals or politics, or even industry, he comes; and something hitherto unrevealed breaks into the light. That which he brings, the new insight, begins its work upon the world, often, alas! in pain and conflict, struggling through clouds, and losing, as it conquers them and brightens on the common mind, much of the ineffable purity and radiance of its dawn. But even so it does its work; like a stream from a mountain spring, his idea divides and spreads. Slowly it distributes itself along the hundred channels of minds less original, and then along the thousand channels of minds less original still, till it has irrigated or fertilised a country or a continent. We *are* in our spiritual substance the spirits of the great dead. Let any one of us attempt to banish from his own mental being everything that emanates from their influence, and he will find left within himself scarcely anything that he would not wish away.

What Professor Bradley said is especially true of the Prophet, the *religious genius*, who utters truths that will never pass away, and makes them strike root in the heart and mind of the men around him. Such teachers, as Cardinal Newman said, are placed upon the watch-tower and light their beacons on the heights, where others kindle their little lamps, receiving and transmitting the sacred flame.

Why have I spoken so much of the man of genius and his influence? The work of those whose lives and words are a lesson to the ages—what has that to do with the work of teaching a small group of children, or men and women—children of an older growth? The truth is, that the humblest, lowliest worker in the most obscure sphere is *made of the same stuff* as the most highly endowed genius or prophet. The difference is great, but it is a difference in degree, not in kind. It was a difference of *degree only* that the Psalmist had in mind when he said that man at his best is made "a little lower than the angels." And as a useful metaphor, we may say that there is a difference of degree, not of kind, between, the acorn and the oak. In literature and art, at least, this doctrine is no novelty. However high we may place the genius of Shakespeare, we could never appreciate his works unless there were something, however little, of Shakespeare in us; and the music of Mozart and Beethoven could never move us if there were not in ourselves some faint beginnings of the power by which that music was made.

This is a truth based on the soundest scientific foundations; and it is a truth full of encouragement for life. The way that the great man, the teacher or leader of the world, works when he accomplishes (perhaps after a desperate effort or struggle) some labour of vast consequence for mankind *is the way* you and I work whenever we accomplish anything good and useful in our little corners of the world. If *we* are privileged to be instruments of good, it can only be to those who personally know us, who must ever form a small circle. But we are not shut out from doing, in our measure, what the greatest and best have done. Indeed, it has happened before now that comparatively retired posts have been filled by those who have exerted a real influence upon the times following them; just as in the arts and pursuits of the world, great

* The substance of an Address given at the Summer Session for Sunday School Teachers at Manchester College, Oxford, on Wednesday, July 9.

† Delivered before the University of Oxford, but not published. Hence quotation marks are not used here.

and beneficial results, seen by all, have sprung from the work of persons utterly unknown.

Experience teaches us how all-pervasive, and yet how impalpable, is this personal influence in teaching of every kind. Every speaker, in a conference like this, is sure to allude to it; yet, if anyone tries to lay his finger upon it, so to speak, and to point out exactly how far it goes and how it may be controlled, he realises the difficulty of discussing it. The very word which we use to describe it has had an extraordinary history. In the early days of the Roman drama, the actors sometimes wore masks, more or less hideous, concealing their faces. They spoke through an opening for the mouth; and such a mask was called a *persona*—that through which the sound came. Such was the beginning of the word "person." What will be the end of it? A German thinker has used the word to signify human nature in its perfection, so that the two great commandments of life are—"Be a *person*, and learn to respect others as such." For our present purpose we mean by the word, something between the two extremes of outer mask and inner ideal. We mean by personality "the man's actual *self*, the man as he is in the eyes of his Maker"—so our fathers would have expressed it. It includes not only his character, but all his habits of thought and feeling, the stored-up results of his life's experience, and nobody knows how much derived from mental and physical "heredity"; and by a "person" we mean all this "inner life" in closest connection with the physical body through which it must express itself. Much of your personality is unknown even to yourself; it displays itself in the direct effect produced by life and action. This is what we call "personal influence"; and it is a well-established psychological fact that *personality is contagious*, both for good and for evil. "Imitation" is the name that psychologists have given to this fact; and they mean not crude, intentional imitation, but imitation of a pervasive unconscious kind, by which we literally "catch" *from* one another ways of thinking and acting which may form the seeds of a character.

All will agree that whatever good we do is and must be based more on our personality in its fulness, more on what we *are*, than on what we consciously say or do. But this fact has one result which is not often thought of; and to this I wish to direct attention in the secoud and practical part of this paper.

S. H. MELLONE.

(To be Continued.)

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Modern Science and Modern Thought. By S. Laing. 6d. (Watts and Co.)

The United Kingdom Alliance Vindicated. By James Whyte. 3d.

Thoughts for Thinkers, 1d., and *Notes on Direct Popular Local Control.* By T. P. Whittaker. 1d. (U. K. A., 16, Deansgate, Manchester.)

My Son Richard. By D. Sladen. (Treherne and Co.)

Mind, Friend of China, Present Day Papers.

UNDER THE SOUTHERN CROSS.

IT may interest some of the readers of THE INQUIRER to hear a few words about the first Unitarian church in New Zealand. The Rev. G. Walters has told us of its opening services, and predicted the time when this simple little place of worship would be too small for its congregation. That time seems to have arrived already, for on the occasions when I was privileged to hear two of Mr. Jellie's lectures on Evolution, the church was crowded with a most earnest, attentive and appreciative audience; not a seat empty. He seems to be the right man in the right place, and keeps his audience spell-bound until the close of the service. The services are bright and cheerful, the music and singing excellent, and the pretty little pinewood church, with its bowls of fragrant lilies, and eager and helpful congregation, must be a great encouragement to its founders, and will, I trust, ere long be the parent of many other churches throughout the land. A member of the congregation assured me that there was an appreciable difference in the happiness of home and family life in the district since Mr. Jellie commenced his work there. The church is situated in the midst of a busy and populous district, in Ponsonby-road, Auckland, but some of the worshippers have eight miles to walk, and four trips on a ferry boat, in order to attend the services, for there are no trams in Auckland on Sundays, and the cabmen charge double fares. I also attended a meeting of the women of the congregation, called to discuss the advisability of their taking their share of the work in the church and district, and was both surprised and pleased to hear the young people express their opinions and offer suggestions as freely as their elders. It was decided to form a "Women's Society," for the dissemination of literature, sewing meetings, reading and discussion, &c., &c.; and the first task undertaken by the Society is an attempt to pay off the debt on the building of the church, and to provide funds for completing it by means of a bazaar, to be held in a few months. I need not say that any little help from the Mother Country towards this object will be gratefully acknowledged, as the congregation of the Ponsonby-road Unitarian Church, Auckland, is anything but a wealthy one, except in brotherly love and mutual self-help.

A. F.

CENTENARY OF THE WELSH UNITARIAN ASSOCIATION.

THE meetings in connection with this centenary were held July 9 and 10 at Trebanos and Gellionen respectively. The first meeting was held at Trebanos, a communion service preceding the evening assembly. There were present the Revs. W. James, B.A., J.P., the president of the Association, Lloyd Jones, Liverpool, the vice-president, John Davies, Allt-y-Placa, R. C. Jones, Lampeter, David Evans, Cribin, T. A. Thomas, Llandyssul, R. L. Williams, Rhyd-y-Gwin, R. J. Jones, Aberdare, Hathren Davies, Cefn, D. J. Williams, Merthyr Tydvil, Tudor Jones, Swansea, W. J. Phillips, Nottage, David Rees, Rhondda, David Evans, Cwmbach, T. J. Jenkins, Trebanos, Jenkin Thomas, Pendleton, J. P. Kane, Dowlais, L. Jenkins Jones, Plumstead—representing the B. and F.U.A.; and the Sunday School Association—Mr. Simon Jones, Manchester College, and Mr. Lewis Williams, Aberdare.

Inspiring addresses were delivered by the Revs. R. J. Jones (Aberdare), Tudor Jones (Swansea), D. J. Williams (Merthyr), J. Davies (Allt-y-Placa), and L. Jenkins Jones (London).

On Thursday the meetings were held at Gellionen, beginning with an executive meeting at 8.45 A.M. (!) and including a Sunday School Committee and public meeting, President's Address, two services, and four sermons. The opening parts of the services were conducted by Mr. Simon Jones and the Rev. J. P. Kane, and the preachers were the Revs. R. L. Williams, R. C. Jones, T. A. Thomas, and J. Davies. The President's Address was full of encouragement, being based on the undoubted signs of theological change in Wales. Some descriptive notes of this interesting occasion will be given by "A Visitor" next week.

SOUTHERN UNITARIAN ASSOCIATION.

ANNUAL MEETING.

THE annual meeting was held at Portsmouth on Wednesday, the 16th inst. The proceedings commenced with a luncheon, presided over by Mr. J. COGAN CONWAY, the President of the Association.

After luncheon the annual business meeting was held in High-street Chapel, the President being in the chair. The Secretary, Mr. F. PINNOCK, presented the committee's report:—

This, after referring to the great losses sustained by the district by the deaths of Field-Marshal Sir Neville Chamberlain, G.C.B., Mr. R. Belben (Poole), and Rev. E. S. Anthony, M.A., B.D. (of Poole), briefly summarised the reports of the individual churches. *Chichester* reported the election of the Rev. C. A. Hoddinott to the Board of Guardians. *St. Thomas-street, Portsmouth.*—An increase of membership. *High-street, Portsmouth.*—Active work in many directions, and a congregational protest against the Education Bill. *Newport, I.W.*—Some signs of progress and very happy work, and increased attendance at the Ruskin Society meeting. *Southampton.*—Mission held in early winter conducted by the Rev. H. Lambelle (of Middlesbrough), with meetings for women conducted by Mrs. W. Carter (of Poole). This effort had resulted in a quickening of the life of the congregation, and the Sunday-school had been re-opened. *Ringwood.*—Progress of last year maintained, great improvement in the musical portion of the service, and a general feeling of encouragement. *Bournemouth.*—Improvement in the congregation and very harmonious and helpful relations between minister and people. *Poole.*—Slight increase in attendance; marked improvement in the Sunday-school due to the constant and unfailing efforts of the late Rev. E. S. Anthony and Mrs. Anthony; the church recently cleaned and redecorated. *Wareham.*—Attendance about the same as last year; some good week-evening meetings held; occasional lantern services held after evening service on Sundays with satisfactory results. *Parkstone.*—Emerson Hall, built by Mr. and Mrs. Carter, mainly for temperance and philanthropic work; used since February for religious meetings and services Sunday afternoons and evenings; attendance never below forty and sometimes over 100; Mr. W. T. Bushrod (of Southampton) had been in charge of the movement from the first, and prospects were in every way encouraging.

Miss SPENCER presented the treasurer's

report, which showed a balance in hand of nearly the same amount as last year—£51 against £54.

The President moved the adoption of the reports, which was seconded by Mr. H. Blessley, and carried.

An alteration was made in the rules, which will have the effect of making the Association more directly representative of the churches.

Mr. Conway was re-elected President, Miss Spencer, Treasurer, and Mr. F. Pinnock, Secretary.

A religious service was held at seven, the devotional part being conducted by the Rev. E. J. Williams and the sermon preached by the Rev. A. N. Blatchford, B.A. It was a striking and powerful enforcement of the value of the doctrine of the pure humanity of Christ, who became a far more precious example and incentive to his fellow-men when regarded as triumphing over their common temptations by the strength of their common human nature than when regarded as protected from the assaults of evil by the shield of special divine attributes, like the Greek warrior of old.

Afterwards a public meeting was held, the President, Mr. J. Cogan Conway, in the chair, when encouraging addresses were delivered by the Revs. C. E. Pike, A. N. Blatchford, W. Copeland Bowie, C. C. Coe, and Mr. George Cosens Prior.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Blackpool: North Shore.—The annual sermons were preached last Sunday to large congregations by the Rev. J. E. Stead, of Park-lane, Wigan, and it was pleasing to note how they had been appreciated. Special music was rendered by the choir; the leading soloists being Miss Bluck, Mr. M. Ingham, and Mr. C. Pollard. In the afternoon Mr. Stead delivered an interesting and instructive address to the scholars and teachers of the Sunday-school on the subject, "A Piece of Moss."

Belfast.—At the first meeting of the General Committee of the Association of the Irish Non-Subscribing Presbyterians since the illness of the King, the following resolution was unanimously passed: "The Association of Irish Non-Subscribing Presbyterians, by its General Purposes Committee, desires respectfully to approach your Most Gracious Majesty the Queen with the expression of deep grief at the recent serious illness of his Most Gracious Majesty King Edward VII., with heartfelt gratitude to Almighty God for the satisfactory progress towards recovery which His Majesty has made, and the prayer that he may speedily be restored to complete health, and may long be spared to reign over a loyal and prosperous empire.—Thomas Andrews, president; James Kennedy, honorary secretary."

Clydach Vale: South Wales.—On Sunday, July 13, the anniversary services of this congregation were held, the preacher being the Rev. T. Arthur Thomas, Llandyssul. The services were inspiring, and the congregations afternoon and evening crowded our little chapel.

Crumlin: co. Antrim.—A floral service was held here on Sunday, July 20, at three o'clock in the afternoon, when the Rev. W. E. Mellone, of Warrenpoint, preached a very beautiful and appropriate discourse on "Childhood." The audience included many of other denominations, and some of the choicest flowers were sent by orthodox friends. Miss Smith, of Antrim, kindly presided at the harmonium.

Devonport.—A special service for the induction of the Rev. G. Leonard Phelps as minister of the congregation was held on Saturday, July 19. The Rev. J. Wain gave a welcome to the new minister in the name of the Western Union, Principal Gordon, U.H.M.C., gave the charge to the minister, and the Rev. A. E. O'Connor that to the congregation. Mr. Gordon said it was imperative, if the new minister wished to succeed in his ministry, to destroy all feelings of worldly obligation, and think only of his duty to God and the welfare of the souls entrusted to his care. The lips should always express the feelings of the heart. When hearts he was trying to move remained cold, and the lives he was trying to inspire were dull and dropping down into the mud instead of soaring upwards towards the sky, he must not think he was labouring in vain, and that he was spending his strength for nought. Probably every true minister had passed through that phase of experience. He must remember that he had entered a vocation which opened to him the performance of deeds of joy, and that there was One who would mark his failures and successes, and be always a strength and refuge to him. In time the congregation would realise that God was with their minister, and they would say, "We, too, will go with you." Mr. O'Connor said nothing took the inspiration out of a minister so much as empty seats, and nothing would help a minister more than regular crowded attendances, thus showing by their presence their interest in the work that was being done. He wanted them to be not only hearers, but interested hearers. There might possibly be occasions for fault-finding with their preacher, but he reminded them that fault-finding was not a profitable occupation. By inviting Mr. Phelps to be their minister they had accepted a great responsibility, and he asked them to be faithful to it. Their minister would probably have but little of the sympathy of his fellow-workers in Christ's vineyard. He knew nothing of their peculiar circumstances at the present time in Devonport, but he based his remarks on what took place in other towns. Their new minister need care little for the coldness of those outside his church so long as he was surrounded by the enthusiasm and affection and the heartiest goodwill of his congregation. In the evening a social meeting was held at a public hall, which, in spite of unfavourable weather, was fairly well attended. Mr. S. W. Wright presided, and among those present were the Revs. Alexander Gordon, M.A., R. C. Dendy, J. Barron, and Mrs. Phelps (Cardiff), Miss Bond, and Dr. and Mrs. Bryan. Addresses of welcome were delivered from the Unitarian ministers of the district, and from the congregation, and after a stirring and characteristic speech from Principal Gordon, the Rev. G. L. Phelps made an appropriate reply, which was most warmly received. The meeting terminated with music and dancing. On Sunday, at 11 A.M., Principal Gordon took the service at Christ Church, and preached an eloquent sermon, which was much appreciated. The evening service, which was well attended, was conducted by the Rev. G. L. Phelps, who took for his text the words, "As much as in me is, I am ready to preach the Gospel to you."

Dowlais.—The anniversary services were held on Sunday, July 13, the preachers being Mr. Simon Jones, B.A., Home Missionary College, and the Revs. T. Lloyd Jones, Liverpool, and William James, B.A., J.P., Llandyssul. The attendances throughout the day were exceptionally good, and the collections much above the average. On Monday, July 14, at 2 P.M., a service was held to install Mr. J. P. Kane, Presbyterian College, Carmarthen, as minister of the church. The lessons were read and the prayer of dedication was offered by the Rev. R. J. Jones, M.A. Messrs. John Lewis and John Jones welcomed the new minister on behalf of the congregation; the Rev. R. J. Jones, on behalf of the ministers of the district, extended to him the right hand of fellowship, and Mr. Kane suitably responded. The charge to the minister was delivered by the Rev. William James, and the charge to the congregation by the Rev. W. Tudor Jones, F.R.G.S. Short addresses of congratulation were also given by the Revs. B. J. Williams, L. Jenkins Jones, J. Ewart Jenkins, H. Fisher Short, David Rees, and T. Lloyd Jones. The evening service was introduced by the Rev. J. Hathren Davies, J.P., and sermons were delivered by the Revs. T. Arthur Thomas and W. Tudor Jones. On Tuesday evening, at 7.30, a lecture on "Why I am a Teetotaller" was given by the Rev. T. Lloyd Jones, Liverpool. This concluded a series of very successful meetings.

Hale (Resignation).—The Rev. T. Robinson has resigned his pastorate at Hale Chapel, and will terminate his ministry there at the end of September.

Ipswich.—An experiment has been tried this month in the direction of open-air lectures on Thursday evenings, in the grounds of the Ancient Chapel. The lectures have been given by the Rev. L. Tavener, and subjects have included "Tennyson," "Browning," and "Omar Khayyam." We shall be interested in learning the results of this enterprising attempt to reach the ear of the people in summer-time.

London: Mansford-street.—On Saturday, July 19, a united gathering, composed chiefly of members and representatives of the London Guilds, was held at Chingford. Tea was taken on Woodbury Plain, fully fifty friends being present. After tea the Rev. John Ellis made a statement in favour of the formation of a local Guilds Union, which it is hoped will include all the senior Guilds in London and the district. The Rev. Frank K. Freeston, Essex Church Guild, supported the suggestion. Mr. Frank Talbot, Mr. Rose, and Miss R. Browning added favourable opinions on behalf of Highgate, Stratford, and Stepney Guilds respectively, and it is expected that by the late autumn of the present year this attempt at closer organisation will have taken definite shape and become fairly established. A charming ramble through the forest to High Beach and back brought a very happy half-day's outing to a close.—The eighteenth annual Flower Show was held on Tuesday, July 22, when a large gathering assembled to witness the exhibition of plants and flowers, and the distribution of prizes to successful competitors. The chair was taken at 8.30 by the Rev. John Ellis, who gave a brief opening address. Miss M. Gould arranged a programme of excellent music. A local gardener, who had been asked to judge the plants, gave valuable hints on plant culture. Mr. G. Foster spoke on the conditions laid down for the competition and read out a list of the successful competitors, Mrs. George Dawes Hicks delivered an impressive address on "The Ministry of Flowers," and afterwards distributed the prizes. Prizes were awarded for plants in various classes, table decorations, vase of home-grown flowers, the drawing of a flower, and a bouquet of wild flowers, and it was announced that a further prize would be given for the best sheet of pressed wild flowers to be sent in during the autumn. A hearty vote of thanks to Mrs. Hicks, Miss Gould, the gardener, and other voluntary helpers, brought a very successful meeting to a close.

London: Plumstead.—At a recent bye election for the Woolwich Borough Council, the Rev. L. Jenkins Jones, our minister at Plumstead, was triumphantly returned, in the interest of Progressive principles, by an overwhelming majority for the St. Margaret's Ward. Mr. Jones's majority of 227 over the Moderate candidate will be seen to be a victory for religious freedom in Plumstead, when it is understood that the Moderate party introduced the religious element into the contest, endeavouring to make capital out of the fact that Mr. Jones was the "Unitarian" minister, and stigmatising him as an Atheist, one who denies Christ, and who "positively did not believe in the devil."

Manchester: City Cinderellas.—The Rev. Charles Peach begs to acknowledge the receipt of subscriptions to the above amounting to £12 12s. He has, as far as possible, acknowledged all through the post, but two subscriptions came anonymously—namely, Darlington, 10s.; and "A Mother's thankoffering for the conclusion of the war in South Africa," 10s. For these and the others Mr. Peach expresses his sincere thanks.

Manchester: Upper Brook-street.—The Rev. C. Peach, in a recent sermon on "Reaction," said: A people spiritually free may even circumvent or transcend a bad fiscal system. But let the spiritual life of a nation be fouled, then you touch the springs of its being, and nothing but utter ruin must follow. And with what less than that are we threatened in the Education Bill now before Parliament? The Bill is the consummation of a process which has been in operation for the past thirty years. The School Boards are to be destroyed; the Sectarian schools are to be quartered entirely on public funds, while remaining under priestly control; and, finally, such inducements are held out to the ratepayers as to ensure that every new school of the future shall be a Priest's School. This is a sinister attempt to bolster up the Establishment. It is a violation of every sound principle of modern government, and a betrayal of the cause of Religious Equality. And yet I find some people dismissing our protest as a mere quarrel between Chapel and Church. That is how they read history. These children of the religious freedom for which their fathers suffered have lived so securely in its day that they do not recognise the approach of the night of reaction. Let them call it a quarrel between Chapel and Church if they will, but the chapel here stands for those principles of civil and religious liberty, without which no people can be free, and no nation strong.

Pentre: South Wales.—The annual tea-party was held on Thursday, the 17th inst. It proved an unqualified success.

Southend-on-Sea.—On Saturday last the Congregational and Sunday-school Excursion took place, when a fairly large party visited Hockley Woods. Favoured with delightful weather, the outing was very much enjoyed by all.

Swansea.—On Sunday afternoon, July 20, the anniversary of the school was held. There was a

large attendance, and the meeting was presided over by the minister (the Rev. W. Tudor Jones). Recitations were given by the children, and an excellent programme of music, under the leadership of the Superintendent (Mr. W. H. Davies). Mrs. Reid and Mr. C. H. Perkins gave valuable addresses to the scholars. On the following Thursday the annual outing of the school (to Killay) took place. It was the largest party on record in connection with the school.

Yorkshire Unitarian Union.—The quarterly record of the Union—*Forward*—has now completed a year's work, and although its financial account leaves something to be desired, it appears to have done excellent service as a link between the churches in the Union. The editor, the Rev. C. Harvey-Cook, says:—"Amid much that depresses us in our corporate and individual church life, it is gladdening to record that during the last three months Dewsbury and Pudsey churches between them raised nearly £400, and this, too, without lessening their general incomes. Well done!" The Rev. E. C. Jones, of Bradford, gives an address pleading for "increased loyalty to our cause," pointing to the devotion of the Hungarian brethren, whom he saw last year, as a bright example. Addressing the laity especially, he says:—"You, my brethren, can do much to satisfy the claims of our cause by strengthening the hands of our ministers. This is especially needful in the case of our isolated churches. We have to 'tread' the wine-press alone. Scarcely any of us have a brother minister in the same town to whom we can go for encouragement and sympathy. For this reason I would call upon all who profess our faith in this great county to throw the whole weight of their influence on its side, to speak kindly of their church and its institutions in the presence of their children, and to their best to induce them to take part in every good work. If we thus honour our faith by our undivided loyalty, the time will come when our faith will honour us."

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Situations, etc.

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OUR CALENDAR.

SUNDAY, July 27.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Summer Flower Service. Children's Service at 3 P.M. by Mr. H. G. CHANCELLOR, of Highgate, "What the Flowers Teach."

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. D. PRATT.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.

Highgate Hill, Unitarian Christian Church, 11 A.M. Mr. F. TALBOT, and 7 P.M., Mr. H. G. CHANCELLOR.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A., and 7 P.M.

Kilburn, Quex-road, 11 A.M., Rev. E. DAPLYN, and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. HARRY PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. D. AMOS.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. T. J. HARDY, B.A.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A. (Evening only).

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. NOEL, and 6.30 P.M., Mr. P. RIGBY PRATT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Unitarian Free Church, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON, M.A.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Mr. C. LIONEL BRIGGS, M.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. V. D. DAVIS, B.A.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

STRATFORD-ON-AVON, Free Christian Church, Tyler street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—July 27th, at 11.15 A.M.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—July 27th, at 11.15 A.M., WM. SALTER (of Chicago), "William Morris; or, an Artist's View of Humanity and Society."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

PULPIT SUPPLY.—Rev. J. B. BARNHILL, 26, Clovelly Mansions, Gray's Inn-road, W.C.

PULPIT SUPPLY.—Rev. S. JENKINSON, Clevelands, Mount Pleasant-road, Tottenham, N.

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BIRTHS.

ANDREAE—On the 22nd July, at Crestalta, Champion Hill, London, S.E., the wife of the Rev. Alex. R. Andreae (Slack House, Hyde), of a daughter.

KUENEN—On the 22nd July, at 8, Westfield-place, Dundee, Mrs. Kuenen, of a son.

MARRIAGES.

TAYLOR—GREEN—On the 19th July, at New Gravel Pit Unitarian Church, by the Rev. R. H. U. Bloor, B.A., Lincoln Taylor, of Hackney, to Katie, daughter of Mrs. and the late Charles E. Green, of Hackney.

Schools, etc.

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STUDENTS are requested to enter their names on WEDNESDAY, October 1st.

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NOTES OF THE WEEK.

IT is with profound regret that we hear, as we go to press, of the death of Mr. Frank Taylor, J.P., of Bolton, which occurred at Southport on Thursday morning. Though Mr. Taylor's health had been failing for some time, the news of his death will come as a shock to his many friends throughout the country. He was only fifty-eight, but had done a long life's work. Deep sympathy will be universally felt for those upon whom this loss, real to all, will press most heavily.

THE education policy of the Government, as the local Conservative newspaper admits, was the central battle-ground in the North Leeds election. The return of a Liberal, by a poll that shows a turnover of more than 3,000 votes, is, under these circumstances, a matter of the greatest significance. If the Prime Minister could, even at the last moment, accept this intimation of popular feeling and, instead of seeking to please Convocation, could see his way to a conference of parties with a view to settling this matter in a worthy manner, much strife and ill-feeling would be prevented. Party men are cynically hoping that he will still leave to the Opposition so powerful a rallying cry. But there is more at stake than the fortunes of a group of politicians.

THE Rev. J. T. Sunderland, who describes in this week's issue a new way of teaching the Bible, has had an experience that will strike some of our ministerial readers as distinctly unusual. It should be premised that in Toronto, where our friend now ministers, the municipal authorities hold themselves answerable for the safety of audiences not only at theatres and concert-halls, but at churches and chapels. On several occasions recently his church-building was so crowded that the watchful officials felt it their duty to call on him to ascertain that the means of egress were satisfactory—a precaution, perhaps, fitting to our anniversary occasions here, but otherwise not seriously required.

THE Rev. Joseph Wood, whose labours in connection with the Birmingham School Board during the last ten years have been characteristically strenuous, has had to withdraw from this part of his public work in obedience to considerations of health. On Thursday week he was entertained at a banquet, at which the Lord Mayor of the city presided, and many of Birmingham's foremost citizens were present. Mr. G. H. Kenrick, in proposing Mr. Wood's health, drew attention to the good services rendered by him, not only to the elementary schools, but also to the technical schools and the University. He associated Mr. Wood's name with those of Dawson, Vince, Dale, and Crosskey—a roll of "great divines" to which he added new lustre. Mr. Wood, in reply, expressed his gratitude for the privilege he had enjoyed of serving the community in matters of such vast importance. He said :—

To give the children of the country a taste for reading was, he held, about the best thing the community could do for them. When they came to think of what it meant, how it opened up to them a new world of fancy, truth, and imagination, all the stores of science, philosophy, poetry—they saw that it was the key to a treasure house wherein were more valuable things than all the mines of South Africa could produce. To have been permitted to have some small share in the divine work of human education, to have worked, perhaps not unsuccessfully, in that great cause, and to have had one's efforts so gracefully and generously recognised, was to have had a full measure of life's happiness.

THE Wesleyans are heartily to be congratulated on the success of their Twentieth Century Fund, by which over a million has been raised. Their enterprise in buying up the Royal Aquarium for a central hall and offices is also a subject for congratulation. No doubt they will accept their proximity to Westminster Abbey as a challenge to do their best, architecturally and otherwise, with their new building. In another part of our paper this week an article will be found dealing with the most interesting debate, from an outsider's point of view, that has arisen at their great Manchester Conference. Among the other points worthy of special notice we mark the address of welcome given by the Bishop and clergy of the city, surely an encouraging sign of the times.

THE address of the president, Dr. Banks, was filled with earnest missionary zeal. He admitted the many signs of ardour, but, said he :—

The one thought which has literally oppressed my mind and heart for a good many months is the way in which the demands of the work both at home and abroad outstrip the present supply. "The harvest is great and the labourers few." We know what the abnormal growth of the population during the last twenty years or twenty-five years has been, and the great displacement of population that has taken place. Cities have grown up around the old cities. The people who used to fill the centres of the cities have migrated to the suburbs, and their places have been taken by an equal number of people of a very different class, and this process is going on to an increased extent. . . . . It is impossible for us to know when this process will stop, and this immense growth of people in the great centres of the country creates terrible problems for the economist, the philanthropist, and the legislator ; but, I venture to think, very much more serious problems for the Christian and for the Church of Christ. We have seen within recent months and weeks some most disquieting phenomena in our large centres of population, and if these people who are guilty of these acts of wrong and violence to their neighbours only once learn, as other classes have already learnt, the power of combination and organisation, the prospect not merely for the Church but for the country is very serious indeed.

DR. BANKS pleaded for two things in order to do something to meet the needs of the times ; first, "great elasticity of administration," and secondly, an order of "high-class Christian Evangelists." The latter point recalls the Rev. L. P. Jacks's suggestion in his Manchester College address, and since it is ever easier to "call spirits from the vasty deep" than to secure that they will come, it is worth while remarking that Dr. Banks, with all his eagerness for the rise of the great Evangelists, declared that God's best gift to their Church would be the re-baptism of their 2,000 ministers and 20,000 lay-preachers already in the work.

IN connection with the review of the third volume of the "Encyclopædia Biblica," by Mr. Addis, which will be found on another page, and to which special attention may be directed, it is noteworthy that Professor Cheyne, the editor of that work, was the subject of a vigorous attack in last week's *Pilot*, the moderate Anglican newspaper. The writer of the article says :—

It is time to speak plainly about this matter. The truth is that Professor Cheyne is using his position to popularise and promulgate non-Christian beliefs. Freedom of thought and speech are permitted in the

Church of England—and we thank God for it—to a degree unheard of in any other Christian community. But there are limits to such freedom—limits which men cannot be permitted to exceed without serious disaster. No candid person desires to suppress free discussion, even of the subjects most dear to the heart of Christendom. But plain men, who themselves believe that our Lord was more than an ordinary human being of exceptional talents and gifts, will not tolerate the endowments of the Church being used to propagate teaching which cuts at the root of the Christian faith. Dr. Cheyne's position would be quite defensible if he were a "free lance," and if he had not voluntarily undertaken obligations, both as a priest and a professor, to serve the Church of England. But when a man finds that his intellectual convictions no longer harmonise with the doctrines which he is paid to teach, it is high time for him to consider whether he should continue to hold the positions of dignity to which he has been appointed by the authorities of the University and of the Church.

Nobody can deny that there is something incongruous between the position implied in the editorship of such a work and that of an Oxford Theological Professor and Canon of Rochester, so long as the pretence is kept up that the Professor and Canon is a pledged teacher and champion of orthodoxy as it was defined centuries ago. We have ourselves repeatedly expressed our wonder that scholars and thinkers whose utterances are plainly inconsistent with the creeds and articles should be able to justify their remaining in the Church. But in view of Dr. Cheyne's case, and that of other respected men who have frankly accepted the conclusions of the best modern Biblical investigation, and who still retain a connection with the Anglican or other orthodox communion, the question that arises is how far the supposed orthodoxy of the communion at large is a working fact. Is there not a general feeling that the Church's dogma is less tenable than it was; and are not most people who profess and call themselves Christians sensible that their theology is undergoing a profound change—into *what* they cannot yet clearly see? It seems so to us, and if things are so it seems unfair to attack the men who speak out. The question of doctrinal pledges is quite another one.

The Congress of the International Co-operative Alliance held in Manchester last week received reports from various parts of this country and from abroad on the Housing Question and the Settling of Small Cultivators on the Land. Co-operative Societies in England have the opportunity of doing much towards the solution of these difficult problems. They have large sums of accumulated capital which they do not know how to invest safely and profitably, and they can readily develop their activities in these directions with their present organisation modified from time to time as circumstances require. No less than 224 Co-operative Societies in England and Scotland have instituted building departments, and some are on a large scale. There are three general schemes of operation: the Society builds and owns the houses, or builds and sells them to members, or lends to members who build houses for themselves. It was stated that collective ownership by the Society was becoming more general, but in many cases all three methods are in use. A paper was read by Mr. Omer Lepreux, Director-General of the National Savings Bank in Belgium, showing how, through the agency of this bank, Societies whose object was the acquisition, sale or letting of workmen's dwellings, could obtain a large part of their capital from the State. Landrath Berthold of Hanover showed how enormous sums of money accumulated by the Old Age and Incapacity Pension Funds in Germany were available to build healthy houses, the capital thus being used to reduce the demands on the fund by supplying more healthy conditions of life, and therefore diminishing the demand for Incapacity Pensions.

Little has been done by British Co-operative Societies towards the solution of the Land Question; and in the reports of successful efforts made by other societies or individuals, very little was shown that went to the root of the matter. To lease an expanse of ground, divide it into small plots and re-lease it to small users till it goes back to the landowner, may do some temporary good to a few individuals and enhance the value of the landlords' property; that is all. And the purchase of an estate and re-sale in smaller pieces merely increases the number of landlords. The Garden City project, it was explained, would make the city and the agricultural land round it wholly the joint freehold property of all the residents—truly going to the heart of the matter. It is well within the power of English or Scotch co-operators to form a Garden City of their own for their Productive Factories which are rapidly increasing in number and size; and it would not be difficult for them to find the necessary capital with which to buy the land out and out. A resolution passed at the close of the discussion on Land Settlement was modified so as to satisfy those who did not see in Peasant Proprietorship or Allotments a solution of the Land Question, believing that the land should belong to the community.

At the last sitting of the Congress Co-operation was considered as a means of drawing together those who desire the solution of social questions by peaceful means. M. de Boyve submitted a definite statement of the aims of the Alliance which, as modified by the Congress, was adopted. It was as follows:—

1. That we preach union among all men, whatever may be their class, their religion, or their country, with the object of perfecting commercial and industrial organisation on co-operative lines in accordance with the principles of the Rochdale Pioneers. This Alliance has its foundation in true brotherhood which knows of no distinction between classes.

2. It does not aim at the disappearance of distinct nationalities, but at their moral and intellectual development, with the idea and hope of instilling into all a horror of murderous and barbarous wars, in order that such may be replaced by peaceful struggles of nations vying with one another in harmony to carry the loftiest principles of co-operation into realisation.

The enthusiasm shown for the humanitarian principles of Co-operation by delegates of all nations represented in the Alliance should help to keep before co-operators the principles and ideals of the movement which is in danger of dwelling too much on dividends, and appearances of profit sometimes in part delusive. The Congress adopted a resolution affirming its readiness to enter into relations with the International Peace Bureau and to co-operate with it for the establishment of universal peace, and another in favour of a permanent arbitration treaty between England and France. Señor Anton, of Barcelona, expressed what was manifestly the feeling of the Congress, that the world could not be considered civilised while wars were still possible between nations which possessed more effectual and peaceful means of settling disputes.

In a recent number of the *Protestantenblatt* was published a letter from Professor Holtzmann, of Strassburg, in response to an address which he received on his seventieth birthday from the Liberal Protestant clergy of the city of Bremen. Rejoicing to be recognised as a comrade, devoted to the cause of liberal religion, Dr. Holtzmann enlarges on the contrast between their position and that of men who have not the same confidence in the power of Truth. He quotes on the one hand the warning of a prominent churchman, lately deceased, to a young theologian troubled over some question of truth, "not to make an idolatry of his search for truth," and contrasts with that the nobler word of another theologian, one of the greatest of the present time, who concluded a recent rectorial address with the declaration: "The service of Truth is the service of God." That is a grand word, Dr. Holtzmann adds, which we shall all gladly repeat. And he proceeds:—

Indeed, there is no sadder experience than to see men who think that to enable them to serve their God in His Church, they must first suppress their desire for investigation, do injury to their sense of truth, give a twist to conscience, and do violence to their inborn uprightness of disposition. And all this only to force themselves into a world of things incredible, merely handed on to them by tradition, to torment themselves with what professes to be a higher truth, which yet to those concerned never can be truth, because truth before all else implies that a man must be truthful with himself. Jesus certainly desired to train his disciples under the discipline of his spirit to inward self-dependence, and God desires to have plants that grow straight upward in His garden. They will not for all that reach too quickly up to heaven, if their hearts are really under the humbling discipline of that spirit.

Yet, says Dr. Holtzmann, we are to lift up our heads and rejoice, even in the time of discipline, with full confidence in the future. A true manhood, in conscious relation to the source and end of all being, will find the solution of every inward crisis, and it is the task set us by the decisive earnestness of the present day, thus to arrive at a conception of life in harmony with every achievement of historical research, and every result of natural science. Final achievement may be in the distant future; but God, who is the source of all personal life in the world, will form for Himself "true and trustful hearts" that will not succumb to the inevitable pressure of material things, but in action as in suffering will discover the yet higher and victorious power of the spirit, of will and of love, and will declare it to the world.

LITERATURE.

THE ENCYCLOPÆDIA BIBLICA.*

We find it very far from a pleasant task to give our readers some account of this volume. It is easy enough to point out the faults of worthless books; easy enough to praise such as are good and helpful; easy, sometimes, to apportion alternate praise and blame. Here, however, we have a volume so full of profound and varied learning that a student hardly dares to blame in any way which may seem trenchant or supercilious. Yet, if we are to speak of it at all, we must not shrink from speaking out frankly, and the present writer does so with a certain measure of confidence. He has read a great part of the third volume through; some of the important articles he has read repeatedly. He has also read many reviews of it in leading periodicals, and has heard a considerable number of competent scholars discuss it in private conversation. Substantially the opinions given have been identical with each other and with the impression left upon himself by patient study of the volume. The learning displayed is unquestionable and accurate; it is indeed surprising how seldom the least mistake in detail has been brought home; even the correction of the proofs has been done with marvellous care. This is no small praise considering the extent of the book and the vast multitude of the references. Further, we gladly acknowledge that some articles are masterly and instructive in the highest degree. We must, however, add that there are other articles, and these on subjects the most vital for comprehension of the Old Testament or the New, which are marred by extravagance of theory and utter recklessness of assertion. The principle on which they are written is apparently a very simple one, and it may be fairly stated thus: for a traditional opinion no amount of evidence, however cogent, will suffice; for a new and revolutionary theory any semblance of proof, however flimsy and fanciful the semblance may be, is more than enough. When no shadow of argument can be found, a liberal use of the adverbs "clearly," "obviously," &c., is substituted. But we shall also have to say something of a feature which occupies great space, and for this feature recklessness and extravagance are not the appropriate terms. Eccentricity is a mild and quite inadequate description, though we shall content ourselves with that. The eccentricity to which we refer is the attempt which the editor has made to rewrite the text of the Hebrew Bible, everywhere and always introducing the name "Jerahmeel." Turn where we will in the Old Testament articles, we meet with Jerahmeel; he is everywhere, everything is done to him or else by him; he is the explanation of all that ever happens. The misfortune is that the faults of which we have spoken are so pervading. Even when more sober scholars are allowed to speak, the restless energy of the chief editor intervenes and makes characteristic additions in flagrant contrast with the matter that has preceded. We must add that the utmost confusion is occasioned by the fact that most of the long articles are by many hands. True, the initials are added to the paragraphs, and there is a complete list of them at the end of the article, but the type is the same, and the reader, to his extreme discomfort, has always to be asking himself who it is that is speaking. Of course, nobody would complain if quite different branches of a great subject were entrusted to different hands. But the plan adopted goes far beyond this. For example, the articles on "Names," "Prophetic Literature," and "Palestine," are each of them written by four authors. "Moab" is written by three authors. These instances are taken almost at random, and might easily be multiplied.

Let us begin with that which is pleasant to say, and alas! can be said most briefly. We have nothing but gratitude for such excellent summaries of ascertained fact as are to be found in the articles on Phœnicia and Persia. Dr. G. A. Smith has described the geography of Moab with that fulness of knowledge and charm of style which were to be expected from him, and scarcely any praise is too high for the map of Moab which accompanies the article, and which is made still more useful by the appended index of place-names. Nestle has contributed a most interesting and exhaustive series of parallels to the petitions of the Lord's Prayer from Jewish sources, while he wisely reminds us that "even if for the separate parts, words, thoughts of the Lord's Prayer parallels may be adduced from Jewish sources, as a whole this prayer remains unique. Moreover, it is difficult to be certain of the exact age of the parallels adduced." Not less excellent are the articles on the "Lord's Day," by Deissmann, and on "Presbyter," by Canon Armitage Robinson. Of the elaborate essay on the "Ministry" we are inclined to speak with more reserve. No doubt it is, as Schmiedel's work is always sure to be, learned and acute. But it is wearisome; it abounds in the assumptions of radical criticism; it is badly arranged, and it is written in that colourless English which is to be looked for in articles by foreigners. We may remark, by the way, that there are serious disadvantages in the employment of foreign scholars on so large a scale. It is not only that their English, or the English of their translators, is far from easy or natural. Their way of presenting a subject is not ours, and illustrations appropriate in Germany do not appeal to us. We had almost forgotten to mention Professor Toy's exhaustive treatise on the Book of Proverbs; it is a model of lucid statement and sober method.

We pass next to articles of another kind, to articles which, as we venture to think, are thoroughly uncritical and reckless. Professor Van Manen supplies the most flagrant instances of work done in this spirit. The encyclopædia contains an account of St. Paul by the late Dr. Hatch which will be welcome even to those who believe it to be unduly sceptical. It needs to be supplemented by the history of criticism since Dr. Hatch's death, and this work has been committed with disastrous results to Professor Van Manen, who holds that "we possess no epistles of Paul," that the real Paul was a tent-maker and itinerant evangelist moving in a circle where there was "as yet no idea of any breach with Judaism." It "does not appear," so we are told, "that he wrote epistles of any importance." The epistles which go by his name are all "according to the later criticism pseudepigrapha." "Everything" in them "points to later days, at most the close of the first or the beginning of the second century." If confident assertion is to be taken for proof, then assuredly Professor Van Manen has a good case. But he has not, so far as we can see, brought forward any objection to the principal epistles except this, that St. Paul's view of Christ is not Professor Van Manen's, that St. Paul does not write, as Professor Van Manen thinks he ought to have written. How did the Christians come to invent the difference of opinion which brought one Apostle into sharp conflict with another? Surely the whole tendency of later times was to ignore or forget any such conflict among the "holy Apostles." To this question no answer is given, let alone the psychological impossibility of inventing such an epistle as that to the Galatians. We may well ask also by what right Professor Van Manen claims to speak in the name of "later criticism." The modern authorities to which he refers are only a countryman of his, Loman, a German critic, Van Steck, whose book on the Galatians has had scant success, and another German who published the first part of a work on the Pauline epistles in 1890, but who has gone no further. We are informed with ludicrous solemnity that all surveys of Paulinism based on the Acts and Epistles, "whether taken in their entirety or limited to the 'principal epistles' alone have irrevocably passed away"; "all of them have disappeared;" "they rested on a foundation of shifting sand." We answer to this that they have not disappeared from the "Encyclopædia Biblica" itself, which in its two first volumes has built its whole conception of Christian history "on the shifting sand." Nay, one of the most famous scholars who has contributed to this third volume, Dr. Jülicher can see nothing but "pseudo-criticism" in the new light from Holland, and he has a practical unanimity of German, French, and English opinion on his side. Van Manen himself laments that as yet "the labourers are few," though the "later criticism" has been "adopted by Professor W. B. Smith, of Tulane University," who is to write the article on Romans for Vol. IV. But enough of this. We have more of the same sort of thing in an elaborate article also by Professor Van Manen on "Old Christian Literature." Here we turned with curiosity to the section on the Ignatian Epistles, for one would have thought that Bishop Lightfoot deserved to be seriously answered by an author who boldly places the Epistles in question about 150 A.D. No answer is even attempted. Instead of this we are assured that conservative arguments are "of no avail" and are "baseless suppositions," that the position of Harnack is "contrary to all tradition," &c. Evidently the "new criticism" is intuitional, not inductive. Again, the first epistle of the Roman Clement is placed about 140, and here we have for once an example of reasoning, though it is reasoning in a circle. The date assigned by the general assent of scholars to the epistle of the Roman Clement is dismissed as untenable, because its author is acquainted with the Pauline epistles. On the other hand it is urged that these epistles cannot be genuine because "we never come upon any trace

* "Encyclopædia Biblica," edited by the Rev. T. K. Cheyne and J. Sutherland Black. Vol. III. L to P. London: A. and C. Black, 1902. 20s. net.

in tradition of the impression which the supposed letters of Paul may have made." Of about equal value with these speculations of Van Manen are the editor's suggestions that perhaps Christ never lived at Nazareth, and that, indeed, there was in reality no town of that name, that Christ was born at Bethlehem in Zebulon, that Nathanael may be "that exquisite creation of a devout imagination 'the disciple whom Jesus loved.'" It is an ominous circumstance that the editor is turning his attention to the emendation of the New Testament text on the method already applied by him to the Hebrew Bible. Who can foretell the amazing discoveries which the fourth volume may have in store for us?

Lastly we have to speak of that mighty factor in the true history of Israel Jerahmeel. We have of late been asked by several persons who would usually be thought to have an average acquaintance with the Old Testament who Jerahmeel was. Thus put, the question admits of easy answer: Jerahmeel was a descendant of Judah, and his descendants occupied part of the southern portion of Judæa. Smith's Bible Dictionary tells us all that was known of him forty years ago in a dozen lines. Hastings' Bible Dictionary deals with Jerahmeel in the same niggardly fashion, only adding that the tribe was most likely of non-Hebrew origin. Nay, the "Encyclopædia Biblica," in its second volume, though it devoted three columns to him, does not go beyond a modest hint that the Jerahmeelites were "much more important than we have imagined." But how is it with Jerahmeel now? His history goes back to the creation. According to the "emended" text "The Lord planted a garden in Eden of Jerahmeel." Instead of "The man called his wife Eve because she was the mother of all living," we are to read "Jerahmeel called the name of his wife Horith, that is a Jerahmeelitess." Adam is a corruption of Jerahmeel, the deluge "covered the whole land of Jerahmeel," the tower of Babel was in Jerahmeel, Nimrod's kingdom was in Jerahmeel. The name Horeb may be "mutilated from Jerahmeel." Solomon is said (1 Kings iv. 30) to have been "wiser than the sons of Jerahmeel." Elijah and Micaiah are "nothing else than popular corruptions of Jerahmeel," and Elijah (now Jerahmeel) is in many respects the double of Moses. The long and deadly struggle of Israel with the Syrians of Damascus is a mistake for a similar struggle with Jerahmeel in the extreme south; at least the chief struggle of the Israelites was with the latter. The form of religion which Ahab introduced was not from Tyre, but from Jerahmeel. Amos was a native of Jerahmeel and prophesied there, not at Bethel. The prophecy in Isaiah xiv. is directed not against Tyre but against Jerahmeel, which should be read in place of Lucifer. These surprising results are culled from various articles, and we might add much fresh matter from the article on the Psalter, where the "true text" is rich in pointed references to Jerahmeel. There is also in the article in Prophetic literature a long section entitled "Jerahmeelite Theory," *i.e.*, of prophecy. But we abstain from further quotation, feeling that our readers may have too much of a good thing.

Once more we desire to express our genuine admiration for the erudition of the Encyclopædia and for the restless ingenuity of its indefatigable editor. One thing his work lacks, a sound and balanced judgment. For the most part the scholar will seek in vain for an impartial statement of the evidence, for a summary of ascertained fact on the great subjects of Biblical history and religion. Let anyone compare the article on Prophecy in the Encyclopædia with the masterly treatise of Dr. Davidson in Hastings' Bible Dictionary and he will feel the difference between a scholar who learns by sympathetic study of the facts and a scholar who lives amidst the phantoms of his own imagination. Without sobriety of mind the most brilliant gifts and attainments are all in vain. "*Scribendi recte sapere est et principium et fons.*"

William Addis.

Dr. Amherst D. Tyssen has issued a collection of forty-eight original pieces under the title of *Occasional Hymns*, which very well describes about half of the contents. In addition to these special hymns a group of general hymns opens the booklet, which closes with poems on "Thoughts in the Koran" and "Incidents in the Life of Mohammed." Here, no doubt, the attentive reader will find helpful suggestion, but obviously the chief aim of the poet has been to supply a suitable hymn for each of the special festivals, ceremonials, and "collection Sundays" in the ecclesiastical year. The directness and lucidity of Dr. Tyssen's verses distinguish them from the mass of vague and misty poetry that offers itself to the seeker for good hymns; if only his lyric power had proved equal to his perspicuity and devout sentiment his poems would have been widely welcomed. As it is, we must confess our fear that hymn-lovers will miss in them, for the most part, the indefinable quality that lifts irreproachable verse into acceptable psalmody. The pamphlet containing these hymns may be had at 5, Furnival-street, Holborn, E.C., and the author's generous temper is indicated by a note on the cover which says:—"Free leave is given to any person to reprint or adapt in any way all or any of these hymns."

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Human Evolution: An Inductive Study of Man. By G. Rome Hale, M.D. (Swan, Sonnenschein and Co., Limited.)

The G.E.R. Company's Tourist Guide to the Continent.

The Official Hand-book of the Presbyterian Church of England. 6d. 1902–1903. (14, Paternoster-square.)

Municipal Housing: Its Economic Basis. By Owen Fleming. (P. S. King and Son, Westminster.)

Bi-Literal Cypher of Francis Bacon: Replies to Criticisms. By Elizabeth Wells Gallup. (Gay and Bird.)

Forward: A Quarterly Record of the Life and Work of the Churches of the Yorkshire Unitarian Union. No. 4. July to Sept., 1902. (S. Moxon and Son, Leeds.)

Shot and Shell or The Marksman, Woman At Home, Review of Reviews, Young Days.

A NEW WAY TO STUDY THE BIBLE.

Everyone who has travelled knows how much new interest is given to history and literature by visiting the localities where great events have taken place, or where distinguished men have been born or have done their work. For an American to travel in England is for him to find English history suddenly taking on attractiveness and meaning which before he would not have thought possible. An Englishman travelling in Germany is likely to find his interest in Luther, Goethe, Frederick the Great, Wagner, and all the other illustrious names which that remarkable land has given to the world, quickened to a surprising degree.

The Unitarian Sunday-school in Toronto, Canada, during the past year, has been availing itself of this travel-idea to add to the interest of its study of the Bible. Of course it was not possible for the school to go to Palestine, and actually journey up and down the land, visiting the places made sacred by their association with the great characters and events of Bible history. But something else nearly as good was possible, and this has actually been carried out.

At the beginning of the year the pastor of the church laid out nine months of work for the whole school, including the adult Bible class. (One of the advantages of travel-study is that all ages can be interested in it; it may be made simple enough for the child of eight, and yet the maturest minds cannot exhaust it.) The idea set before the school was that of a year of travel and study in Palestine, for the purpose of getting all the knowledge possible of Bible history, Bible geography, Bible men, women and events, and Bible life, by going in imagination to the very places where the people lived and the events transpired, and studying the Bible in the land of its birth.

The pastor arranged to supplement the work done by the school by giving monthly Sunday evening illustrated lectures on Palestine, covering the ground which the classes had been going over during the preceding four weeks, exhibiting stereopticon pictures of localities and scenes, and describing his own visits to the places under consideration. The titles of these lectures will give an idea as to how the work was laid out. They were as follows: Lecture I. "From Toronto to Palestine; Scenes by the Way; First Views of the Holy Land; from Joppa to Jerusalem." Lecture II. "Jerusalem as it is To-day, and the Jerusalems of the Past." Lecture III. "A Christmas Visit to Bethlehem." Lecture IV. "Southern Judea, or a Visit to Hebron and the Homes of Abraham, Isaac and Jacob." Lecture V. "A Trip to Jericho, Jordan, the Dead Sea, the Desert, Mount Sinai and Egypt." Lecture VI. "Excursions round about Jerusalem." Lecture VII. "On Horseback from Jerusalem to Samaria, Southern Galilee and Nazareth." Lecture VIII. "With Jesus at the Sea of Galilee, amid the chief Scenes of his Public Ministry." Lecture IX. "To Damascus; over the Lebanon Mountains to the Sea; Farewell to Palestine; Lessons gathered from our Tour; Off for Home."

It would be hard to tell which were the more interested in the pastor's lectures and in the school lessons, the children or the adults. A constant appeal was made

to the imagination. The Bible was the lesson-book in study and guide-book in travel. Maps of Palestine were made constant use of both in the class work and in the lectures, until the mountains, coast-lines, streams, valleys, towns, and principal physical features of the land generally, became almost as familar as the streets of one's own city. (All scholars in the school above the primary classes should draw maps for themselves, filling in the details as the study goes on, and marking all the places visited; and it would be well to give small prizes at the end for the best of these.) The pictures, of course, were a great help and quickener of interest from first to last; they made the places and events seem real to an extent that would have been impossible without them.

Of course the lessons and lectures were planned to illustrate and help each other all the way through. For example, during the month preceding the illustrated lecture on "Jerusalem," the school studied the Bible stories, events, and characters connected with Jerusalem, and the effort was to make all the scholars as fully acquainted as possible with these stories and characters, as a preparation for the lecture. Thus when the lecture came, everybody was eager for it, and prepared to understand it and get the most possible from it. In like manner when the illustrated lecture was to be "A Christmas Visit to Bethlehem," the preceding month was devoted to the Bible stories connected with Bethlehem. When the lecture was to take the school to Hebron and the Homes of the Patriarchs, the subject of preparatory study was the Bible stories about Abraham, Isaac, and Jacob. And so on. Thus in course of the year the scheme studied all the different sections of Palestine historically; or, if we choose to express it differently, it studied all parts of the Bible geographically. In other words, it studied all the more important characters of the Bible in connection with the places where they were born, did their work, and died, and all the principal stories of the Bible in connection with the localities with which they are associated.

The results were gratifying in a very high degree. Palestine became to young and old (what to many it had never been before) a real country, a part of this world. The Bible became a living book, its history as real as that of Germany or France. Bible characters became flesh and blood, men and women. Bible stories took on a wholly new interest. The knowledge of the Bible gained, I should think it safe to say, was two or three, if not five, times as great as in a year of ordinary Bible study. Moreover, through the illustrated lectures the whole congregation was reached; for the lectures were given in the church and drew large audiences.

Is such a method of Bible study practicable in other places besides Toronto? Of course such a plan cannot be carried out with the very best results except in places where the minister or Sunday-school superintendent has travelled in Palestine; for nobody can talk quite as well about a country that he has not seen as about one that he has actually visited. And yet this difficulty is by no means insurmountable. Indeed, my own first experience in conducting a Sunday-school through a year of Palestine travel-study similar to that which I have outlined was had before I ever saw Palestine; and the results were by no means discouraging. Much better helps are obtainable now than could be obtained then. Indeed, English Unitarian Sunday-schools are now particularly favoured in this respect. The Sunday School Association at Essex Hall a year or two ago provided itself with a very carefully selected set of about 200 coloured lantern slides, designed to illustrate just such a study of Palestine and the Bible as has been described above; and these slides it loans to any schools desiring them. It has also published a series of five lectures to go with the slides. With these helps, and a printed leaflet, which any minister or intelligent Sunday-school superintendent can prepare, grouping the Bible stories and characters geographically for class use, it would seem to be entirely practicable for any Unitarian school in England, which so desires, to carry out a plan of work similar to that of the Toronto school, and to do it with success.

J. T. SUNDERLAND.

Toronto, Canada, June 25.

GARDEN CITIES AND PORT SUNLIGHT.

THE Garden City Conference which was held at Port Sunlight last Saturday had the advantage of meeting where some of the benefits of the scheme are already realised. Part of the intention of the promoters of Garden Cities is that instead of towns and cities growing up haphazard, row after row of houses, factory added to factory, without any general plan following the requirements and purposes of manufacturing firms, speculative builders and small owners, there should be from the first a plan and purpose in the laying out of the whole district, and careful provision all along for the well-being and happiness of the inhabitants, in accordance with a carefully considered scheme. This method is seen carried into effect with excellent results at Port Sunlight. The cottages are all built with a view to the comfort and health of those who dwell in them and the general beauty and convenience of the village. There are excellent public buildings, schools, halls, baths, shops, and provision for the various social, educational and religious needs of the people, all so placed and designed as to be accessible and beautiful, with wide roads, gardens, trees, flowers, playgrounds, and small parks in among the houses; so that there is not a building that is crowded in by other buildings, not a house that has not a pleasant outlook, nor one that is not itself a beautiful object as seen from any point of view from which it is visible.

The charm of Port Sunlight, when it is approached from the common type of cheaper suburb which adjoins it on the outskirts of Birkenhead, is heightened by contrast, and an afternoon spent in the village is cheering and restful to that part of one's nature which requires beauty to feed upon and in our ordinary manufacturing towns is thwarted and abused at every turn. How wholesome it is for the settled inhabitants may be judged by many outward signs, notably the bright, healthy, cheerful faces of the children, among whom, as they marched past in single file last Saturday, scarcely a sickly or careworn face was to be seen—how different from the general condition of children in the schools of any ordinary manufacturing population!

Many results of Port Sunlight life would be worthy of examination. One more must be mentioned now. The death-rate, according to latest returns, is nine in the thousand, and that of Bourneville, the village founded by Mr. Cadbury, is almost exactly the same. Let the reader turn for himself to the returns periodically published from our large towns and see what is the rate at Liverpool, Birkenhead, Manchester, Birmingham. The rate at Port Sunlight and Bourneville is considerably less than half. What a saving of life is here! And it should be remembered that the lengthening of life is the less important part of the benefit of greater healthiness and pleasantness of conditions. Not only are the lives lengthened, but they are more vigorous and happy while they last; life is altogether better worth living, and more capable and productive; the workers can do more and better work while they are at it, and are in a position to use and enjoy their leisure more rationally and cheerfully.

The foundation and proprietorship of Port Sunlight is not, however, in accord with the Garden City scheme. The whole village, land and buildings, belong to Messrs. Lever Brothers, who provide houses for a large number of their workpeople rent free, but do not pay the rates and cost of maintenance. The public buildings for general use are also freely provided, but the cost of coal and gas is paid by those who use them. Mr. W. H. Lever explains that the firm of Lever Brothers, at whose factory the people are employed, consider that in providing good houses and pleasant and healthy surroundings for their workpeople they are at the same time serving their own best interests and paying to their workers a fairer share of the wealth they have gained in association together than is represented by their wages alone. He holds that beyond the recognised wages of the trade, this is a more satisfactory way of adding to the benefit the workers get than a money bonus or profit-sharing in cash would be, one reason, among others, being that the women and children are sure to have their share of the profit, when it is paid in the form of better homes. He also says that it pays the firm well to maintain their workers in healthy and cheerful conditions, better work compensating for the increased outlay.

Both Mr. Lever and Mr. Cadbury disclaimed emphatically any intention of patronage or philanthropy in what they had done at Port Sunlight and Bourneville. And yet, while one fully accepts their assurance given on Saturday that they did not establish their villages as schemes of charitable relief, it is certain that the love of man is beneficently shown in the thoughtful care for the welfare of those who are under their influence. To get hold of their principle that every human being can serve the rest better if he himself is provided with the possibility of a full and wholesome life, and to apply that principle in all the affairs of the world, would be to bring a much larger measure of Christianity into our dealings and of joy into the world.

The Garden City project, however, is not the provision by wise and considerate employers of good homes for their workpeople, but the laying-out and erection of

beautiful, convenient, and healthy cities of moderate size, with ample provision for health and recreation, and surrounded by agricultural land; the whole to be owned eventually by the inhabitants themselves. Bourneville leads the way to this consummation more efficiently than does Port Sunlight, but the scheme has the very hearty support of both Mr. Lever and Mr. Cadbury, as was made abundantly evident last Saturday, when both expressed themselves so well on the subject and the wide and generous hospitality of Mr. Lever was experienced by so many people.

The proposal is to buy land in a district where it now can be obtained at its agricultural value, with money to be provided by a company formed for the purpose, whose dividend to shareholders will be strictly limited to something like 4 per cent.; to buy a considerable estate which will be large enough for a city with all its institutions, parks, playgrounds, gardens, houses, factories, and also leave a considerable expanse of land all round it for market gardens, farms, &c., so that the city can never be overcrowded, never be separated from country life and the ready supply of fruit and vegetables in their seasons, never have any slums.

It is intended that the city shall never grow beyond a pre-determined area, unless by the addition of yet more land on the outside, the small proportion of land allowed to be used for actual factory sites being always kept in a recognised relationship of size to the much larger expanse intended for agricultural uses, parks, gardens, and that can never be built upon.

The intention is that the company which in the first instance provides the capital shall arrange to transfer the land to the accredited representatives of the inhabitants, in effect to the citizens, to be held by them jointly for the common good, so soon as the city is organised. That is to say, the ultimate aim, essential to the scheme, without which it will never have been tried, is that the land on which the city is built, including its open spaces and the large belt of agricultural land around, shall be municipalised and the increment of value resulting from the building of the city and the concourse of workers shall all belong jointly to the people who make it, and shall be used by them as free citizens in a self-governing city for their own benefit.

Such, in general terms, is the scheme of the Garden City Association. There are innumerable questions which practical men will naturally want to ask: probably there are very few of them which have not been asked and considered and answered already. Prudent and wise men who have made a success of their own business have been considering details, and no one will be doing other than good by putting any serious question and propounding any difficulty. It is intended as a practical measure, capable of early adoption. Some manufacturers have intimated a wish to join in such a scheme and to remove their factories. It is expected that it will pay them well in money as well as otherwise, to get away from dearer land to cheaper, from congested areas to those where they will be able to extend their operations, to have healthy instead of sickly workpeople. And which among the many thousands of employers who must live within easy distance of the works would not desire for himself and his family the advantage of residence in a Garden City rather than the conditions of their present home life.

The scheme takes the general economic state of society for granted. Though many who are interested in the movement look for a time when the steam-power factory shall not be the common means of doing the world's work, they join those who accept it as inevitable, and those who desire nothing different, in the wish to develop a better condition of general life, while, as is certainly the case at present, the factory system is general. Whether it will last for generations to come, or give way to something different, it is here now, and will not be eliminated in a generation. The Garden City project seeks to make the best of it while it is here, and not allow it to be destructive of the vitality, the joy, the character on which depends the value of any civilisation.

The Garden City Conference held last Saturday at Port Sunlight was remarkable. The previous evening a large public meeting was held in the Picton Lecture Hall, Liverpool, and heard the purposes of the scheme set forth and voted approval. On the Saturday the people who assembled in response to the invitations of the Garden City Association and Messrs. Lever Brothers must have numbered a thousand persons—deputations from corporations and councils, housing committees, trades societies, co-operative societies, prominent public men, those who are interested in the scheme, and those whom it is desirable to interest in it. The sight of the village, and the opportunity of wandering at will in and out of its public buildings and grounds and around the houses, whose privacy was preserved, cannot be without influence on those who were present, and the large meeting held in the schools was an undoubted success. All present were either prepared to support the society or desirous of judging whether or how far its purposes were practicable. It was just the kind of assembly desirable, consisting of large numbers of people of influence and many of the pioneers of social improvement. A number of the delegates who had attended the International Co-operative Congress during the week went over to Port Sunlight; among the number were some of the foreign delegates.

Modifications of the Garden City idea may be adapted to the building of a Garden Suburb by a municipality or a company, essential elements in the plan being the general laying-out of the district according to a pre-arranged plan, securing ample open space and beauty and healthy conditions, and avoiding any possibility of overcrowding, and the vesting of the freehold of the ground (which should be of considerable extent) in the community. But it is understood that while the Garden City Association welcomes and encourages every such effort, as also all such industrial villages as Port Sunlight where open-minded and generous employers understand their responsibilities and are wise, its own activities are now directed to the formation of a pioneer company to bring into existence the first Garden City on the plan that has been indicated in this article.

Priestley Prime.

THE BRUSSELS LIBERAL PROTESTANT CHURCH.

Visitors to "Belgium's capital" would have some difficulty in finding their way to the meeting-place of the friends of Liberal Christianity there unless, indeed, they were acquainted with the minister, M. James Hocart, whose thoughtful face and earnest accents the attenders at the meetings of the British and Foreign Association know so well. Passing through this charming city on our way to the Ardennes, we gladly availed ourselves of the opportunity to renew our acquaintance with M. Hocart and obtain some knowledge at first hand of the work he is doing here.

On our way to the address he had given us, we passed the Cathedral St. Gudule, and, entering, found the beautiful church (more beautiful in its interior than the exterior quite leads one to expect) fairly filled with children, who were filing in from their various schools as we ascended the street and the steps. The noble stone arches, the tones of the organ, and the voices echoing from the Gothic roof and filling the church with beauty of sound—all the accessories here were distinctly in favour of the devotional attitude of mind. Language, paintings, music, architecture all brought to one's mind historically and sensuously the tradition and the atmosphere of worship.

One incident only interfered with the charm when the forest of prayer stools were suddenly turned round and became seats, with a great rustle of dresses and feet. With few exceptions, however, the attitude of most worshippers was listless and unintelligent, though quiet reigned among the children, over whom a sprinkling of priests kept watch.

No contrast could possibly have been greater than that presented by the small gathering at 12, Rue Parchemin. Only a printed card hanging at the door (carefully removed as we departed) conveyed the information to those who passed up the unpretending street that the "Cult Protestant Liberal" held services every Sunday at 10.45 in the room of M. ——. The room was pleasant and bright, the furniture and panels were artistic, if not appropriate, the cushioned side couches along the walls were distinctly more attractive than the familiar cane chairs in the centre. The room bore evidence of its week-day use for dancing. Dancing, though regularised for ecclesiastical purposes by King David and allowed under supervision by up-to-date Missions, has always lingered under a semi-cloud since the Puritanical revival of religion minus dancing. It must be admitted that its accessories do not suggest the devotional frame of mind. All the more remarkable is it that under such distinctly unfavourable circumstances the tone of the short service from the moment when M. Hocart rose to "meditate upon God and in the spirit of true religion" until the close was not only intellectually elevated, but instinct with spiritual and devotional feeling. The service following the extremely short invocation consisted of the reading of the Epistle to Philemon, a description of the movement towards better housing of the workers, and the amelioration of their conditions in England and America, mentioning as instances the Bournville and Port Sunlight experiments, and in France, and an appeal to thoughtful

Beligians to do more in this direction under the stimulus of these and similar examples. A prayer followed, during which the congregation stood. Then came the address or sermon without a text, but on the subject of the recent Conference in London, when the experience of the five ministers who had passed from various Orthodox Churches to Unitarianism was given.

This Conference had evidently made a deep impression upon M. Hocart, and he bore testimony at the very commencement of his address to the entire absence of any animosity—nay, to the presence of affectionate regard and respect to their old Churches evinced and expressed by all the readers of the papers, which have become familiar to readers of The Inquirer.

Our knowledge of the French language was not sufficient to enable us to follow M. Hocart in his argument, but this clearly consisted mainly of the reasons given by Dr. Klein for his breach with the authority of the Catholic Church and his gradual adoption of the position of free religious inquiry—the alliance, as M. Hocart put it, between the fearless acceptance of scientific fact and teaching with the deep spiritual truths of a religion as wide as humanity, known in England as Unitarianism, and in France and Belgium as Liberal Protestantism. Those who are familiar with M. Hocart's speeches during Whit-week and on other occasions in England will hardly realise fully the strength of his personality which is apparent as he speaks to his own people, and in his own language. His English is, as we know, cultivated and correct, but in French the variety of intonation and the utterance, instinct with feeling, now rapid, now strikingly intense and slow, these leave a deep impression upon his hearers. Quiet alike in manner and gesture, the earnestness and sincerity of this religious reformer, pursuing his almost solitary way in clerical Belgium, become more apparent among his own people.

We are constantly told in dogmatic terms, by an intellectual autocracy as intolerant as any ecclesiastical hierarchy of old, that man is the creature of his environment. There is no falsehood so pernicious as that which contains a percentage of truth. Our experience this morning proves that this frequently heard "fact" is at best but an ingenious half-truth.

The environment at St. Gudule was all in favour of the devotional attitude of mind and thought. Beauty of form and sound, association of language and idea, all united to create, if it were possible, the religious man, the prayer to God, the service of man. But these we do not hesitate to say were more real in the dancing-room at the Rue Parchemin, without any artistic assistance, nay, in despite of it, with every association—including the loud talking of the concierge and the barking of an intrusive dog—against reverent contemplation and thought. Then out of an unfriendly and adverse environment spoke the soul of man, rising above and beyond it, and appealing by force and intensity of religious aspiration to the higher being, the man inhabiting environment, the germ of the Divine nature claiming its kindred with the great spiritual Creator of all environments.

R. R.

THE CHILDREN'S COLUMN.

*The Prisoner's Friend.**

I.

The sight of flowers in our dull London streets calls up in our minds all kinds of pleasant thoughts, and when we come upon some house with plants in the window, at once a more cheerful feeling comes over us, and we are grateful to those who have cultivated them and not kept them to themselves, but put them there in the window for everyone to see and enjoy. Sometimes it is not only *one* house, but two or three together that have flowers, and then one is set thinking as to which of them was the *first* to start a window garden. Perhaps it was some girl or boy who, like you, brought home a plant from Sunday-school, in the first instance thinking only of gaining a prize, but soon losing that desire in real love of the flower and interest in its growth, and not resting content with his one treasure, but gradually collecting quite a little window garden, a pleasure not only to himself, but to all the neighbours and passers-by, creating in them a like desire.

And what a good thing it is to have something beyond oneself to care for and watch over! How it saves one from idle thoughts, and wrong-doing, and selfishness! This is the lesson I want to bring home to you this evening, and I can best do it by telling you a beautiful story, related by a well-known French writer. It is the story of a Parisian Count who lived in the time of the first Napoleon.

He was a very rich man, but his riches did not bring him any pleasure; he had grown tired of everything, and had lost his trust in men and also in God. Then, for the sake of novelty, he joined in a conspiracy against Napoleon, but the plot was found out, and the Count taken and put in prison. He was shut up in a tiny room with bare white-washed walls, containing a table, one chair, a cupboard, a narrow bed, and a pair of blue curtains which hung by his window, as if in bitter mockery, seeing that the thickness of the bars and the height of the wall opposite quite prevented any fear of curious eyes or the too hot rays of the sun. Outside was a small courtyard, where every day he was allowed to take exercise for a certain time, and from which he could just perceive the tops of the surrounding mountains. From his *cell* he could see nothing but the stones of the courtyard and the high wall opposite, where, at a little square barred window, he sometimes observed a sad and a gloomy face. There was nothing whatever for him to do, so he spent his time writing and drawing on the walls, carving a thousand strange designs on the table, and *thinking*. He questioned the jailer about the man at the window opposite, and heard that he too had been a conspirator, and in consequence confined in prison.

One day (it was in the spring-time) the Count was pacing slowly up and down the courtyard. Head down, arms crossed behind his back, he was counting the paving-stones, as he had done a hundred times before, when there, almost under his feet, he perceived a tiny heap of earth, thrown up between two of the paving-stones. He stopped, his heart beat quickly (to a captive all is hope or fear), and in a moment all kinds of wild thoughts flashed through his mind, of deliverance being brought to him by means of secret subways and passages. It was only a momentary illusion, however, and the Count's next thought was that some little animal, a mole, perhaps, had thrown up the earth. To make sure he knelt down, only to discover, to his disgust, that the cause of his excitement was not even an animal, but merely a feeble little seedling, hardly alive, pale and languishing. He was just going to trample it underfoot when a fresh breeze laden with the scent of honeysuckle and hawthorn blew on him and seemed to ask mercy for the little plant because it, too, might one day have perfume to give! Then another thought came, "How had this tender, soft, fragile herb been able to separate, divide and loosen this soil, so hardened by the sun that it was almost like cement between the two pieces of paving-stone?" Stooping down again and examining it attentively, he discovered how well adapted it was for its work, and no longer thought of trampling on it. The story tells how, day after day, he watched the plant and pondered on its marvels,—on the power that weak stem possessed of absorbing the light, of feeding on it, and growing strong thereby, why the leaves were a different colour from the stalk, and again, if it ever had flowers, why they, too, would be different, when all were nourished by the same juices. Of what use were the little hairs all down the stem? And the next morning brought the answer, when he saw them laden with a light frost, and the tender stem kept free and unhurt. One morning he saw the jailer cross the yard hastily and pass so close to the plant that it seemed as if he *must* have trodden on it. The Count trembled. He must ask him, when he brought his breakfast, to be careful. But how could *he* ask a favour of this rough common man, and expose himself to a refusal? However, from love of his plant he got over his pride and made his request, and it turned out that the jailer had noticed his interest in the "povera picciola" (poor little thing), as he called it, and had watered it in secret, or else many a time it would have died of thirst. So the plant became the cause of a strong friendship between the jailer and his prisoner, and the latter saw how wrong he had been to judge from a rough exterior. One day during a dreadful storm, seeing his plant almost beaten down by the hail and wind, forgetful of himself the Count bent down, shielding it with his hands and body until the storm had passed. To prevent such a disaster happening again, the very next day he began to save from the small bundle of sticks which was brought him for a fire, so as to be able to make a little fence round the plant.

L. K. Hicks.

(To be concluded.)

* From an Address to the children of Unity Church Sunday School, Islington, at their Annual Flower Service.

To Correspondents.—Letters, &c., received from the following:—E. C.; T. W. C.; R. T. H.; W. H.; H. M. L.; J. McD.; A. S. P.; P. P.; T. R.; A. D. T.

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BREATHING SPACE.

OCCASIONS, like pictures and people, ought to be placed in the most favourable light. The holiday season, now fully come, might easily be deprived of such considerate treatment, and so present a very unattractive aspect. The dusty turmoils of Bank Holiday, and the restless crowds that at this time spend their share of leisure in the least leisurely way, form a spectacle to move one to pity. The breathing space that might mean much is made to yield but little, and even in their respite from work men fail of the wisdom of quiet self-possession. Too many of them, long harassed by their fellow-workers, worry themselves still, and are worried by their poor fellow-players who, being accustomed to toil for that which is not bread, now seek recreation in that which leaves them the more exhausted.

But to the thoughtful, independent man, what a precious boon this brief respite is! The pressure of business is lifted, or resolutely pushed off even if with a struggle. The roar of market and machinery is left behind. The books are closed where fate weaves with figures a web to imprison men's lives. The volumes that only tell of facts are set aside for facts themselves. Another Book is opened—re-opened after being long forgotten, or long and piteously withheld. Man quits his little world, and the great world is his. Or rather, he escapes from the world that possessed him like a slave to the world that owns him as a child. His soul's hunger has not been forgotten. There are the mountains and moorlands, after all, with their generous spaces and bounteous winds; the plashing waters of the valleys, their lights and glooms and flitting wings and mellow music are there; "yonder is the sea, great and wide," and amid its vastness the islands, so little, and so safe. The wise man enters now into his inheritance of this opulent beauty. Or he turns from the narrow limits of the scene where he plays his solitary part to discover afresh the extent of the stage where mankind lives out the world-drama. He is like a sentinel set free for a time from dourly pacing his strip of the citadel's wall; he may now look, on and from, other parts of the ramparts, see other faces and hear other voices, and realise how all are in one order whose "very greatness is a rest."

It needs not to be a great traveller in order to be a fortunate one, and to make significant discoveries. To be sure, people who cross the Channel and ascend the Rhine, still more those who thread the Straits of Gibraltar and make for Sicily and the classic East, have before them an obvious wealth of experiences which it would be affectation to ignore. But within the borders of one's native county—or working county, for who now lives where he was born?—there are certainly footprints of men, monuments of ages gone by, stores of relics, historical and archæological, where the romance and poetry of life, its quaintness, and its deep mystery, make appeal to whomsoever will. In these days of nature-worship and the pursuit of "interesting" outdoor sciences, botany, geology, ornithology, and the like—all most excellent holiday helpers—it feels a little old-fashioned to maintain still with POPE that "the proper study of mankind is man"; and, if it were not holiday-time, we should have to make some sort of defence (if we could) of so unusual a proposition as that one may even be refreshed by visiting cities and pondering their moss-like growth from decaying sub-structures and evanescent generations.

Let everyone be fully persuaded in his own mind. While one man is renewed by a changed direction of energy, the tingling nerves and faint pulses of another call for sheer rest, physical and mental. We heard once of two teachers, poor girls, who, having battled through to the end of school-term, took a cottage in the country and spent a fortnight in bed. There are thinkers and workers whose bruised brains have not another "volt" of work in them. Let them fall mentally asleep—and be thankful if they can do it—on the lap of the great Mother. She is very kind to such people, but they must trust her, and drink her mild yet potent anodynes with grateful acquiescence. Here is a little breathing space fenced round. Let every one of us take breath well before we begin again. He will begin again best who learns anew the blessedness of some such breathing space, not only in each year, but in every week, and in every day, a time when we leave off making haste, and quietly "rest in the Lord."

WHEN one is sad or out of sorts for any cause whatever there is no remedy so infallible as trying to make somebody else happy.—*J. W. Carney.*

THE WESLEYAN CONFERENCE AND DR. BEET.

THE Wesleyan Methodist Conference, which began its labours in Manchester on Monday, July 21, is still sitting. The work of the Conference is of wide-reaching importance, and includes manifold and complicated interests. Last week, for example, there was a preliminary Guild meeting at the Free Trade Hall; then followed the opening of the representative session (*i.e.*, the session in which laymen take some part) of the Conference proper. The election of Professor J. S. Banks, of Headingley College, Leeds, to the presidential chair was confirmed. Addresses of welcome were received. A resolution concerning the illness of the King was passed; thanks were given to the late President, Dr. W. T. Davison; the place of the next Conference was decided upon; the peace established in South Africa was mentioned; small official business was transacted, and then came a vigorous debate on the education question. The question of foreign missions has received special attention; the Million Guineas Fund could not be set aside in a few minutes; the allotment of 250,000 guineas for the erection of a Central Hall upon the site of the Royal Aquarium might of itself have justified a week's discussion; but all manner of other business has to be attended to, including also the business of keeping down unwelcome discussion.

This last item is one which, with the best intentions in the world, cannot always be managed. There are problems that can neither be hidden nor deferred, and therefore must be discussed and decided however awkward and painful the task may be. This question has, for instance. to be decided in one way or another: Is Dr. Agar Beet to continue in office as theological tutor of Richmond College? Several expedients were unsuccessfully proposed with a view of evading the question. Dr. Beet is a man of whom the Wesleyans have been not unjustly proud. His commentaries on Paul's Epistles are known and read far beyond the bounds of his own denomination. In any list of leading English commentators on the New Testament, Dr. Beet's name would find a place. The *Saturday Review's* expression of praise, "solid and sober work," may be taken as a representative opinion.

But solid and sober work on the New Testament, or indeed upon almost any part of the Bible, is apt to prepare trouble for the worker. It always does if the worker is the representative of a creed-bound Church. In this case Dr. Beet's theological studies led him to examine the doctrine of Christ and his Apostles concerning the Future Life, the Judgment to come, and that that which shall be "at the end of the age." In a book published some years ago on "The Last Things," he endeavoured to show the limits of revelation upon these topics. In the course of it he denied that the New Testament teaches that the wicked will in the future world be subject to endless torments. He showed that this doctrine could not be maintained without assumptions not furnished in the Scriptures. This work made considerable commotion. Dr. Beet was urged to suppress it. A committee was appointed to deal with it. Finally, upon some explanations furnished by Dr. Beet, and a promise that the book should not

be reprinted, the matter was allowed to drop.

But not unnaturally, the subject did not drop from the mind of Dr. Beet. And only last year he renewed and extended his old offence by the publication in *The Expositor* of a series of articles on "The Immortality of the Soul." In a brief preface to the reprint of the articles in book form he himself styles them "a protest against a doctrine which during long centuries has been almost universally accepted as divine truth taught in the Bible"—the doctrine—namely, of the Immortality of the Soul. One can well understand the alarm which such a work, however soberly written, must cause among the Wesleyans. We must remember that the final authority among the Wesleyans is not the Bible, but "John Wesley's Bible"; in the words of the ex-President of the Conference it is "this Book, especially as interpreted by John Wesley and the faithful men who have followed him." There is no question about it, Dr. Beet's new book is certainly not in accordance with that standard of doctrine.

Those who are acquainted with popular Wesleyan teaching, with the sermons of Wesley, or even with Wesley's hymns, will know that Dr. Beet has struck a discordant note. Readers of this paper may judge after seeing a brief summary of Dr. Beet's essay. The work is very precise and orderly. It contains no rhetorical flourishes; hardly a sentence that could be spared. The moral of the whole is summed up in the fewest possible words; the author relies on his quotations and references to make their own impression; he indicates his own feelings in the matter only by an occasional adjective, as where he tells us that Tertullian took a fiendish delight in depicting the torments of the damned. (When I read that phrase I wondered what adjective would describe some of the Sunday evening sermons I listened to betwixt my tenth and twentieth year, some of which might surely have received approbation from Tertullian himself.) But to our book.

The first chapter shows by a sufficient number of quotations that the doctrine of the immortality of the soul, the doctrine that every human soul, by its very nature, will continue in conscious existence for endless ages is distinctly and earnestly taught by Plato. The phrase, "the soul is immortal," occurs twenty times in "Phaedo." The same teaching appears in "The Republic," in "Meno," and in "Phaedrus"; and in connection with it is the doctrine of moral retribution, judgment to come for the deeds wrought in this life. Authorities are given for the suggestion that while the ancient Egyptians believed in retribution beyond this life, they had not, like the Greeks, any doctrine of the necessary immortality of the soul, but probably believed that the wicked were doomed to lose their existence. Finally, quotations are given to show the beliefs of the Jews on this subject. Note is taken of the small and indefinite place which the doctrine of retribution beyond the grave holds in the Old Testament; and it is laid down that the immortality of the human soul is not there taught or implied. In later Jewish writings, in "Judith," the "Book of Wisdom," and in "Enoch," the doctrine of retribution beyond the grave is more definitely taught; in Philo and Josephus the doctrine of immortality is definitely formulated. But both these writers were influenced by Plato and his school.

In the second chapter the teaching of Jesus Christ on the same subject is examined. For this purpose quotations are made not only from the Gospels but from Paul's Epistles, the Book of Revelation, and other New Testament documents. It would serve no great purpose to reproduce the texts and comments here. The conclusion reached is that "*the essential and endless permanence of all human souls, so prominent in the teaching of Plato, has no place in the teaching of Christ and his Apostles.*"

The author admits that if the doctrine of the endless torment of the wicked were indubitably taught, the doctrine of universal immortality might be inferred. But he does not find that doctrine. What he finds is a threat of eternal ("age-lasting") punishment, which punishment is sometimes represented by figures that suggest extinction (as "he will *burn up* the chaff with unquenchable fire") and sometimes by figures representing suffering ("weeping and gnashing of teeth," the "smoke of their torment," &c.); but he only finds six or seven passages which would suggest the endlessness of the sinners' sufferings; these can be otherwise explained, and against them there are to be set those which definitely threaten the sinner with extinction. In short, the threatenings addressed to the wicked are not of such a nature that upon them can be built up a doctrine of necessary immortality; nor are they enforced, as in Plato, with the consideration of that immortality as a foregone conclusion.

In subsequent chapters it is shown that Justin and the earlier fathers did not hold the Platonic doctrine; that it does not appear in Christian literature till the latter half of the second century; that when it appears it is, as in the case of Tertullian, in writers manifestly under Greek influence. It is further shown that in modern writers who hold the doctrine of the immortality of all souls there is an astonishing lack of appeal to Scripture for so important a doctrine. In answer to Dr. Pope, whose "Compendium of Theology" is a standard and authoritative work among the Wesleyans, and who seeks to evade the difficulty by saying that Scripture "nowhere asserts or proves the deathlessness of the human spirit any more than it asserts or proves the being of God," Dr. Beet replies that the first chapter of Genesis alone contains thirty statements which imply decisively the existence of an intelligent Creator who speaks and acts; and that no such statements implying the deathlessness of the human spirit are to be found in the Bible.

The appeal in this book, then, is to the Canonical Scriptures. It makes no definite distinction between one Bible writer and another. It aims to prove that the doctrine of universal immortality not being found in the Bible, the alternative of endless suffering or universal restoration does not confront us. It is definitely promised that the good shall share the endless blessedness of God; the wicked are threatened with *punishment* and *destruction;* no definite limit is assigned to their unhappiness; and Dr. Beet ends by declaring that we have no right to assert anything in God's name more than can be traced by abundant and decisive evidence to Christ, and the Apostles and Evangelists.

It is not altogether a satisfactory conclusion. But the book itself is a very satisfactory opening. After this book has been once written; after the committee appointed to deal with the colleges have practically censured Dr. Beet by refusing to nominate him for the post he has so long held; after the matter has been openly debated in conference; after so respected a Wesleyan theologian as Dr. Findlay has indicated his sympathies by refusing to become a rival with Dr. Beet for the chair; after the vote of the representative session that decided that Dr. Beet's name should still go before the Pastoral Session, theological lines will not in any case be drawn again as tightly as they have been in the past. Questions will have to be "open" which John Wesley had closed. Young students will be able to examine their Testaments with somewhat less fear of awkward consequences in this life. One single sentence will surely burn itself into the memory of many a reader, and produce results beyond any indicated by this book. "A doctrine which, instead of gaining the homage of our moral sense, drives it into revolt has no moral authority over us." Let all the people, and especially the sons of Tertullian, learn to say, "Amen!"

J. RUDDLE.

[After a long private sitting on Wednesday the case was referred by the Pastoral Session to a Special Committee. —ED. INQ.].

THE EDUCATION CRISIS.

THE debate on the Education Bill was resumed on Monday, but the suspension of the twelve o'clock rule, and the arrangement to continue the discussion on Wednesday instead of Tuesday, with the prospect of it lasting well into Thursday morning, renders it difficult for us to do more than to refer to what took place on Monday. The suspension of the rule of the House which prevents any opposed business being carried on after twelve o'clock is usual at this period of an ordinary session, but the necessity does not appear to exist this year, in view of the fact that the House will meet again in October for an autumn sitting. It was clear, therefore, that the object of Mr. Balfour in keeping the House sitting after midnight was to force Clause 7 of the Education Bill through before the House adjourns prior to the Coronation. For this reason the proposal to suspend the rule was vigorously opposed. It was contended, and with good reason, that to force the most highly controversial part of the Bill through the House at hours when it was impossible for the debates to be reported, and thus leave the public to a great extent in the dark as to what was done, would be most improper; and if the clause were passed in this manner in order to anticipate its discussion in the country, instead of allaying the agitation which the Government appeared to fear, it would only tend to further exasperate the Nonconformists. The proposal to suspend the rule was ultimately carried, but the discussion on it occupied two hours and a-half, which might have been more profitably devoted to the consideration of the Bill in the light of day.

Before this discussion took place two questions were asked which threw a lurid light upon the way in which some Church schools are conducted, and disclosed the urgent necessity for introducing some drastic change in the management of them. The first question was put by Mr. C. McArthur, and referred to a statement that the children attending a certain Church school in Marylebone on May 29 had been taken to a Church service at which incense was used and Holy Communion celebrated without the requisite number of communicants; and Mr. McArthur asked whether this treatment of scholars attending a public elementary school in receipt of a Government grant had the sanction of the Education Department.

Mr. H. J. Wilson wanted to know if it were true that the children of the Church school at Dorchester, Oxfordshire, were required to say the "Hail Mary," to bow to the crucifix, to attend the children's mass on Saints' days, and to bow to the altar; that several children who had refused to bow to the altar had been caned on returning to school; and that children whose parents objected to their going to mass were not allowed to take part in the school treat; and what action the Vice-President would take in the matter.

To the first question Sir John Gorst replied that the Board of Education had no information. In reply to the statements with regard to the Dorchester school, their accuracy was not admitted, though the only part positively denied was the caning of children for refusing to bow to the altar; so that we may take it for granted that the other statements were not far from the truth. Sir John Gorst declared that the Board of Education had no power to interfere, nor did he think its powers in that direction should be extended. "The religious instruction and observances in public elementary schools are subject to regulation by the managers and not by the Board of Education."

This shows the amount of license allowed to managers and the little control the Board of Education has over the schools. It is no wonder, therefore, that the clause of the Bill relating to the management of schools is the battle ground of the contending parties, and it is nothing short of a scandal that the clause should be forced through the House of Commons after midnight and by means of the closure. As Mr. Balfour shows that he will stick at nothing in order to enable the Clerical party to attain their ends, the Nonconformists, no doubt, will feel justified in going to any lengths in resisting the enforcement of a law, passed in such a manner, which at one and the same time deprives the ratepapers of adequate control over the expenditure of a portion of the rate and violates the principles of religious liberty. Other matters occupied the attention of the House for a considerable time on Monday evening, and though the debate was continued till nearly three o'clock on Tuesday morning very little progress was made with the Bill. The amendments discussed were, with one exception, of secondary importance and do not affect the main principle of the Bill, and practically no change was made in Clause 7 as amended by Mr. Balfour. Proposals to give the minor local authorities a larger proportion of the body of managers were rejected, but Mr. Balfour consented to include in the Bill some rule for the periodical election of managers.

The question of importance raised was that of the eligibility of women as managers. Mr. Balfour affirmed that the Bill as it stood would not exclude women; but Sir Charles Dilke pointed out that the Courts of law had taken a view diametrically opposed to the intentions of the House. Mr. Balfour thereupon declared that the Government were absolutely in favour of giving the freest access possible on the part of women to every authority created by the Bill; and later on when the question was raised as to whether this would apply to married women, the Prime Minister gave the assurance that it would, and said it would be desirable either to lay down in some general statute a principle which could leave no doubt on the matter, or they should make it a practice to have a broad statement made at the end of every Bill at all analogous to this that there was nothing attaching either to the sex or position of a woman which was to offer any obstacle or bar to her serving on such bodies. He was prepared to introduce words into the definition clause or other suitable place to this effect. It is satisfactory to have all doubts upon this point removed. An amendment to make the inclusion of at least one woman compulsory on the board of managers was defeated; as was also another to the effect that the body of managers should never be less than six.

W. L.

Postscript.—On Wednesday afternoon Mr. Dillon moved an amendment based on suggestions made by the Bishop of Hereford in a letter to *The Times*. It would set up a special board of managers in all parishes where there is only one elementary school. He proposed trustees should appoint one-third, the local authority one-third, and the parents of the children one-third of the members of this board. Mr. Balfour refused to give way, in spite of the "lessons of Leeds" being well enforced by Sir Henry Fowler, Sir William Harcourt and others. Mr. Middlemore (Birmingham, Unionist) spoke vigorously against the Bill, and especially condemned the "parrot-like repetition of formulas" which goes under the name of "religious education" in many Church schools. In vain this and other speeches—at least as regards Mr. Balfour. He moved the closure, and defeated the amendment, but his majority sank to 41. The debate was continued till far into Thursday morning, and was chiefly remarkable for an amendment offered by Mr. Balfour, which left the Trust managers to be "hereinafter provided." This "pig-in-a-poke" policy was strongly opposed, and after getting into a great tangle about the subject, the Prime Minister allowed the House to dissolve. It is obvious that the Leeds election has shaken the confidence of a good many Ministerialists, and greater surprises may yet be in store for the Government.

Largely thou givest, gracious Lord,
Largely thy gifts should be restored;
Freely thou givest, and thy word
Is, "Freely give."
He only, who forgets to hoard
Has learned to live.—*Keble.*

INTOLERANCE AND SOMETHING BETTER.

It is encouraging to advocates of religious toleration to read in *The Yorkshire Post* (of July 4), a paper whose claim it is to be the foremost organ of the Church and Tory party in the North of England, the following comments upon a recent correspondence:—"The correspondence we have published during the last few days indicates that there are still a certain number of the clergy, and even of the laity, of the Church of England who are ready to justify a Vicar in advertising that on a particular day he will invite his congregation to pray for 'Dissenters and schismatics.' We had hoped we had got a little beyond that kind of arrogance, at all events in its demonstrative form. The revelation goes to show that the religious world moves slowly, and that the mediæval spirit survives in sundry places in its meaner aspect as well as in its lofty spirituality. We cannot, however, believe that there is really a great deal of it left, at all events among lay members of the Church. Even those who have written to defend the methods of the Vicar of St. Martin's, Scarborough, in this particular matter have, we observe, taken some pains to argue the question from the point of view of the formularies of the Prayer-book and literal interpretation rather than from that of its bearing upon manifest Christian duty at this time of day and in this state of Christendom. Just twenty years ago Archbishop Tait sent £5 to the fund raised by Mr. Booth of the Salvation Army to acquire the Grecian Theatre and its dancing saloons in East London and convert them to religious and social uses. Thereupon his Grace received the following letter from a severe guardian of the traditions of the Church of England:—

'Things have indeed come to a pass when the head of the English clergy, the official guardian of our orthodoxy, the man who more than any other is solemnly bound to denounce, and if possible to extirpate, heresy and schism, sends a donation from the Chair of St. Augustine to promote the cause of the Church's most profane and mischievous foe.'

"We can conceive of at least one of the clerical correspondents who have denounced us for questioning the propriety of publicly branding Dissenters as 'Schismatics' writing just such a punctiliously polite remonstrance as that. The ecclesiastical Bourbon who learns nothing and forgets nothing can always say, as he revives some monstrous anachronism of terms or sentiment, 'Behold! it is in the bond.' But still the world moves; even the unreformed Church of Rome no longer burns heretics. The reformed Church of England has relaxed its tone and its method of evangelising the world, and it will not slip back to the old order no matter how plausibly the purists of its communion insist that the diction as well as the doctrine of the Reformation must be slavishly applied. Not to say it flippantly, we have learned that more flies are caught by sugar than by vinegar. We have become a freer people during the last 300 years, and our liberty has rekindled a more powerful spiritual agent in that Gospel of Love and Charity which the Roman Church obscured with its austere terrors. For these reasons we decline the test of Churchmanship which the Rev. C. N. Gray, armed with his theological mechanics, proposes to apply to us.

"But it is not to the humbler interpreters of Churchmanship that we care to appeal. The consecrated modern leaders of the Church, dead and living, are our natural referees on questions like these, and for the most part they are in cordial agreement. As far back as 1876 Archbishop Tait, disregarding the protests and criticisms of the reactionaries of the day, presided over a great conference of Bishops and Nonconformist leaders like Dr. Stoughton, Dr. Angus, Dr. Morley Punshon, and Dr. Newman Hall, at Lambeth, to discuss the best method of combined action in face of 'the progress of irreligious thought in England.' That great and beneficent council of war against infidelity and indifferentism would have been scarcely possible if the Churches of the land had been echoing with organised prayer for 'Dissenters and Schismatics,' and one testimony to its incidental value was embodied in the following letter which the Archbishop received from one of his Nonconformist colleagues:—

'Your Grace's action has done more than you are the least aware of to allay the heartburnings, to disarm antagonism, and to promote the unity of spirit for which we pray. It is not the mere fact of your having done what no one of your predecessors has attempted for the last 200 years; it is the manner of your doing it and the weight and wisdom of the words you spoke. Believe me, the indirect effect of Monday's gathering will outlast our lives.'

"Later on, in his last Diocesan Charge, Dr. Tait expressed his general view of the duty of the Church towards Noncomformity, and touched lightly upon the revival of the 'somewhat narrow system' which was one of the drawbacks of the otherwise healthy Oxford movement, and which it is time we should now make an effort to get rid of. The Archbishop said:—

'The Church of Christ throughout the world would, it must be remembered, be deprived of a vast proportion of its worshippers, if we left out of sight our Christian brotherhood with non-episcopal congregations at home, and the overwhelming mass of such congregations in the United States of America. Thus I trust that we English Churchmen are learning more and more to realise once again that great idea which was so powerful of old to stir men's hearts and make them help each other—that there is a vast community cemented by Christian faith and principle which, amid all national and other special differences, join together the whole body of those who worship God in Christ. . . . The Oxford revival of forty or fifty years ago conferred many benefits on English Society. . . . Still I think this must be granted on the other hand—that the teaching thus introduced or resuscitated, notwithstanding all its claims to Catholicity, was and is based on a somewhat narrow system, and has confined Churchmen's sympathies in the direction in which before they were ready to expand. My predecessors in the Episcopate had, I think, less difficulty than we should experience nowadays in welcoming the co-operation of such men as was Robert Hall in the days of our fathers, and wishing them God-speed in their labours to resist prevailing infidelity.'"

THEN draw me nearer day by day,
Each to his brethren, all to God;
Let the world take us as she may,
We must not change our road;
But fixed to hold Love's banner fast,
And by submission win at last.

—*Keble.*

THE SUPERINTENDENT'S STANDPOINT.*

BY HOWARD YOUNG, LL.B.

I.

MARK TWAIN somewhere says that when he was a man he always thought that all a master had to do was to stroll down to work at his own convenience and look round to see things were going on all right and spend the profits which his men earned. When, however, he became a master he found that he had not only to earn his own living, but also the living of a lot of people who simply had to do what they were told and as soon as closing time came were free of all responsibility. I know teachers are not free of responsibility when school is finished, but a superintendent should certainly be free of class teaching. He is doing a great deal of good in the school in simply going from class to class taking the names down in his register, inquiring after absent children, possibly on occasion assisting a teacher in his lesson with some illustration or anecdote and generally keeping each class free from outside disturbing influences. In addition there is an abundance of detail work for him to do.

It is hardly necessary to say that it is advisable to have as superintendent one who has had experience in class teaching. He should also have business capacity and should do his utmost to bring to his school the grip that he takes into his business. He must have a certain love of and sympathy with children, and he will find this love naturally increase as the work becomes more engrossing. Unless he has a certain depth of religious feeling he is not likely to undertake the work, but it is quite possible for him to be a good superintendent without having the power of giving eloquent expression to such feeling.

The School Exists for the Scholars.

There are one or two thoughts a superintendent must constantly keep in mind. The first is that the school exists for the scholars. I am not ignoring for a minute the gain the teachers get from it, and I say at once that the training is of great and permanent value to the teachers. It has a tendency to humanise them. It also tends to break down class distinctions. But it also follows from the observation that the school exists for the scholars that we are not doing our duty if we drive awkward children from the school, at all events until we have exhausted all our powers and until we have absolutely satisfied ourselves that harm will result to the other scholars if such children be not sent away. Only to give a couple of examples. One of our most earnest teachers was one of our most difficult scholars. After leaving the school he enlisted and was sent out to India with his regiment. There he was denounced as an Atheist by a Wesleyan minister because he had avowed himself a Unitarian. He communicated with his old teacher, who had lost sight of him, but who thereafter kept in full touch with him. Promptly on his return to England he asked to take up Sunday-school work, and is, as I say, doing excellent work in the school.

Another young fellow of sixteen or seventeen, who had given his teacher so much trouble that he had thought of asking him to stop away, won his heart by saying after an Easter half-holiday, "Thank goodness, it's Sunday-school to-day. I didn't know what to do with myself last Sunday."

It is Voluntary Work.

Another point that both the superintendent and teacher should always bear in mind is that the Sunday-school is conducted on the voluntary system. It is almost amusing to see how paralysed sometimes an ordinary day-school teacher is on attempting to take up Sunday-school work. He is puzzled, for a time at all events, to know how the school can be conducted with the apology for punishment which the Sunday-school teacher has. The teachers, including the superintendent, are volunteers. You remember it was not so at first, for Raikes paid certain old dames for teaching children.

I remember first being impressed with the fact that the superintendent was a volunteer when as a youngster I had been taken to task rather severely for coming late, especially when I ventured to justify myself by asserting that the school doors had been closed before the clock struck ten. It rankled with me during the time I was taking my class, but when the superintendent expressed regret for having spoken sharply it came to me strongly that his work of administering the school and of keeping a number of volunteer teachers in good heart for their duties was a difficult one. I realised, too, that he, like myself, was a volunteer.

Organisation of the School.

To a large extent the organisation of the school is in the superintendent's own hands. The arrangement of classes is a matter to which he has to give a good deal of thought. I personally feel that the most important classes are the very junior and the senior, although I know the importance of the intermediate classes; but the classes which most children enter when they join a school, and the classes from which they naturally leave, should be strongly officered. I strongly feel that the infant class is of very great importance. In anything like a settled neighbourhood, if the children can be caught as infants and the infant class is well conducted, they will get the attachment of the school into their blood, and are likely to remain there throughout their school life. I could tell you of children not particularly well conducted who have entered the infant class, who have been taken away, in one case because the mother believed the report that the Bible was not used in the school, and who have naturally gravitated back. The attachment to the school had got into their bones.

Influence of the Senior Classes.

The senior classes of boys and girls are those that very largely give the tone to the school. One knows the assistance in this respect that even one boy or one girl can give. If the leaders of those two classes have their hearts in the school they can be of great value to it. Recently, when visiting a public day-school to make full inquiries about it, I asked the headmaster, "What are your eldest boys like?" His answer was, "They are a set of sterling fellows, and I am proud of

* Part of a Lecture given at the Summer Session for Sunday-school Teachers at Manchester College, Oxford, July 7th.

them." That is the sort of spirit one likes to hear of. So much importance does he attach to keeping up the tone of his eldest boys that he regularly every summer takes a large house for the holidays and invites a number of those boys and some of his junior masters to spend a part of their holidays with him. I could tell you of one boy and one girl, both of them brimming over with fun and mischief, whose influence on our own school was splendid.

The tone of the school is, as I have said, largely in the hands of the senior classes, but of course in many ways the superintendent can assist in keeping it up, and probably by nothing more than by checking sneaking. I don't know whether any of you saw some comments by a school inspector on the system of sneaking which a certain headmaster had encouraged. The order in the school was good, but it must have made that headmaster hot to read the scathing remarks of the inspector upon the insult to schoolboy morality which he was committing. Let the superintendent aim for the utmost truthfulness, but instantly check anything like sneaking.

Arrangement of Classes.

In the arrangement of his classes the superintendent can do his utmost, so far as the material at his disposal will allow, to adapt the classes to the teacher. Above the infant class I think it would be found best to limit the size of the classes to eight or nine. It does not naturally follow that a lady teacher is best for taking girls. In fact it has been suggested that the teacher of each class should be of the opposite sex to the members of it. I don't go so far as this, but I know of the best result following from its being done in certain cases. We probably all of us know of teachers excellently adapted for certain classes being practically incapable for others. The teacher who can take with mutual advantage the senior class of girls may be unequal to taking a class of infants.

The Superintendent and the Children.

One of the first things to which a superintendent should devote his attention is the learning of the names of the scholars. Also let him learn as much about them and their home life as possible. He can often encourage a harassed teacher with an awkward scholar by letting the teacher know a little of the scholar's home life. The advantage in the question of order, too, of his being able to identify by name the individual children is very great. It is hardly necessary to add that a superintendent must be strictly impartial. It is almost impossible not to be attracted by certain children, but don't let them see it. Rather keep your kindest words and acts for the shabby, poor, neglected children.

Punctuality and Good Order.

I would recommend to superintendents not simply to be punctual but to be at the school well before the commencement. I don't know what it is, but if children's spirits are allowed to rise during the quarter of an hour before school, both the superintendent and the teachers are likely to have a stiff time; but if the superintendent has been at the school during that quarter of an hour, somehow or other the steam does not get up and a quiet time is the result. Don't, however, try for strict silence during the mustering, but leave open the safety valve of quiet chatting amongst the children sitting in their places, taking care at the same time that there shall be no noise. Children have an innate love of fairness, and if they receive encouragement to chat before school they are prepared for quiet when the hour arrives for commencing.

There are drawbacks to the superintendent's being punctual. A certain number of teachers will rely upon his having their classes ready for them and in good order, and so will put off till the last moment (or later) their arrival at the school.

Among the duties which the other teachers almost instinctively delegate to the superintendent is that of obtaining further assistance in the teaching staff. You know the style of thing. The teacher, perhaps, especially one who has not been very long at it, sends a courteous letter to the superintendent announcing his resignation, ending with "believing" or "trusting" that you will have no difficulty in obtaining a teacher to fill my place "or who will prove himself more capable than myself." That is the time when the superintendent feels sore. The easy assumption that there are a number of individuals only laying in wait for a vacancy among the teachers to jump in and seize the vacant seat is—well, let us say charming. I don't know how it is to be done, but I should like teachers to have to resign in full view of the whole body of teachers, so that they may fall on him and rend him.

(To be concluded.)

THE INFLUENCE OF PERSONALITY IN RELIGIOUS INSTRUCTION.

II.

We have spoken of the amplitude and wealth of contents included in what we call "personality"; of how much there is in our personality more than our own thoughts about ourselves—whether those thoughts are pleasant or the reverse; of the fact that much of what we *really are* may be unknown to ourselves, while yet it will produce its proper effect through our life, over and above the effect of the words we deliberately utter and the deeds we deliberately do. Personal influence is not indeed an effluence, or something coming forth from us in a subtle, invisible form; but even such a metaphor contains a truth. We might pursue this fascinating theme much further; on the one hand, we might be led into the most advanced speculations of recent psychology, concerning the "subliminal self,"—the mental life lying below the level of clear consciousness; and on the other, we might be led to revive the old idea of the "person" as the mask worn or the part played—could Shakespeare have been thinking of this?—and to speak of human personality at its highest and best as only the mask, the *persona*, through which the divine voice speaks. But our present purpose brings us much nearer to common earth. It is enough for us to remember that whatever personal influence may be, it is such that *personality is catching*. It is the foundation of all our best work among our fellow-creatures. Personal influence we needs must acquire, if we are to do anything worth doing; but when we have acquired it, we may for that very reason fail to do many things that we are anxious, and rightly anxious, to do.

In order to illustrate the meaning of what we have just said, we may dwell on one or two familiar aspects of what the minister of religion has to do, and then pass to the special case of one who has to give religious instruction to young people.

One of the greatest preachers of the nineteenth century, Phillips Brooks, gave this definition of preaching: "Truth passed through the fire of personality." A somewhat cynical critic once remarked that occasionally it seemed as if the truth in a sermon had been passed through the *water* of personality. We need not resist the imputation, for it only serves further to illustrate our point. Whether the "truth" is made to burn and shine, or is watered down to being limp and powerless by its passage through a personality, still that is the only channel through which it can come. This is true of teaching of every kind; but it is more true and more important of religious instruction than of any other. Now, in the average Nonconformist church the minister may have a *personal hold* on his people in two ways: by his pulpit utterances, or by direct personal intercourse apart from pulpit work. If he is to succeed at all, his influence must excel in at least one of these two ways; to fail in both is to fail indeed. Here we touch a real source of weakness in Nonconformist church-life—more especially in public worship, which is the chief object for which the Church is supposed to exist. It is—to borrow a colloquial phrase—too much a "one man business."

You appoint a man to be your mouthpiece in what should be the highest act of life: he is to express what Worship means for you—or even to make it mean something for you. If the service is flat or a failure, it is *his* failure, not yours; if he succeeds, if you feel that you have been interested and uplifted, it is through what *he* has said. Even if he were a religious genius, and deserved to be called an inspired prophet, still the inspiration must come *through him*, and must be affected by coming so. The truth is passed through the fire of *his* personality; and even if the essential part of what he says derives its power from that *superpersonal* source which the word "inspiration" implies, still a great deal of what is attractive in his work is due to his personal and peculiar gifts; due, not to *what* he says or does, but to the *way he* says or does it. Hence it so often happens that when a successful minister ceases to preach, many of his admirers cease to worship. The extreme case of this sort is seen when, on the departure of an able and eloquent minister, the congregation which he has gathered round him is scattered within a few months and the church closed and sold—only because one man has gone. It is not well that such things should be possible.

I mention these difficulties, not in order to dwell upon them further; I mention them chiefly because they illustrate on a large scale what takes place, on a much smaller scale, but more constantly and uniformly, in the relation of the religious teacher to his class of young people. Here everything depends on the one person—the class as a rule would rather hinder than help. Your first difficulty, as a teacher, is to gain a personal hold on your class; this is the necessary foun-

dation of any successful work with them. And when you have been privileged to gain that hold, your next difficulty is to prevent its becoming a hindrance. The first difficulty is familiar enough. Your opportunities are so few and so short; and there may be influences at work on your pupils, from their surroundings of every day, which are wholly adverse to you. It may be that, for one hour a week, you have to try to influence children, untaught, ill-trained, from poor and overcrowded homes. Yet, even when you have succeeded in holding and "interesting" them as we say—then the second difficulty springs up: it will be *your ways* of saying and doing things, more than *what* you do or say, that is influencing them. You may have succeeded unconsciously in attaching them strongly to your personal ways and methods, and they may be really the better for it; while yet you may have failed to attract them to the things that you deliberately set before your mind to teach them. We will suppose that you wish to interest them in some points of religious thought—particularly in the *ideas* that a Free Christian Church stands for; you make up your mind as to the form in which this "doctrinal" instruction is to be given; and they appear to be interested. Are you interesting them in the beliefs in question, or in yourself? The better teacher you are, the more likely it is to be yourself: there is the paradox.

And the remedy? We must remember that though the difficulty is both curious and important, it is, for the teacher of the young, not very fundamental. For the minister's work it is most fundamental, but of him we are not now speaking. To the teacher it may be said that though he may miss doing what he consciously tries to do, yet, just in proportion to his real earnestness and sincerity, he will do good, by the way, and far more good than he will know of. In the meantime—and this has some significance for the preacher, too—let him spare no pains to make his teaching as *concrete*, as *objective* as possible. He will need tools for teaching—objects independent of himself, on which the pupils may, so to speak, hang the ideas which he imparts.* According to the age of the pupils "tools" will be stories (true or not, as long as they have naturally *in themselves* a bearing on the life which is familiar to the pupils), pictures, models, any possible illustrations which the pupils themselves can be induced to find and bring; stories of great lives, lives of teachers and reformers, which may make the *beliefs* which they illustrate seem living realities—the best kind of "doctrinal instruction."

It scarcely needs to be said that this brief catalogue is not exhaustive. But there is no need to labour the point, for we are awake to the value of this concrete teaching now. What we need is probably a great deal more light on the ways of using our tools. A conference devoted to nothing but the consideration of "tools for teachers" would have some useful results. And it is worth remembering that while the caustic remark of the late Master of Balliol is certainly true, that "not even the youngest of us is infallible," it is also true that the most experienced person of the maturest age is but a child of an older growth.

S. H. Mellone.

* Observe the extent to which the Anglican Church has provided for this need, at a higher level of religious thought, in its arrangements for Public Worship.

OBITUARY.

LADY BOWRING.

Our readers will share the deep regret with which we announce the death of the cultured and venerable Lady Bowring, who passed away on Monday at her residence, Baring-crescent, Exeter, after a fortnight's illness. Had she lived till Wednesday, she would have completed her eighty-sixth year. Few faces were better known than hers at our meetings, where, in past years, her voice has often been heard hopefully pleading the cause of a large-minded and practical Christianity. In the West her position and personal influence were unique. Her interest in all that concerned our denominational life was incessant, and as one by one the friends of earlier years were taken away, she extended her kindly affections to a generation that looked up to her with true reverence. Who that has lodged under that hospitable roof, or met there in the pleasant but ever purposeful little reunions which she delighted to arrange, will forget the stately courtesy, the simple womanliness, and the unaffected piety that characterised her? Age had left her lonely and with ebbing forces, but still with rare courage and dutiful directness she persevered, doing what she could, up to the peaceful end.

Lady Bowring was a daughter of Mr. Thomas Castle, of Bristol, and one of a family of fourteen children, of whom she was the sole survivor. She was married in 1860 to Sir John Bowring, linguist, diplomatist, and poet; and, being herself of high intellectual capacity, she helped her husband in the literary labours of his later years, and after his death in 1872 published a collection of his poems which was followed by another a few years ago. She had no children, but found an abundant sphere of work in her household and the world around her. She was in her time an ardent politician on the Liberal side; a member of the Exeter School Board; a member of the Devon Association for the advancement of science, literature, and art; a prominent supporter of the University Extension Movement; a devoted worker for the Royal Hospital; and a warm friend of the Societies for Preventing Cruelty to Animals and to Children. In short, it would be difficult to name any of the educational or philanthropic institutions of the city in which she was not practically interested. She was an apt and dignified speaker, and blended a good deal of humour with her shrewd and graceful remarks.

Lady Bowring was greatly attached to George's Meeting and to its gifted minister, the Rev. T. W. Chignell, and she was never so happy as when some new opening occurred for extending the usefulness of the congregation. She will be much missed. Her remains were on Wednesday interred beside those of her husband in the Higher Cemetery, amid a great concourse of rich and poor who gave many signs of sincere respect and tender memory.

THE LATE REV. T. W. SCOTT.

The Rev. W. H. Burgess, of Accrington, has sent us the following supplementary note on Mr. Scott's work:—In the notice of the life and work of the late Rev. T. W. Scott in your last issue there is no mention of his valuable labours as a teacher. He went as minister to Horsham in May, 1877, having previously held short pastorates at Paisley, Crewe, Alcester, and Sheffield, where he was associated with Dr. Vance Smith as junior minister. Soon after coming to Horsham he began to take pupils. There was need for a good school in the town, for the old Grammar School of Collier's foundation (since reorganised) had sunk to the level of an elementary Church school. Mr. Scott quickly won the confidence of the townsfolk, and the number of boys sent to him rapidly increased. Feeling happy in this work of tuition he resolved to give his whole time to it, and accordingly resigned his pulpit in December, 1879, being succeeded as minister by the Rev. John Taylor. Mr. Scott had married, in the preceding January, a daughter of Mr. Christopher Dunlop, of Paisley, an excellent woman in every way. They took a roomy house on the north side of Horsham, and there for some years the school was carried on. Besides boys from the town, some walked in from out-lying places such as Stammerham and Warnham, others came in daily by train—the Carters and Eversheds from Billingshurst and myself from Crawley, while one of the Crosskeys from Lewes boarded in the house. Mr. Scott did not worry us much with examinations; what he was concerned with was teaching, and that he did right well. He loved his books and his pipe. My recollection of him as he then was is of a tall, spare-built, bearded man, with a fine head of unruly shaggy black hair, and eyes that looked out piercingly from behind his glasses. He had a rich Scottish accent, and delivered his matter at breakneck speed. On his retirement to Lochmaben he still took a few pupils. He subsequently ministered at Lydgate, and then when he thought it well to retire permanently, the financial crash came that made it necessary for him to seek active service once again. Thus in 1894 he accepted a call to Glenarm, where he laboured to the end. That his old friends at Horsham have not forgotten his work as preacher and teacher amongst them was made manifest when at their last Whit Sunday gathering they passed a resolution of affectionate sympathy with him in his painful illness.

[We may add that Mr. Scott was an occasional and valued contributor to The Inquirer; his work, which consisted chiefly of literary and biographical studies, but also included some leading articles, was evidently that of scholarly and original mind.—Ed. Inq.]

Every human soul has the germ of some flowers within; and they would open, if they could only find sunshine and free air to expand in. I always told you that not having enough sunshine was what ailed the world. Make the people happy, and there will not be half the quarrelling or a tenth part of the wickedness there is. —*Lydia Maria Child.*

THE WELSH ASSOCIATION'S CENTENARY.

A VISITOR'S IMPRESSIONS.

An outline of the proceedings connected with the centenary of the Welsh Unitarian Association, which was celebrated July 9 and 10, appeared in The Inquirer last week. I think that many of your readers may be interested by a few notes by an "Eye-Witness." By way of introduction, let me give a brief historical notice of the Association and its work.

The Unitarian Association in Wales was formed in Neath, on Friday, Oct. 8, 1802. It was then called "The Society of Believers in the Divine Unity in South Wales." Of the twelve counties which form Wales, only two are really and effectively touched by Unitarianism, and those two are in South Wales; consequently in 1802 as in 1902 the Association was geographically limited to South Wales. Its name is virtually "The South Wales Unitarian Association," though our Celtic friends style themselves "The Welsh Unitarian Association." The word Welsh probably refers to the language of the Association rather than to its geographical distribution.

Of the six gentlemen who in 1802 formed the Association, the name of one—namely, Edward Williams, or Iolo Morganwg—is familiar to every Welshman, and also to every scholar interested in questions pertaining to Welsh literature. Another interesting fact connected with the formation of "The Society of Believers in the Divine Unity in South Wales" is that among the fifty original members there are several names well known in *English* Unitarian circles—namely, the Revs. Thomas Belsham (London), Timothy Kenrick (Exeter), Theophilus Lindsay (London), and Dr. Toulmin (Taunton). Though not financially supported as it should be in Wales by individual subscriptions, the Association is doing magnificent work, and Welshmen, whether in England or Wales, who are interested in the development and spread of an undogmatic religion in the Principality, should certainly come to the support of the few brave men who are pressing forward in the midst of many difficulties. Apart from the religious comradeship infused into the scattered and somewhat isolated churches, the Association is attempting to carry out several important and essential services to the Welsh churches.

In the first place, the ministers, who are sadly underpaid, receive as much financial support as the low condition of the funds will allow. Upon inquiry the information was elicited that no minister in Wales—that is, in Welsh Unitarian Churches—receives more than £2 a week. The majority receive much less. Much may be said of the unsatisfactory financial condition of our Welsh ministers; but there are other matters at present which need mentioning. The existing financial basis of the Association is the work of 1894, and the effort to keep the ministers above the waves of care is worthy of great praise.

In the next place, it is impossible to estimate the service of the Association to the Welsh churches by its publication of a monthly periodical entitled, *Yr Ymofynydd*—translated into English, "The Inquirer." With its motto of "Freedom, Truth, and Love" the *Ymofynydd* carries into the homes of the people information on all questions relative to Unitarianism.

Again, the Association has decided to carry on Postal Mission work, and already for this purpose Mr. Armstrong's book, "Back to Jesus," has been translated into Welsh by the Rev. J. Hathren Davies, the highly-esteemed minister of our church at Cefn, near Merthyr Tydvil. There is undoubtedly a large field for this kind of labour in Wales, and with a good selection of appropriate books much real and aggressive work can be accomplished. Such is, briefly, the history and work of the Welsh Unitarian Association.

Trebanos and Gellionen.

The Centenary Meetings of the Association were held at Trebanos and Gellionen, which are two typical Welsh places of worship, governed and maintained by one religious community, one church, and administered to by the Rev. T. J. Jenkins.

Trebanos Chapel takes its name from a small village on the highway from Swansea to Breconshire.

Gellionen, or Ash Grove, is the name given to the other chapel, which is the parent Unitarian Church. It is situated two or three miles from Trebanos on the summit of the mountain. The chapel stands alone on a bleak and exposed moorland, absolutely isolated. Standing in the vicinity of the chapel there is but one solitary house to be seen in the distance, and that originally built for visitors who once frequented a mineral spring in the neighbourhood. The first impression made upon the mind of the visitor is the extreme foolishness of the people who erected a chapel on the summit of a barren mountain, far away from the homes of the worshippers; but a few moments' thought disabuses the mind, for silently, but irresistibly, the lonely chapel becomes an appalling witness to the "Five Miles Act," and the difficulty, on the part of our Nonconformist forefathers, of obtaining suitable sites for their Bethels.

The first meeting of the centenary celebration was held in the valley—in the Trebanos Chapel. The conditions under which we, in modern times, work differ immensely from those of our ancestors. The wise people of Gellionen Chapel saw this clearly, and decided to build a Chapel of Ease, in the valley, on the Swansea highway, and the venture is an unqualified success. To the centenary meetings ministers and laymen came from Cardiganshire and different parts of Glamorganshire.

The evening meeting, preceded by a Communion service, was well worthy the occasion. The chapel was full and the tone of the meeting was that of men—though in the minority—conscious of strength and ultimate victory.

It might be said that the occasion was peculiar—that meetings of the kind would be inspiring in any part of the country. Quite possible. The moment of exaltation is decidedly not the standard for judging the ordinary work of the year. But I availed myself of the opportunity, on the following Sunday and Monday, to visit three churches, *i.e.*, Aberdare, Cefn and Dowlais, thirty miles from Trebanos, and at a distance of some four to six miles from each other respectively, and found the churches visited animated by the same spirit. Welsh Unitarianism—if the spiritual force it now possesses is allowed to perform its work—has a future before it of no insignificant glory.

The meetings on Thursday were held at Gellionen, and a full day's programme from early morning till late evening was provided.

Let it be remembered where Gellionen is—on the moorland, two or three miles from Trebanos. When the minister, the Rev. T. J. Jenkins, announced on Wednesday evening that the meetings on Thursday would be held on the "Mount," one wondered whether it was a joke or an allusion to Mount Zion. Thursday morning, however, revealed the grim reality of "up the mountain." Two or three miles of collar work, along a steep ascent, over a road that the old Romans would have despised, declared it no joke. Nevertheless, it was in reality Mount Zion, for thither the Socinian—a word still used in Wales—tribes came in groups, until the "little church on yon mountain" was full to overflowing. And what a day! The air was no doubt pure, but it was pitched in a high key, and along with its north-west blustering tones it would throw, at intervals, its showers of cold rain in angry defiance against the walls and windows of the chapel. Sixty years ago this was the only Unitarian chapel in the neighbourhood, and thither came the pioneers of religious freedom, in winter and summer, in snow and sunshine, to worship God. Such is the place and such was the day which saw at least 600 men and women gathered together, eagerly listening to the "men of God" who had come to speak to them.

The address of the Rev. W. James, J.P., president, was an admirable one. Mr. James is undoubtedly a tower of strength in Welsh Unitarian circles, and one hopes that he and his brave comrades will long be spared and ably supported to carry on the work which lies near to their heart.

In Wales there is a large field, "white already to harvest," and it would be the greatest evil that could befall our Welsh fellow-workers to allow the opportunity to pass.

The Centenary meetings of the Welsh Unitarian Association were a great success, numerically and spiritually, and it is hoped that we all have returned to our respective fields of labour, not only encouraged, but inspired also, to attempt more, to accomplish more, in the future than has been attempted and accomplished in the past.

L. J. J.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Clifton.—On Sunday afternoon, July 27, Dr. Warschauer addressed, by invitation, the men's class at Old King-street Baptist Church on the subject, "Did Jesus Claim to be God?" An audience of from two to three hundred men gave an attentive hearing to an address which purposely treated the theme exclusively from the scriptural point of view; and the discussion which ensued was not only marked by uniform courtesy and good feeling toward the speaker, but showed that a considerable number of those present were either partially or wholly in sympathy with what they had heard. It is a somewhat remarkable fact that a Unitarian should be asked to speak in a Baptist Church on a purely doctrinal and controversial subject; but while the invitation itself bears witness to a growing readiness to give a hearing to heretics, the temper of the audience showed still

more clearly how many are prepared to-day to accept a presentation of Jesus which glorifies his pure humanity, and how wide a field there exists for the spread of a reasonable Christianity.

London: Hampstead.—A series of Sunday evening discourses of considerable interest on eminent preachers has been given by the Rev. Edgar Daplyn, and has attracted unusually large congregations. The subject of the first was Canon Kingsley, of the second J. H. Newman, of the third Theodore Parker, and the fourth and last, F. W. Robertson. A fifth discourse on Ernest Renan will be given on Sunday evening next.

London: Stratford.—The annual excursion of the Sunday-school took place on Saturday, July 12, to Forest Lodge, High Beach. One hundred and three children and sixty-six teachers and friends were conveyed by brakes. The teachers desire to thank those friends who kindly contributed towards the expenses. On Sunday, July 20, special services were held in connection with the Young People's Guild, conducted by the Rev. W. H. Rose, of Walthamstow, President of the Guild. There were about sixty present in the evening. On Saturday, July 26, the annual outing of the Guild was held at Chingford, at which there were twenty present.

North and East Lancashire Unitarian Mission.—At a meeting of the Committee of the North and East Lancashire Unitarian Mission, held at Bury, July 17, 1902, the following resolution was unanimously passed:—"That the Committee of the North and East Lancashire Unitarian Mission accepts with regret the resignation of the Rev. A. H. Dolphin, as Missionary at Leigh. It offers to him its warmest thanks for the services he has rendered to the cause at Leigh under exceptionally trying circumstances, and its best wishes for his welfare in his new pastorate."—Mr. Dolphin is removing to Upperthorpe, Sheffield.

Scarborough.—On Saturday, July 19, the annual Sunday-school excursion was held, when fifty or sixty scholars, teachers, and friends spent the afternoon and evening on and about the farm of Mr. Hope, at Cloughton. The members of the choir and friends, numbering over thirty, also had a pleasant outing to Swainton, on the invitation of Mr. H. J. Morton, J.P., on July 26.

Stockton-on-Tees.—The Sunday-school had its annual excursion on Saturday last, July 26, the visit being to Seaton Carew. Both scholars and teachers attended in good numbers. In spite of showers, a thoroughly enjoyable day was spent. On the previous Saturday the Band of Hope excursion was held, a goodly number being taken to the beautiful village of Swainby, at the foot of the Cleveland hills. The weather was all that could be desired.

Taunton.—The annual flower-show and entertainment, on behalf of the funds of the Sunday-school, took place July 24. Miss Venner and Miss Tappe acted as hon. secs., and there was a good attendance of friends. The wild-flower bouquets were especially fine. The prizes were distributed by Mrs. Crook (wife of the minister). A sale of useful and ornamental articles also took place, and a cantata and other musical pieces were performed. The whole proceedings were happy and successful.

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BIRTHS.

DOWSON—At Western Terrace, The Park, Nottingham, the wife of Hubert Arthur Dowson, of a son.

MARRIAGES.

NETTLEFOLD—JOHNSTON—On the 26th July, at All Souls' Church, Langham-place, by the Rev. C. Dale Williams, Rector of Christ Church, Brondesbury, Godfrey, youngest son of the late Edward John Nettlefold, of the Grove, Highgate, and of Mrs. Nettlefold, Hallfield, Edgbaston, to Alice Evelyn, youngest daughter of William Cunningham Johnston, of Brondesbury, London, and late of Amoy, China.

DEATHS.

BOWRING—On Monday, the 28th July, at her residence, 7, Baring Crescent, Exeter, Deborah, widow of Sir John Bowring, aged 85 years.

OUR CALENDAR.

SUNDAY, August 3.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. GORDON COOPER, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. WORSLEY AUSTIN.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.

Highgate Hill, Unitarian Christian Church, 11 A.M., Mr. C. A. GINEVER, and 7 P.M., Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A., and 7 P.M.

Kilburn, Quex-road. Closed for repairs.

Lewisham, Unitarian Christian Church High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. HARRY PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. J. B. BARNHILL.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. T. J. HARDY, B.A.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A. (Evening only).

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. P. C. GALLOWAY.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel. Closed for restoration of organ.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON, M.A.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. J. H. WICKSTEED, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6 30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. E. P. BARROW, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A M, Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

POSTAL MISSION RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY GREEN, E., August 3rd, at 5 o'clock, "The True Story of the Life of Christ," opened by the Rev. GEORGE CRITCHLEY, B.A.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—August 3rd, at 11.15 A.M.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

MISS ROSAMOND DAVENPORT-HILL, who died on Tuesday in her seventy-eighth year, was a woman of singularly clear mind and of a temper intelligently devout. She was a member of the School Board for London for eighteen years, and her share of its work, which was a large one, was most faithfully performed. While not aspiring to a prominent part in its public debates, she never failed to exert a truly liberalising influence upon her fellow-members; but it was in the practical duties of her office that her talents were most conspicuous. It may be said of her, and it is the highest praise, that she was a worthy member of a worthy family.

THE interest taken at Birmingham in the Education Bill is very keen, as indeed it should be. Unionists, like Councillor Titterton, who have strongly supported the Irish and South African policy of the Government are now on the point of revolt, speaking very strongly about the surrender to the clericals. Unitarians undoubtedly differ very widely on many political questions, but we cannot see how any of them can view the proposals of the Government with equanimity, not to say approval. Mr. Chamberlain, in particular, has always been a good friend to national education, and it is evidently extremely painful to many of his admirers and supporters to observe his present attitude.

IN the course of his impressive and strengthening discourse at the funeral of the late Mr. Frank Taylor, the Rev. C. J. Street said: "In the last illness, when as yet it seemed, at least to him, as though he might return to active life in our midst he expressed a pathetic resolve to give himself more thoroughly than ever to the causes which he had most dearly at heart. That determination," said Mr. Street, "must not be taken as thwarted and lost because he is no longer with us, but the sphere in which it can be carried out is changed." True, "the blessed hope of everlasting life" is never more comforting than at such a time. But will not the record of a life so fruitful stimulate hearts here and there to use well the continued opportunities which lie before them? The ministers who so much enjoyed his friendship will assuredly feel new inspiration, and there are laymen who will not fail to feel anew the call to high service.

MRS. HUMPHRY WARD'S attempt to cater for school-children who have to spend their holidays in London streets is deservedly attracting much sympathetic notice. The title, "Summer Vacation School," is the only unfortunate thing about it, and even that is unfortunate only in the eyes of those who do not know how thoroughly many of the little ones enjoy their ordinary school hours nowadays. Mrs. Ward has secured the help of a large staff of teachers, and some 600 little scholars now meet on five days in the week in the rooms of the Passmore Edwards Settlement in Tavistock-street, and in the large and shady garden at the back, the use of which has been obtained from the Duke of Bedford. The children use no school-books, but spend their time in such occupations as singing, drawing, brush-work, nature-study, modelling, drill, dancing, doll-dressing, cookery, needle-work, &c. Half the "lessons" are given in the open air. Such "schools" are already in full use in many places in the United States, and we hope they will multiply here.

THE decision of the Wesleyan Conference in the case of Professor Agar Beet appears to commend itself to the sense of Wesleyans generally, and if so, it is a noteworthy sign of the times. Readers will remember that Dr. Beet, who has taught at the Richmond Theological College for a considerable time, got into some trouble with his brethren through the publication of eschatological views widely different from those of the Wesleyan tradition. More recently he issued a work on "The Immortality of the Soul," in which he challenged the belief that man is by nature immortal. The Conference, after seriously considering whether he should or should not be reappointed to his post at College, has, by a large majority, decided in his favour; and Dr. Beet has engaged not to republish his peculiar views on these subjects without the consent of the Conference. This is hardly "free teaching in theology," but at any rate the Wesleyan students and ministers will know that in the opinion of the Conference one may depart from the Wesleyan standard of orthodoxy, at least in the direction indicated, and still be accepted as "sound" enough to preach the Gospel and even to prepare others for the same high task.

THE late Professor Auguste Bouvier, who held the chair of Dogmatic Theology in the University of Geneva from 1865 to 1893, exerted a profound influence over successive generations of his students, and to one of the most distinguished of these—afterwards his colleague and close friend, Professor Edouard Montet, the present Dean of the Theological Faculty, not unknown to our readers—the family of the late professor entrusted the delicate task of preparing for publication the elaborate MS. of the lectures of his former teacher. Under the title "Dogmatique Chrétienne" the work is announced for publication in two volumes by the Librairie Fischbacher, 33, Rue de Seine, Paris, at a subscription price of ten francs.

PROFESSOR BOUVIER'S MS., of more than 2,000 pages, containing many notes and additions to the original scheme of his lectures, bore testimony in the most interesting manner to the development of his religious thought, but rendered the editor's task by no means a light one. Some sections of the course, for the purpose of lecturing, were worked out with much greater fulness than others, and Professor Montet had to decide how to deal with these in the interest of the reading public. Thus the sections in exposition of the dogmatic teaching of the Bible, and the history of dogma in the Church, have been reduced to their essential points, but the sections in which Bouvier expounded his own thought, and particularly his theory of the Life Divine, which is said to have been of profound originality, are given in full. Others, besides old Genevan students, will be grateful to Professor Montet for the care which he has bestowed upon this publication.

MR. STOPFORD BROOKE, the *Athenæum* reports, during his stay at Bad Homburg, is revising his monograph on Robert Browning. The book, which is to be published in September by Messrs. Isbister and Co., will be a companion to Mr. Brooke's delightful volume on Tennyson. The principal subjects dealt with are:—"Browning and Tennyson," "Browning's Treatment of Nature," "Browning's Theory of Human Life," "Browning as the Poet of Art," "Browning and Sor-

dello," "The Dramas," "Poems of Love and of other Passions," "The Ring and the Book," "Last Poems." Those who were privileged to hear Mr. Brooke's lectures on Browning at University College will look with a very special interest for the publication of this volume.

Manchester has within the last fortnight offered hospitality to several large and important conferences; the latest was that of the British Medical Association. The general opinion of the doctors as to the importance of sanitary conditions of life should strengthen Sanitary Reform and make good citizens more persistent in their demands that wholesome dwellings and plenty of fresh air and light shall be made possible for all. There was a general consensus that overcrowding and poverty are the chief causes of tuberculosis, and that this disease, which Dr. Niven said kills one-seventh of the human race, could be greatly reduced if not overcome entirely by attention to wholesome living and cleanliness.

With such solid ground for action in the prevention of this and other devastating diseases it is pitiful to find our medical men, at the same time that they see and know all this, spreading horrible diseases among animals and inflicting upon them terrible pain, under the pretence of building up a science of preventive medicine. The true preventive medicine is the establishment of wholesome living, not the communication of human diseases to animals and their return in a mitigated form. The various experiments referred to at the Conference—the infliction of definite and positive pain, and the spreading of disease with a view to a possible increase of knowledge or some ultimate benefit to patients—are saddening examples of one of the latest forms of that terrible mistake—doing evil that good may come.

On the dangerous trades and those engaged in them much was said, especially about white-lead poisoning at the potteries and elsewhere. The idea expressed was that frequent medical inspection of the workpeople should be made, to ascertain whether plumbism was present to such an extent as to make it probable that continuance at that work would result in speedy death, so that before the catastrophe they might be warned off. If workers recovered sufficiently they might return to their work: if not, the kind of work liable to produce lead-poisoning should not be permitted them. No doubt this idea of restricting the evil, and the insurance fund voluntarily raised by many of the manufacturers, are signs of some tinge of grace in a bad business. But when shall we become real Christians in these matters, and refuse to accept from others the sacrifice we would not make ourselves nor allow our children to make? Some of the products of white lead are useful, some, such as enamelled advertisement plates, are a nuisance. None of them are actually essential to life. If we were the Christians we profess to be we should eat out of wooden bowls and drink out of tin cans rather than cause men and women to suffer from the frightful disease called plumbism.

The medical view of "Ethics" is amusing. The ordinary layman must be forgiven if memories of Spencer's "Data of Ethics," Dr. Martineau's "Types of Ethical Theory," and other philosophical works came to mind as he read the programme. He might, if sanguine, have expected a discussion of the ethics of vivisection and lead-poisoning. But it proved that the ethics section was to find its chief interest in the delinquencies of people who go to hospitals and who could afford to pay a doctor's fee, and the application of the Trade Union principle of a minimum wage to the medical profession. Most trade unions discuss similar questions, and ministers and clergymen find it necessary at times to consider their incomes when they consult together; but doctors are sadly materialising philosophy beyond recognition when they group these questions of wages together and distinguish them from others as belonging specially to the department of Ethics.

At the eighth International Congress of the Press held at Berne last month, sympathetic reference was made by M. Jaunay, of Paris, to the late Mr. P. W. Clayden, who from the first was so deeply interested in the welfare of the Congress. M. Jaunay, we learn from a report in the *Athenæum*, "spoke of his friend and colleague as one of the earliest promoters of the international movement, and one who to his latest hour strove for its development with loyal, persevering, and affectionate efforts." The Congress is to meet next year at St. Louis, U.S.A., the Press of that city having most hospitably offered free transport across the Atlantic for 300 members. An invitation to Berlin was courteously postponed until 1904.

The Garden City Association is now engaged in the formation of the Garden City Pioneer Company (Limited). The main purpose of this company is the promotion and formation of a limited company to establish a garden city on the lines explained in Mr. Ebenezer Howard's book, "Garden Cities of To-morrow," and set forth in an article in last week's Inquirer. Shareholders in this pioneer company risk the loss of what they subscribe in case this object is not attained. If it is successfully accomplished, they will receive shares in the larger company to the amount they now contribute, and 4 per cent. interest thereon. Applications for shares already received give good promise of success, but a capital of £20,000 is asked for, and several large shareholders become such on condition that the whole capital is raised. The secretary (*pro tem.*) is Thomas Adams, 77, Chancery-lane, London, W.C.; from him prospectuses may be obtained and papers explaining the scheme and giving the names of the promoters. This enterprise for the good of the people appears to be in good business hands.

In this month's *Seed-Sower* an article by "T. L. M." discusses the question, "Ethics; or Religion and Ethics?" There are many to whom this subject is of profound interest, and others to whom as years go on it will certainly appeal. Mr. Marshall presents his views in the clear and pointed style long familiar to readers of The Inquirer, and fortifies his statement with quotations apt if not authoritative. The following are his closing remarks:—

I cannot but regret, therefore, the increasing spread of Ethical Societies, because, while admitting the high character and aims of their founders, I fear that if they last for a single generation we shall witness a growing deterioration of the ideal of character and conduct presented in the Sermon on the Mount, and pervading the whole of the New Testament. That Liberal Christians should embrace the Ethical persuasion seems to me to be passing into a distinctly lower level of thought and aspiration. All that is true and good in Ethical publications is borrowed directly from Christianity, and without it we have lost our noblest ideal of service, sacrifice, and aspiration.

I do not care to argue about these matters, or to attempt to prove them by logical processes, which seldom reach those who have given themselves up to the Spirit of Denial. They seem to me to be the primary truths of human consciousness, and I no more blame anyone who denies them than I should blame a blind man who cannot see the beauty and glory of this outer universe. Ethics and Religion seem to me to be one and inseparable, at least in reflective minds; and Law can only justify its supreme authority by being regarded as the Divine revelation of the inner meaning and purpose of the Universe.

In a farewell sermon delivered last month the Rev. F. B. Meyer, of Christ Church, Westminster Bridge-road, who was leaving after a ten years' pastorate, said "the Church" meant all men who admitted Christ as their Master, Saviour, and King. It included all sects from the High Sacramentarian to the Salvation Army, as well as all those whose names might not be found in the books of any sect, but who accept Christ. He had no limitations, though he was sorry for those large-hearted men who had very narrow creeds. That Church, so constituted, had a threefold function—a witnessing, exercising, and worshipping function. In its witnessing function the Church had a right to a voice in politics, but not in party politics. It mattered not to the Church whether a man was a Radical or Conservative, whether he followed this leader or that. But as a Church it should stand forth to protest that the service of the State should be wrought for the divine Master; should urge its noblest sons to resist corruption, and witness in the halls of justice, in Parliament, and in the municipal arena for the vindication of those eternal ideals of righteousness, purity, right, and peace which exalted a nation. In great crises, as in the abolition of slavery, in peace against war, in the giving of houses which could be called homes for the working classes, the united voice of the Church should be heard. She should protest against evil; she should demand that the streets should be kept free from temptations, and protest against the betting and gambling mania.

Dr. Drummond's Essex Hall Lecture, "Thoughts on Christology," is now issued in a neat book, price 1s. net. The views expressed by him have attracted much attention in orthodox circles, and it is not unlikely that a fruitful discussion will arise now that readers can study the *ipsissima verba* of this remarkable utterance.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

LITERATURE.

THE WORDS OF JESUS.*

THE German original of this book was published in 1898, and was noticed in THE INQUIRER at the time. The author states that this English translation "practically forms a second edition of the work." The differences between the original and the present version are, however, both few and slight. One or two opinions which the author formerly held are withdrawn or modified; and some rather cutting remarks upon the work of certain English writers are softened down—whether by the forbearance of the author or the sympathy of the translator does not appear. Dalman, however, has a right to speak "as one having authority" in all matters relating to the Aramaic language. No other scholar can equal him in thorough mastery of the language of the post-biblical Jewish writings, and his "Grammar of the Jewish-Palestinian Aramaic" is the outcome of years of profound study. Upon the foundation laid in that book is based the work before us, which is an attempt to answer the question, "In what form the words of Jesus must have been uttered in their original language, and what meaning had they in this form for the Jewish hearers?" The present volume contains only Prolegomena, and the author holds out the promise of more than one volume to follow. Those who read the original four years ago are eagerly awaiting the fulfilment of this promise.

An extended notice of the book would hardly be suitable to the pages of THE INQUIRER, since it is extremely technical and quite useless to those who do not easily read the Hebrew character. For almost every page bristles with Hebrew and Aramaic phrases. The same fact makes it difficult to give quotations from the book or to discuss its arguments; at least the printer might object to the task of setting the type. A general sketch of the contents of the book, together with a notice of one or two points of special interest (where, however, all is interesting), is the most that I shall attempt.

The book consists of two main divisions, an Introduction, and a study of the Fundamental Ideas underlying the sayings of Jesus. The Introduction deals chiefly with the hypothesis of a Semitic primitive Gospel, and the conclusion is reached that if there was such a primitive Gospel it certainly was not written in Hebrew, and that the existence of an Aramaic primitive Gospel is highly probable but is not certain. What is certain is that the words of Jesus were originally spoken in Aramaic; their most probable form can only be determined by a careful comparison of the various types of Aramaic dialect contained in the existing literature. The arguments upon which these conclusions are based involve minute study of the so-called Hebraisms of the N. T. Greek, and cannot be summarised here. They are, moreover, somewhat difficult to follow; and though the English translation is on the whole very good, it is occasionally easier to grasp the author's meaning in the original.

In the much longer section entitled Fundamental Ideas, the following phrases are very thoroughly examined, with the purpose of showing their Aramaic equivalent, their use, if any, in contemporary speech, and their special meaning in the Gospels:—The Sovereignty (Kingdom) of God; The Future Age, The Age (Æon); Eternal Life, Life; The World; The Lord (as a designation of God); The Father in Heaven; Other Divine Names; Evasive or precautionary modes of referring to God; The Son of Man; The Son of God; Christ; the Son of David; "The Lord" (as a designation of Jesus); "Master" (as a designation of Jesus). The discussion of these terms takes up 250 pages of the book, and, on the linguistic side, leaves nothing to be desired. It is, however, necessary to distinguish between Dalman the Aramaic scholar and Dalman the interpreter of Jesus; for it is only in the former capacity that he speaks with authority. It is not any special acquaintance with Aramaic which justifies him in saying (p. 190):—

> At the same time Jesus draws a sharp line of distinction between Himself and the disciples in purposely setting aside the usual Jewish "Our Father in heaven" where He Himself is concerned, and yet prescribing its use for His disciples. Matt. vi. 9. From this, too, it may be perceived that it was not the veneration of those who came after that first assigned to Him an exceptional relation to God, incapable of being transferred to others.

That is a point upon which a good deal might be said, and is scarcely relevant in a book which professes to treat its subject from the linguistic rather than the dogmatic side.

By way of illustrating the manner in which Dalman discusses the fundamental ideas just enumerated, I will give a brief summary of the chapter on the phrase "The Son of Man." The first section deals with the linguistic form of the expression, "Son of Man," which is in Hebrew Ben-ādām, and in Aramaic Bar-ᵉnāsh. And it is shown that while the plural is common enough in the form b'nē-ᵉnāshā, the singular bar-ᵉnāsh was not in use in the older Jewish Aramaic literature—(*i.e.*, contemporary with Jesus), except "as an imitation of the Hebrew text, where 'ben-ādām' is confined to poetry and, moreover, uncommon in it." Further, "bar-ᵉnāshā" was never at any time a current Jewish name for the Messiah. The most that can be said is that in the "Similitudes of Enoch," and in 2 Esdras, the term has occasionally a Messianic meaning. The Rabbinical literature, however, never applies it to the Messiah.

In the third place Dalman shows that the term "bar-ᵉnāshā" is not, as some have supposed, merely a common substitute for the pronoun of the third person. It may be true that Jesus did speak of himself in the third person, and for that purpose styled himself "bar-ᵉnāshā;" but in that case he attached a special meaning to the term.

Dalman then goes on to show that the term is "a self-appellation of Jesus used exclusively by himself." This is true to the extent that (except in John xii. 34, and Acts vii. 59) it only occurs in sayings ascribed to Jesus. But he does not prove nor attempt to prove that when Jesus spoke of "the Son of Man" he always referred to himself. That all-important point is taken for granted. "The expression," says Dalman, "has clearly remained restricted to its use by Jesus himself, and the synoptists are themselves witnesses confirming this usage as a historical fact, as they never by any chance allow the term to glide into their own language."

This would be true if it could be shown that the synoptists never gave to the utterances of Jesus a Messianic colouring from their own belief concerning him. That there is strong ground for supposing that they did so has been pointed out by (amongst others) Martineau and Carpenter, of whose work Dalman was aware. The synoptists regarded the term "Son of Man" as a special title applicable only to Jesus; But Dalman thinks that they did not use it as interchangeable with the title "Messiah."

> "It was not a term denoting the majesty of the Messiah; but [that] it was, what any Hellenist must necessarily have taken it to be, an intentional veiling of the Messianic character under a title which affirms the humanity of him who bore it."

As to the meaning which Jesus himself put upon the title, Dalman admits that "he nowhere gives any explanation. Such information he seems, therefore, to have regarded as uncalled for." Dalman says (p. 257):—

> It can scarcely be doubted that Dan. vii. 13 was the source which from which he took the self-designation. . . . His calling himself "Son of Man" really implied no more than that he was that one in whom this vision of Daniel was to proceed to its realisation.

And again (p. 265):—

> When Jesus attached to the Messianic confession of Peter the first intimation of his violent death, he did so in order to make it clear that the entrance upon his sovereignty was still far distant, and that the Messianic function of Jesus did not include, but distinctly excluded, self-aggrandisement. But the "one like unto a son of man," of Dan. vii. 13, has still to receive the sovereignty. It was *possible* that he should also be one who had undergone suffering and death. At any rate, in disposition he is no user of force, no conqueror, no demolisher, but only a "son of man" whom God had taken under His protection and ordained to be great. . . . Jesus called himself "bar-ᵉnāshā," not indeed as the "lowly one," but *as that member of the human race, in his nature impotent, whom God will make Lord of the world.*

This is an ingenious interpretation; and if it could be shown that Jesus himself, as distinguished from the Evangelists, applied the term "Son of Man" to himself, then the meaning proposed by Dalman would be highly probable. But that is not shown, and is far too important a point to be taken for granted. I would remind the reader of the admirable discussion of the question in Carpenter's "The First Three Gospels" (1st Edition, Appendix, and especially p. 387).

The foregoing sketch may serve to show both the strength and the weakness of Dalman's book. As to the value of his interpretations, readers can judge for themselves, without any special knowledge of Aramaic. But all, and especially students of the original languages of the New Testament, will gratefully acknowledge the value of the contribution made by Dalman in this book to the resources available for that study. May he soon publish another volume as good as this one!

R. TRAVERS HERFORD.

* "The Words of Jesus, considered in the light of the post-biblical Jewish writings and the Aramaic language." By Gustaf Dalman. Authorised English version, by D. M. Kay, B.D., B.Sc. I. Introduction and Fundamental Ideas. Edinburgh: T. and T. Clark. 1902. 7s. 6d.

PLYMOUTH, NEW ENGLAND.*

Having read with so much pleasure this well-printed, well-written volume of 125 pages, dealing with a piece of history interesting to American, English and Dutch people, it is a pleasure to make it known to the general reader, from whom it claims attention, and specially to the Sunday-school teacher, who would find in its pages a subject which could not fail to interest deeply the elder scholars. Mr. Cuckson, as minister of the church whose history he narrates, had access to its records, and to that rich collection of historical works about Plymouth and its Pilgrims, housed in the museum of that famous New England city. He has reduced this mass of literature to the order of a unifying idea—namely, to set forth "a bit of history as rich in characters and events, interesting, romantic, and heroic as any in the annals of our race." He has unfolded that idea within small compass, yet the interest of the story never flags, sustained by sober eloquence. The Pilgrim type of mind with its love of freedom, of individuality and independence, is held up for our admiration, and for our rebuke, while its glaring defects are not hidden away. The Puritan is contrasted with the Pilgrim to the disadvantage of the former, while neither is comprehensive enough in intellectual or ecclesiastical sympathy to include Roger Williams or the Quakers. In ten chapters, with preface and introduction in addition, the story is told of heresy and schism; of persecution and suffering in England; the sojourn in Holland; across the Atlantic; "the wild New England shore;" Church and Commonwealth making; Controversy of Creed or no Creed; liberty and progress; the loss of the church by fire; the building of the new one on the old site on Burial-hill, a worthy national memorial of Pilgrim fidelity, opened for worship in 1899. There are interesting biographical accounts of men whose names are familiar in our mouths as household words on both sides of the Atlantic,—such as John Robinson, Governor Bradford, Brewster, Myles Standish, Carver, Alden, Winslow, &c.

Three things may be quoted here with advantage, though two of them are familiar enough, the third an interesting incident:—

I. Governor Bradford, in his famous history of Plymouth colony, sets forth the Pilgrim Covenant of Scrooby, A.D. 1602, as follows: These people, "as ye Lord's free people joined themselves (by a covenant of the Lord), in ye fellowship of ye Gospel, to walke in all his ways, made known, or to be made known unto them, according to their best endeavours, whatsoever it should cost them, the Lord assisting them." And that it cost them something this coming history will declare, adds Bradford.

The day before the Pilgrims sailed in the *Speedwell* from Holland to England on their way to America John Robinson conducted farewell services and preached a remarkable sermon. The concluding words of the following passage from that sermon are as generally familiar as a scripture text, and the spirit of them is daily spreading in the churches.

II. "We are now ere long to part asunder, and the Lord knoweth whether ever he should live to see our faces again. But whether the Lord had appointed it or not he charged us before God and his blessed angels to follow him no further than he followed Christ; and if God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry: for he was very confident the Lord had more truth and light yet to break forth out of his Holy Word."

III. Wm. Bradford died 1657. He wrote many pamphlets, but the work by which he will be best remembered is "The MS. History of Plymouth Plantation," which at one time was deposited in the New England Library, but was afterwards lost, and was supposed to have been carried away by someone during the war with England.

It was not until 1855 that certain passages in Wilberforce's "History of the Protestant Episcopal Church in America," printed in 1846, professing to quote from a MS. history of Plymouth in the Fulham Library, revealed the whereabouts of the precious document. The story of the recovery of this MS. history cannot be better told than in the words of the Hon. Geo. F. Hoar, the venerable Senator of Massachusetts, who, during a visit to England, was instrumental in having the book returned. After procuring an introduction to the Lord Bishop of London he was invited to Fulham Palace, which for a thousand years has been an episcopal residence. The Bishop received him with great courtesy, holding in his hand the valuable MS., whereupon the following conversation occurred:—

"My lord, I am going to say something which you may think rather audacious. I think this book ought to go back to Massachusetts. Nobody knows how it got over here. Some people think it was carried off by Governor Hutchinson, the Tory Governor! Other people think it was carried off by British soldiers when Boston was evacuated, but in either case the property would not have changed. Or if you treat it as booty, in which last case, I suppose, by the law of nations, ordinary property does change, no civilised nation in modern times applies that principle to the property of libraries and institutions of learning."

"Well," said the Bishop, "I did not know that you cared anything about it."

"Why," said I, "if there were in existence in England a history of King Alfred's reign for thirty years written by his own hand it would not be more precious in the eyes of Englishman than this MS. is to us."

"Well," said he, "I think myself it ought to go back, and if it had depended on me it would have gone back before this. But the Americans who have been here—many of them have been commercial people—did not seem to care much about it, except as a curiosity. I suppose I ought not to give it up on my own authority. It belongs to me in my official capacity, and not as private or personal property. I think I ought to consult the Archbishop of Canterbury, and, indeed, I think I ought to speak to the Queen about it."

In due form, and through the cordial offices of Ambassador T. F. Bayard, the book was returned to the safe custody of the State of Massachusetts.

For its own sake and that of reader and Sunday-school, it is to be hoped that Mr. Cuckson's little book will be widely read.

J. McD.

* A brief History of the First Church in Plymouth from 1606 to 1901. By John Cuckson, minister.

THE REVIEWS.

Last month we directed attention to the essay by Emma Marie Caillard, in the *Contemporary*, on "Immortality." A second instalment appears this month and fully sustains the promise of the first. It would be impossible to condense the author's arguments in a form that should be at once adequate and clear. We can only quote here the conclusion of the present section of her investigation. She says:—

> From the scientific stand point, then, all we can claim (apart from [Psychical Research phenomena] the reality of which is still under test and discussion) is a presumption in favour of the persistence of human individual life after death, a presumption founded on the prominent place of individuality in Nature, and its presence in so high a degree in man that actual conditions are insufficient to give it scope.

The reader of the article will find that this conclusion, modest as it seems, has not been reached without carefully balancing the competing considerations. In another article Mr. Samuel McComb discusses the question, "Do we need Dogma?" In the idea of "Dogma" he finds three elements—namely: (1) Truth to be believed; (2) The reasoned form or articulated expression of the Truth; and (3) The authority which imposes the Dogma. The first element he sees in the case of all thinking men, so that no one can seriously oppose dogmatism in that sense. He supposes, also, that it will be generally admitted that every enunciation of the truth or "dogma" is really inadequate and capable of amendment. The real crux of the dispute is, of course, to be found in (3), and he allows that the appeal to the Church, or to the Bible, as the ultimate authority, is invalid. He finds, however, a "moral authority" in "the Christian consciousness," and the reader may profitably ponder the practical uses he makes of this decision. Mr. A. M. Stevens sets himself the task of disproving an exaggerated statement of claims of the ancient Romans to honour and respect, and he had no serious difficulty, we are sure, in discovering in Latin literature passages to their discredit. But when he has finished we find ourselves inquiring whether any race, our own, for example, is fairly treated when the discreditable facts are brought forward and the others are mostly ignored. An enemy of England might prove us all to be cowards and corrupt by the same process. We turned with interest to Mdlle. Vacaresco's article on "Queen Alexandra"; but the lady's style is the very superlative of (no doubt innocent) adulation, and gives one but little sense of reality. A curious study of "Bird Life," by Mr. T. Digby Pigott, and a timely article by Mr. J. A. Hobson on "The Economic Taproot of Imperialism" are noteworthy articles this month.

There is little to detain us in this month's *Nineteenth Century*, though there is abundance for the appetite of the "general reader." Mr. Swinburne's verses on the "Centenary of Alexandre Dumas" are very characteristic. Mr. Frederick Greenwood's article on "What have we gained by Education—so far?" is also characteristic. Certainly there is room

for improvement in our methods, when the results of a generation of School Board education can be so slightly assessed. Let us hope the nation will see that it gets something better. Meanwhile we should like such critics as Mr. Greenwood to picture for us the English that would have been by now, if we had not made the educational departure of thirty years ago. Politics looms large in this Review this month, and art has a prominent place. But theology is the neglected muse; and her sister ethics gets into an unsavoury neighbourhood in a couple of articles on plays, which need no further mention here.

The *Monthly Review* gives this month the second of two very interesting illustrated articles on "The Painters of Japan," and Mr. John Ward's description of Khartoum, which is also illustrated, will be found instructive as well as attractive. An article by Mr. George Paston on the eighteenth century "Monthly Review" is full of suggestive reminiscence. We cannot forbear quoting a little, premising that the eighteenth century editor was considered favourable to Nonconformity, and certainly included the learned Dr. Kippis, of Presbyterian fame, amongst his contributors. In a notice of Wesley's Hymn-book the old "Monthly" said:—

> The irreverent treatment which the Bible continually meets with in this Protestant country from the swarm of Hackney commentators, expositors, and enthusiastic hymn-makers, would almost provoke the rational Christian to applaud even the Church of Rome for the care she has taken to preserve it from vulgar profanation.

But the most amusing thing is that, in a reference to Goldsmith, the editor, while denying that the poet ever edited the "Review," admits that for a time "he was a not unuseful assistant."

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Eureca: Hidden Lights Revealed in the Departments of Nature and of Grace. By Rev. George Jamieson, D.D. 7s. 6d. (Swan, Sonnenschein and Co., Limited.)

The Political Re-Organisation of the People. By William Sanders. 1s. 6d. net. (Swan, Sonnenschein and Co., Limited.)

The Economic Aspect of the Drink Problem. By T. P. Whittaker, M.P. 3d. (Lees and Raper Memorial Trustees, Broad Sanctuary Chambers, Westminster.)

Bachelorland: The Story of a Foundling. By R. S. Warren Bell. 6d. (George Newnes.)

The Origin of the Knowledge of Right and Wrong. By Franz Brentano. English translation. By Cecil Hague. 5s. (Constable and Co.)

Thoughts on Christology. By James Drummond. 1s. (Philip Green.)

Poems for Recitation. 6d. Also in six parts at One Penny. (Sunday School Association.)

Fatal Imperialism. By Exoriar. 6d. (Watts and Co.)

Monthly Review, English Illustrated, Cornhill, Good Words, Sunday Magazine, The House, Contemporary, Strand, Wide World, Nineteenth Century, Connoisseur, Idler, Expositor.

WHISPERING GALLERIES.

"Now lettest thou thy servant depart, O Lord, according to thy word, in peace: For mine eyes have seen thy salvation."—Luke ii., 29.

THE "Nunc Dimittis," as this New Testament hymn is called, we are sometimes apt to forget is an old man's hymn. It can scarcely escape our notice how much it is a parable, how much it is a symbol. It is a parable of the spiritual history of Israel; it is a symbol of the spiritual history of the Individual. The word entrusted to Israel, spoken as it were as an indistinct whisper at one end of that history is heard at the other end in the fulness of time as a clear word, full of grace and truth. The second childhood of decrepit Israel is symbolised in the young child lifted in Simeon's arms, whose spiritual manhood will realise the divine sonship of man in relation to the Heavenly Father. The promise of the first childhood is realised in the second, and decrepitude was but the symbol of immortal childhood. For the second childhood all history and all life was preparing—for the Christ in Israel, the Christ in every man. And old age is henceforth regarded from a startlingly new point of view, neither from the Pagan, as an ill that flesh is heir to, nor yet from the Hebraic, as a reward for a righteous life, but from the Christian point of view, as a Portal, a Gateway to New Life.

We read that Sir Isaac Newton, when in his declining years, and with faculties much impaired, was requested to explain some passage in his chief mathematical work. He could only, as it is reported, say that he knew it was true once. A similar circumstance is related of the great Duke of Marlborough, who flourished about the same period as Newton. The history of his own campaigns was read to him, to beguile the tedious hours of the evening of his life, and, we are told, so far were his intellectual faculties impaired, that he was unconscious of what he had done, and asked in admiration, from time to time, "Who commanded?" There is at first sight something touching in these instances, as in all similar instances, of failing faculties in old age, and the return to the simplicity and unself-consciousness of the child, so that it has become proverbial to speak of this last state of our mortality as second childhood. It seems at first sight sad that all the intervening years between the earliest experiences of childhood and the closing years of manhood come to seem almost a blank. The mind in old age, even the mind of Newton, of which Wordsworth speaks as "for ever voyaging through strange seas of thought alone," reverts with greatest ease to its memories of childhood and childhood's friends and surroundings. It takes on the same carelessness (in the sense in which we think of the child's carelessness, *i.e.*, freedom from care), it turns with fresher interest to the thoughts and things of children. It is less and less anxious about the morrow, or the great problems and struggles of the world. Truth? Why, the image of the child picking up shells by the great ocean of truth seems literally true. Where is that pretty shell of yesterday, that great theory of gravitation? He who picked it up has as lightly dropped it. It is somewhere. It was true once. A child could not be more indifferent, what shall we say, more preoccupied, more superior to such trifles. After all is it not more bracing, free, gloriously joyful to run along the level expanse of yellow sand, to hear the mighty waters rolling ever more, to breathe the pure exhilarating air, to run and not grow weary? With all this and all the other nameless subtle influences of the great ocean, what matters a shell or two, a great truth or two, a great theory or two? It was, to be sure, enticing, alluring, gave the eye of the mind one ecstatic moment, but it was only an incident of the full, free, joyous life of sky and sea and yellow sand and breeze. Again, all life's tremendously serious undertakings, its great warfares, its great tragi-comic diplomatic quarrels and alliances and reconciliations, all yield to the superb joy of the young boy who asks with a heart full of loyalty and admiration, thinking of the gay costume, the erect bearing and all the heroic virtues, "Who was the commander?" The boy who has become a man and been the greatest general of his time, and full of all sorts of worries and tossings to and fro, returns to his early heritage of an unself-conscious joy, to life which is life indeed.

Nothing helps us to realise better one aspect of the Infinite and the Eternal than this unanxious, light-hearted, unself-conscious way in which men at last, like children, give up viewing life as a great business or as a tragedy, and recognise a great deal of its seriousness and solemnity as for the most part pomp and vanity, too much the flurried acting of time, too little of the calm reality of eternity. Not from their lips could ever come young Hamlet's speech, "The world is out of joint, O cursed spite that ever I was born to set it right." Truth begins to appear to the aging mind as something too vast, infinite, divine, eternal for man's scope and grasp. Such a question as What is Truth? convicts the questioner of being spiritually asleep, or even yet spiritually unborn. Divine silence was the only answer. The awake, or those born of the spirit, are too overwhelmed by the vision to ask so meaningless a question. Again, with the "Nunc Dimittis," all action begins to appear as the passing, light efforts or troubles of children, which doubtless have their own peculiar worth and interest to the father's eye, and which even seem to break in upon the uniformity and interest and aims, and, it may be, the sublimity of his own life, but which do not wear the same undue seriousness and solemnity, do not possess the same magnitude, nor wear the same gigantic proportions of importance to him as they do to the children themselves. To the aged the great dictum of Spinoza begins to wear the air of a commonplace, the fulfilment of which is theirs without the philosophic striving for it—*i.e.*, they attain to see things, as it were, from the point of view of Eternity. Men's actions, they then perceive, like children's in a family, have of course their importance, but must not be supposed or be believed to have any extraordinary importance, any unproportioned importance.

Sound common sense, noble humour, calm philosophy, child-like trust, and the equanimity and almost unconcern of old age, are all the same mental outlook under differing names. Its peculiarity in the aged is that it appears as the pledge of brighter hidden things, it is the silver lining to the depressingly dark cloud of decrepitude, it is the mind about to drop

its muddy vesture of decay, like a playful child dropping a distorted mask and escaping to other scenes unobserved. All the intervening years of mortality seem a blank. I remember once being introduced to an old lady of the age of 112, and but for the evidence of one's eyes, one might easily have believed that one was hearing a child of twelve reciting the long ballads she had learnt in these first years —the intervening 100 years seemed to have vanished like a mere drop in the bucket —and one would hardly have been startled if the wrinkled mask had slipped away and revealed a shy and playful child, a child with a difference, the difference of an added experience, a something of divine which it has caught through its pilgrimage of mortality, that ineffable added something one sees sometimes in the great paintings, in faces of the divine child in the arms of the Madonna, the fulfilled prophecy, as it were, of the second childhood, which our mortality is strangely heir to. It is the whisper at one end of the whispering gallery travelling through the elliptical smooth walls of that curious gallery, heard nowhere but at the end, and there grown firmer, distincter, more full of meaning. All the intervening space, the curve not perfected to a circle, of our life smooths itself out, and seems to have been as a form specially designed for this unique effect, to be heard only at the beginning and the end. The figure which Jean Paul Richter employs so strikingly in a work on education of children seems to me to have its higher application in that spiritual education whose end and aim is a regeneration, a rebirth, the becoming as a little child, a spiritual man indeed, but with eyes of awe and wonder opening wide and round upon a new spiritual world, even as the child's do upon this world. "The words that the father speaks to his children in the privacy of home are not heard by the world, but, as in whispering galleries, they are clearly heard at the end and by posterity." Such a tortuous gallery had the history of Israel proved itself to be, and the divine whisper had at last fashioned itself into a clear word, that, full of grace and truth, became flesh and dwelt among us. The indistinct message delivered to Israel of the Heavenly Fatherhood and the divine Sonship of Man at last found a clear interpretation. The aged Simeon and the child Jesus symbolised for men who had learnt the spiritual import of the life of Jesus, the total revelation of the People Israel to their brother men, their final contribution to Religion. And decrepit Judaism in the person of Simeon could utter its sweet hymn, "Now lettest thou thy servant depart, according to thy word, O Lord, in peace: For mine eyes have seen thy salvation." And that which was fulfilled in the race was imaged in the individual; the new life, the spiritual manhood, the divine childhood is each old man's heritage: the old man but stoops, and in his arms he finds his childhood renewed, glorified.

Something of the thought that I have desired to convey has been set forth with a slight mystic touch in a little poem of Uhland's called "Count Eberhard's Hawthorn":

Count Eberhard the Bearded,
From Würtemberg's fair land,
Went on a pious journey
To Palestine's fair strand.

And as the Count was riding
In greenwood on a day,
He cut a branch of blossoms
From off a tree of May.

He placed it in his helmet,
Aloft for all to see,
He bore it in the battle,
He bore it over sea.

And then the branch he planted
Within his native earth,
What time the spring-tide wakens
Each tiny seed to birth.

The Count, so true and faithful,
Came thither every year
To see the growing hawthorn
He held so lief and dear.

The Count grew old and weary,
The branch was grown a tree;
The old man sat beneath it,
And dreamed of lands o'er sea.

The branches' gentle murmur,
The leaves that o'er him spanned,
Whispered of times long bye-past,
And of a foreign land.

He wore the May blossom somewhat ostentatiously, as youth will, as a symbol of all youth's freshness and hope and trust, of devotion to truth and justice, of enthusiasm for high and sacred things and holy achievement, as a symbol indeed of a holy journey to a holy land. Is it not thus we all start out? Then this first flush of a bright dawn passes, it is the divine whisper that has suffused the youth with a momentary eagerness to obey and to achieve, to ripen at once as it were; but life's long garish day comes first, the whisper seems to die away for a long space; something is lost, but more is being gained—silently, arduously, in a light not rosy but more efficacious for growth. The branch of blossoms is being planted in his native earth and takes root and becomes vital, as it never could have been as a mere branch broken off, fair and sweet for a little while, but soon to wither and die. At length the pilgrim grew old and weary, and under the full-grown tree with its May blossom the imperfect things are seen to have rounded to a spiritual perfection, the unripe youth has mellowed into the ripeness of new life, and like that famous hawthorn, the May that blooms in December at Glastonbury, mindful, as the legend has it of the birth of Christ, so the new life of vernal youth, the May of spiritual manhood, the becoming as a little child springs up in the December of old age and in decrepitude, its last drear day. The setting is rich in the simplicity of spiritual benediction, as the rising had been rich in physical and mental exuberance. The same words describe at the rising and the setting such different things, such different outlooks, one from the point of view of time, and the other of eternity. Hope, trust, assurance, joy, the same, yet how strangely different, how much more clearly heard at the end of the divine whispering gallery, than at the beginning. And Simeon, Old Age, sees the word fulfilled, and the divine child, the Christ in every man presented to his gaze, as he waits for death, the early promise fulfilled, his own best life secured, immortal—the Christ in every man arises as a New Light of Life in the gloom and darkness of a waning mortality, and comes as a consolation and a salvation and the pledge of eternal peace. It is the distinctively Christian note, "though our outward man is decaying, yet our inward man is renewed day by day. For the things that are seen are temporal, but the things that are not seen are eternal."

E. L. H. Thomas.

WIND AND SUN ON THE FIELDS OF CORN.

A light wind blew from the gates of the sun,
And waves of shadow went over the wheat.

That the growing corn can be so beautiful is a great joy. There is a peculiar satisfaction of delight in beholding the unity of use and loveliness in any work of nature or of man. And this ripening grain which is to be of such exceeding value to man's physical life has often, under summer skies, a harvest for the eye and heart not less sufficing and nutritious. When the wind passes over a wide luxuriant field of wheat there is a joyous life and movement there which carries its own gladness into the mind, and one may reap great pleasure from the farmer's land before he reaps its plenteousness. The broad acres of yellowing green are swayed and billowed under the strong invisible air; soft waves of light and shadow rise and fall—now in long sweeping curves, and now in short quick ripples, as if at one moment a robe was trailed or flung wide across the field, and then a hand just lightly touched the pliant ears: robe and hand alike belonging to some unseen presence passing swiftly there. One is conscious, too, of a certain blended strength and gentleness in all this movement of constantly changing forms and colours—power controlled by some restraining grace, whose secret nature keeps. Great forces are at work there, in the strongly growing corn and in the silent sunrays and in the speed of the wide impulsive wind. Yet these are gently and graciously disposed; they work half playfully and as if some reserved and friendly purpose were directing them. One feels these, as often by the seashore when the tide is coming in, and all the might of ocean waters is spent along the sands so gently that children may play with it and laugh among its tiny breakers and its harmless foam.

Then, also, there is a sense of liberty commingled with a sure, wise orderliness suggested by the surge and rustle of that waving corn. Everything seems joyously free and yet so faithful and obedient to the secret law of things. The whole field is excited and, as it were, charged with stirring life, yet is its movement calm and untroubled under the burning sunlight and the blowing wind. It is an unwearying pleasure to look out over these waving acres; the eye is rested and rejoiced to behold them. They communicate their own excitement to the soul, a strong exultant gladness is there—a contagious, exhilarating gladness. The wind and the wheat and the sunrays are at play, and all are rejoicing in the game, as if conscious of their strength and of that sweet liberty which goes with perfect obedience to the great laws. O happy, happy children of the earth and sky! O happy, happy eyes that behold you and laugh with your wild joy!

And when, across the intense blue above, cloud-masses pass and fling their shadows on the swaying green, the play becomes more varied and changeful and complex. Light and shade, brilliance and gloom, smile and frown come and go in rapid interchange of moving life. The skies reach down as if to gambol with the pleasant fields; the winds that in the upper reaches of the air "shift the stupendous clouds" seem to wanton with

the lower breezes of the land; heaven and earth greet each other from afar, and a great unity of love, like a thought of God, takes possession of the scene.

If you draw closer to the edge of the field, and stand near the tall stems of corn so as to look in among them, a fresh and perhaps more homely, human-like impression may be felt. There are so many of them, and they all live and grow and rejoice in the wind and sun. The great ears, heavy with ripening grain, bend toward and toy with each other—lean and sway and cross one with another. So brotherly and communal they seem, yet withal so independent and free. Each is distinct and self-contained, with its own form and individuality—each holding its own in the kindly earth, drawing thence its life, drinking from below the sweet juices of the ground, breathing from above the sunlight and air; yet all together make one glad and gay society, so neighbourly they are, so equal and friendly, as well as free. And watching, musing there, that wealth of joyous, fellowly life becomes a kind of prophecy or presage of what is to be, perchance, for man, although not yet, for many days. A great prophet once likened the human world to a field of corn, and saw it as a "plenteous harvest," only the "labourers were few." And we, straying past the plenteous fields, in summer-time, may think of far-off days when human beings shall live on the earth thus, untrammelled and self-contained, each rooted strongly in great Nature, breathing free in the air and sunlight of God, yet all fellowly and communal, laborious, playful and glad as brothers and friends. That field of English corn we have been watching, its every stalk and ear so strongly poised, erect and independent, and all the while so neighbourly, social, conjoined, making together one wide unity of beautiful and useful life—be it for us a type of humanity, of the liberated, personal, yet closely related fellowship of men and women, in the days when the whole race shall be free and yet bound in one sacred unity of peace by the laws of the wide, sweet world, and then shall beauty, radiant and wonderful as that of a field of ripening corn when the breeze and the sunlight and the cloud-shadows play over it on summer days, wait hourly on the life and work of the children of men; the loveliness of natural health shall be on every countenance, and "they shall obtain joy and gladness, and sorrow and sighing shall flee away."

W. J. J.

THE CHILDREN'S COLUMN.

*The Prisoner's Friend.**

II.

THE Count loved his plant more and more, and his longing for it to have a flower increased daily, and at last one morning he saw at the top of the principal stem a greenish, silky looking excrescence which could be nothing else than a bud. Day by day it grew larger, until one morning his jailer, Ludovic, rushed in, crying, "Picciola is in flower!" It was an hour before the time for his walk, and the Count could hardly wait in patience for it to pass; but at last it was over, and he was out in the courtyard, and there in all its beauty was Picciola displayed, its flowers of white, pink and purple shades melting into one, and sending forth a most delicious perfume. The Count gazed at them in delight, afraid to breathe upon them or touch them for fear of tarnishing their beauty or withering them.

After the flowers came the time for the seeds to form, and the Count watched his plant with greater interest than ever. Then one morning, one fatal morning, at the usual time he went out into the courtyard and, at the first glance, saw his plant drooping and fading; the flowers seemed to have no strength to turn towards the sun, the leaves had lost their glossy green look! "It wants water," said the Count, and he ran to get some from his cell; but no, the water had no effect, the plant did not revive. The Count was as if stunned. Picciola was dying—yes, dying from want of earth, for whilst the leaves and flowers had been growing, the stem, too, had developed until at last it had exhausted the soil. There was only one way of saving it—to remove the paving-stones. The Count rushed to Ludovic, but was met with the answer, "My orders forbid it." No persuasions could move him, but he advised writing to the commandant of the prison, and procured writing materials for the Count. The answer came the next day, short and dry; no change could be made in the walls, moats or fortifications of the prison without an express order from the Governor of Turin, and the *paving* of a prison yard was the same as a wall.

I have not told you how, through interest shown in his plant, the Count had become friends with his fellow-prisoner in the cell opposite, and how the old man had urged him to get his friends to intercede with the Emperor and to beg for his pardon. The Count had answered that he *had* no friends, and that nothing would induce him to ask a favour of "General Bonaparte" or to call him Emperor. The old man had gently chided him for his bitterness, and told him that *he* had more reason to hate Napoleon, for he had been unjustly imprisoned, but he felt sure the Emperor had been deceived, and now his friends were going to intercede, and would do the same for the Count if he gave them authority; but the latter was firm, he would never abase himself before the power he had tried to destroy. Now, seeing him in despair over his dying plant, the old man made another attempt to persuade him to beg for his freedom, telling him that the Emperor and Empress were at Turin, only a day's journey distant from the prison. "At Turin," said the Count, suddenly raising his head. In great excitement he asked if there was anyone who would carry a petition for him if he wrote one. Yes! The old man's daughter would see to that, and his friends would intercede, and perhaps both of them would be pardoned and be able to leave the prison together, free men once more. So the Count wrote his petition.

The girl, fearing Napoleon, determined to try and see the Empress Josephine, but it would take me too long to tell of the difficulties she had to go through before she reached the Empress and handed to her the linen handkerchief on which the Count had written his request. This is what the Empress read, "Sire! two paving-stones less in the courtyard of my prison is the only favour I ask of your Majesty. Not for myself do I appeal to you, but for the one being that has softened my troubles and brought some delight into my life. It is a plant—a flower! Fixed upon it, my eyes have been opened to the truth. I owe to it reason, peace of mind, life itself. I love it, as you love glory. Mercy for my plant!" There were tears in the Empress Josephine's eyes as she read, for she too was a lover of flowers, and many a time had she forgotten her troubles studying them.

Meanwhile, the Count in his prison was counting the hours, the minutes, the seconds. Now the fourth day had come, only one blossom was left, the rest had all faded and died. The Count was gazing anxiously at the plant, having almost given up hope, when the door of his cell opened and a messenger from the Emperor entered, bearing a letter to this effect: "His Majesty the Emperor consents to the Count's request relating to his plant"; and then there was a postscript: "Her Majesty the Empress Josephine, being interested in plants, wishes to know the name of this flower." You can imagine the Count's delight, and how quickly the paving-stones were removed, and the plant began to revive.

Then he got Ludovic the jailer to collect all the books he could, and set to work to find out the name, but in vain, and whilst he was searching and examining the petals, alas! the only blossom fell off and with it all hope of seeds. In consternation the Count exclaimed, "Why did I think of consulting these books? Its name is Picciola, nothing but Picciola, the prisoner's plant, his comforter, his friend!"

One other thing remains to be told. The Empress Josephine, convinced that no one who so loved a little flower could really have malicious thoughts in regard to his fellow-men, persuaded her stern husband Napoleon to release the Count from captivity. And so the Count is restored to freedom and happiness, and takes with him from the prison the Picciola that had been his charge during so many solitary hours.

The story is just an illustration of what has been called "the ministry of flowers," and it is full of lessons for us all. For there may be prisons other than those made of stone walls and barred doors, and there may be prisoners other than those who are confined to dreary cells. We are all prisoners when we are fenced round with bad thoughts and angry feelings, and ugly sights and sounds, because then we are shut out from the enjoyment of what around us is lovely and fair and good. But like the Count we may always make the most dismal place cheerful, if we bring our hearts and minds to love the sweet and precious gifts set before us in the beautiful world of nature, and which even the poorest of us can make our friends.

And so I hope that many of the plants here to-day may be to you *Picciolas*—little companions, to care for, to tend and to cherish in the homes to which you will take them.

L. K. HICKS.

* From an Address to the children of Unity Church Sunday School, Islington, at their Annual Flower Service.

IT is a preposterous thing that men can venture their souls where they will not venture their money: for they will take their religion upon trust, but not trust a synod about the goodness of half-a-crown.—*W. Penn.*

The Inquirer.

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THE KING AND THE PEOPLE.

A NOTE of jubilation is again heard in the land, but not as it was. The public voice is hesitating and restrained. In the public mind there is something unexpressed, hardly expressible. A superficial observer might easily mistake the sober mood of the hour for one half-weary, half-apathetic. Multitudes lately vociferant are silent, and those who do make themselves heard appear to do so without much spontaneity. They have accepted official assurances, they obediently follow official directions. But as something has gone from the glory of summer since that bright last week of June, so a shade has fallen on the minds of men. It is not that they honour the Sovereign less. On the contrary King EDWARD was probably never nearer to the heart of England than now, not even on "that rememberable day" when once before, having—

> pluck'd his flickering life again
> From half-down the shadow of the grave,

he passed along those "loud leagues of man and welcome" of which the great Laureate sang. He was then a young Prince with the prime of his years still before him. He has now entered into his seventh decade, having long served as deputy in the high duties pertaining to Royalty. And, at the zenith of his fame, having just reached the full cup of joy—such joy as kings may have—he has seen it withdrawn for a time from his grasp by the peremptory Hand that checks many a cherished purpose of men, high-born or lowly. It was a strange fate, and one to make the most thoughtless think. Whether our poets can do justice to so signal an instance of the tragic element in life remains to be seen. The wiser of them have been silent on this theme as yet. There is still a place for silence in these renewed festivals. No sermon will be preached at the Coronation service we are told. None is needed.

The national thanksgiving at the restoration of the King's health, and the sense of satisfaction that the august ceremonial has been duly performed, though with abbreviated rites, will be sincere. And everyone will trust that out of all this experience of shock and apprehension and slowly-growing confidence something fruitful for good will emerge. The nation that was ready to sing and dance like a child has been made to take thought like a man. The flags, of course, wave again, and the bells ring, and some at least of the postponed festivities are taking place. Even the shortened splendours of the great Day of Crowning will vie with the memories of bygone pageants, and leave a notable, if not an unprecedented, picture to history. The quaint beauty of mediæval trappings, and the touches of colour caught under every sky and brought together to make a visible symbol of Empire, the ranks of strongly-knit Colonists, the sturdy soldiers of equatorial Africa, and those "dusk faces with white silken turbans wreathed" that bring before us the thought of the nations and tribes of India—all this, and much more, make this occasion a most memorable one.

But who does not see through this surface of things a little more seriously than, perhaps, some would have tried to do a month or two ago? Many things, besides the King's illness, have happened to beget sobriety. We were in the first flush of hope over the new-made Peace in South Africa, then; today we know well that though the war is ended the problem remains. We tried to think that Ireland's case need not be too attentively considered. True, Mr. WILLIAM WATSON reminded us that though we had long wedded that western bride we had not yet won her; men heard him, regretted the circumstance, and hoisted the Royal standard as merrily as if the Irish harp of reality were sounding only make-believe sorrows. Since then, to say no more, we have had Mr. WYNDHAM'S confession of the case of Sergeant SHERIDAN and the rottenness in, if not of, the Irish police system. Parliament has been chiefly busy with an Education Bill which promises to result in long-enduring bitterness and widespread strife. Meanwhile the very multitudes that surged through the city at "the Coronation that-was-to-be" have recalled not ones or twos, or men of this party or that, but serious minds everywhere, to the perennial problems of our teeming population. Occasions, bright or dark, come and go like seasons of the year; the poor we have always with us, the hosts of the poor that are there because, somehow, the nation is too productive, too clever, too industrious—such is the economic paradox which has been challenging our wise men for a century past. We have, too, another set of poor, hosts whose outward respectability covers a very ill-provided condition of mind and heart. They illustrate the other, the intellectual paradox, that a people may be too knowing to know anything for certain, and so civilised as to be well content with money if they can by any means get it.

It is a strange nation that King EDWARD is called to rule over; and if, as we may well believe, the sorrow and pain of which he has had his share have not come to him in vain, his heart's desire will be that not only he but all who share with him the actual sovereignty of this realm, its rulers, advisers, guides and teachers, may henceforth serve it in fuller wisdom and purer love. Whatever has given or shall give us pause, may leaders and people never hesitate to believe still in those ancient ideals of law and justice, generous faith in manhood and reverent trust in the Eternal Righteousness which have hitherto shone like stars in England's literature and life. And if we must lament the defection of but too many from these ideals, the more reason that men of faith should be found still faithful. The times have beguiled some through their prosperity; they prefer "bondage with ease to strenuous liberty." But such is not, must not be, the prevailing temper of our race.

THE EDUCATION CRISIS.

SINCE we last wrote the situation in the House of Commons with regard to the Education Bill has undergone no change. Many hours have been devoted to the discussion of the 7th Clause, but it still confronts the House in the form as amended by the Prime Minister, who must have suffered some disappointment if he expected to carry it through last week. It is anticipated that it will be passed in principle this week and that the House will adjourn on Friday, after which for some weeks the controversy will be carried on outside Parliament. The ultimate fate of the Bill is still uncertain; already an enormous amount of time has been spent upon it, and doubts are expressed whether it will be possible to discuss the remaining clauses and carry the Bill through the necessary stages before Christmas. Time is on the side of the Opposition. Evidences are increasing also that there is a very strong feeling of discontent on the Unionist side; some members candidly declaring that the Bill is unjust, while others fear the prolonged and violent controversy will injure the Church.

Since we last wrote various amendments have been proposed and rejected, the aim of all of them being to induce the Government to provide for a larger measure of popular representation in the management of Voluntary schools. We can only summarise the discussion without attempting to follow it in detail or in order. Mr. Dillon moved an amendment to reduce the self-appointed managers to one-third in single school districts. Mr. Balfour logically contended that such an arrangement could not be confined to certain districts, and he could not consent to hand over these schools to a majority of another denomination. He confessed that he thought there would be a change in some

Church and other denominational schools as a consequence of the Act, though he would not go so far as Dr. Macnamara in anticipating their total disappearance. Sir Henry Fowler reminded the House that the question was more than one of Church and Chapel—it was a question of the rights of ratepayers. Mr. Middlemore, speaking on the Unionist side, declared that the Government proposals were a gross outrage and humiliation to those Nonconformists who were compelled to send their children to Church schools. The two-thirds management would bring the public and the Church into antagonism, the denominational system would disappear, and the schools pass under popular control. Lord Edmond Fitzmaurice and Sir Edward Grey appealed to the Prime Minister to postpone the question of managers, and Sir Michael Foster, in the interests of education, again urged him to consider the possibility of compromise. Mr. Balfour replied in a manner which Mr. Bryce characterised not only as sincere, but as solemn, affirming that he had given months of anxious thought to the matter, but he could see no way out. The Voluntary schools must be left in the hands of a majority of denominational managers, and the teachers must be appointed by the denomination to which the schools belong. He reiterated the assertion he has frequently made that the Act will introduce a great improvement upon the present system—the evil of the present system, he said, is its secrecy, but under the Bill everything will be public, in the full light of day and blaze of publicity. We must give Mr. Balfour credit for sincerity and his evident desire to meet objections, but he is tied hand and foot by the demands of his Church supporters; and he seems to think that his assertion that the Bill will diminish the Nonconformist grievances ought to satisfy them—but the Nonconformists will not be satisfied unless the grievances are entirely removed. Why, they ask, should they be required to submit patiently to any grievances? It is a position of humiliation.

Apart from the religious question the Opposition demand a fair amount of public control. Mr. Balfour is determined or compelled to maintain to the full the denominational character of the Church schools. Hence the deadlock. In vain he is assured by men like Sir Henry Fowler that there is no wish to destroy the denominational schools; but Mr. Balfour plainly fears popular control and what it might lead to.

In Mr. Balfour's amended clause it was provided "that all public elementary schools not provided by the local education authority shall in place of the existing managers have a body of managers consisting of a number of trust managers not exceeding four," &c.

Sir John Brunner pointed out that he owned a school, and others owned schools "not provided by the authority" which were not denominational schools, and apparently without trusts. What of them? Upon the suggestion of Sir Charles Dilke Mr. Balfour consented to substitute "foundation" managers for "trust" managers, and subsequently brought in a new consequential clause which is to follow Clause 15. This new clause provides that where the trust appears to the Board of Education inconsistent with the Act, or insufficient or inapplicable, or where there is no trust deed, the Board of Education shall make an order for the purpose of meeting the case. But for the security of school founders it is also provided that in making such an order the Board of Education shall have regard to the principles on which the education given in the school has been conducted in the past. It is also satisfactory to see by another section that the provisions of the Bill so far as regards the appointment of managers will override the restrictions of any denominational trust deed, so that we may infer that the representative managers may belong to any denomination. The clause, on the whole, appears to be a fair attempt to adjust the Bill to existing circumstances, but its details are sure to give rise to considerable discussion when it is reached.

There appears to be no decline in the intensity of the dislike of many of the Nonconformists to the Bill. They are not content with the opportunity for agitation against it which the next few months will afford, but to judge from the tone of articles and letters in some denominational papers they are likely to arrange for an organised campaign of passive resistance if the Bill becomes law. Yet as we understand it the refusal to pay rates is a pretty strong form of active opposition. Dr. Fairbairn, who cannot be regarded as an agitator, expresses himself very strongly in an article in the *British Weekly*, in which it is at least implied that the refusal to submit is justified by historical precedent, the school rate for denominational schools is compared to the ship money, and the Nonconformists are reminded of the example of their ancestors who refused to comply with the act of uniformity. The parallels may not be exact, but such suggestions coming from such a source are sufficient proof of the seriousness with which the situation is regarded by thoughtful and influential men. An unfortunate suggestion that in single school districts the ministers of other denominations than that to which the school belongs might have the "right of entry" to give religious instruction to the children of parents belonging to their denomination seems likely, if not resisted, to lead to the demand of the clergy in return to have the right to carry Church teaching into the undenominational (Board) schools. An amendment to this effect has already been drafted by Lord Hugh Cecil, and will probably be moved upon some subsequent clause of the Bill. The effect of such a proposal, if carried, would practically be to repeal the Cowper-Temple Clause which is cordially hated by Churchmen. For months past this demand has been made on the platform and in letters to the *Guardian*, but they have received little attention from the public. The danger is all the greater; and Nonconformists may yet find themselves face to face with a greater evil than any contemplated in the original Bill. Under the specious plea that the children have a right to be taught the religion of their parents in public elementary schools we may have a renewed attack upon religious liberty and an increase of denominationalism in all directions. To this matter we shall have to refer again. W. L.

To Correspondents. — Letters, &c., received from the following: — S. B.; J. H. C.; F. J. J.; H. M. L R. R.; A. S.; L. S.

OBITUARY.

FRANK TAYLOR, J.P., BOLTON.

By the death of Mr. Frank Taylor, J.P., which occurred at Southport on July 30, the Unitarian denomination, the civic life of Bolton and the congregation of Unity Church share with his own family the loss of one whose devout earnestness of life has accomplished untold good in the past and still lives in our hearts as an inspiration for the time to come.

Mr. Taylor's was a religious nature expressing itself most naturally in those many works for the good of his fellowmen which sprang from principle, from the sense of duty and a continual quiet communion with the ever-present, ever-felt Spirit of God as the Guide and Father of the human, no less than the Creator of the natural world. The quiet meditations and prayers of "The Circling Year" and "The Circling Seasons" have revealed to his more intimate friends the religious faith and trust which supported him through life.

It had been his desire in youth to enter the ministry, and some of us will feel that under the sheltering office of a man specially called to speak of the things of God, he might have broken silence and given full and free expression to himself more frequently, and though, perhaps, not more truly or more deeply, yet more widely to the world around him.

Mr. Frank Taylor, who was born at Bolton, Aug. 16, 1843, was the second son of Alderman James Taylor, who came to Bolton from Chowbent, and attended the chapel in Moore-lane during the ministry of Dr. George Harris. On his marriage with Miss Mason, who came of an old Bank-street family, and was at that time teacher of the Bank-street Sewing School, he became a member of Bank-street. In that chapel Mr. Frank Taylor was christened by the Rev. Franklin Baker, and, growing up in close association with its work, became early a teacher in its Sunday-school, both morning and afternoon, and afterwards secretary and superintendent. It is worth recording of his work at this time that he made it his practice to visit each member of the class in his own home once a quarter. Though retiring from the work of the school in 1876, Mr. Taylor remained a regular attendant at the services of Bank-street Chapel, and was called, in Bolton phrase, "a twice-a-day man." A few years ago he transferred his membership to the daughter institution, Unity Church, and, while losing no interest in the mother church, threw his energies into consolidating the younger cause, of which we shall presently speak more fully.

Though thus deeply interested in the religious life of our churches, Mr. Taylor was urged by his father to seek to be a real minister of God in the right and faithful exercise of the responsibilities and opportunities of a layman. He therefore finished his education at Rivington School, where, under the tutelage of the Rev. J. S. Gilbert, Frank Taylor and his brother William, George, William, John, and James Harwood, Fred and Harry Fisher (of Sheffield), Thomas Haselden, and others well known in Unitarian circles were boys at school together.

Mr. Taylor began his business life in his father's foundry (Taylor and Galway, brass founders), and it is characteristic of

him that he at once insisted upon going to work at the same early hour as the other workmen. Subsequently he went to assist his brother Charles in the cotton-spinning mill (Charles Taylor and Brother) of which he afterwards became chief manager, from the time of his brother's death to his own retirement from business a few years ago.

Mr. Taylor married in 1869 Miss Sarah Curtis, second daughter of Mr. John Curtis, headmaster of the Lower Mosley-street Schools, Manchester. She died in 1889, leaving no children.

We now turn to the public activities of Mr. Taylor's life. He was not a man who confined his interest to the Sunday-school. He sought to uplift the educational system, at that time a very inadequate one in this country. He was one of the original promoters of the Bolton branch of the National Education League; and afterwards, when the School Board system was established, he became in 1875 a member of the Bolton Board, and for four years represented that progressive educationalism which aims to give to every child in the country an education at once national, unsectarian and free. He also served for eight years as a trustee of the Chadwick Orphanage, and his great interest in education and general culture kept him for over twenty years an active member of the Library Committee appointed by the Corporation. His own cultured life and love of reading led him naturally into this kind of work for the benefit of others, and we may mention in this connection his interest not in theology only, but in science; his Fellowship of the Royal Meteorological Society (to which for twenty years he contributed reports of the daily readings taken by himself in his own garden); his membership of the Microscopical Society, and his especial love of plants and flowers. A visit to his orchid-house was an inspiration to many of us in the love of nature.

In politics Mr. Taylor was an ardent and staunch Liberal, a thoughtful, able, and gifted speaker, and as secretary of the Bolton Liberal Association, and as Liberal candidate for the borough in 1892, he fought courageously and in hard times for the Liberal cause.

In civic as in political life Mr. Taylor earned the high esteem of his fellow-townsmen. For a considerable time he served as Income Tax Commissioner, and in 1885 his name was placed on the Commission of the Peace for the borough, and he was made a County magistrate in 1894. A convinced total abstainer, and well known to be a member of the Bolton Temperance Association, he was yet elected by his colleagues to the Licensing Committee, and none was more ardent than he in endeavouring to secure a full observance and an effective administration of the Licensing Laws. "Whilst on the bench Mr. Taylor did his duty thoroughly, and was a magistrate who tried to deal fairly and honestly by everyone," was a true tribute to his character given in the Borough Court on Thursday week.

In 1895 Mr. Taylor married Miss Mary Heyworth, a niece of Mr. Eli Heyworth, of Blackburn, and she and two children are left to mourn the irreparable loss of husband and father taken from them in the prime of life.

The loss sustained by our denomination, the loss of the man himself and of his living interest in our churches and his especial interest in our ministry cannot be measured by a mere list of the offices which Mr. Taylor held; yet we may briefly indicate in this way the large amount of active work amongst us that he had already crowded into his life.

He was always an earnest Nonconformist, and during the existence of the Bolton Nonconformist Association Mr. Taylor was one of its most cordial and active supporters, and occupied the post of treasurer. For many years he conducted services occasionally, and preached with much acceptance in the Unitarian churches in the Bolton district, and for some time he was a frequent contributor to the Unitarian Press.

Mr. Taylor always took an especially deep interest in the education and welfare of the ministers of our denomination. He knew most of them by name, and to many he was a valued friend.

Both our chief colleges had his continuous and painstaking support. He was a trustee of Manchester College since 1871, and he seldom or never failed to attend at the annual meeting. He was on the Committee of the Unitarian Home Missionary College since 1888, and in the year 1899 he was its president. As chairman for several years up to the time of his death of the Ministers' Stipend Augmentation Fund he never missed a meeting until his last illness, and even then he wrote out full particulars of the business.

He was a vice-president of the Ministers' Benevolent Society, and a generous supporter of the recently formed Ministers' Pension and Insurance Fund.

He was at one time president of the North and East Lancashire Mission, and at another of the Provincial Assembly of Lancashire and Cheshire, and he was upon the Council of the British and Foreign Unitarian Association. There were indeed few of our societies in which he had not an honoured place, and for some he did much useful work. Of many of our chapels he was a trustee, and of Unity Church, Bolton, he was so ardent and so generous a supporter, so regular in attendance at its services, and so helpful and inspiring an influence in all its work that his loss comes as a staggering blow to all who have to carry out that work without him.

Unity Church, which is situated in the midst of a densely crowded, working-class population, now gathers within its Sunday-school some three hundred children every week, and it owes much of its prosperity to the friend whom it has just lost. At the dedication of the church and schools, Dec. 16, 1893, Mr. Taylor performed the duty of formally opening the doors in the presence of a large company of members, teachers, scholars and friends who had come in procession from the Commission-street chapel. In the old Commission-street premises Mr. Taylor's generous support assisted this struggling cause, and from the same loving hand came not only a most liberal contribution to the initial cost of building the new church on the Dean-road, but also its pulpit of carved oak, the lectern, organ and stained glass window. The Bibles and hymn-books were his gift, as was also, only some year and a-half ago, the installation of the electric light in the church. It may be added here that two hymns in the supplement used are of his own composition, and one—"Lead, kindly One, lead thou me on" was sung at the funeral service. The Fifth Order of Service is also believed to be largely due to his pen.

Most of all Mr. Taylor helped us by inspiring in ourselves a love of giving heartily and freely to our Church. Mr. Taylor has ever been a conciliator, and in this one institution, leaving committee work and official positions to others, he came forward only to be generous and to give the helpful word of sympathy, encouragement, or reconciliation as it was needed. In that way he held a position among us which, could it be as well fulfilled by official election, would surely rank as a high and responsible office, and most essential to the smooth working of all the rest.

Mr. Taylor was one who welcomed the minister of his church as a personal friend, and cordially extended to him his sympathy in private as in public life. The death of such a man must ever bring with it the sense of personal loss to a large circle of friends whom he ever welcomed with genial hospitality. Not only in his own home and at Unity Church, but to many silent hearts in humble walks of life Mr. Taylor's death has meant the loss of a personal friend. His illness and the cutting short of his life in the full vigour of his plans for fuller and more strenuous labours were borne with perfect patience, and his translation into the fuller life was brightened by the tender affection with which he looked back on the sphere of his labours here.

After cremation and a short service at the Anfield Crematorium on Saturday, Mr. Taylor's remains were interred on Monday last in the Walmsley Chapel burial ground. The funeral service in Unity Church, conducted by the Rev. C. J. Street, M.A., LL.B., and the Rev. Wilfred Harris, M.A., was attended by a congregation strikingly representative of the high esteem in which Mr. Taylor was held by men of all classes and all creeds, and of the influential character of a life which called forth the expression of such widespread sympathy and sorrow.

It is indeed hard for us to part with such men; but we rejoice in the glorious faith so impressively set before us in Mr. Street's address, and feel that a personality so greatly missed upon earth is not lost but called into a higher sphere of service in widening ranges of opportunity which death opens out to us. And so we would think of him,

> One who never turned his back but marched breast forward,
> Never doubted clouds would break,
> Never dreamed, though right were worsted, wrong would triumph.
> Held we fall to rise, are baffled to fight better,
> Sleep to wake.

W. H.

OPEN-AIR RELIGION

WE have at times a great yearning for the open air. We long to escape from the confining walls and the hurrying crowds, to come close to Nature, and to feel the largeness and freedom of the world. The vagrant spirit of summer steals into our hearts. Summer scents and sounds intoxicate us with a new gladness. We yearn for the mountains and the sea. We want to feel the sting of the wind in our faces, and to be

refreshed by the cheerful simplicity of life out of doors. We are only obeying some unreasoning primitive instinct. There is an element of wildness, which at times makes a dash for liberty, in all of us. Perhaps it is the way in which the imperious needs of health assert themselves. But though our love for Nature, this desire to be one with Nature in her glad open-air life, is not linked to any religious occasion, there is something religious in it, both in the feeling it kindles at the moment, and in its lasting effect upon our lives. It helps us to recover from our dependence upon amusements, which are elaborate and highly seasoned, and restores the heart to simple pleasures. It gives a background of distance and mystery to life, and teaches us the use of wonder and imagination, and many another fine emotion of our nature, which the constant trafficking of city life, and, to say the truth, the four walls of many a city church tend to stifle.

Did it ever strike you how much open-air religion there is in the New Testament, and how much of the simple helpfulness and charm of the Gospel story is due to that fact? We have taken Christ and his teaching and shut him up in churches and mission-halls and ordered services. For us he lives and speaks in human interiors. But it was not so at first. He lived and taught to a large extent in the open air. He gathered men together in little groups and spoke to them about God and His love beneath the wide-spreading heavens. He used the familiar scenery of their lives to enforce his deepest religious lessons. His parables and all the passing allusions to the life of nature have still the freshness of a summer morning upon them. He sleeps in an open boat while the storm scuds across the lake. He goes up into a mountain to pray encompassed by the mystery of night and stars.

This characteristic feature of the Gospel narrative is one to which most of us attend too little. It helps to account for the almost startling simplicity of the religious teaching which we find there, and for the absence of all morbid and over-strained feeling. A sentence here and there, torn from its context, has seemed to justify the fevered appeals of the revivalist, and the tense self-consciousness of his converts; but the man who teaches his fellows to link their thought of God with all that is simple and gracious in human life, and lifts them into a fellowship with the heart of nature, has more of the true Gospel spirit.

This craving for the open air is one which is likely to grow. Open-air thoughts and influences are increasingly necessary as cities extend their boundaries, and life becomes in many ways more artificial. It may in time require some re-adjustment of religious thought and habit, in order to provide room for forms of worship and spiritual influence which hitherto the Church has hardly recognised. If, however, what has just been said about Christ and his influence is true, this re-adjustment should present few difficulties. We have only to draw closer to the breadth and simplicity and naturalness of religion in the Gospels to find that Christianity is large enough to include every voice of God, all the influences that soften and sweeten and sanctify the human heart, whatever helps us to live better and fuller lives.

W. H. D.

BLACKBOARD ILLUSTRATIONS—HOW TO INTEREST OUR SCHOLARS*

To begin with, I want to explain that the selection of the second title of my lecture is not my own, so that the apparently self-complacent assumption that I know, and you don't know, how to interest scholars must not be attributed to me. Rather do I stand before you as one who knows by practical experience how easy it is to fail to catch and retain the interest of a class of Sunday scholars, and to bear my testimony to the help it has been to me to have at hand a good blackboard and chalks. With these I have succeeded in interesting where otherwise I should have run almost certain risk of failure.

To-day, then, I hold a brief for the use of the blackboard, as well for the separate classes as for the whole school. And in this I am specially glad to be able to add to my own testimony my recollection of the coming of the late Miss M. E. Martineau to take charge of the infant class of about sixty wee folk at Capland-street Mission about ten years ago. The first thing Miss Martineau asked for was a small blackboard, and, by its constant use, she caught and retained, Sunday by Sunday, the delighted interest of her class of infants. Beginning then with the youngest, and continuing through the school to the elder class, the blackboard has been found to be an invaluable help in Sunday-school work.

But as that second title of my address has come to claim first place in my thought of what I want to say to you, my fellow-teachers, I wish now to press upon you, along with the use of the blackboard and chalk, the adoption of object teaching.

A picture or sketch is good, but the thing itself, where possible, is better; and if you have been well advised in the choice of some "Natural" object—a flower, a coral, an insect, leaves, a fossil, or any other of Mother Nature's productions—your own tactful method of evoking the children's interest and surmises as to the meaning and purpose of the object will, believe me, seldom, if ever, fail to gain that interest which is not mere idle curiosity, and which, duly fostered, culminates in Reverence.

So after the Bible lesson has been taught, or the meaning and beauty of a favourite hymn or poem has been dwelt upon, I want to put in a gentle, diffident reminder of the claims of Nature. However glorious our ideals of the life to come may be, it is very certain that, at the best, we all too poorly realise the possible glory of the life that now is, and the world in which we live.

For, indeed, it is a wonderful and a beautiful world in which we have the privilege of living!

Ponder those two words, "wonderful" and "beautiful," until they lose their triteness. We use them all too thoughtlessly. I need almost to warn you that they are not synonymous; that they represent two quite distinct attitudes of mind. When some one of the world's wonders is before me, I may not at first perceive its beauty. It may even seem to lack beauty, but the very wonder of the thing evokes that interest in me which leads me out of trivial thought and makes it forever true that wondering man is "but little lower than the angels"—is, indeed, related, more closely than we often dare recognise and acknowledge, with Divinity. So, again, when I am blessed by the unwonted or the, as yet, neglected appreciation of Natural beauty, it is not so much wonder, seeking the Reason of things, as rapture, which, beyond possible expression in words, carries me out of myself in an ecstasy of felt communion with the one source of all Beauty.

It is the habit of Wonder, and the unperverted, unconventionalised joy in Beauty which we need to evoke and foster in the hearts and minds of our scholars.

Nor need we seek far for objects. When I say that we live in a wonderful and a beautiful world, I have not in mind the far-off glories of Alpine scenery, nor "cliffs where tumbling seas have roared." A multitude of things most wonderful and beautiful lies close at hand, unobserved, neglected, unsuspected, yet teeming with interest!

Dust, to the housewife, is obnoxious. To the microscopist, also, it is even more obnoxious. A friend of mine at Dover, who mounted things for the microscope "to perfection," was himself in despair because of the "inevitable dust." At last the idea came to him to prepare a lecture on dust. His interest was aroused; from one lecture his work grew to a series of lectures; the subject seemed inexhaustible! By it he was linked in intelligent interest with, literally, the whole universe. Pollen of grass, spore of fern, and moss, and fungus, dust of volcano ash, dust of primæval rock; nay, even dust of stars and comets.

My friend's eye had seen the dust before—but now it was his mind that saw it, and found it replete with wonder and even with beauty.

How true is the saying, "Eye hath not seen, nor ear heard"; and again, "Seeing, we see not, and hearing, we hear not." Why? Simply because no eye ever does see—never did; no ear ever heard—never will. Behind eye and ear is the perceiving mind. Awaken that, and you have sight and hearing.

One mind, using its eyes, sees so little, another mind, using its eyes, sees so much; while yet another mind, using its eyes and reflecting upon what it has seen, learns, as did Kepler, rapturously to "think God's thoughts after him," sees "the beauty of the Lord," is never far away from the Holy of Holies.

The perception, as also the limit, of beauty and wonder lies in the soul. A world of potential beauty and wonder then is my first affirmation to you, my fellow-teachers and fellow-learners, seeking objects of interest for your scholars.

And next I want to point out as a practical suggestion that among things wonderful and beautiful to children are young life forms.

A nest of eggs or of young birds (seen *in situ*), kittens, puppies, lambkins, a brood of chickens or ducklings, these and other such will be found fascinatingly interesting, because of their prophetic purposefulness—because of their manifest intention to develop into ideal adolescence.

"The child is father of the man," so also the pup is father to the dog, and that fact forever makes children love young animal life. They are all learning to live

* Reproduced from notes used in lecturing at the Summer Session of Sunday-school Teachers at Manchester College, Oxford, July 8, 1902.

"Wist ye not that I must be about my Father's business?"

And to us, as teachers, most engaging and interesting of all young things are surely the children themselves—worthy all our study and unlimited help.

Our problem, then, is:—

Given a world of wonders and beauties, and a class of wonderful and beautiful growing minds and souls, endowed with eyes, and ears, and hands, how best to bring the latter to perceive, to appreciate, to revel in the former?

A personal introduction of these to each other is what is needed, and yours is the privilege, as a mutual friend, to introduce them. Little more will be required; natural affinity will do the rest.

The concrete form of that personal introduction will often take the shape of an object-lesson. You come to your class provided with a few leaves, a flower, some mosses, or some form of insect life, and, more by tactful questions than by your own assertions, you elicit the guesses of the children as to the structure and life story of flower or insect, leading up to the necessary relation of each to the other, showing that neither can do without the other. It will not be long before the more thoughtful children will conceive the idea of oneness, of unity of conception—that flower and bee are linked together and formed just as they are by one mind, and that mind limitless in its knowledge, and power, and love. You have not told the children what to think, but how to do their own thinking. I plead, then, that when adequate attention to instruction in specifically "religious" subjects, and the Bible, has been given, you shall turn to some page or picture in the book which he "who runs may read": that, walking in the Eden of childhood, the little Adams and Eves may revert to the old-time habit of talking with the Lord God in the garden; and also may be encouraged, freely and fearlessly, to taste of the fruit of the tree of knowledge, plucked freshly therefrom by themselves.

Briefly and practically stated, then, my plan for interesting our scholars is to capture and retain their attention by object-lessons selected with a view to demonstrating the presence of God in Nature, as distinguished from mere verbal instruction in technically "religious subjects." Are not the children themselves part of that Nature which everywhere bears testimony to the Divine Presence? Is it not the divine in them that is awakened into wonder and delight as flower and insect are made to reveal, not only their intrinsic beauty, but their rational connection and mutual dependence also?

Let us then go straight to Nature, along with Mother Nature's own nurselings—the children. Let our desire and object be to lead the children to the love of Nature for no other reason than that Nature is lovable at first hand.

"At first hand." Knowledge acquired by actual observation is first-hand knowledge. What I tell you that I have observed is secondhand. What I retail to you that I have read is not even second-hand! I do not say that it is worthless—it may often be of great value. But greatest in value, and sweetest and dearest is first-hand knowledge—that which we have been permitted to find out for ourselves.

You may read and then tell me of God as he seemed to the holy men of old. You may tell me your own divinest experiences (or may try to do so). But dearest and most mine are my own searchings after God, if haply I also may find Him. So in dealing with the children I pray you not to be too eager to tell all you know about God in nature. Give the little ones a chance of finding out. Things so found out belong to the finder; they are never forgotten, they constitute the foundations of faith, of convictions that remain when the opinions of the day are vanishing like morning mists.

Are you beginning to wonder where the teacher comes in? If so much is to be left to the scholar, why not leave all? Have no misgivings, your occupation is not gone. Rather does this need for reticence emphasise the worth of what you can do. Be very sure that you are needed by the children, everywhere, all along the the line.

A dear friend of teacher and of scholar, whom we miss to-day, has written wise and cheering counsel for "the average teacher." Shall I say that the best Nature teacher of children is the one slightly below the average, who knows it, and is glad to be himself or herself always a learner. The best Nature teacher is always a pupil teacher. When the young folk see such a teacher focussing his attention and trying to puzzle out things for himself the very humility of earnest interest, if I may so express it, is a bond of fellowship and sympathy, an encouragement and inspiration to the scholar. Such a limpidly transparent and sincere fellowship in the study of God's works is of priceless worth!

And now I must conclude. I have wandered far from the first part of my subject, How by the use of the blackboard to interest our scholars.

Practically it is impossible to fail, though many are deterred because they think they cannot draw. That is no valid objection! The late Rev. J. G. Wood, who was a master at blackboard lecturing, was in your case when he started. He adopted the wise plan of beginning with what he could do, and went on and did better every time! Try the plan. The important thing is simplicity, do as little as possible, and do it as clearly as you can. If it be only the bare outline of a simple leaf it will serve to catch and hold the attention of the children, and if they also can have slates and crayons a double advantage will be gained.

I would recommend in cases where you are diffident in the matter of sketching before the scholars, the previous preparation of the drawings; but you see to do this would be to nullify the prime advantage of blackboard work, which lies in the gradual growth of the sketch along with the growth of the idea in the mind of the scholar. It is exhilarating often to catch the whispered or murmured expressions of awakened interest in an audience, when sketch and mental concept proceed *pari passu*. Finished drawing is not wanted—is, indeed, a hindrance. Take heart and try, and you shall find what a help the blackboard is in interesting and educating both young and old.

Note.—At the conclusion of the lecture blackboard demonstrations were given in exemplification of methods recommended.

T. Robinson.

THE SUPERINTENDENT'S STANDPOINT.*

BY HOWARD YOUNG, LL.B.

II.

The encouragement of teachers is also one of the superintendent's duties, particularly of those who have newly taken up the work. It is not amiss to warn them that a time will probably come early in their teaching when they will feel discouraged with the work, feeling that they are not fitted for it, or are not equal to it, and that they must give it up. It is something of the same sort of feeling that Gilbert, the playwright speaks of, when, after having written one of his humorous librettos and put in every single fresh idea he was possessed of, he felt the blankness and the utter inability of ever again writing another play. He said that that bogey had recurred to him several times, until at last he knew by experience that it was not to be dreaded. Out of his larger experience a superintendent can often find words of encouragement. One of our best teachers told me after a few months' trial that she must resign because of her inability to control her class. She however persevered with it, and there are many girls who have good reason to be grateful to her for her influence on their lives.

Another thing I would like to suggest especially to a young teacher of an infant class is the advantage to be obtained by a little thought about dress. I had this impressed upon me recently by an infant, attending the school for the first time, coming home with bright accounts of the beautiful lady she had had as a teacher. I believe that that infant's impression was only due to a bright smile and a bright (not an expensive) blouse, but the result has been that that infant has been prepossessed in that teacher's favour.

Don't fancy that small things are not noticed. I had an experience of this, when after looking at a watch that I was in the course of buying, I noticed some of the youngsters in the Sunday-school looked queerly at me. I heard afterwards they suspected from seeing the jeweller's little price tag, that I had been visiting the place the French call "A mount of piety" and which we refer to colloquially as "Uncle's."

Perfect Reports.

A superintendent, it seems to me, should also do his best to keep his eyes open for possible improvements. Just to illustrate, it is the custom of many schools to send out quarter after quarter reports upon the attendance and conduct of the scholars. This keeps the parents, at all events, once a quarter in touch with the school and often, too, gives an opportunity for a teacher to have a chat with the parents. It will perhaps stimulate scholars to have a list put up each quarter giving the names of those who have earned the full marks during the preceding quarter, and to have that list read out by the superintendent. We have tried it at our own school and in a quiet way it has had good effect. Of course there is always the danger of teachers being lenient in order to make the report of the whole class look better, but that must be guarded against.

* Part of a Lecture given at the Summer Session for Sunday-school Teachers at Manchester College, Oxford, July 7th.

Learn from other Schools.

By the superintendent or a leading teacher visiting other schools, as is done by the committee of the L.S.S. and other societies, they can gather fresh ideas and also see what should be avoided, and possibly the reasons for methods already practised in their own school. I found for instance that in one school that I visited, the classes were graded according to Board School standards. The following that practice, not too rigidly, has, I think, been of advantage in our own school. There were some unexpected promotions when it was first introduced, but the children who were passed over realised the reason of the change. One must be careful of course always that the object of a system is considered and not the system itself.

An ideal superintendent in an ideal school with ideal teachers, should regularly in his opening address deal with the subject that has been chosen for all the teachers to take in their different classes. I know the weakness in schools in the non-preparation of lessons, but I need not dwell upon that, having regard to the stirring address Miss Pritchard gave at Leeds last year on "The Teacher's Aim." To those who have not read it, I would say read it, and to those who have read it I would say read it again. But if a superintendent cannot arrange for concerted lessons he should be able to direct teachers to useful sources for the preparation of their lessons and can often, too, in his opening address suggest thoughts which the teachers can amplify.

Teachers help the Superintendent.

As to the assistance the teachers can render the superintendent. The question of order, for instance, particularly when the school meets as a whole, is in fact left largely in the superintendent's hands. This is not the best course. Let the superintendent try to divide up the responsibility for order amongst the different teachers. Each teacher should be responsible for his own individual item in the same way as the officers in a regiment.

In the school, too, and in the presence of the scholars it is of importance that the superintendent should be treated with the utmost respect by other teachers. This helps everyone. The superintendent is able to help the teacher with awkward children and speaks with all the greater authority if the children realise the respect the teachers pay to him. It is remarkable how children do appreciate the distinction which a title gives to one of the teachers. Also how, where there are two superintendents present, but one of them not in charge, the children seem to ignore the latter's existence and to feel that they are only bound to regard the one on duty, and to resent interference. It is the difference between a policeman with his armlet on and with it off.

Reference to the Superintendent.

The reference of matters to the superintendent for decision is also an aid. In nothing more than the way in which my predecessor, now the president of the school, has taught the children to look up to the acting superintendent by referring matters to him, has he shown his knowledge of the advantage it is to magnify the importance in the eyes of the children of the superintendent's office. We are accustomed in our Courts of Justice to see counsel address the judge with abounding deference, though one knows that outside the Court the judge and counsel are probably personal friends.

In the Teachers' Meeting.

Lord Esher, the former Master of the Rolls, used to insist that though he was a judge he was still a barrister. In the same way, though one is a superintendent one is still a teacher. A superintendent is simply first among equals. It is when the scholars are not present and particularly in the teachers' meeting that the teachers, including the superintendent, meet on an equality. And, by the way, let the superintendent as the organiser of teachers' meetings do his best to make the meetings bright and attractive. The feeling of strength and co-operation to be gained by a good bright meeting of teachers is very great. Let the superintendent bear specially in mind at this time that he is only one of the teachers, and if, for instance, his propositions are outvoted, he has no right to feel troubled. He is not likely to be overruled on any question of principle.

Miscellaneous Notes.

There are a number of other points I should like to touch on. One is a word of warning to superintendents not to fancy that when the school feels out of hand it is entirely due to the scholars. It may be due to your own being a little out of sorts, and the children in general assembly realise instinctively when you are feeble. Again, if you feel on one particular afternoon you have failed, be sure of taking the school on the following Sunday.

Never, too, get yourself into an *impasse* —a tight corner—by threatening when you may not have the means to carry out. For instance, in my earlier years of superintendence I once threatened to keep my seat till the school was perfectly quiet; on that occasion, besides nearly raising a rebellion amongst the teachers, I had to accept a poor apology for the quiet I wanted. At the time I was not strong enough to enforce my threat.

As a beginner at the work I occasionally, too, secured quiet by calling out silence "colla voce" as the musicians say. There was a certain amount of pleasure in the momentary quiet I obtained, but I have learnt that it is much better to get quiet in gentler ways.

A suggestion by an experienced superintendent is also worth noting—keep your eyes open, but sometimes keep one shut.

Look after the music, too, to the best of your power. Personally I should prefer children singing badly and heartily, not noisily, to singing sweetly and listlessly. Let the superintendent sing if he can.

Recollect that if you only get the children once to the school on the Sunday you have not half the chance of influencing them than if you get them twice, but avoid, if possible, teachers coming twice.

Let your sense of humour have play at times. Ian Maclaren, I think it is, says that no one should be allowed to preach until he has passed an examination in humour. To my mind too, a sense of humour is invaluable to the superintendent. He can often win the children by his appreciation of fun. They are happy to see his happiness.

Finally, let him have regard to the fact that a time must come, and may come at short notice, when he must give up the work. Let him not therefore jealously stick to his office, but seize opportunities for others to execute it, so that a successor may be available if he should be wanted.

The Superintendent's Lot.

I have perhaps given the impression that a superintendent's lot is not a happy one. There may be plenty of work, and often the more work he puts into it the better, and there may be plenty of worry, especially for want of teachers, but I don't think there is any teacher who gets more personal gratification out of the school than he. The individual teacher takes pride in his class, but the superintendent has the school for his class, and when he has a body of teachers strenuously collaborating, he is to be envied. To have too, as one occasionally has, a number of youngsters suddenly brighten up at seeing the superintendent accidentally on a week day, is to have the joys of life added to. The youngsters little know that in that gleam of happy recognition they are giving the superintendent his reward.

The Sunday-school spirit grows on one slowly. Not many of us have taken it up purely out of love for the work, but it is a matter for rejoicing that many stay at it out of love for it.

May I close with the words in which President Roosevelt finishes his book on "The Strenuous Life"—

The true Christian is the true citizen, lofty of purpose, resolute in endeavour, ready for a hero's deeds, but never breaking down in his task because it is cast in the day of small things; scornful of baseness, awake to his own duties as well as to his rights, following the higher law with reverence and in this world doing all that in him lies, so that when death comes he may feel that mankind is in some degree better because he has lived.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

IS WESLEYAN METHODISM INTELLECTUALLY HONEST?

SIR,—As a Methodist minister's son and a Methodist minister's grandson on both sides of the house, it seems to me that the judgment of the Conference on Dr. Beet is the saddest compromise that Methodism has ever made. "The Immortality of the Soul: A Protest," does not strike us as a very powerful book; one can't help feeling while reading it that its author could give us a far abler book on the subject if he did not belong to a creed-bound Church. The Committee report that Dr. Beet rejects as without adequate foundation the doctrines of "annihilation" and "conditional immortality," and that he holds that utter, hopeless and final punishment will overtake the impenitent. Dr. Beet holds, nevertheless, that "*conscious*" suffering need not last for ever. What is the difference between unconscious suffering and annihilation? or why object to conditional immortality if conscious suffering ceases for the wicked? Again, we are told that Dr. Beet had no intention of placing the moral sense above the Scriptures, as he sees no real conflict between them; but we find a

great conflict between *our* moral sense and both Dr. Beet's and the Wesleyan doctrine on eternal punishment. Dr. Beet's moral sense interprets Scripture differently from Wesley; *our* moral sense interprets it differently from either. But it is because *our* moral sense differs from Wesley's in some of its interpretations of Scripture, and for this reason alone that we resign our place in the Methodist ministry.

The Methodist Church has now entered into a compromise with its own "standards" and admits the necessity of allowing some freedom of opinion contrary to the standards to the theological tutor himself, but accepts a promise from him not to teach Scripture as interpreted by *his* moral sense, but by Wesley's, both in the pulpit and in the college. The Conference has given Dr. Beet "freedom" to think contrary to their standards, but he must teach contrary to what he thinks. His future teaching in the College and his published books will not be in harmony, and he must either teach what he does not believe, or say to his students in answer to that most pressing question of to-day: "I am bound by Conference not to give you my own opinion." The easiest way out of the dilemma would have been Dr. Beet's withdrawal, which, we believe, ought to have taken place when he found himself out of harmony with the Wesleyan standards. *The Christian World* last week seemed to desire a compromise, and in one of its sentences reveals, in our opinion, the reason for the present compromise—"Had the case been that of a neophyte, Methodism, which is not without experience in such matters, would have had its own short and easy way with him." But would not the loss of even half the members of the Methodist Church be insignificant compared to the loss of intellectual sincerity which, in our opinion, marks the final decision of Conference? They still adhere to Wesley's standards, and yet appoint Dr. Beet, who admits that in some "small" details his teaching contravenes those standards, to teach the rising generation of ministers still to confess: "I believe and teach those very details which my theological tutor denies." It is a solemn question to ask what will be the moral effect on those young men who are taught by one who they know is bound to teach them what he himself does not believe. The ethics of the twentieth century Wesleyanism is already apparent in the words of a local preacher during the controversy: "I teach our doctrine, but I could not say I believe it." Was it Dr. Beet's thinking or the publishing of those thoughts that was such a serious error of judgment? Would it not be wise to hand every Methodist minister at his ordination a copy of John Morley's "Compromise" along with the Bible and the "Manual of Laws," for, as Whately says, "It makes all the difference in the world whether we put Truth in the first place or the second place."

Geo. V. Crook.

MISS COBBE ON CONSTRUCTIVE THEISM.

Sir,—I feel very strongly that the valuable contribution of Baboo P. C. Mozoomdar to this discussion should not pass without acknowledgment, and he so ably expresses the thoughts that have passed through me during the discussion that, as one of your readers, I should like to thank him, and recommend a careful perusal of his letter to others.

We send our missionaries to India, but she has spiritual treasures of her own to give us in return. I have always felt a personal debt of gratitude to Miss Cobbe for her part in introducing the works of Theodore Parker to this country, the study of which thirty-five years ago enabled me to break the bonds of orthodoxy. But the experiences of life and the trend of thought help to modify one's views. A mere subjective faith will not solve the soul's problems nor satisfy the soul's life, and it is too individualistic to be beautiful. It must be associated with the principle of "Dying to Live," now justified by the ablest philosophy of the time, and which finds its practical exposition in Christianity. How can we separate the History of Religion from Religion?

E. Capleton.

113, Highbury New Park, N.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Bath.—The chapel is closed during the present month for repairs to the organ. Services will be resumed on the 31st, and special services connected with the re-opening of the organ will take place Sept. 7.

Belfast: Mountpottinger.—The teachers and scholars of our church have just held their annual outing. They went in waggonettes to Mountstewart, the residence of the Postmaster-General. Unfortunately the heavy downpour of rain marred somewhat the day's enjoyment. At the conclusion of the evening service at Mountpottinger, Mrs. Davies presented twenty-five medals to those who had made perfect attendances at the meetings of the Band of Mercy. The Rev. W. J. Davies, Mrs. Davies, and Mr. Forrest delivered appropriate speeches on the occasion, and congratulated the Band on the success of its first session.

Bolton.—The "Calendar" for August contains the following paragraph:—The evening congregation had the pleasure of hearing the Rev. Robert McGee, of Lower Darwen, preach on the 20th ult. Mr. McGee has resigned his ministry in the Congregational Church for conscience sake, and means to enter the Unitarian ministry. He comes to us with the approval of the Ministerial Fellowship and the Advisory Committee of the Provincial Assembly of Lancashire and Cheshire, and may count upon a cordial welcome. He has been asked to preach again at Bank-street on the 31st inst., and it is to be hoped he will be able to accept.

Crewkerne.—Our Sunday-school treat took place on Thursday, July 31, and was a great success. A procession was formed at the school, and, headed by the Town Band, the teachers and scholars, numbering about 170, marched through the principal streets to a field near the town, kindly lent by a member of the congregation, where sports were at once heartily entered into by all. There was a large attendance of visitors to tea, and this number was considerably increased afterwards.

Exeter.—The Rev. J. M. Connell, at the conclusion of his sermon last Sunday morning, referred to the loss the congregation had sustained through the death of Lady Bowring, and said that the simple essential things of religion, of which he had been speaking, had been beautifully illustrated in her life and character. "We who knew her," he said, "remember her faith in God, a faith that seemed as natural to her as the air she breathed, and we rejoice that we were privileged for a while to have fellowship in religious work and worship with one who lived so near to the Father of spirits. We remember, too, her devotion to duty and her sympathy with all causes that make for human well-being. No one better understood than she the meaning of *noblesse oblige*, or sought more earnestly to fulfil the obligations that belong to a position of influence and to the possession of great gifts and opportunities. To this chapel she was deeply attached; and the form of Christianity which is here represented had nowhere throughout the country a more convinced and faithful witness. It is interesting to recall that she was herself the granddaughter of a Devonshire minister, and that by birth and training and marriage, as well as by personal conviction, she belonged to the household of the Liberal Faith. Whilst therefore we think with gratitude of all she has been to us, we rejoice that the Faith we profess, unpopular as it still is, has once more demonstrated its power to nurture a soul of singular strength and elevation and graciousness."

Godalming.—The great good resulting from the unfailing labours of the Rev. Hubert Clarke, the minister at Meadrow, was most pleasantly evident in the large congregations that attended the anniversary services. The special preacher was the Rev. T. E. M. Edwards, who delivered eloquent and moving addresses. The musical portions of the service were conducted by that flourishing contingent of the young people connected with the church, the Meadrow String Band. The Rev. H. Webb Ellis and other friends from Guildford attended these inspiring services.

Gloucester.—A portion of the postponed proceedings in connection with the local celebration of the Coronation were observed on Monday last. After a great Civic procession and the planting of a tree in the park, a luncheon was given by the Mayor and Mayoress of Gloucester in the Guildhall to a large company, including the Bishop of Gloucester, the Dean, the city member, the Mayors of Cheltenham and Tewkesbury, &c. Alderman Norman, of Cheltenham, proposed the toast, "The Lord Bishop, the Clergy, and Ministers of all Denominations," coupled with the names of the Bishop and the Rev. Walter Lloyd, both of whom responded.

Guildford.—Our anniversary services were marked this year by a generous gift from Mrs. John Cooke, the oldest of our friends, whose constant kindness is by no means confined, but spreads in ceaseless charity far and wide to the poor of this old town, which has been for so many years her place of residence. The sympathetic present to the church was a set of the new Essex Hall Hymn-books, entirely sufficient for the present needs of the congregation.

Ipswich.—The series of outdoor lectures in the grounds of the old chapel in Friars-street has been a distinct success, although warmer and brighter weather would have made them still more enjoyable. Following upon the lectures on Tennyson and Browning, already reported, the Rev. L. Tavener lectured on the third Thursday in July on Edward Fitzgerald, a subject which proved itself of considerable local interest, in addition to the more general interest in his translation of Omar Khayyam. The two concluding lectures have dealt with the dramas by Stephen Phillips which have achieved so great a success on the stage, "Paola and Francesca" and "Ulysses." In replying to a vote of thanks cordially passed after the concluding lecture, the Rev. L. Tavener expressed his satisfaction with the success of the experiment, and intimated his intention (should circumstances permit) of arranging a similar course next summer, which will be awaited with much interest by those who have attended the present course.

Kirkcaldy.—On Sunday last the Rev. G. A. Ferguson commenced his ministry in this church, which has been without the services of a settled minister for about eighteen months. Mr. Ferguson has just completed his regular course at Manchester College, Oxford. It is not altogether as a stranger that he comes amongst us, as he is not only a Scotchman but is also a son of a native of the Kingdom of Fife, his father being a minister of the Church of Scotland. We now trust that with a settled minister not only will lost ground be recovered, but a fresh impetus be given to our cause in Kirkcaldy.

London: Bermondsey.—The Sunday scholars' excursion took place on Tuesday under the superintendence of Mr. Harold Titford. Court Farm, Warlingham, was the place visited, and a very pleasant day was spent. Mr. A. W. Harris and the Rev. W. G. Tarrant attended and assisted in the games, &c.

London: Highgate.—It is proposed to erect a new hall, with class-room and church parlour, the whole to be known as "The Spears Memorial Hall." This increased accommodation is urgently needed, and the congregation trust to have the help of their friends towards the cost, which is estimated at £1,000.

London: Sunday School Teachers' Excursion.—By the kind invitation of Sir Edwin and Lady Durning-Lawrence, a large party, numbering over two hundred, of teachers in our London Sunday-schools went to King's Ride, Ascot, on Bank Holiday, Aug. 4. In spite of showery weather the day proved very enjoyable, thanks to the unremit-

ting personal attention of the host and hostess and their numerous helpers. Among the guests were some of the London ministers, including the Revs. J. Ellis, Gordon Cooper, Dr. Hicks, A. J. Marchant, W. H. Rose, F. Summers, W. G. Tarrant, J. Toye, and W. Wilson. Mr. Tarrant proposed a hearty vote of thanks to Sir Edwin and Lady Durning-Lawrence. The travelling arrangements were supervised by the Rev. J. Toye, to whom the thanks of the teachers are also due.

Maidstone.—On Sunday, July 27, the Sunday-school anniversary services were conducted by the Rev. S. S. Brettell. The anthems by the choir and scholars respectively were very nicely sung. On Wednesday, July 30, the school treat took place in the grounds adjoining the residence of Mr. Alfred Ruck, Oakfield, Hollingbourne. During the afternoon and evening the party was joined by a considerable number of members of the congregation, whose presence added much to the enjoyment of the scholars. The children had a delightful outing, and they expressed their thanks at the end of the day by giving hearty cheers for Mr. and Mrs. Ruck, for Miss Ellis (superintendent), Mr. Weeks and the teachers, for the minister, and all who had contributed to the success of the treat.

Saffron Walden.—The eighty-third anniversary of the Sunday-school was commemorated here on the 3rd inst., when appropriate sermons were preached by the pastor. Large congregations assembled, and good collections were taken. Scholars from a distance who were present are especially thanked.

South Wales: Induction Services.—On Sunday and Monday, the 3rd and 4th inst., religious services were held at Bwlchyfadfa and Llwynrhydowen, in conjunction with the installation of Mr. E. O. Jenkins, student of H.M.C., previously of Lampeter, as minister of these places of worship, the latter of which is very noted owing to the fact that the Rev. W. Thomas, M.A. (Gwilym Marles), and his faithful congregation were evicted from the old chapel, which is situated about half a mile from the new one. The services were commenced on Sunday morning at Bwlchyfadfa, when the Rev. T. J. Jenkins, Gellionen, officiated. In the afternoon Principal Gordon conducted service, and in the evening at Bwlchyfadfa, Mr. D. Davies, of H.M.C., conducted service, and the Rev. T. A. Thomas, of Llandyssul, and Principal Gordon preached, the former in Welsh and the latter in English. On Monday the first service was held at Bwlchyfadfa. The Rev. L. Williams, Rhydygwin, took the introductory part, and the Revs. R. C. Jones, Lampeter, and W. James, B.A., J.P., delivered the "charges," the former to the minister and the latter to the congregation. The remaining portions of the services were held at Llwynrhydowen, which is about two miles and a half from Bwlchyfadfa, in the heart of Cardiganshire. In the afternoon, under the presidency of the Rev. John Davies, Alltyplaca, a most impressive meeting was held. Captain Davies and Mr. J. R. Thomas welcomed the young minister as their pastor. Principal Gordon next spoke, referring in friendly terms to the activity and faithfulness of Mr. Jenkins during his college career, and expressing his sincerest wishes that both minister and congregations would amicably work together for the good of the cause. The President extended greetings on behalf of himself and his ministerial colleagues. Then the young minister responded in a very concise speech, and thanked the speakers for their kind words, especially Principal Gordon, who had proved himself a true friend to all the students of H.M.C. Mr. Jenkins having also expressed his gratitude to friends who had gathered together from Lampeter and other places, welcomed the members of the "Pink Party" who had travelled that morning from Aberystwyth, and Miss Tagart replied. The Revs. R. C. Jones and W. James also spoke. In the evening the Revs. E. Ceredig Jones, M.A., Bradford, and J. Davies, Alltyplaca, preached, and so terminated one of the most enthusiastic and inspiring meetings ever experienced in the history of Unitarianism in Cardiganshire. The chapels at all the services were over crowded.

Torquay.—The Women's Society is arranging for a sale of work in October to clear off a debt on the church. Gifts from friends, near or far, will be gratefully received.

Windermere.—Arrangements for a series of Sunday services in connection with the Missionary Conference, in the Institute public rooms, have now been completed. The services will begin on Sunday, August 10, and continue into September. The Rev. W. R. Shanks, Strangeways, Manchester, will conduct the first of the series, and he will be glad to hear of volunteers for any of the Sundays, ladies or gentlemen, who may be willing to assist with the music as players or singers.

OUR CALENDAR.

SUNDAY, August 10.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. WALTER LLOYD.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Coronation Services.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. WORSLEY AUSTIN.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. FRANK PRATT, of Woolaston, Mass.
Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road. Closed for repairs.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. D. AMOS.
Little Portland-street Chapel, 11.15 A.M., Rev. J. J. MARTEN.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. J. J. SHAW, B.A.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. T. J. HARDY, B.A.
Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A. (Evening only).
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. G. WARD, and 6.30 P.M., Mr. A. H. BIGGS, M.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel. Closed for restoration of organ.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Mr. E. THACKRAY, B.A.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON, M.A.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. ALEXANDER FARQUHARSON.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. E. W. LUMMIS, M.A.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. J. A. PEARSON.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. E. P. BARROW, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—August 3rd, at 11.15 A.M.

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

BIRTHS.

PEDDER—On the 5th August, at 14, Cheyne Court Chelsea, the wife of John Pedder, of a son.
SMYTH—On the 5th August, at 25, St. Peter-street Norton, Malton, the wife of the Rev. W Rodger Smyth, of a daughter.

MARRIAGES.

KENNEDY—FARQUHARSON—On the 2nd August, at Little Portland-street Chapel, London, W., by the Rev. Alexander Farquharson (brother of the bride), Thomas Kennedy, son of Thomas Kennedy, Ward House, Kinnethmont, Aberdeenshire, to Christian E., younger daughter of the late Alexander Farquharson, Spital, Aberdeen.
NEW—PLOWRIGHT—On the 2nd August, at the Unitarian Church, Evesham, by the Rev. Rudolf Davis, B.A., Ernest Sanford New, of Woking, eighth son of the late Herbert New, of Evesham, to Claire Plowright, fifth daughter of the late Edward Plowright, of Maidstone.

DEATHS.

DAVENPORT-HILL—On the 5th August, at her residence, Hillstow, near Oxford, Rosamond, eldest daughter of the late Matthew Davenport-Hill, K.C., aged 77. No flowers by request. Cremation at Woking, Friday, 8th inst., 5 P.M.
HOWSE—On the 1st August, at Walmer, Elsie Sybil, eldest daughter of Henry Greenway and Alice Howse, and grand-daughter of the Rev. T. L. Marshall, aged 19.
TAYLOR—On the 30th July, at 31, Cavendish-road, Birkdale, aged 58, Frank Taylor, J.P., of Ash Lawn, Bolton. Cremated at Liverpool, 2nd August, and interred at Walmsley Chapel Bolton, 4th August.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE Coronation of the King and Queen, and the associated reviews and other state business, have at last taken place—to the confusion of the superstitious, could superstition ever be confounded. Soberly rejoicing, as much in the restored health of the Sovereign as in anything else, the majority of people were quietly thankful for the general success of the event, and the chief streets of London, though crowded, were not made a scene of rough horse-play as on recent occasions. On another page the Rev. R. A. Armstrong, who, as President of the British and Foreign Unitarian Association, was the representative Unitarian in the Abbey, tells us, in his own vivid way, what he saw and heard and how it all struck him. And now what can we wish better for King and country than that we should have a good rest from these violent delights?

DEAN BRADLEY, having seen through the Coronation, is resigning his office at Westminster Abbey. It is a unique position, demanding alike by its opportunities and traditions a man of the first order to fill it worthily. That Dr. Bradley was thought fit to succeed Dean Stanley, and that for twenty years he has held his office amid general admiration, is a sufficient tribute to his business capacities, his scholarly breadth of mind and his sincere devotion. In his time the Abbey has been largely renovated; another period like his will probably see much more effected in the restoration of the fabric. What changes will take place in the theological atmosphere in another quarter of a century it would be even more interesting to know. Let us hope that there will always be place at the Abbey for leaders of thought as well as zealous promoters of Christian virtues.

FROM our Amsterdam contemporary *Stemmen uit de Vrije Gemeente*, of which Mr. P. H. Hugheholtz is editor, we learn that provisional arrangements are already made as to the programme of the International Council of Unitarians and allied thinkers, which, as we have already announced will open in the Dutch capital on Sept. 1 next year. The meetings will extend from the 1st (Tuesday) till the 4th of the month. An executive committee has been appointed, and a large reception committee will be formed for the benefit of the numerous guests who are expected. Some remarks in the same journal respecting THE INQUIRER in particular we highly appreciate.

SUMMER holiday services for Unitarians are organised on a large scale in the United States. Not only are the permanent chapels in seaside resorts specially equipped and ministered for the season, but, to quote the *Christian Register*, "at other places the hospitality of union churches is availed of, and elsewhere halls, hotel parlours, casinos, and private piazzas are used." The rota of preachers appears to be carefully arranged, and no doubt both those who have fled from the heat of the crowded city, and others who are during the greater part of the year isolated from their brethren, find this a season of religious invigoration. We hear that "in most of the places where services have been held for several seasons, local societies have been organised which often maintain lay services through the winter months." Our readers have noticed, we hope, that similar holiday services have been arranged in a few British holiday resorts; and we have already permanent chapels in a considerable number of seaside towns. Travellers and holiday-makers amongst us, forget not the household of the faith! By partaking in such services we may all get, and give, good.

ONE of the books—of which there are not too many in the world—that make for unity, peace and concord amongst religious people is entitled "A Book of Common Worship," and was published by Messrs. Putnams two years ago. Prepared under the direction of the "New York State Conference of Religion," it is really an indirect fruit of the famous Parliament of Religions held in Chicago in 1893. A "Committee on the Possibilities of Common Worship" was appointed by the Conference, the members being respectively Orthodox Christian, Jewish, and Unitarian; and the work referred to indicates in a very practical way the conclusion of this committee that these "Possibilities" are much greater than, in our segregating habits, we are apt to conceive.

THE plan of the book is as follows:—First come a series of extracts from "Jewish and Christian Scriptures," and a similar series from "Ethnic Scriptures," the latter being respectively Hindu, Persian, Chinese, Egyptian, Buddhist, Grecian, Roman, and Mohammedan. In each series the sections are illustrative of (*a*) Universality in Religion, (*b*) Ethical and Spiritual Religion, and (*c*) Religion in Society and the State. A fourth section of "Responsive Readings" is added to the Biblical quotations. The same general classification is made in respect to the Prayers, which form the second division of the work, and the Hymns which form its conclusion. As to the latter, we must express our satisfaction that so large a proportion already find a place in our hymnals. At the same time a consciousness of defect is at once felt, and is presumably inevitable; and if this is so with us, how much more must it be to those to whom a larger proportion of the hymns selected are unfamiliar, while most of their favourites are conspicuously absent?

BUT it is in the section devoted to "Prayers" that we find the chief interest and profit of the book, and it is here also that most readers, we think, would discover new and unexpected treasures of devotional utterance. The liturgies and breviaries of the ancient and mediæval church have been laid under tribute, and the Jewish liturgy has also yielded a considerable number of prayers. Mingled with these are prayers by individuals, ranging from Gelasius, Augustine, and Simplicius to Anselm, Thomas à Kempis, Erasmus, and Jeremy Taylor; and by moderns including Pusey, Alford, Rowland Williams, William Bright, Christina Rossetti, Theodore Parker, Dawson, Martineau, and Mozoomdar. Of course, the list might have been indefinitely extended; but there is enough here both to stimulate the aspiration of earnest and devout readers and to make manifest the substantial unity of the inner life under all forms of worship and diverse dialects of spiritual expression. We are not concerned now to criticise the volume—there are some slips and reduplications which the editors have no doubt discovered long ago; nor do we do more in this way than suggest that the collection might have been further enriched had the literature of English Nonconformity been more diligently scanned. What we chiefly desire is, after much grateful use of the book for ourselves, to commend it to the notice of some who might otherwise miss it.

A CORRESPONDENT thus describes a unique Coronation Service:—"Brilliant

sunshine, a sea neither too rough nor too smooth, and in the harbour four English ships (the principal of which belonged to the renowned President of the South-Eastern Provincial Assembly) gay with bunting from stem to stern, these were the conspicuously festive things to meet the eye of any casual observer at Le Tréport on Coronation Day. Had he strolled through the town he would also have remarked the Union Jack floating from the Vice-Consulate; and from the balcony of a villa on the heights above the harbour he could scarcely have failed to notice the English and French flags waving proudly side by side in the breeze. And at this villa, where certain loyal Unitarian subjects of His Majesty were staying, all was astir at an early hour. At 10 A.M. there was to be a religious service at the Oratoire Protestante, conducted by an English chaplain temporarily in residence at Le Tréport, and, oddly enough, not only were these same staunch Unitarians to form the bulk of the congregation, but, in the absence of other help, one of their number had undertaken to preside at the harmonium, while others had constituted themselves a floral decoration committee. This was a pleasing instance of Dissent coming to the rescue of the Established Church, and the chaplain afterwards genially admitted it had been excellently done! Certainly the small Oratoire looked greatly brightened by the flowers (red, white and blue) that willing hands had gathered and arranged to adorn it for the occasion. And, if in some portions of the service (notably the reciting of the Nicene Creed) the congregational responses sounded a little *thin*, in every prayer in which Unitarians could conscientiously join, it is needless to say, they did so with heartfelt devotion. The first and last verses of the National Anthem were, at the chaplain's request, sung with due patriotic fervour, and the Proclamation of the King read, and a short address from the pulpit brought to a conclusion a simple, but in many respects a very unique, Coronation service."

THE EDUCATION CRISIS.

With the rising of Parliament the occasion for this present series of articles comes to an end, but when the House of Commons meets again in the autumn we shall no doubt find ample matter to engage the interest of our readers. We have to chronicle, what is already known to the readers of The Inquirer, that on August 8 the famous 7th Clause of the Education Bill was adopted in Committee by 200 votes to 98, giving the Government a majority of 122. More than one-half of the members of the House were absent.

The 7th Clause as passed bears no resemblance to the clause as originally printed in the Bill; and it was only part of the clause as amended by Mr. Balfour, but it was sufficient to answer his purpose in protecting the interests of Church of England schools. In brief, we may say it prescribes the form of management, under the local education authority, for all public elementary schools. In counties a school shall be under a body of managers not exceeding six, four to be appointed by the County Council, and two by the minor local authority.

The Council of a borough or urban district may, if they think fit, appoint for any school such number of managers as they please. These regulations only apply to schools provided by the local education authority. For schools not provided by the local education authority—that is, "Voluntary" schools—there shall be a body of managers not exceeding six, four of whom are to be "foundation" managers and two representing the local authorities.

A section was also added providing for the grouping of schools under one body of managers and for increasing the number of managers at the discretion of the local education authority. The manner of appointing managers and the details are left for future consideration, but will be provided in the Act.

The final debate on the section relating to the management of the denominational schools, though not of a prolonged character, was naturally marked by an intensity and energy exceeding even previous discussions. It is unnecessary to review the amendments proposed by members who knew they were fighting for a forlorn hope. One question alone occupied the minds of all the speakers on the Opposition side, the unanswerable objection to allowing schools entirely carried on by means of public funds being withdrawn from the control of the ratepayers. Sir William Harcourt was especially sarcastic upon Mr. Balfour for his unwillingness to trust the people to manage their own schools. Had the Church no friends that they must always have a statutory four to overpower the popular two who would represent the spirit and sentiment of the nation? Mr. Lambton wanted to know what had become of a large number of Unionist members who had declared themselves in favour of a larger proportion of representative managers. Mr. Lloyd George made the last and the most forcible of the series of admirable speeches he has contributed to the discussion. He declared the Nonconformists wanted no favours, but they wanted to be treated on an equality. There was no real desire, he asserted, for religious instruction. The real desire was for power and patronage. It was impossible to produce any new arguments against the viciousness of the Government proposal, but Mr. Bryce, Mr. Asquith, Sir H. Campbell-Bannerman, and others reiterated those with which we are familiar; they could not be answered, but they were outvoted, and so for the present there is an end of the matter. But only for the present. We venture to think it will prove a barren victory and will lead to difficulties which do not appear to be foreseen. With a few comments we must leave the subject to our readers to think over during the recess.

Mr. Balfour has declared that public control and denominational teaching are incompatible, though some Liberals have offered that if he will give them the control they will agree to the teaching. But, perhaps, Mr. Balfour is right; at any rate he ought to be. Schools maintained at the public expense ought not to be exclusively the happy hunting-grounds of one denomination. The instruction given in them ought to be undenominational, and the teachers ought to be appointed without reference to their religious belief; and to this complexion we must come at last. Mr. Balfour sees that only statutory prohibition can prevent it. That the statute is a violation of principle does not concern him. There was, we also fear, some truth in Mr. Lloyd George's assertion that what is desired by the Church is not so much religious instruction as power and patronage. The retention of the appointment of teachers by the denominational managers ostensibly with the object of safeguarding the religious instruction, by only appointing teachers who are members of the Church of England (we are not concerned with other denominations), is mixed with a lower motive, that of encouraging teachers to join the Church by placing Nonconformists under disabilities. It is a valuable vested interest, as it places the appointment of thousands of public teachers in the hands of the Church.

If the Act comes into operation with the 7th Clause in its present form the managers of Voluntary schools will soon find themselves in difficulties, and we should not be surprised if many of them would prefer to hand their schools over entirely to the local education authority; though the Church may organise some system to prevent this being done.

The clergy will find their power considerably diminished. There can seldom be more than two parsons on the board of managers (the incumbent and his curate), often perhaps only one; the other four or five will be laymen, and there are not very many laymen, even members of the Church, who are ecclesiastically-minded. These laymen will be disposed and able to exercise considerable restraint over the parson. We believe most English people, with the exception of decided Nonconformists, see little to object to in the teaching of the Church of England, but what they do object to most vigorously is clerical control of any kind, and once they are given a share in the management they will make themselves felt.

Then there is the question of the responsibility of managers. Section C, Clause 8, provides that—

> The managers of the school shall, *out of funds provided by them*, keep the schoolhouse in good repair, and make such alterations and improvements in the buildings as may be reasonably required by the local education authority.

We know managers of Voluntary schools who have already declared they will resign rather than accept this liability. They fear that financial excuses for not making alterations and improvements in their school buildings which have been accepted by inspectors in the past will no longer avail; and subscriptions will be more difficult to obtain than ever when the old subscribers find they have to pay an education rate, which their subscriptions were intended to prevent. And if the representative managers are to share this responsibility no one will be in a hurry to accept the office.

Whether under these circumstances, and others which will arise under the Act, it is worth while for any of our Nonconformist friends to further complicate matters by initiating a war against the education rate we will not decide, though we think it would be better to wait a little and see the result. We are inclined to believe that when the rate comes to be paid there will be a universal demand for a larger share in the control and management of the Voluntary schools, the Nonconformists will find themselves supported by an immense number of unexpected allies, and the Act will have to be amended.

W. L.

LITERATURE.

TIBERIUS THE TYRANT.*

WE are so accustomed to think of Jesus as the greatest man living in the world in his own day that we overlook the fact that most of his contemporaries were not of our opinion. Surely to them Tiberius, the Emperor of Rome, was the one man on whose character and actions the welfare of the world most depended. Jesus himself, in a startling phrase, distinguishes between the things which should be rendered to God and the things which should be rendered to this man, as though he and the Almighty held the world between them.

Yet the two men were in some points as strangely alike as they were strangely misunderstood. Neither had any great desire to rule over the kingdoms of this world. Yet, perhaps, Tiberius heard of Jesus as attempting to make himself King of the Jews, and was told of the loyalty of the populace of Jerusalem and their cry, "We know no king but Cæsar," which ended Jesus' life. Perhaps Jesus also, by the Sea of Tiberias, thought of the Emperor as vainly delighting in empty compliments to his name and never suspected that few men hated flattery more, or yearned so ardently for a servant's rather than a master's place.

They were alike not only in some points of character, but in some points of aspiration and ideal. They both set the welfare of mankind before the welfare of their own particular nation. They were men at first much loved and afterwards as much hated by their own people and in their own city. They were both accused of horrible crimes. Had we the life of Jesus written by his enemies only, a man as compared with whom Barabbas was a saint, how similar the picture would be to the popular picture of Tiberius! And the outcry in Jerusalem, "Crucify him, crucify him" to the cry in Rome, "Tiberius to the Tiber!"

These considerations should warn us against accepting too readily the story of a man's life and character as recorded by his enemies.

The character of Jesus is redeemed by the friendly and loving history of his life given in the Gospels.

The question remains, can the character of Tiberius be similarly redeemed?

The hatred of him is easily accounted for. Like Jesus, he had endangered in his own city the long-established interests, customs and traditions of its elders. He had, as it were, taken away the kingdom from the old city fathers, and opened it unto all nations, and for this in Rome he was hated.

Unlike Jesus, the records of his life have come down to us chiefly through the memoirs of his enemies and their partisans. Tacitus particularly revels in defaming him, and faced with the facts of a conspicuously upright life, insinuates a life-long dissimulation as the only possible explanation of so very bad a man appearing on all occasions to be so very good. This explanation is surely open to question.

And as we do not reject the Gospel on the evidence of the Scribes and Pharisees; so we must not reject a friendly history of Tiberius on evidence only of the princely families and the populace at Rome. We have ventured on this comparison in order to obtain a serious audience for Mr. Tarver's little gospel "Tiberius the Tyrant." The impression there given of the life and character of Tiberius, if not a very pleasing and winsome picture of a man, is morally completely different to that formed of him in our schooldays.

We will attempt briefly to summarise this new impression. Tiberius, adopted son of the Emperor Octavian, who had married Tiberius' mother, Livia, was educated in the Imperial household. He was trained to regard his high position in life as one of serious duties and great responsibilities; and he appears to have grown up to manhood with a genuine love of virtue and a profound sense of duty.

As a young man he fell in love with and married Vipsania. It was an evil day for him when, under the influence of his mother, he was divorced from the wife he loved and married Julia, the Emperor's only child. Julia was openly and notoriously unfaithful to him: and Tiberius, as an honourable man, was obliged to insist on a separation.

As second man in the Empire it was no easy thing for Tiberius, in private life, to put away the Emperor's daughter, and in public life to remain in the Emperor's service.

Under the strain of this painful domestic relationship Tiberius sought to give up his high office at Rome by retiring into private life. Leaving the seat of Empire he went to live at Rhodes, and devoted himself to the study of astronomy.

Years afterwards he returned to Rome, but still as a private man; giving up his palace in the city and residing in a villa outside the walls. So long as Lucius and Caius Cæsar lived this retirement of Tiberius into private life could be endured. But on their deaths Tiberius was at once looked to as the one man of experience whose duty it was to resume office at the head of affairs, and be ready to take over the succession. The Senate insisted upon it, and Tiberius, still protesting, was compelled to accept his position. Some insight into Tiberius' character and into the honourable opinion held of him by the people of Rome is given us by Paterculus in describing their joy at his return to office. "Then again there shone for parents confidence in the future of their children; husbands could feel secure in their marriages, masters in their property; and all men could look for safety, rest, peace and calm." Tiberius, having sacrificed so much to make clear that as a husband he could withstand an emperor, and that for the sake of being at peace with himself could resign an empire, now worked amicably with Augustus. The two men now understood each other. For ten years they were close friends and trusted fellow-workers. Fragments of Augustus' letters show how great was his love of and esteem for Tiberius; for example, "My dear Tiberius,—All admit that the well-known line: 'One man saved the State for us by his wakefulness," could be applied to you. When I hear that you are getting thin under the continuance of your labours, may I be confounded if my body is not all one shudder, and I implore you to spare yourself, lest if we hear that you are in bad health your mother and I may expire, and the Roman people be in jeopardy of losing its imperial position. It does not matter a bit whether I myself am ill or well, if you are not well. I implore the gods to preserve you to us, and to give you your health now and always, if they do not hate the Roman people." Again in the same letter, "Good-bye most amiable Tiberius—best of generals. Yes, most amiable, and as I hope for happiness, most brave man." Surely this is high testimony to Tiberius' character; the more so when all the bitterness of a woman's hatred stung their mutual home and tried to poison this manly friendship between the father and the son-in-law. The character of Tiberius stood a fiery test, and stood it as few men's characters could.

On the death of Augustus, all accounts of the accession of Tiberius agree in one statement; the evidence is unanimous that he was exceedingly unwilling to occupy the position which Augustus had occupied, and to continue the Empire in the form which it had assumed under his predecessor.

The position he adopted was a reasonable one. Augustus had been an exceptional man, called to exceptional power under exceptional circumstances. The monarchy had done its work, and a restored Senate might now resume the reins of government. When the Senate insisted that Tiberius himself should take the whole burden of government, he accepted the trust on the understanding that he held simply the office of chief executive officer and adviser of the Senate, which was the real fount of authority, and not as its master.

He refused to be called "Augustus" and "Father of his country," and would not allow himself to be worshipped, like his predecessor, as a god. Even his great defamer, Tacitus, is obliged to admit that under the early rule of Tiberius, public business and the most important concerns of private men were dealt with before the Senate, that the chief men were allowed to make speeches, and that he himself checked them when they slipped into flattery. That in conferring office Tiberius took into consideration nobility of descent, brilliance in the field, and distinguished service at home, and so chose the best men. That consuls and prætors enjoyed their proper dignity, and the lesser magistrates the full exercise of their powers, and that the laws, with only one exception, were well administered. That when Tiberius had once found a good man for an office he retained him, and most of his officers grew old in the same departments. That he protected the provinces from fresh burdens of taxation, and made the old burdens to be set free from the avarice and cruelty of officials. That there was no such thing as personal outrages or confiscations of property, and if ever Tiberius himself was at variance with a private person, he resorted to the ordinary processes of law in the ordinary courts.

At last there came to this lover of a private life another domestic grief, the death of his son.

Under this blow Tiberius, in the opinion of Tacitus, threw off the cloak of hypocritical virtue under which till then he had lived, and showed himself the real villain that at heart he had always been. His vicious character, disregard of public honour and contempt of virtue, were they not obvious all along in his refusal, *e.g.*, to be worshipped as a god? Was he not intending to make himself hated when he rejected with scorn the loving title Father of

* "Tiberius the Tyrant." By G. C. Tarver. Published by Archibald Constable and Co., 2 Whitehall-gardens, Westminster. 1902. 15s. net.

his country? Was he not saving himself up for the better enjoyment of sensual vice in old age, by the rigorous practice of abstinence and virtue in youth? Ah, the dissimulating villain!

Mr. Tarver points out the absurdity of Tacitus' picture of Tiberius, and claims for a good character at seventy years of age sincerity and not hypocrisy as the cause.

Tiberius was staggered by his son's death, yet he did not allow this private sorrow to interfere with the discharge of his public duties.

All unwittingly he gave his son's place to his son's murderer, Sejanus, the traitor, and Tiberius so completely trusted this seeming friend, that leaving the management of the Empire mainly in his hands, he retired himself more and more into a semi-private life, seeking consolation once more in country scenery and in the study of astronomy. He was now an old man, a man of sorrows also, and surely he had earned his rest. The family of his faithless wife gave other reasons why this old villain had gone away, and pictured to his people, who rarely saw him now, the monstrosities of his secret vices, such stories as only those themselves familar with vice could picture and repeat. Thus the whisperers spread in Rome the stories of their Emperor's privacy in Caprea. Thus his son's murderer held in his too confiding master's heart his son's place. Thus, on a sudden, Tiberius awoke and discovered it to be.

Terrible and awful was the scene that followed. We draw a veil. One tragedy, and one only, runs through the life of Tiberius. It is a love tragedy. He loved Vipsania. Vipsania bore him a son. He divorced Vipsania. He never ceased to regret her. Her son was still his, and the Empire would pass to the child of his first and never to be forgotten love. Bereaved at last of even this hope, he fell back into a private life and let his Empire slip into the hands of Sejanus; and when his power was gone from him, behold those hands of power were stained with the blood of his and Vipsania's only son! For one brief moment the old man compressed the one sincere love of his broken life into the grandest display of hypocrisy the world has ever seen, and disarming all suspicion of his intentions in Sejanus' mind, got the whip hand of his Empire in his own hands again; and then with a fearful crash that traitor, long hated by the Senate, and a mighty host of others with him, was brought to the ground. On the pages of history this picture of Tiberius and his dissimulation, taken by lightning flash, as when an angel falls from heaven, will never be erased. Nor will men soon forget the reign of terror that followed, and the hatred with which Tiberius the Tyrant was hated ever after in the city of Rome.

The story of Tiberius, as told by Mr. Tarver, is a profound attempt to reconstruct the personal feelings of a great historical figure. And yet to most readers of THE INQUIRER the interest of this book will perhaps lie still more in the clear portrayal of all the many aspects of life at Rome, as men actually lived it, about the time of Christ. Insight into Roman households, Roman Imperial family histories, Roman policy, Roman life and thought is given us in a series of pictures which make the old world live again before our eyes.

That Mr. Tarver defends Tiberius through thick and thin makes his book none the less instructive; we may not agree with everything he says, but we certainly feel that "Tiberius the Tyrant" appears far otherwise to his friends than he appeared to his enemies. We welcome the story of his life as told by a friend who pleads most earnestly that this great contemporary of Jesus has been condemned by "false witnesses" at his trial hitherto.

WILFRED HARRIS.

THE ENGLISH JUSTINIAN.*

Edwardus Primus Scotorum Malleus hic est 1308. *Pactum Serva.*

So runs the simple inscription on the Abbey tomb of Edward Plantagenet, the Hammer of the Scots. *Pactum Serva:* The motto fittingly indicates the guiding principle of a life that endeavoured to "keep troth" with the ideals to which it had pledged itself. There were failings here and weaknesses there; Edward of Westminster was not the ideal King, was not even an Earl Simon of Montfort, whose "faith and faithfulness" were justly celebrated in song, but from the time of his escape from Hereford after the battle of Lewes when, at Ludlow, he entered into an alliance with Gloucester and swore that he would cause the "ancient good and approved laws to be obeyed," we have no flagrant breach of the purpose to which he dedicated himself. The legislative activity of the period from 1283 to 1285, although hardly a sufficient basis for the appellation, "The English Justinian," thoroughly justifies Professor Jenks's eulogy of Edward as "one of the greatest and wisest of rulers, who surveyed the body politic in all its members, and laid his healing hand on every sore."

Biography may be of the statuesque or picturesque order. The subject may stand out clear, cold, and unmistakable, with outline gleaming white against a shadowy background of insignificance. There may be due proportion in the life itself, and we may admire the truth embodied in the figure, but there are few pieces of biographical statuary that arouse within us the sense of a warm, passionate life linked indissolubly with struggling, feeling humanity: there is always the craving for right perspective and life relations.

Then there is the picturesque method of treatment, where the attempt is made not simply to present a portrait, but to depict a life with its background of contemporary habits and events, and its foreground of personal influences and main determining factors. The picturesque method allows a justifiable choice of aspects: the true artist seizes on essential features and incorporates them in his representation of the man and his times: by heightening the colours here and deepening them there, he aims at giving the picture which corresponds generally with the main lines of the subject's life and development.

Professor Jenks in his lucidly written book on Edward the First employs the picturesque method. If we have any complaint to make it is that he crowds his canvas rather unduly, and makes his background heavier than his own set purpose warrants. As a lawyer, he is attracted by the intense legal activity of the eighth and ninth decades of the thirteenth century. He feels justified in intruding on a scene so dominated by great historians, and wonders "how anyone but a lawyer can possibly appreciate the true inwardness of Edward's reign." He sets himself the task of telling us the story of the making of the Common Law, and treats us to a rather lengthy introduction on the Middle Ages and the emergence of modern Europe, which, though very ably done, seems hardly warranted by the occasion. The picture of life in thirteenth century England is most vividly wrought; the style and the effect recall the witchery of John Richard Green, at whose word ages long past live before our eyes.

Professor Jenks's profound knowledge of legal history and of old-time customs and usages is presented to us in most attractive guise: law, in his hands, ceases to be cold and forbidding; we see it in all the fascination of growth and movement; the naked details of statutes are clothed upon with intensely human interests. The enthusiasm with which Professor Jenks approaches his work well warrants the assumption of such a task as is indicated in the opening words of the preface: "If ever there was a national hero, it was Edward of England. In his person, his character, his position, and his policy, are summed up the essential elements of that great English nation which came into existence during his lifetime." The claim challenges criticism on the method whereby it is substantiated. Edward, against a contrasting background, made by the vices and follies of his father, Henry III., is made to shine in the light reflected by the patriotism and ability of his uncle, Earl Simon. But we must remember that Henry of Winchester, though unfit to rule a kingdom, was a kind-hearted man, gentle and pious, fond of learning, of art and of poetry, and full of good impulse. His chief fault was that he set no store by his plighted word; but even this failing bore good fruit, in the determination of his son ever to hold and to keep troth.

The real affection which existed between Henry and his son Edward was something more on the latter's part than pity for a weak-minded and worthless father: we cannot but think that in ignoring the better side of Henry's character, Professor Jenks makes it more difficult for us to get a true estimate of the sterner qualities and the more admirable nature of Edward himself. Again, Simon de Montfort, the people's hero, the keen-sighted statesman, and the champion of the oppressed, appeals to us as the really strong man of his day. The "Chronicle of Melrose" and the political songs of the period present us with a man brave and skilful in the field, firm in his friendships, scornful of falsehood, and faithful to his oath. He stood to his cause "like a pillar that cannot be moved, and, like a second Josiah, esteemed righteousness the very healing of his soul." He was in truth

> Simon of the mountain strong,
> Flower of knightly chivalry.

Professor Jenks tells us that "his statesmanship was a failure," and the judgment is confirmed by the events. But in any estimate of the man and his

* "Edward Plantagenet, the English Justinian; or, The Making of the Common Law." By Edward Jenks, M.A. G. P. Putnam's Sons, New York and London. 5s.

work, we must consider not merely the immediate effect of his attempts to right the people's wrongs, but also the ideal involved in the effort, an ideal justified by its realisation centuries after. The circumstances of his birth and position were out of joint: the petty jealousies of the barons and the uncertain spirit of King Henry rendered his statesmanship a thing of nought, but neither power nor ability was wanting to one of the truest patriots England has ever had. What we know of the character and ability of Edward I. does not lead us to regard him as intrinsically the superior of the great Earl Simon.

Professor Jenks is dealing with a time when a king was expected to govern in power, and rightly enough finds this expectation fulfilled in the rule of Edward Plantagenet; but in his summary of the King and his work, the encomiastic note is somewhat overpowering; we are suspicious of an estimate that makes Edward a "model of all the virtues." We are told he was "brave, affectionate, just, pure, devout, frugal, dignified, faithful, persevering and sympathetic," but it is left to us to gather that he was hasty and violent in temper, quick to take offence and impatient of the cries of his over-taxed people.

As a young man he was wild and somewhat cruel, but his sturdy common sense came to the rescue, and made him what he was, a strong capable King, with a real love for his people and a sincere reverence for righteousness and truth. But he was wilful and fond of power for power's sake, a quality of soul which led to disastrous results in his attempt to "hammer the Scots" into submission to the English Crown. As a law-giver he worked out the principles already enunciated in the wise administration of Henry of Anjou; as Professor Jenks says, "much of Edward's celebrated legislation is concerned with matters of procedure." He formulated the law collected and harmonised by Henry of Bracton.

Perhaps it is as a soldier and a ruler that Edward is undeniably great. After the lesson taught him at Lewes, when passion and personal resentment "turned a defeat into a hopeless surrender," he never knew serious defeat: Lewes "changed him from a reckless youth of promise into a sober, capable man" He had the power of eloquent appeal which went direct to the hearts of his people. Despite the burdens of increased taxation the people of England trusted the word of their soldier king; they had learnt to honour the validity of their hero's motto, "Keep troth." The spirit of the man is characteristically revealed in his dying message to the Prince of Wales, whom he bade send his heart to the Holy Land, not to bury his body until the Scots were utterly subdued, and to carry his bones at the head of the army that so he might lead his people to victory. *Pactum serva.*

W. Lawrence Schroeder.

Mr. A. M. Roscoe, 14, St. James's Barton, Bristol, hon. sec. of the British Union for Abolition of Vivisection, informs us that copies of a Petition to Parliament on the subject may be obtained for signature by sending a postcard to him as above.

BEASTS OF THE FIELD AND FOWLS OF THE AIR.

We must redeem that word "beast" by discovering how much of noble being there is in common between ourselves and other creatures, and how much more of beauty becomes visible in them as we purify our own lives and affections. Recall how many things we owe to the animals and the birds. They give us a great deal of our food and a great deal of our clothing. They spread their woven fleeces for our carpets, and they wrap us in their warmth at night. Their products enter into our mechanism. They are our docile carriers, our engines of locomotion. They plough our land and sow our corn. They are our playmates and they are our guardians. They are our winged messengers. They are amongst our finest educators, and they chasten our character by the affection they win from us. It cannot be denied that we do not always repay them fairly for the immense services, both moral and physical, which they render us.

The great extension of late years of man's knowledge of the ways of creatures lowlier than himself is of inestimable assistance to us in adjusting our own conduct rightly towards them.

When allusion is made to kindness to animals and to the intelligence of animals one's first thought is usually of the domesticated creatures. These being under our control, and dependent upon us, have the first claim on our care.

There has been and there still is so much callous cruelty to these our loyal servants, who give us not only their skill and strength but their very substance, that there still remains only too great a need for the earnest advocacy of ways of mercy.

We are accustomed to treat best what we admire most, and we rightly admire most that in which we see the clearest and most varied evidences of intelligence. The bright shrewd eye wins our interest in a moment; the cry which declares a feeling like our own; the device which reason alone could have planned; the fidelity which bespeaks a human kind of gratitude. Wherever we trace in other beings features and actions like our own, our attention at least is arrested, and commonly our affection is won. And so we learn to love the creatures we have constantly about us, and which contribute so much to our well-being.

On the whole, however, has not the wild animal — the sheep of the mountains, and the horse of the prairies, for instance—paid a somewhat heavy tax upon its own intelligence for the privilege, if it be such, of entering the service of man? Even the excess of our care for the animals we keep has blunted their own initiative just as it does with our own kind. The more forethought and direction we exercise on their behoof, the less remains for them to exercise their minds upon. What you constantly do for another creature it will gradually lose the power to perform for itself. It may learn to love you—no small gain—but it will leave itself to you, to think and provide for. This is what has in some measure occurred with the inmates of the farmyard. Interesting as they are in their own ways still, and endowed still with deep instincts of affection, if we would know the mind of the animal we must study it far from the sheepfold and the stall. If, therefore, we have imposed upon our humbler kinsfolk a certain loss of precious intelligence, as well as a loss of freedom, there is all the greater obligation upon us to repay them with exquisite care and considerateness. Every one of us is making heavy demands upon them. Upon each and all, therefore, rests the responsibility to make their lot as happy as possible; and thoroughly happy, I believe, it may be made.

But if, for their sakes as well as our own, we would know more of their real life and intelligence, we are confronted with a difficulty. We can all sit at the feet of our dog and he will teach us much. We can all watch the antics, few and simple, of our caged songster; but we cannot so easily join in the frivolities of the magpie in his own Arden, or watch the stag at the love challenge, or the weasel stalking his prey. For this we must needs possess a great fund of time and effort and patience, and a talent for accurate observation—more of these than most of us have or know how to apply. Happily there are men who have made themselves eyes for their fellows, and have told us many and wonderful things of the beasts of the field and the fowls of the air. Into the life of the latter especially we might see a great deal more than we are accustomed to, if we pursued them with glasses instead of with guns. The birds are always with us if we will only be with them upon their own terms.

Now let me point my moral with an illustration or two of the human-like ways of bird and beast, What aspect of their life shall we take? Their craft in securing their food? their skill in building the home? their self-denying affection? their strength and prowess? Suppose we inquire how that burning question the Education Problem presents itself to the mind of bird and beast.

What! Have they schools? Yes, they have schools. And incorporated in their school system they have their education code. In their domain at least education is free, secular, and compulsory. On the other hand, every denomination or species inculcates its own tenets; and yet, while uncoloured by theological dogma, this is far from being an ungodly system of instruction.

One of the prettiest scenes I have ever watched was that of a mother sparrow teaching her offspring to fly over a high close fence in the back street of a Lancashire town. Easier lessons had no doubt been already given and learnt. This was a harder task, and the place had evidently been selected for the purpose. First came the pattern flight of the parent, and the call from above to the young bird to follow, and its fluttering, chirping hesitation. The lead was reiterated, but without avail. Then the mother came down and coaxed her pupil to try his wings; but his flight was not strong enough, and the surface of the fence afforded no foothold. At last, as progress was not sufficiently rapid under moral suasion, a measure of compulsion had to be adopted, and, "cruel only to be kind," buffeting with beak and wing succeeded at last in practically forcing the little creature to surmount the difficulty.

It is false to suppose that wild creatures acquire all their remarkable habits by instinct. This is a lazy and a lame explanation. You might as well talk about your boys acquiring their Latin verbs by instinct. Royal roads to knowledge are

no more available to the animals than to us. It is true that a young duck takes straightway to the water—as a babe takes to the breast—but not every water-creature does. The otter, who is practically amphibious, and a perfect swimmer, has to learn the art, and has, indeed, first to acquire the courage to face the water, which, when young, it is said to fear as much as does a kitten. An American naturalist, Mr. Wm. Long, has given us some striking illustrations of educational sagacity in the wilds. The sheldrake he had himself observed teaching her young to dive. The lesson was conducted over the sandy shallows, and the observer noticed that now and again the duckling brought up a small fish. Curiosity getting the better of patience, he presently pushed his canoe out of the reeds, and, putting the brood to flight, examined the teaching place. There on the sandy bottom he found a number of dead trout fry, the air-bladder in each little fish having been punctured by the sheldrake's beak, so that it might sink and form an attractive prize to her pupils.

One more illustration—and this the American reindeer or caribou shall afford us. This is the more interesting, in that we are introduced to a real school—a number of parents uniting for the common instruction of their offspring in a spot specially adapted to the purpose. Except for slight condensation, I give the account in the words of the eye-witness.

There were the caribou, five or six mother animals, and nearly twice as many little ones, well grown, which had evidently just come in from all directions. They were gathered in a natural opening in the forest, fairly clear of bushes, with a fallen tree or two, which served a good purpose later on. The sunlight fell across it in great golden bars, making light and shadow to play in; all around was the great marsh, giving protection from enemies; dense underbush screened them from prying eyes; and this was their schoolroom. What a wisely-chosen site! The little ones were pushed out into the middle away from their mothers, to whom they clung instinctively, and were left to get acquainted with each other; which they did, very shyly at first, like so many strange children. You notice that it is the mothers who are the teachers. And is it not ever the mother's lessons which are the deepest and the most vital?

Now, it is to be noted that the caribou are naturally poor jumpers. On the barren wastes of North America they do not need that accomplishment. But now a branch of the race has moved South into the woods, where great fallen trees lie across the way, and jumping is a necessity.

So, "As I watched them (says Mr. Long) the mothers all came out from the shadows and began trotting round the opening, the little ones keeping close as possible, each one to its mother's side. Then the old ones went faster, the young being left in a long line stringing out behind. Suddenly the leader veered into the edge of the timber and went over a fallen tree with a jump; the rest of the elders followed splendidly, rising on one side, falling gracefully on the other, like grey waves racing past the end of a jetty. But the first little one dropped his head obstinately at the tree and stopped short. So the rest. Then they all scampered round the tree and up to their mothers, who had now turned and stood watching anxiously to see the effect of their lesson. Then it began over again. It was true kindergarten teaching; for, under the guise of a frolic, the young ones were being taught a needful lesson—not only to jump, but, far more important than that, to follow a leader, and to go where he goes, without question or hesitation. For the leaders on the barrens are wise and make no mistakes. Most of the little caribou took to the sport very well, and presently followed the mothers over the low hurdles. But a few were timid; and then came the most intensely interesting bit of the whole strange school, when a little one would be led to a tree and butted from behind till he took the jump."

They were really the very same series of tactics as I had myself watched with the sparrows, only applied with precise organisation to a number of individuals at once.

Such incidents show from a somewhat fresh point of view how closely we and the lowlier inhabitants of the earth are related—how much of our finer capacity is active in them—how "all life is linked and kin." The more closely we look into their ways the more does the distance between us and them vanish, and it would even appear that attainments which we are accustomed to regard with peculiar pride are not without parallels in their lives, and call into play qualities of mind and affection of a very high order. If *noblesse oblige* defines the duty of the strong and gifted to the feeble and lowly, that duty grows, not lessens, as we find that the feebler races are also nobly endowed.

H. M. L.

THE CONFESSION OF THE LIVING GOD.

Among the creeds that are frequently being offered for our acceptance in place of the ancient creeds of Christendom is one which finds its sum in the single article, "I believe in the Living God." It is commonly interpreted as belief that God speaks to men in this present age, that He reveals Himself to every nation at every period, He enters into communion with His people now in many forms and many ways. This interpretation is sometimes accompanied by the claim that it is singular and in a class by itself. It has a character that differentiates it from other creeds. Its confessors recommend this claim by considerations like the following: "We seek no support for our faith," they declare, "except in the facts of the present. The hour that now is contains a sufficient revelation. We do not require any witness of the past, either as the source or the corroboration of what we find in the present. In this we are unlike all whose faith is anchored to certain reputed facts of Christian history. They appeal to what is past, they cannot make confession of the faith that is in them, except in language that carries with it a judgment respecting the worth of historical evidences. Even those who are prepared to surrender portions of the tradition to the assault of criticism base their religious faith on the appearance in the world in a distant century of a supreme personality. It is the story of the past, not the actuality of the present, that brings them to their belief in God. Consequently their faith comes short of a recognition of the living God. They rely not upon what the voice of God utters in these times, but upon what He said to the ages of long ago."

The claim which is here made to a certain singularity of standpoint must be conceded, but the question may well be raised whether its character is correctly described. There are many reasons why it appears doubtful if the dividing line may truly be drawn at that particular point. It appears difficult to admit that the ground of the difference lies in the recognition of the living God. The difference must be sought elsewhere, and it is the purpose of these lines to attempt to indicate where it may be found.

In the first place, it should be remarked that the question with which we are concerned has to do, not so much with the *contents* of belief as with the *grounds* of belief. We have not to deal with what faith includes, but on what it is supported. The difference between the two points of view is not that one asserts and the other denies that God lives and speaks in the present; it lies rather in diverse estimates as to what is required to create the faith asserted. Belief in the living God is an article in both creeds, and so far they are at one. They part when the further question is raised, On what does that belief rest? What is the ground and justification for the tremendous assertion that God lives and speaks to His children? When confessors of the one lay the emphasis upon their belief in the living God and confessors of the other lay it upon the facts of Christian history, they are not so far contrasting the elements of their respective creeds. There is no place for contrast, for they are travelling on different planes. The former only are defining the content of their belief; the latter are engaged with the grounds of belief, with the supports on which they erect their confidence in a living God. It would seem, therefore, more correct to describe the point of difference as a variety of emphasis upon the grounds of belief rather than a diversity in the ultimate confessions of faith.

In the next place, we must ask whence arises this differing emphasis. Why in the one case is the assertion that God lives and speaks deemed the important thing, while in the other all the stress is laid on the facts that are held to justify it? The explanation is to be found, we think, in the fact that in the former case there is less appreciation of the difficulties of belief. We constantly hear descriptions of what the belief implies, declarations that God is revealing Himself in manifold ways, that He speaks to us in all the operations of Nature, in scientific discoveries, in man's widening knowledge in general. And all this is set before us in a way which leaves us with the impression that so various and frequent are the channels through which God is speaking to us, that nothing ought to be easier than the conviction that the living God does indeed enter into communion with our souls. This enormous fact is represented as though it stared us in the face, and it were the obvious conclusion of every survey of life and the world. Thus there is little conception of difficulties in the way; there is an absence of the recognition that anything but a plain outlook upon the immediate present is required to create the belief in question.

The other view starts from a very

different estimate of the situation. Its emphasis upon facts of Christian history is not due to any lack of conviction in the reality of a living God. On the contrary, it is due to the guarantee which these facts are held to provide for the security of that conviction. Its upholders have a strong sense of difficulties that require to be overcome, of a whole set of facts presented in life that challenge their faith. To them the present scene of things is not filled with phenomena that demonstrate the obviousness of the assertion that God lives and speaks. They are aware of much that threatens to make it a precarious conclusion. They find this not merely from observation of the course of the world, but from the inner experience of the heart. The sense of sin, indeed, furnishes the greatest obstacle of all. The man who is conscious of guilt finds it hard, finds it impossible, to believe that God communes with him. He feels instead that the Divine Face is turned away and the Divine Reality has ceased to be in any relation to him. He loses in that hour the sense of the living God. His necessity now is the recovery of that sense: in the regaining of it he is delivered from his sin. But how shall he recover it? What shall re-create the broken assurance? Assent to a doctrine that God reveals Himself in the present will do nothing for him. It is the capacity to believe what the doctrine affirms that is interrupted and requires to be renewed, and no repetitions of its assertions will accomplish that. These will not emancipate him from his sin. Only when he has been enabled to believe, when he receives again the inner conviction that God lives and communes with him, is his deliverance effected. *But what will enable him?* That is the supreme question as it presents itself to those who find their answer in the contents of Christian history; and here we have the explanation of their preoccupation with the grounds of belief, and their emphasis upon the facts that provide them.

A confession of faith in the living God is the highest fruit of religious experience; where it is not of this origin it is valueless. But where it comes into being as the product of religious experience it is in the mouth of every man who makes it tantamount to a confession that he is a saved man. He is delivered from the power of sin. It reports the issue of his battle with temptation. It registers the ultimate achievement of personal religion. If this be the case, then it would seem that nothing is less fitted to be selected as the differentia in a comparison of creeds, and that any attempt to appropriate it as a distinctive mark by a section of Christendom must rest upon a misconception of its essential meaning.

Ambrose Bennett.

THE CHILDREN'S COLUMN.

Now that the pomps and festivities of the Coronation are over, what part of it all is most worth remembering?

Perhaps some of you have Coronation medals to treasure up, or Coronation pins or brooches to wear till they are lost or broken.

When you are older it will not, I think, be your own particular way of enjoying the holiday that you will like to dwell on, as you would remember a specially happy or festive birthday. This Coronation concerns each one of us because we are English, and it concerns English people in all parts of the world. Whatever has stirred in you the feeling of patriotism, and has made you feel that you belong to a great people, *that* is worth remembering, whether it is a great show of flags, the cheers of a crowd, the sound of the National Anthem, or the thought of the ceremony in the Abbey. That is, I think, what you will like to recall if you show your Coronation medals to other children when you are old.

The coronation of a new king is, in some ways, like a wedding. It is a solemn promise for the future, consecrated by a religious ceremony. The King gives his pledge to maintain law and order, justice and mercy, and to whom does he give his pledge? Is it only to those in the Abbey Church of Westminster? Those actually present represent others outside the Abbey—various classes in London, in England, all through the British dominions. The whole English people accept the pledge, and express thus their wish for law and order, justice and mercy. The Coronation means responsibility for the people as well as for the King. The occasion and the old ceremonies suggest previous coronations, and the hope that the King may follow in the steps of his best predecessors. It suggests our past history, the wonderful way in which our nation has grown, and the hope that the English people, too, may prove worthy of what is best in their past. This Coronation has, I expect, given you all a fresh interest in English history.

You probably know already the outlines of our national story, how Britain became England; how England, conquered by the Normans, gradually made its conquerors English; until, after the dominions in France were lost, Normans and English became one people. One king conquered Ireland and another Wales, and then after ages of rivalry between England and Scotland, a king of Scotland became king of England too.

This growing of the English snowball is brought home to us now in many ways, especially through the popularity of the national flag, more widely used of late than at any previous Coronation. Two hundred years ago the old flag, with the red cross of St. George on a white ground, was replaced by the Union Jack, in which the crosses of St. George and St. Andrew were combined. A hundred years later the cross of St. Patrick was added for Ireland.

At the same time, the beginning of the nineteenth century, the English king dropped the French fleur-de-lis from his coat-of-arms, and the Royal Standard was given its present form. Of the three lions for England, the two first were the coat-of-arms of William the Conqueror, and represented Normandy and Maine, the third lion being added by Henry II. for Aquitaine, his wife's inheritance. The single lion rampant for Scotland came in with James I., the harp being introduced for Ireland.

For nearly three hundred years British people have been settling in far countries and making them British too. Now for the first time at a Coronation representatives from India and the Colonies have taken an important part; and badges for these distant dominions appear with the rose, the thistle, the shamrock, and the leek in various decorative designs on dresses, carpets, &c., at the ceremony, and on invitations to the ceremony.

Thus whilst there is one king over all the British dominions, these dominions are made up of many different countries, whose inhabitants differ widely in history, in circumstances, and in character. What a responsibility this means for our little England! How are justice and mercy to be maintained for all unless there is knowledge, understanding, and sympathy? How is this great Empire to become more truly one?

This great responsibility for England, this need of closer union for the great British Empire, are amongst the thoughts connected with the Coronation that you can all understand, and it should give a deeper interest to your study of English history.

You will understand that whilst a medal or a picture may commemorate this Coronation, we need more than that to suggest and express the full meaning of so great an occasion. The best that we have all thought and felt about it should be put into the lasting form of beautiful words.

The Greeks long ago found that a poem or song was the best memorial of a national event or a national hero. These Greek poems or odes were songs set to music, and we still call such poems odes, even though they are not intended to be sung.

The poet William Watson has written such an ode to commemorate this Coronation. Some passages from it were quoted in the "Children's Column" and the following pages on June 28.

The whole poem is much finer than any separate passages from it, and I think that, with a little help, you would understand a great deal of it even now. Then, when you are older, and hear it spoken of as one of the fine odes in our language, you will like to read it all.

I want you to realise that a worthy memorial in verse of a great national event, a great national occasion, concerns us all, even the children. It speaks for us all, and to us all. Whilst it is an offering to the sovereign it is a gift to the nation also. It is the one Coronation present in which anyone and everyone may share.

Next week I hope to tell you more about the poem as a whole. It is not easy poetry. Indeed, it has been hinted to me that it is quite too difficult for the "Children's Column." But most things worth having are worth some effort in the winning, and I hope you will find it worth while trying to understand. If in the passages quoted there should be words you do not know (such as armipotence, precipitately, cabal, iris, etc.), just ask for a dictionary. Then I will tell you about things you would less easily find out for yourselves.

Before next week you might notice the various designs on the English coins now in use. Amongst them you will find the royal coat-of-arms, the three national badges and the English oak, and also pictures of Britannia and St. George. I wonder whether you can guess why William Watson should represent England as Britannia rather than as St. George?

Lilian Hall.

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A "CHRISTIAN SOLDIER."

THOSE who knew the late Mr. I. M. WADE—and who was there in our churches that did not?—will share our feeling as we name him a typical "Christian Soldier." He belonged truly to the "Church Militant," his bodily presence, as reflected for posterity in the portrait at Essex Hall, accorded with his temperament, and when he wrote verses the martial strain came naturally to the fore. When he spoke at our meetings the ring of challenge was often in his voice; controversy had no terrors for him; he was so clearly convinced of the righteousness of his cause that now and again he flung himself with fearless promptitude against argumentative positions that seemed to others impregnable. How "faithfully" he dealt with any who betrayed symptoms of hesitation! How earnestly he sounded the note of alarm when, as only too frequently happened, he could discern signs of failure in the ranks! He was, if any, a "manly man."

That a man should be so determined a fighter, and yet be so much honoured and beloved by all kinds of people, testifies to something in his character which was genuinely noble. He fought the good fight as it was appointed for him, not as a self-seeker. "Soldiers of the cross," writes Dr. MARTINEAU, "it is not for us but for our Leader and our Lord, to choose the field; it is ours, taking the station which he assigns, to make it the field of truth and honour, though it be the field of death." ISRAEL MARK WADE was deeply imbued with that feeling. He looked to his "Leader and his Lord," and was zealous, even jealous, for the glory of his name. He took sides resolutely, but always chivalrously. It may occur that soldiers who serve the same King entertain different notions as to the plan of campaign. After all, the Church Militant is not the Church Triumphant. When it is, we shall all see eye to eye, as well as feel heart to heart. Now we must be profoundly grateful when we know that hearts are in accord, that whatever differences we utter in debate, we all love goodness and desire truth in the inward part. The "Christian Soldier," wherever his post is, may take comfort in the thought that he is not bound to be infallible in judgment. He is bound to do the duty assigned him, and to keep up, so far as in him lies, the honour of the flag. Discretion, we are told, is the better part of valour; but though some of the Elizabethan playwrights thought it a sentiment for the mouth of heroes, the greatest dramatist of them all put it into the mouth of a coward. By all means let us be discreet, but rather make a blunder than risk nothing.

We have spoken of our dear and venerable friend in terms which will not be mistaken for criticism. For nearly fifty years he occupied a prominent place in our work as a religious body, and he served so loyally and with his heart's best love that we look around and wish that there were scores ready to emulate his career. For he was a worker—not a hearer of the word, nor a speaker only, but a doer. How dearly he loved the lads whom he sought to lead into the paths of Christian citizenhood! With what self-denying zeal he flung his powers into that work of the ministry to the young which goes by the often slighted name of "the Sunday School"! Year in and year out, his heart and mind brooded over this part of our work. It was eminently characteristic of him that he joined the volunteers as much in the hope of helping the personal life of the young fellows, his comrades, as in any other. Of course, he had interests outside these things; he shared to the full in the crowded life of our day. But here, in the task of helping young souls, and especially those in the neglected parts of our cities, he found his special work.

He has joined the fathers at rest. What are we to do for want of such young men as he was half-a-century ago? There were others in that day whose names are full of honour now as those of men who have done great and valued services. Where are their successors? Here and there, ones or twos are to be found, as bravely fighting against ignorance, stupidity, and vice, as ever the fathers did. But it is agonising to go through the dull streets where the lowly toilers live, and think how much moral and mental energy is being wasted by those in more fortunate circumstances who live their own selfish lives and never think *they* have a duty here. People gasp with fear of the "Hooligans," but what proportion of us actually does a stroke to save the lads of the slums from the perils of an undisciplined vigour? These very terrors of the streets might in their turn prove splendid recruits if only "captains" from homes of culture would live with them at least a few hours a week, and be their leaders and inspirers. Our friend, now silent, used to plead that these young lives should be gathered into "our churches." Let any who would put it in different words remember that the needs of the hour, and their responsibilities, do not grow less while they are nicely weighing phrases. *Suum cuique*—to the faithful soldier, honour; to the unfaithful and the coward, shame.

AT THE CORONATION.

IT is no easy task to give a succinct account of the impressions received by one present in the Abbey at the Crowning of King Edward VII. It was all so dazzling, so overwhelming in its splendour of sight and sound, that analysis and description seem well-nigh impossible. Let me, then, try in perfect simplicity to record my personal experiences so far as memory can disentangle them for enumeration.

The generous hospitality of a lady whose name is familiar in our churches sent me forth in the early morning in her open carriage equipped in cap and gown and hood to join the throng. As one drew into the great stream of humanity in the Park bands of scarlet and of khaki swept down the avenues under the noble trees, and the Mall was one mass of horses, equipages, soldiers, and civilians. Opposite Buckingham Palace all traffic was stayed by a vast stream of troops, brilliant among them all the Indian contingent in its medley of gorgeous colour. But the magic of the Earl Marshal's pass at last opened a way across that river of scarlet and purple and gold, and ere long my carriage—mine for the moment—was one of many hundreds packed five abreast in the broad thoroughfare of Victoria-street. Progress now became slow indeed. A few paces forward and then a pause — often for many minutes—then a few paces forward again. And around on every side all the glory of apparel that London could bring together. In this carriage a peer in his ermine, he and his peeress carrying their coronets in their hands. In that, a couple of Bishops. In another an Indian prince who bowed to one, when one turned towards him gravely and graciously, as far as the stiff gold in which he was cased would admit. There a boy lordling of a dozen summers, laughing, in his gorgeous robes, at the show. But presently it was close on half-past nine, and the block seemed more impenetrable than ever. Ladies in raiment gleaming white and sparkling with gems, and with ostrich plumes for their headgear, began to step out of their chariots, and presently the side-walk was covered with a strange medley of nobles and civilians, great generals and statesmen, ladies with sweeping trains, Orientals splendid in attire, threading their way through the ordinary London crowd of clerks and artisans and dust-stained women towards the Abbey, so near, yet, for the blocked carriages, still so far.

But at last all difficulties of approach were surmounted, and once in the Abbey precincts all was easy. A few minutes and I was seated in a little group of Nonconformist divines—my right-hand neighbour hailing from Scotland, my left from Wales—in the gallery of the south aisle,

like the vast majority of guests blocked, by the great organ, from any view of that eastern portion of the church where the actual ceremonial was to be, but splendidly placed for seeing the processions up the nave and for hearing in all its richness the wonderful Coronation music.

Rapidly the seats were filling—the gallery opposite mainly, I opine, with the sisters and daughters of peers, beneath them every conceivable colour and cut of masculine robe and uniform. Guardsmen and Beefeaters alternately sentineled the nave. Up the long carpet swept peers and peeresses in an endless stream. On one side was a medley of divines, officers, deputy-lieutenants, mayors and lord-mayors, and I know not what beside. Almost immediately to my right, on the platform over the great central arch, was a group of the King's trumpeters with a mass of clerical instrumentalists to give variety and colour to the tones of the Abbey organ. In such a confusion of colour, such a profuse and lavish mass of splendour, it was hard to concentrate one's mind on any one thing, or to realise that this was a great religious service for which we were assembled.

But, hark! simple and solemn and sweet rise the tones of "O God, our help in ages past," drawing nearer and nearer as the choral procession moves westward from the choir and emerges—in snowy gowns—into the nave itself. I think the simplicity of that hymn was the most impressive musical effect of the day—save perhaps the tremendous rapid crescendo with which, immediately after the crowning, the choir shout "Be strong and play the man."

And now one after another, with long pause between, the Royal processions sweep up the nave—the Duke of Connaught and his retinue, the Princesses and their ladies and their pages, the Prince and Princess of Wales and suite, then royal and stately beyond words the Queen, her left hand lightly resting in the Bishop of Norwich's right, and finally, pale, but strong and firm in gait, the King. Fanfare and anthem, dazzling and bewildering of eye and ear; presently the shout of the Westminster boys, and then far, far away, as from another world, the voice of the Archbishop very, very slowly, and to us very, very faintly, reciting the solemn words of prayer or charge, "Grant unto this thy servant Edward, our King, the spirit of wisdom and government, that being devoted unto thee with all his heart, he may so wisely govern this kingdom, that in his time thy Church and people may continue in safety and prosperity"; or "With this sword do justice, stop the growth of iniquity, protect the Holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order."

It was all over at last. The King was crowned. Fate and destiny themselves seemed to have been conquered. And amid all that blaze of colour and the triumphal notes of the National Anthem, taken up by the vast congregation in every part of the mighty Abbey, Queen and King successively passed out, she seeming to radiate queenly dignity and gladness, he with a great burden lifted off his heart and the air of a man who has conquered in a mortal fray. And "three cheers for the King," "three cheers for the Queen"—no part of the official programme—gave vent to the pent up feelings of that unparalleled assembly.

And the impression? The spiritual impression? Well, I can only record my own. One's whole being was filled with satisfied emotion. The blaze and glory of it all, its flashing splendour, its stately majesty, its pageant and pride and pomp took possession of one, mind, heart and soul. One had no thirst for anything more. It was enough. But the clear thoughts which gradually emerged from the intoxication of the total impression, what were they? They were great, sublime: were they religious? It was the greatness of England one felt; one did not think of the greatness of God. It was the splendour of Man that possessed one; it was not the splendour of God. It was pride that had one in its hold—a great and noble pride, the pride of the Englishman in his people, his country, his race. The historic sense was vivid. The sense of the solidarity and might of empire was strong in one. And all purified and ennobled and lifted to a great height. But pride it was, and not humility; and humility, not pride, is the vital element in religion. It was good, but it was not the best. It was exalting, but it did not bring one to the feet of God.

In the hearts, however, of the chief actors in that great drama—the King, the Queen, the Primate—one could well believe that a deep religious sentiment was quickened. To them the sense of awe—of dedicating the highest on earth to the Heavenly King—must, I think, have been present. But for the rest of us, perhaps, it belonged to the necessary limitations of human nature that the sense of the Divine and of such old commandments as "Walk humbly with thy God" could not fill the mind and soul at the same moment with the overwhelming sense of human magnificence and royal state.

Indeed, I am not sure that for purely spiritual impression absolute plainness, the absence of all display of pomp, with perhaps one or two great hymns to be sung together by all the people, would not have been greater, stronger, more uplifting. But then there is a strain of the Puritan in me, and my imagination does not readily robe religion in gold and purple.

But there it was, this gorgeous ceremonial; and one gave oneself up at once to the power and awe of it. For my part I could not have conceived that silks and satins, ermine and brocade, gold and jewels, the outpourings of immeasurable material riches, could have produced a spectacle so overwhelming in beauty and in grandeur. But it was so; and he who beheld that spectacle has added to the treasury of imperishable memories. The picture can never be effaced. The unique emotions of the hour can never be forgotten. Let us pray that those emotions in their after outcome may make for justice, righteousness, and true religion in this English realm.

For myself I owe a debt of gratitude to those whose generous suffrages in elevating me to an honourable office procured for me the opportunity of this ever-memorable experience.

Richard A. Armstrong.

OBITUARY.

MR. I. M. WADE.

We deeply regret to have to record the death of Mr. I. M. Wade, which took place at his residence Hazeldene, Christchurch-road, Norwich, on the 8th inst., after a long illness. He was in his eighty-second year, having been born at Norwich in 1820.

The son of Unitarian parents, Israel Mark Wade was throughout his long life devotedly attached to Unitarianism, and it would be difficult to find a name more familiar in our churches than his. His enthusiasm, especially for Sunday-schools, brought him into Unitarian circles in all parts of the country, and his voice and presence were familiar to hosts of teachers and scholars. As a child he attended the Octagon Chapel with his parents, and was educated at the Presbyterian school. On leaving school he was taken into the office of Mr. John Withers Dowson, under whose influence he developed, not only in business capacity, but in zeal for all kinds of good work, and especially among the young and the neglected. Through Mr. Dowson's influence he was sent to London, and having obtained an appointment in the office of the Visitors in Lunacy he gradually rose to be chief clerk, a position which he held till his retirement some years ago.

Mr. Wade's official connection with the Sunday School Association began in 1858, when he succeeded the Rev. William Vidler as secretary. He continued in this office till 1894, the Rev. W. Copeland Bowie having been associated with him in the secretaryship since 1886. In 1894 Mr. Wade served as President of the Association, and then reluctantly left the work to be carried on by younger hands, though to the end his interest in all its affairs was as keen as ever. In promoting the formation of new schools and in assisting the better equipment of schools already existing he was untiring, and everyone will recall his diligence in bringing the literature of his society before the notice of teachers' conferences in all parts of the kingdom. He was himself a practical teacher and superintendent, and in addition to other literary work for the schools he composed a number of hymns, of which no fewer than five were included by Mrs. Farrington in her collection of "Hymns for Children," issued in 1894. As a London Unitarian, Mr. Wade was indefatigable in every effort that tended to extend the faith and fellowship. Not content with membership of one congregation he subscribed to several, though it was chiefly in connection with Unity, Islington, that he is remembered in our Church work. Himself a capable lay-preacher, he was for many years on the committee of the London District Unitarian Society, and was a warm friend of the Rev. Robt. Spears in his missionary work. He was also an assiduous member of the Executive of the British and Foreign Unitarian Association, and took the deepest practical interest in the work of the London Domestic Mission. The London Sunday School Society was founded by him in 1848, and he acted as its secretary or president till 1894. Other public duties found in him a willing servant, and no part of his busy life was more earnest than in his work as a School Board manager. Respecting his personal characteristics we speak else-

where, and they are well summed in the funeral address which we reproduce below. His vigour seemed hardly to wane, even after he had passed three score years and ten. On his retirement to his native city in 1896 he sought office, unsuccessfully, as Guardian, and so recently as 1899 he won a seat on the School Board. Eighteen months ago he had, however, to resign all public work, and at last his full release has come. Marrying somewhat late in life, Mr. Wade leaves but one son, Mr. Harold Wade, whose name is already well known in our churches and societies, and with whom and his widowed mother respectful sympathy will be widely felt.

The funeral took place on Tuesday at the Rosary, a service being previously held at the Octagon, the Rev. Alfred Hall officiating. Among the mourners were Mr. G. King and Mr. A. M. Stevens (representing the Octagon Church), Mr. Ion Pritchard (B. and F.U.A. and S.S.A.), the Rev. E. M. Daplyn (formerly of the Octagon), and other representative friends. In the course of his address, the Rev. A. Hall said:—

By the death of Israel Mark Wade we lose almost the last of the band of noble young men who gathered round John Withers Dowson in the early thirties as scholars and teachers. Some of you were their successors and can appreciate the spirit which bound them together. You can call to mind the face of John Withers Dowson ere his head was grey, and the countenances of James Freeman, Frederick Stevens, Charles Corkran, and Mark Wade, while the bloom of youth was still on their cheeks. And we can all picture them gathering round the saintly leader in the early mornings to learn the rudiments of a science or a language, and on the Wednesday evenings discussing the Scriptures with him and talking over any difficulties they had had in class. In the years 1835 and 1836, when Mr. Wade was only 16 years old, half a dozen of them used to meet at St. Stephen's Gate before six o'clock on the Sunday mornings and set out for the village of Hapton to teach a handful of children the Gospel of Jesus, and to preach to a few farm labourers in the little village chapel. Snow and sleet and rain did not prevent them from tramping the ten miles to their missionary duty. But they had their reward for undertaking this work. For on the summer evenings, when their task was done, they loitered by the way, and experienced the joy of companionship, and the Sabbath peace of God, which became a sacred, helpful memory to them all. Such youth so spiritually inclined, and at the same time so intellectually intent, were rare in those days. They are, perhaps, still rarer in ours. And it has been a privilege to meet and speak with some of them in the evening of their days. Many people have to cultivate religion, and can keep it only by constant exercise. It was native to the soul of our departed friend, Mr. Wade. From the days of childhood, when he used to think that the sun, as it shone through the skylights of this chapel, was the eye of God looking down on the worshippers at their devotions, to the day of his death he carried the same worshipful spirit and wore the same Godward look. The service of God with the congregation was his delight. It grieved him to be away from us, and we can remember his erect figure as he reverently stood with his book in hand thoughtfully and joyfully singing the praise of God. The spirit of the Lord seemed at times to be upon him. But we who worship here have seen but little of his life. His chief work was outside our city. When he went to London in 1845 he did not join a congregation where he might have met men of his own social standing and intellectual habits, but the chapel in Carter-street, which was a mission to the poor. And in its district he resided fifteen years, teaching in morning and afternoon Sunday-schools, and attending the two services regularly. His spare time during the week was chiefly spent in visiting the sick and the distressed and in conducting classes. A serious epidemic of small-pox once attacked the district, and before its ravages the doctors trembled; but he forsook not his post. He was found in the houses of the sufferers acting as a nurse, preparing their food, and easing their couches. From this lowly and often unseen labour we might follow him to conspicuous work. For his was a powerful personality; and he soon became a leader of the Unitarian cause. For years he was secretary to the Unitarian Sunday School Association, and he has done more for the Sunday-schools of our denomination than any other man. Into every part of the country he travelled, urging the young people to devote their efforts to the training of children to the service of God and to the furtherance of our faith. His clear-cut, strong, intellectual face, and the earnest thoughtfulness of his words, commanded attention wherever he went. He was a man that one would single out at once as something more than an ordinary. He was fearless, masculine, and determined. When he became convinced of the truth of any principle he proclaimed it boldly, and would countenance no dishonest compromise. There was no shiftiness or artifice in his character or ways. There was no guile in his heart. He spoke plainly, he acted straightforwardly, and everybody knew what he meant. His purpose was always clear. In an age when men are indifferent and careless about religion he maintained clearly defined views, and was pronounced in his convictions. There was no stauncher Unitarian than he. With especial appropriateness the oft-quoted lines of Browning may be applied to him:—

One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

On my visits to him he asked for every detail of information concerning our work here, and his constant words to me were "Work on, and never be discouraged." He was a man of boundless energy and unswerving perseverance, and he carried his lofty character and strength of will into everything he did. They were stamped even on his recreation, which also took the form of service. He sought it by becoming a volunteer, and soon formed his own company. Almost everything he undertook was successful. A few years ago he returned to his native city to devote himself to its service, and to end his days, as he had begun them, in sacred association with this house of prayer. And as we pay our parting tribute of respect to him to-day, we feel that his life was so lofty and spiritual that we cannot conceive such a physical thing as death having any power beyond the body that was seen. It is impossible for the mind to believe that so noble a soul is no more, and that God has no mission for him to fulfil elsewhere. Such men make us more confident about the immortality of our lives. We know they cannot die. We mourn the loss of our fellow-worshipper, but grieve for his widow, with whom his days were spent in sweet and helpful companionship, and for his relatives, for those who knew him best loved and honoured him most. The nearer anyone came to him the more he learnt to respect him. He has gone to the Great Father whom he loved so deeply and served so well, whose presence he felt like that of some dear friend. He mingles now in the heavenly places with the friends of his youth, and we are left with the blessed memory of a godly man and an example worthy of emulation.

MR. E. W. DU TOIT, OF GRAAFF REINET.

The town of Graaff Reinet, in Cape Colony, and especially the little circle of religious liberals there, have suffered a great loss in the death of Mr. E. du Toit, who passed away, aged sixty-five, at the house of his married daughter in Port Elizabeth on July 4th. His name deserves record in The Inquirer for this reason, amongst others, that it was always one of the journals by which he kept himself and his family wonderfully well versed in the affairs of this country, though none of them had ever seen its shores. The fact is typical of his vigorous intelligence and wide interests. But it is less easy to indicate the combination of sturdiness with modesty and kindliness in his character. Occupying an important semi-public position as secretary to the Graaff Reinet Board of Executors, he won by his thoroughness and courtesy in business the esteem of all who had dealings with him. The present writer, however, saw most of him in the home and the church. A brighter and happier household than that over which he presided with persuasive firmness could hardly be imagined. But he could be servant as well as master. Amongst the congregation he was not only a wise counsellor, but also the humble functionary who filled and trimmed the paraffin lamps by which the Free Protestant Church was lit. It was unwillingness to spare himself that hastened his death. Overwork caused the rupture of a blood-vessel of the heart, and the end came very suddenly. The memory of his life will be a precious possession to his family. H. Rawlings.

Professor Adeney, of New College, struck a note characteristic of modern Christian thought when in a sermon on "The New Testament after Criticism" (as reported in the *Christian World Pulpit*) he emphasised the "return to Jesus." He said:—

Here is our historical basis. I entreat you to make the most of it. Do not be distracted by the appearance of the Christ of the creeds, the Christ of theology, to be approached as "the second Person of the Trinity," abstract, metaphysical, incomprehensible, eluding our grasp, having no contact with flesh and blood, a problem in speculation, bewildering and utterly disappointing. Many a simple soul may adopt Magdalen's plaint, "They have taken away my Lord, and I know not where they have laid him." I do not wish to pass extravagant criticisms on the dogmas of the Church, though I know it is fashionable to treat them with contempt. The creeds of the fourth and fifth centuries were almost forced on the Church by the speculations of the second century. Devout earnest men felt it necessary to meet militant error by truth armed to the teeth with definitions. But it is not necessary for us to-day to go to those antique polemical definitions for our knowledge of Jesus Christ; and it will be simply disastrous if we stay there and do not go back to the Christ himself in the story of his life on earth. We may not be able to define him, but we can know him when we read our New Testament.

CHURCH AND MINISTRY IN EARLY CHRISTIAN TIMES.

NOTES OF TWO LECTURES BY THE REV. J. EDWIN ODGERS, M.A., D.D., AT THE OXFORD S.S.S.S.

Church, the lecturer said, was an English word, representing older Teutonic forms, adapted from the Greek *Kuriakon*, which denoted properly a building, "The Lord's House." The same word was familiar to them in the German *Kirche* and the Scottish *Kirk*. The French *Eglise* represented another Greek word, adapted into Latin as *Ecclesia*, which means "an assembly," the Church as a people, not a building.

The Roman or High Anglican, the Protestant, the Calvinist, the Separatist, the Rationalist, each had a distinct answer to the question, What is a Church? But if they looked upon the matter from the historical point of view, what they saw was in the first instance the natural cohesion and sympathy of those who were touched by a great personal influence, and then the diffusion of that influence by methods differing from country to country and from time to time. Enthusiasm gave place gradually to organisation, but by no means to one kind of organisation, as the expectation of the end of the world faded away and the Church had to look to the future of the world. It was a human institution arising, propagating itself in diverse ways, long with a nebulous fringe of indeterminate Christianity (all that the Church has called heresy), until Christianity became the State religion, with a definite creed and a clerical order. This natural development might be illustrated by a number of parallels, by such enthusiastic spiritual movements as that of the Friends, and the great Evangelical Revival of the eighteenth century, succeeded by rigid forms of constitution.

The Church in the earliest times was spoken of as the *Ecclesia*, Greek being the general language of the Mediterranean, and the Greek-speaking Jews being already familiar with the words as used in the Septuagint for the Congregation of the people, the people assembled for religious purposes. (Acts vii. 38.) Greeks used the same word for the assembly of citizens. (See in Acts xix. the account of the uproar at Ephesus.)

The Church, in its movement to carry Christianity to the world, started outward from Jerusalem and from the Jews gathered there. At Jerusalem there was the "waiting Church," the widowed Church, with the Lord taken from them, expecting his return in power. They kept up their connection with the Congregation of Israel, going regularly to the Temple, attached to the national religion, at the same time breaking bread at home. (Acts ii. 46.) They were in a position like that of the old Dissenters, who built our own meeting-houses, never meaning to leave the National Church, but waiting and expecting to be comprehended once more, careful never to have private chapel worship at the hour of public worship in the parish church, and attending both.

James, the Lord's brother, not one of the Twelve, was head of the waiting Church at Jerusalem, and gave to it a very conservative tone.

There were throughout the East multitudes who were drawn towards the Jewish religion and morality, the spiritual thought of God, and made a circle of hearers about every little synagogue. Weary of paganism, and feeling that the Jewish conception of God was truer than anything that had reached them even from the philosophers, they were a "worshipping," "devout" people, sometimes called "proselytes of the gate." They formed the great public prepared for the message of Christianity.

It was among them, for the most part, that Paul found his converts. As he and others went abroad carrying their message, often whole households were baptised, and among the earliest churches household communities were found. (Acts xvi. 14; Philemon 2.)

Then it became clear that the Church must have its own apostolate, and do its own mission work, no longer attendant on the old waiting Church in Jerusalem. (Acts xiii. 1–3, xiv. 14.) Paul preached a universal Gospel, with a heavenly Christ, outside the synagogue. Paul and Barnabas were henceforth apostles; it was a new ministry, with authority independent of the Twelve, an authority which Paul strenuously defended, for himself and others. There were in the Church "apostles, prophets, teachers." 1 Cor. xii. 28.) The prophet was a preacher, preaching according to the guidance and inspiration of the Holy Spirit. In 1 Cor. xiv. may be seen Paul's conception of a ministry of spiritual gifts and of order in the Church.

In the work known as the "Teaching of the Twelve Apostles," one of the most valuable of the recent discoveries of early Christian literature, belonging to the end of the first or the beginning of the second century, there was clear evidence of how in the churches the "ministry of the Spirit" was beginning to be superseded by a local ministry, to meet the needs of settled congregations, and to guard against the dangers of the first enthusiastic movement.

The first part of this work consists almost entirely of moral teaching, and probably existed separately in the first instance. The first preaching of Christianity, in a way that is hardly realised, was the preaching of a moral crusade. A new, pure, chaste life was set before the people; and then when they wanted to know more, of the source of that new life, they were told to come for private instruction, and the story of the life of Jesus was unfolded to them. The last thing taught to the candidate for baptism was the Lord's Prayer. When after this instruction he came for baptism, to show the sympathy of the community certain of them would watch and pray and fast with him in preparation; and, then, in the house-church, there was the feast of the Eucharist.

From the second part of the "Teaching" Dr. Odgers read some passages (which are appended to these notes) as an introduction to his second lecture. They show the longing for the gathering together of the scattered churches, and furnish guidance as to the sincerity of those professing to be apostles and prophets of the new life.

In the earliest age of the Church bishop and presbyter were the same. Presbyter simply meant Elder. The ruler of the Jewish synagogue had to see not only to the worship, but to the civil life of the community. Everywhere, among the Jews of the Dispersion, the synagogue was the centre of the civil life of the community, and the chief men were the magistracy. So it was in the early Christian Church. The Elders presided not only over the worship, but over the civil and social relations of believers.

When a distinction came to be drawn between the bishop (the episkopos, or overseer) and the Elders, or Presbyters, it was that bishop denoted the man prepared to give up his whole time to the business of the Church, while the Presbyter was not such, but a committee-man, taking turns at distinctly ministerial functions. Thus in time arose the monarchical episcopate, while deacons began to take the management of the church assemblies. Bishops in the early days were chosen by popular election, though traces of this were soon obliterated when the custom was superseded, except in such a notable historical instance as that of Ambrose, who was the civil governor of Milan and not even a baptised Christian when he was elected bishop by popular acclamation. The belief that such popular election was under the guidance of the Spirit, through the prophets (cf. 1. Tim. i. 18, iv. 14), took a strange form in the church of Ravenna, which prided itself on being older than that of Rome. Its first twelve bishops were known as "bishops of the dove," because chosen by indication of the Holy Spirit, in the form of a dove.

There were several causes in the second century which led to the increase of the bishop's power and the unifying of organisation: the Montanist movement, like the revolt of George Fox and the early Quakers, a reaction in favour of the Spirit, resistance to which led to an increase of clerical power, the speculative philosophy of the Gnostics, dealing with ultimate questions of matter and spirit and the origin of evil, over against which was set the simple formulation of the creed, as of things which could not be dissolved away in a cloud of speculation; and the eclecticism of Marcion, picking out what he regarded as the essential spiritual elements in the Scriptures, which led to the recognition of the canon of the New Testament books. The bishop stood for the unity of the Church, and was the depositary of the true teaching. Thus, by the third century, the position of the bishop was established as the chief man of the city, and ultimately of the district, and there were in the Church also presbyters, deacons and readers.

At the conclusion of his lecture, Dr. Odgers gave some interesting particulars as to early church buildings, illustrated by diagrams, showing how various had been the forms adopted, first from the house and then from the school, the court of the burial-club house, the basilica or court of justice, and from the conversion of heathen temples to Christian use.

Passages from "The Teaching of the Twelve Apostles."

CHAPTER IX.—With regard to your Eucharist (the giving of thanks), give thanks after this manner:—First, with regard to the cup, "We give thanks to Thee, our Father, for the holy vine of Thy child David, which Thou has made known to us through Thy child Jesus; to Thee be glory for ever." But with regard to the broken bread, "We give thanks to Thee, our Father, for the life and knowledge which Thou hast made known to us

through Thy child Jesus; to Thee be glory for ever. As this broken bread was scattered upon the mountains and gathered together became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom, for Thine is the glory and the power through Jesus Christ for ever." But let no one eat or drink of your Eucharist except those baptised in the name of the Lord, for regarding this also the Lord hath said, "Give not that which is holy to the dogs."

Chapter X.—But after being filled, give thanks thus: "We give thanks to Thee, Holy Father, for Thy holy name, which Thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which Thou hast made known to us by Jesus Thy child, to Thee be glory for ever. Thou, O Almighty Ruler, madest all things for Thy name's sake; Thou gavest men food and drink for enjoyment that they might give thanks to Thee, but us Thou blessedst with spiritual food and drink and eternal life through Thy child. Before all things we give thanks to Thee that Thou art mighty; to Thee be glory for ever. Remember, O Lord, Thy Church to deliver her from all evil and to perfect her in Thy love, and gather her together from the four winds, her the sanctified, into Thy Kingdom which Thou preparedst for her; for Thine is the power and the glory for ever. Let grace come, and let this world pass away. Hosanna to the God of David. If any one be holy let him come, if any one be not holy let him repent. Maranatha. Amen." But suffer the prophets to give thanks much as (*i.e.*, in what words) they will.

Chapter XI. — Whosoever therefore cometh and teacheth you all things aforesaid, receive him. But if the teacher himself being perverted teacheth another teaching to the undoing (thereof), hear him not, but if (his teaching be) to the increasing of righteousness and the knowledge of the Lord, receive him as the Lord. But with regard to the apostles and prophets, according to the command of the Gospel, so do ye. Let every apostle that cometh to you be received as the Lord. But he shall not remain (more than) one day, and if there be necessity the second also, but if he remain three days he is a false prophet. And when the apostle departeth let him take nothing except bread (to last) till he reach his lodging. But if he ask for money he is a false prophet. And no prophet that speaketh in the Spirit shall ye try or prove, for every sin shall be forgiven, but this sin shall not be forgiven. Not every one that speaketh in the Spirit is a prophet, but only if he have the behaviour of the Lord. By their behaviour then shall the false prophet and the prophet be known. And no prophet that ordereth a table in the Spirit eateth of it except he be a false prophet. And every prophet that teacheth the truth if he doeth not what he teaches is a false prophet. But whosoever saith in the Spirit, Give me money or any other things, ye shall not hearken to him, but if he bid to give for others that lack, let no one judge him.

Chapter XII.—But let every one that cometh in the name of the Lord be received, and then proving him ye shall know the right and left (true and false), for ye shall have understanding. If indeed he that cometh is a wayfarer help him as much as ye can, but he shall not remain with you longer than two or three days unless there be necessity. But if he willeth to settle among you and is a craftsman, let him work and (so) eat. But if he have no craft, according to your understanding provide that a Christian shall live with you without being idle. But if he will not act thus he is one who maketh merchandise of Christ; beware of such.

Chapter XV.—Elect therefore for yourselves bishops and deacons worthy of the Lord, men meek, and not lovers of money, and truthful, and approved, for they too minister to you the ministry of the prophets and teachers. Therefore despise them not, for they are those that are honoured of you with the prophets and teachers. But reprove one another not in wrath but in peace, as ye have it in the Gospel, and with every one that transgresseth against his neighbour let no one speak, nor let him hear (a word) from you until he repent. But your prayers and alms and all your actions so do as ye have it in the Gospel of our Lord.

SATURDAY RAMBLES AS HELPS TO SUNDAY-SCHOOL WORK.*

The phrase "Sunday-school Work" has come to cover a great deal of ground and to involve many agencies; but for our present purposes let it mean the education (*i.e.*, the leading out) of the religious consciousness of the children, and of the young men and women who constitute the elder classes.

For the best results the prime necessity is the establishment of cordial and healthy relations of goodwill and of fellowship between teacher and scholar, or between class and leader.

The education of the religious consciousness stands a poor chance when time and temper have to be wasted in keeping order—the repression of the unruly—or the stimulation of the interest of the listless by story-reading.

On the other hand, when once cordial relations of fellowship and good understanding have been attained the question of conduct never arises, and even the listless are caught by the epidemic of sympathetic interest.

As we are truly and constantly told everything depends upon the personality of the teacher, and Mr. Mellone yesterday gave us much food for thought with regard to this very subject.

It does not always mean that the successful teacher's personal influence results from either strength of will, or what is called superior education, and, as Mr. Mellone pointed out, precisely what personality means is hard to define. In schools we see it exercised by people who to all previous seeming were doomed to failure. And whilst its presence marks the truly efficient teacher, its absence is little less than a calamity. Often the most willing and conscientious teachers are floored just in this one respect—that they cannot catch and retain the interest and regard of their scholars.

Some have recourse to bribery. By treats and prizes they purchase the apparent interest and good conduct of their class, and *ipso facto* disqualify themselves for exercising the ideal teacher's function.

* Reproduced from notes used in lecturing at the Summer Session of Sunday-school Teachers at Manchester College, Oxford, July 8, 1902.

To such and to others who desire to increase their personal power for good I recommend as a more excellent way the (Saturday) ramble.

A time is appointed—usually on Saturday because it is a general half-holiday—and you meet the scholars and fare forth into the fields, along the lanes, by the riverside, over the common or through the wood. The limitations and needful restraints and decorums of Sunday-school are absent. The spirit of the time is genial enjoyment of fresh air, and active life under the open sky. Entering into the joy and the interests of the young folk you develop between yourself and them a closer fellowship, a "chumminess" which need by no means be allowed to degenerate into undue familiarity.

Here is a great gain to Sunday-school work, even on the plane of your influence over the conduct of the class, for you will find that that one matter of sympathetic fellowship has done much, may have done everything, in the way of making the good conduct of the class a matter of course.

Keep this always as the first object then, that the ramble is a form of physical exercise primarily. Enjoy the ramble as a ramble and a means of getting near to the scholars. Next, as occasion offers, let the observation of nature be introduced. It is almost inevitable that not you but one of your scholars will introduce it. A flower will be picked, or some unusual animal sighted, and attention called and questions asked. Now is the time for tact. The ramble will develop into one by object-lesson, and the interest of all will be caught and captivated if you are wise. Your first impulse will be to tell all you know about the particular flower or insect under observation. Try all you can to get the children to tell you. If you tell, a few may remember; if one of the youngsters by thinking is led to make a good guess, he or she certainly, and all the rest probably, will be encouraged and stimulated. Your wisdom is to wonder "why" or "how," and to get the young thinkers to attempt to answer.

So, by wise tact and reticence in the communication of what you chance to know, you open the minds of the children to the meanings and beauty of nature. Let me reiterate: make them independent observers; let them grow, by exercise, to be thinkers who do their own thinking. Thus will you make literally possible for them the aspiration of the Psalmist:—

> One thing have I asked of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

So also shall it become natural and easy for them to "worship the Lord in the beauty of holiness."

> Flower in the crannied wall,
> I pluck you out of the crannies;
> I hold you here, root and all, in my hand,
> Little flower—but *if* I could understand
> What you are, root and all, and all in all,
> I should know what God and man is.

These, then, are the desirable objects of the week-day ramble—(1) The approximation of your personality with the children; and (2) community of interest in the study of nature.

And let the circumstances determine the dominant character of the ramble.

On occasion it may wisely be allowed to relapse into a romp, rather than be

stiffened into a business of competitive specimen hunting or technical botanising. Your ability to enter into the natural joy of childlife is a sure proof of your fitness as a Sunday-school teacher. Sympathetic fellowship is the great object of your outing.

So I counsel even where there are few if any inviting walks into field and woodland—still organise rambles as purely physical exercise. Try to get away from Mother Nature as much as you may, she will insist on joining the ramble at one point or other. You thought you started without her, and did not expect to find her, and lo, she was with you all the time! for of all Mother Nature's wonderful works none are so wonderful as the glad hearts and expanding minds of your young friends. Count it a joy, then, and a privilege to be with them as they enter the Kingdom of Heaven which is upon earth.

And again, if you are working in a densely populated place far from fair fields, you may perhaps imagine that town children will not appreciate the wonders of the country, from total lack of opportunity for observation. This is not so. The danger lies the other way. The hardest children to interest are not those who see fewest of Nature's works at home, but those who have grown up in the habit of looking and not seeing—of thoughtless looking.

In February and March I am a fine botanist, believe me! I have exhaustive acquaintance with every flower you can cull in sheltered field and coppice. But in May, June, July, there is surfeit—I lose relish and am no longer an efficient botanist.

The very paucity of objects helps towards the adequate comprehension and study of the few.

"Adequate"! To know the name, whether English or botanical, of every flower, fern, moss, grass, tree; of every bee, moth, fly, ant, beetle, and gnat; of every quadruped, bird, reptile and worm, &c., is quite inadequate.

Though I have all knowledge, of such sort, and have not love, I am nothing.

But to have sympathetic understanding (which, indeed, involves interest developing into love) of the "how" of a single plant or animal, in its relations with its surroundings—that is adequate; how it lives, how it grows, how it is reacted upon by circumstances of air and sunlight, and by its fellow plants or animals, or by its rivals. All these lead the mind from the loving study of a single example out into the grand conception of a universe which is a unity—a rational unity; an ordered cosmos.

And such an expanding vista of loving study and reverence is possible, not only for me and for you, but also, if you are wise and tactful, for the young folk also. In this way their faith is founded upon convictions of their own, and not upon opinions of others.

And, in a way, it is the Personality of the plant, or animal, which makes it of value as an educative agency. Yesterday* we had the etymology of the word "Personality" expounded to us. Carrying on this idea of the voice sounding through the mask, it seems to me that the grand ideal of Personality is that of the Divine speaking through the human, "He that hath seen me hath seen the Father." With reverence also may it not be said of the flower and of the bee—he that hath, with understanding mind, seen us, hath seen the Father?

Are we not too apt to begin at the far end with the children? We tell them "God is infinitely wise, and all-powerful, and He has made the beautiful flowers and the wonderful insects." We want the children to know this and to feel it; but oh! let us exercise some self-restraint and self-denial and give them a chance to get there first. Let them make the grand discovery! Show the facts of flower structure, and wonder why certain sorts of insects frequent certain flowers. Your very inability to explain all will go far to prove the existence of a superhuman intelligence, power, and love, which is never found wanting, and which deals as efficiently with the least as with the greatest. Gradually you shall find that the Personality of God is apprehended in spite of His omnipotence, His omnipresence, His omniscience.

I speak my own experience when I say that starting with the affirmation of God (the Omnipotent, &c.) fails to bring the rational child-mind to consciousness of God; while, on the other hand, starting with some flower in the crannied wall, you can help the growing soul itself to find God.

Jacob, when he had rambled away from home and was alone in the world, dreamt of the connection of earth with heaven by a ladder whereon ascending angels of winged wonder met descending angels of Divine response and encouragement. "Lo! God is here, and I knew it not!" broke from him when his awakened reason saw things as they truly were—and are. So may it be with our young folk—so shall they learn to strive even with God and win his blessing.

I, too, have rambled far away from the practical aspects of my subject, yet not, I hope, without some justification.

If you decide to invite your class for a ramble or for a series of rambles, I prophesy that you and they will begin to get keen on nature study, and certain questions will arise; amongst which that of making collections of specimens will present itself. On this point one could say much, both for and against. Each case must be decided on its own merits. But as a general rule I would say, don't collect specimens, collect memories.

Accustom yourself and show the children how to observe, how to be still, how to be one big eye and one big ear, with mind at back of them, trying to understand, and store in the memory.

A dried flower in a collection is one thing; a flower in bloom is quite another! But a flower with its own special bee busy about it is a sight worth remembering to him who understands!

An egg blown and gummed on card is one thing; very different is a nest of eggs with the mother-bird personating God's Love!

So I say, first of all Observe. Yet (see my inconsistency!) forasmuch as summer is not always with us, and for other reasons, I also advocate the establishment of a Sunday-school Museum, with wise and strict limitations as to specimens to be admitted. Do not on any account let it become a rubbish cupboard for the reception of things the donors do not want, and which neither you nor they understand at all. Let the specimens admitted be the best possible ("type" specimens), such as serve to demonstrate some particular character or quality, and such as will afford an example for winter lessons, or week-night classes and lectures—traps to catch the idle curiosity of careless ones, and by your tact to convert it into religious wonder.

And once again, let the scholar who collected any specimen be considered as the authority to explain it, as far as he or she can do so, to the rest. By this means you will not only encourage an intelligent study of Nature in the present time, but will be finding from amongst your scholars those on whom to rely for efficient teachers, lecturers, and helpers in time to come.

May I conclude with a reminder that the true Nature-student and Nature-lover, though he may not hesitate to cull a flower for study, is never irreverently wanton or thoughtlessly destructive. Often, indeed, will the caution be needed in the case of the children also, not from perversity, but from thoughtlessness and want of comprehension of the surpassing interest and beauty of all plant life. And if it be so with regard to plants, yet more is it so with respect to animal life. Herein will lie also a value which attaches to the Saturday Ramble as an occasion for the inculcation of the moral relationship in which we stand to Nature; the more so as it will be constantly evident that we are all members of one vast family.

He prayeth well who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

Thomas Robinson.

* Referring to Mr. Mellone's paper on "The Personality of the Teacher."

ABERYSTWITH.

The Unitarian Workers' Union has now assembled in full numbers under the kind leadership of Miss Tagart at this favourite watering-place. The first fortnight is rapidly coming to an end, and those who have been thus long together here will soon have only the pleasure of retrospect in common.

Besides sharing the ordinary round of sea-side amusements we have made delightful excursions into the country, the beauty of which was a fresh revelation to most of us. Everything we passed and every place we visited gained additional charm by the explanations of the Rev. E. Ceredig Jones, given with all the enthusiasm of a patriot. We visited the Devil's Bridge, the Llyfnant Valley, and Borth, amongst other places. Sometimes long walks were taken under the guidance of Mr. W. H. Shrubsole, well known to the Pink Party for his fund of information on natural science, and for the readiness and patience with which he makes his knowledge accessible to all.

But the red-letter day of this first fortnight was when, at the instance of the Rev. E. Ceredig Jones, we were invited, the whole thirty-eight of us, to attend the service at the chapel at Llwynrhydowen on the occasion of the induction of Mr. E. O. Jenkins to the pastorate. Our outing began with a most enjoyable journey by train and carriage. The day was perfect, the scenery beautiful. It was very enlightening and surprising to note as we went along the number of

farms with their neat-looking, slate-roofed, whitewashed buildings, which the Rev. E. Ceredig Jones told us were occupied by Unitarians, and the villages we passed where the Unitarian chapel was the centre of religious life, and seems in this particular part of Wales to occupy the place that the Methodist chapel does in other districts. It is a most curious feature this existence of a nucleus of Unitarian communities hidden away amongst these hills so remote from, and hardly at all in touch with, any centre of English Unitarianism, and yet perhaps of an origin older than any of the English congregations; if, as one cannot but think may be the case, they are the fruit of the seed of free thought cast by the struggle of the so-called Pelagian heresy in this part of the world during the early Christian centuries. The history of that once famous contention is preserved in dusty tomes, which few but the theological student care to disturb. But it is most interesting to think that these communities of Unitarians, or as they are called here Socinians, are the spiritual descendants of those forgotten fighters against conventional belief and early assessors of man's right and obligation to think in religious matters for himself.

The service on this particular day will be always remembered by everyone who had the privilege of attending it. It cannot be said we did more than express sympathy by our presence, since the proceedings were nearly all conducted in an unknown tongue to us. It was what most would call a long service; it lasted a good two and a-half hours. The Welsh are not as we are. They think it but a niggardly allowance if only one sermon is delivered at a service. On this occasion we had nearly six sermons or addresses, one long prayer, besides several beautiful hymns. Indeed, the musical part of the function was a treat to most of us. The Welsh evidently keep up their musical traditions.

Not less to be remembered than the service and the music was the warm welcome with which Miss Tagart's party was received by the leaders and elders of the congregations present, and also by those dear old ladies, and young as well as old, in their picturesque round mushroom black straw hats, who served us so liberally on our arrival to bread and meat at the long tables spread in the chapel grounds. We were touched by the kindness and hospitality of all, though we could not understand their language nor distinguish their different names, so confusing in their repetition of the same common and familiar sounds; still less could we pronounce the names of their villages, so confusing in their strangeness and, to our ignorance, uncouth sounds. This was a general church festival day in which many villages united. The scene reminded one of what one has read in Scotch and Norse stories of great gatherings of worshippers from far and near. The road was full of them. The little chapel overflowed.

As we drove home after a last cup of tea in the cool of that beautiful summer evening, I am sure we were as much thrilled with a sense of brotherhood with these remote folk as if we had understood every word of those six sermons!

In the coming weeks the Pink Party may have other opportunities of becoming further acquainted with their Welsh brethren, but no day will more stand out in memory for its unique experience and enjoyment than this Bank Holiday we spent amongst our people in the Welsh hills.

M. Notcutt.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdare.—"A Question for Edward VII." was the subject of an able discourse delivered at Highland-place by the Rev. H. Fisher Short on Sunday evening. For the real meaning of "King," Mr. Short went to Carlyle's "Heroes and Hero Worship." "Find me the true Konning, King, or able man, and he has a divine right over me. That we knew in some tolerable measure how to find him, and that all men were willing to acknowledge his divine right when found: this is precisely the healing which a sick world is everywhere, in these ages, seeking after." With the exception of Alfred, justly named the Great, and one or two others who followed him at a distance, the rulers of England had been tyrannical, despotic, extortionate, immoral—anything and everything except true kings. Alfred was a true king, and he succeeded so well because, not only had he the intrinsic qualities of a king, but he had besides a lofty conception of kingship. He lived solely for the good of his people. Every man who formed part of the social organism exerted some influence for good or evil. In the case of the British Empire, the ruling power was now in the hands of the people. But if the new Sovereign were a great person, though not a king, he would probably wield a greater power than any other person in the State. Why? Because, rightly or wrongly, he was an object of the mystic reverence, the religious homage, the filial devotion of millions who called themselves his subjects. This being so they had a right to ask in the words of the text, "Art thou a King?" and to tell him that the eyes of the people were upon him, that the nation could not be built up by patronising the turf, the prize-ring and the gaming-table. Righteousness alone could exalt a nation and give it stability and power. The preacher closed his sermon by reading the inspiring verses, "Art thou a King," by H. W. Hawkes.

Colwyn Bay.—The services have been conducted during the past three Sundays by the Revs. E. W. Lummis and C. J. Street. The weather, unfortunately, has not been helpful to large attendances. Notwithstanding that drawback, however, satisfactory congregations have assembled, including friends from many of the inland towns. On Sunday next the Rev. W. C. Hall, of Ashton, preaches, and will be followed on the two succeeding Sundays by the Rev. J. E. Manning, of Sheffield.

Guildford.—Our summer Sunday-school treat proved a very pleasant event, and was held in the delightful grounds at "Summersbury," through the kind invitation of Mr. and Mrs. Edwin Ellis.

Huddersfield.—Sunday week the Rev. W. Mellor preached on "The Education Bill: a Dishonour to the Established Church and a Peril to Religion." His discourse ably set forth the issues involved, and its conclusion was as follows:—The Education Bill must be resolutely opposed. As citizens, they must hold to the all-inclusive principle, in education, as in all else, that wherever there was public expenditure there must be equal public control; and as Nonconformists, while they allowed all such religious education as they were all agreed on in the National Schools, they must insist impartially on the impartial principle that all denominational education must both be given and paid for by the denominations themselves. National education, in a word, must be national, not sectional, and least of all sectarian. National education must not only be fully paid for out of the national funds, but fully managed by the national representatives. Only thus could they ever become one nation and one people, well educated in themselves, perfectly just in their mutual dealings, and truly devout and obedient towards the God and Father of all. The *Huddersfield Examiner*, which gave a good report of the sermon, said:—"In the heat of the battle and in all the glow of anticipation, the supporters of the Government Education Bill imagine that they are doing great things for their religion, and as they deem theirs the only true form of the only true religion, they are serving the cause of true religion in the land. History and experience alike show that these imaginings are in vain, and that whilst education will be a great loser, religion will not gain. As Mr. Mellor well said, dishonourable action of all kinds, especially on the part of a Church, is utterly alien to religion as well as perilous to it; and to do dishonourable deeds in the name of religion, so far from lessening the evil, only makes the wrong hypocritical as well as vicious."

Hull.—After a long period of waiting the congregation at Park-street will shortly welcome their recently-appointed minister, the Rev. F. Heming Vaughan, B.A., who will commence his ministry here early in September. An induction service, followed by a tea and a welcome meeting, will be held on Sept. 9, when it is expected that the following ministers will be present:—The Rev. Dr. Drummond, the Rev. C. B. Upton, B.A., the Rev. A. N. Blatchford, B.A., the Rev. Alexander Gordon, M.A., the Rev. J. Wain, the Rev. Charles Hargrove, M.A., the Rev. E. Ceredig Jones, M.A., the Rev. A. Chalmers, and the Rev. Ottwell Binns. The acknowledgments of the congregation are due and are hereby tendered to the visiting ministers who have rendered such efficient assistance during the past months, and especially to the Rev. J. W. Freckelton and the Rev. Alexander Farquharson for services which have extended over many weeks.

Ilminster.—The members of the congregation have presented a gold watch and a pair of candlesticks as a wedding gift to Miss Mary Wheadon, in token of esteem and as a mark of appreciation of her untiring labours in connection with the Old Meeting Chapel and school. The Sunday-school children also presented her with an ornamental table inkstand. Miss Wheadon has rendered invaluable help in many ways. As voluntary organist of the chapel and of the school, as a teacher, as a manager and superintendent of the sewing classes, as collector and visitor of the Sick Visiting Society, as organiser of social gatherings, she has been a faithful and cheerful worker, and her loss will be deeply felt. At the wedding on the 5th the chapel, which had been beautifully decorated, was crowded with her friends. The children of the Sunday-school lined the pathway beneath the old trees and scattered flowers.

King's Lynn.—The scholars had their annual outing on Tuesday, Aug. 5, when a visit was made to Hunstanton. The weather being most favourable, the party, numbering about forty, passed a very pleasant afternoon. The outing was under the superintendence of the minister, the Rev. J. Pollard, who was ably assisted by Miss Mackey, Miss Clift, and Miss Bigge.

London: Bermondsey.—The Rev. Eustace Thompson will begin his ministery here tomorrow, Aug. 17. The friends who kindly contributed to the expenses of the Band of Hope excursion may be interested to hear that another successful trip was recently made to Southend. Although the weather was not entirely favourable, all present had a thoroughly enjoyable day, nearly ten hours being spent by the sea. The hon. sec. and superintendent, Mr. A. W. Harris, was in charge of the party, and valuable assistance was rendered by the Rev. T. E. M. Edwards, Mr. H. Titford, Mrs. R. Whitmore Cox, Miss Cantrell, and several parents and friends. The ordinary meetings are being continued through the summer, with very satisfactory attendances.

London: Stamford-street.—Summer flower services were held on the 27th ult., when the Rev. Frederic Allen preached morning and evening, and Mr. H. G. Chancellor (of Highgate) addressed the scholars in the afternoon. All three services were well attended, and appropriate music was heartily rendered. The Band of Hope and Mercy had their annual excursion on the 30th ult., when four excellent brakes conveyed the party (including several members of the Mothers' Meeting) to Forest Lodge, near Waltham Abbey, a delightful country retreat. The weather being propitious, and catering very satisfactory, everyone had a happy day. The arrangements were in charge of the superintendent, Mr. A. W. Harris, and the Rev. Frederic Allen and Mr. A. H. Biggs were also present. The officers tender sincere thanks to the friends who generously provided the somewhat heavy expense of this outing. The 1st London Company of the Boys' Own Brigade spent the first week of the present month in camp at Cannon Farm, Burgh Heath, Mr. Templeton having again kindly placed accommodation at their disposal. The captain, Mr. F. Edwin Allen, and the lieutenant, Mr. W. H. Ballantyne, were in charge. Visits were paid by many friends during the week, and on Wednesday, the special "Visitors' Day," the Rev. Frederic Allen, on behalf of the company, presented to the founder and late captain, Mr. J. C. Ballantyne, a handsome stationery cabinet. On Thursday various sports were held, Mr. A. H. Biggs acting as judge, and prizes being distributed by Mr. A. W. Harris. On Sunday morning service was conducted in camp by Mr. McNair, of Sutton.

Oxford: Church of the Divine Love.—The Sunday-school treat took place on Wednesday, Aug. 6. In spite of one very heavy rainstorm, a

most successful and enjoyable afternoon was spent. Though some stayed away on account of the weather, sixty-two children and ten adults sat down to tea. Much of the success was due to the kind hospitality of Mr. Miles, of Littlemore, at whose farm the treat was held.

Parkstone.—The services held at Emerson Hall continue to attract fair congregations, notwithstanding the weather and the distance many have to come. At the afternoon meeting on Sunday last, Mr. Bushrod spoke upon the value of personal example in total abstinence, and at the close one pledge was taken. In the evening the discourse was based upon Luke x., verse 29, "Who is my Neighbour?" The service was an especially inspiring one, the singing being heartily taken up by the congregation. The Mayor of Poole (Mr. Councillor C. Carter) was present at the evening service.

South Shields.—The Rev. T. Paxton referred to the case of Dr. Agar Beet last Sunday evening, lamenting the barriers that are erected in the path of the religious inquirer, and commending a resolute courage in the search for truth. There was a good attendance. On Sunday, Aug. 3, very successful flower services were held in the church. The attendances were good, and appropriate discourses were delivered by Mr. John Glendining, of Byker. On Wednesday, Aug. 6, the annual excursion of the Sunday scholars took place to Dawdon Dene. There was a good turn-out of scholars and friends, but unfortunately the trip was marred by rain.

Sunderland.—The Sunday-school excursion was arranged for the afternoon of Wednesday, Aug. 6, the place intended to be visited being Dawdon Dene. When the time came for starting, however, the weather was so unfavourable that the trip was abandoned. Instead the children were entertained to tea in the chapel, and various pastimes and diversions arranged for them. Altogether a very pleasant time was spent. The following, amongst others, were present:—The Rev. F. and Mrs. Wood, Mr. J. G. Stirling, Mr. and Miss French, Mrs. Luckley, Miss Crist, and Miss Rutherford.

Windermere.—On Sunday morning last, the first of the summer services was held at this place, in the building known as the Institute. The congregation was small, but included several well-known Unitarians from Leeds, Liverpool, London, Bury, and Warrington, some of whom have residences in this district. The prospect of a fair measure of success is good. The Rev. W. R. Shanks, of Strangeways, Manchester, was the preacher, and he will conduct the service again on Sunday next.

To CORRESPONDENTS.—Letters, &c., received from the following:—M. C.; E. I. F.; A. H.; H. M. L.; W. L.; A. R. M.; J. H. M.; M. L. T.

SUMMER EXCURSIONS (under the direction of the Central Postal Mission), CAERLEON HOUSE, ABERYSTWYTH. Visitors are invited to attend the Services held at 9.45 A.M.

Sunday, August 17.—Rev. CEREDIG JONES.
" " 24.—Rev. J. RUDDLE.
" " 31.—Rev. WATKIN JONES.
" Sept. 7.—Rev. PARK DAVIES.

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MARRIAGES.

CLIFFORD—RUSSELL—At the Unitarian Christian Church, South St. Mungo-street, Glasgow, on August 6, by the Rev. E. T. Russell, Albert Clifford, B.Sc., of Pembroke Dock County School, second son of Thomas Clifford, Esq., of Gloucester, to Laura Angel Hallett Russell, eldest daughter of the Rev. E. T. Russell.

WHINCOP—HOARE—At the Free Christian (Unitarian) Church, on August 2nd, 1902, by the Rev. J. Pollard, F. W. Whincop to A. L. Hoare.

DEATHS.

WADE—On the 8th August, at Hazeldene, Christchurch-road, Norwich, Israel Mark Wade, aged 81 years.

OUR CALENDAR.

SUNDAY, August 17.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. PH. MOORE.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. GORDON COOPER, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. WORSLEY AUSTIN.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.
Highgate Hill, Unitarian Christian Church, 11 A.M., Mr. C. A. GINEVER, and 7 P.M., Mr. T. ELLIOT.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.
Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road. Closed for repairs.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M.
Little Portland-street Chapel, 11.15 A.M., Rev. J. J. MARTEN.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Mr. J. CLASSON DRUMMOND.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. HAROLD RYLETT.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. T. J. HARDY, B.A.
Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A. (Evening only).
Stoke Newington, The Green, 11.15 A.M.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. G. SKELT, and 6.30 P.M., Mr. W. ANYARD.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel. Closed for restoration of organ.
BEDFORD, Library (side room). Vacation.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Mr. E. THACKRAY, B.A.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. T. E. M. EDWARDS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.
CHATHAM, Unitarian Church, Hamond-hill 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Mr. W. CARTER.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARVEY COOK.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A. Evening, "What shall it Profit? A Sermon on Education."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. J. C. POLLARD.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. E. P. BARROW, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

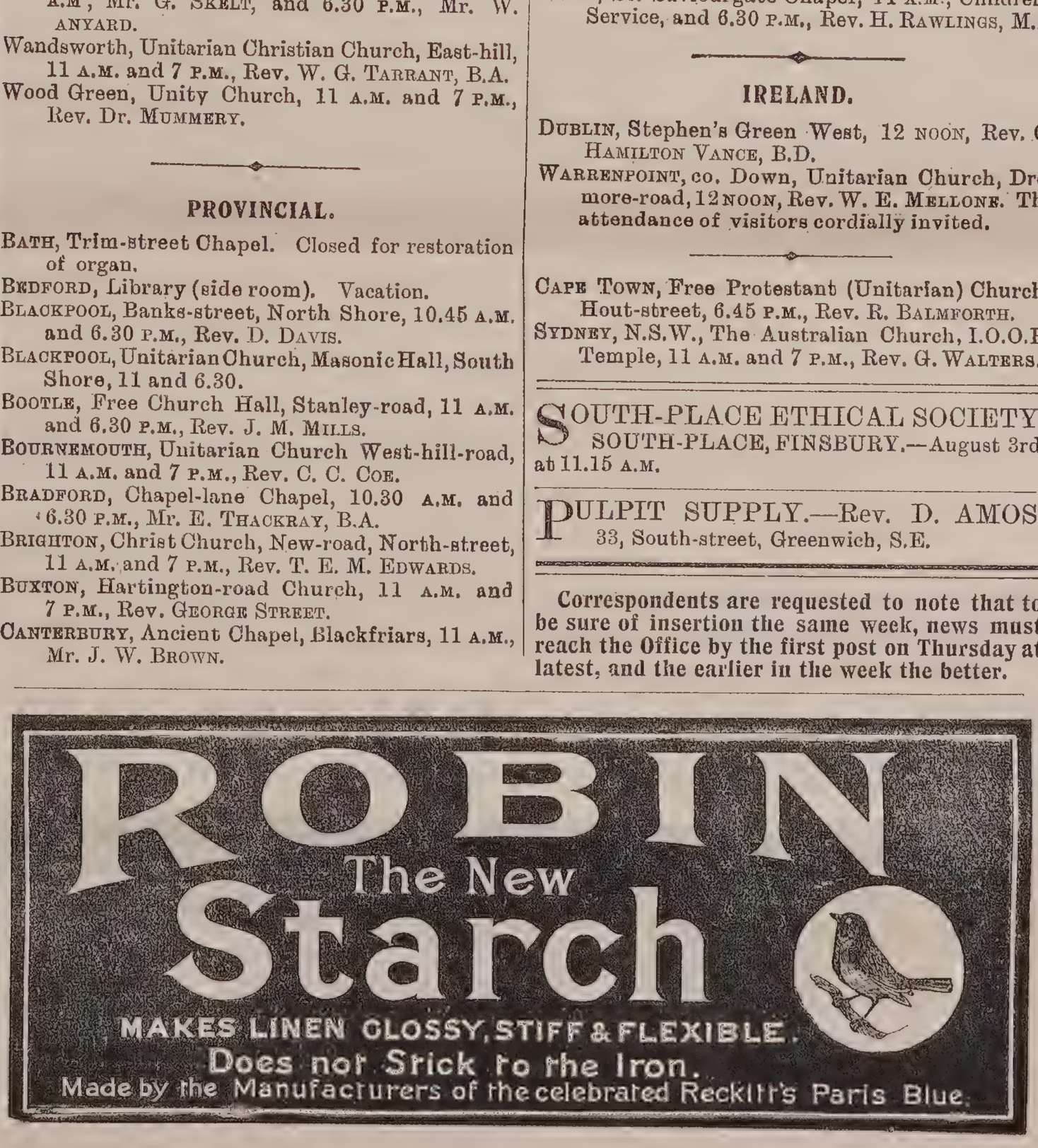
DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—August 3rd, at 11.15 A.M.

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.



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A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

WITH the utmost cordiality the three Boer generals, Botha, De Wet, and De La Rey, were welcomed last Saturday to this country. On landing at Southampton they were introduced by Lord Kitchener to Mr. Chamberlain, but the invitation to attend the naval review was declined, and they proceeded the same day to London. On Sunday, however, they went down to Southampton again, and were received by the King on his yacht in the friendliest manner, and were also presented to the Queen. On Monday evening they crossed over to Holland, but will shortly return to this country. Their presence here will lead, we must hope, to a completer understanding of the situation in South Africa, and hasten the pacification and restoration of that unhappy land.

THE result of the Sevenoaks election will not be known until after we have gone to press, but whatever the result, the contest has shown once more how keen the controversy is over the Government Education Bill. Mr. Balfour has expressed astonishment that the Bill should be represented as handing over education to clerical control, and persists in the assertion that the whole of Secular education will for the first time come "under the complete control of a popularly elected body." If the Bill is not allowed to pass, the present unsatisfactory state of affairs, he says, will continue. But that is impossible. Public attention has been too decisively called to the questions at issue, and "Voluntary schools" must now be brought into line in a system of really national education, and the complete control of a popularly elected body, of which the Prime Minister speaks, must be made a reality.

THE King has granted a Royal Charter for the incorporation of a British Academy for the Promotion of Historical, Philosophical and Philological Studies. The charter, which is dated Aug. 8, states that the Academy aims at the promotion of the study of moral and political sciences, including history, philosophy, law, politics and economics, archæology and philology. Of the original fifty-one petitioners for the charter last January, three are no longer living—viz., Lord Acton and Professors S. R. Gardiner and A. B. Davidson; the rest, with the addition of Lord Rosebery, are appointed under the charter the first Fellows. They include Mr. Balfour, Mr. John Morley, Mr. Bryce, Mr. Lecky, Sir Leslie Stephen, Sir R. J. Jebb, Lord Reay, Professors Rhys Davids, Driver, Sanday, and Salmon, Dr. A. W. Ward, Dr. Fairbairn, Dr. J. A. H. Murray, and other distinguished scholars.

ON July 12 we had to apologise to Mr P. H. Hugenholtz, of Amsterdam, for an absurd misspelling of his name in the previous number of THE INQUIRER. How it could happen again at so short an interval we cannot pretend to say, and we must not shrink from the birch; but it is Mr. Hugenholtz who is editor of the *Stemmen uit de Vrije Gemeente*, mentioned in our note of last week. That interesting little magazine is in its twenty-fifth year, and is issued monthly by Van Holkema and Warendorf, of Amsterdam. Among the miscellaneous notes at the end of the last number Mr. Hugenholtz has a very friendly reference to the recent sixtieth anniversary of THE INQUIRER, and translates a good part of the article "For Freedom and the Truth," which appeared in connection with that celebration in our issue of July 5.

THE *Australian Herald* for July reports a notable speech by Sir George Sydenham Clarke, Governor of Victoria, at a meeting of welcome to Mrs. Harrison Lee, the temperance advocate. Sir George, the *Herald* says, dwelt on the serious dangers to the British race arising from drink. The strength of a nation lay in its health—moral, physical, and intellectual—and anything that retarded the growth of any of these affected the development of the nation. It was true that Parliament could not make people sober; yet Parliament could do something towards lessening temptation. It could prevent the sale of drink to children, and it could prevent the sale of liquor being forced on localities for the sake of private gain. Sir George evidently favours the municipalising of public-houses, and he referred with approval to the efforts in this direction in the old world. This speech the *Herald* welcomes as one among many signs that public opinion with reference to the Liquor Traffic, and the folly of leaving it in private hands to breed untold misery and evil, is slowly growing; and finds encouragement in the fact that a man in so exalted a position should show such interest in social questions, proving himself alive to the real wants of the nation. And the *Herald* adds:—

> This is the true patriotism, and a patriotism requiring more moral courage and more patient effort than much which now passes for loyalty and love of one's country. The hope of Britain and Australia is in internal reform—the moral elevation of the people, a nobler national ideal, and the growth of *men* and *women*, not of military institutions, luxury, money, and material greatness.
>
> We do not undervalue the material side of life, but our Christian motto is, "Seek first the reign of God and His righteousness," not "Seek first the outward and material, and let the inward and spiritual take care of itself, or be played with as a Sunday toy."

HOLIDAY-MAKERS by the sea should send to Essex Hall for the August number of the *Mill Hill Pulpit* (by post 1½d.), in which the Rev. Charles Hargrove publishes a sermon on "Sea Voices." Speaking of Nature as the one great Book of God which is infallible, great and wonderful, far beyond the utmost searchings of our present knowledge, the preacher turns to the sea to ask what it has to teach us, and finds there a great emblem, figuring, though dimly, the omnipresence of God, and that which is eternal. A third lesson which he draws is of the obedience of the sea in its subservience to inviolate law.

> We speak in half-earnest metaphor of the sea, as angry, raging, cruel, treacherous, violent. But we transfer to it in so speaking the lawlessness of *human* passion, the moods of *human* changeableness. Always in all its aspects it obeys the law of its being, serves obedient the omnipresent Spirit of earth and air and sea.
>
> Whether its waves lap the sand, toying with the castle little children's spades have piled up to resist its flow, or whether they dash the helpless ship and break its timbers on the rocks, heedless of the crew clinging in agony of the death struggle to timbers which cannot save; whether it smiles in the summer sun alluring pleasure-seekers to try its smooth highway, or uplifts its raging billows in mountains of water—always everywhere it obeys; no flick of foam caught by the gale off the wave's crest but follows the path which the law of the worlds prescribes it. Ours only the high perilous privilege to transgress the law of our being, to do that which we should not do and to leave undone that which we should have done. "All things serve thee," as says another Psalm, all except man obeys because it can do no otherwise. Ours to obey because it is our duty and our good.

Finding also the quality of omnipotence in the sea, before which man's littleness

has to bow, Mr. Hargrove yet concludes with this deeper thought :—

Yes, omnipresent, omnipotent, obedient, indefatigable worker, this mighty sea which girds us. And yet looking over its waters I seem to grow proud even as I think upon it, and declare puny man, my own self even, the greater of the two. Though little, and of few days, and impotent to do and dare after sea-fashion, yet all this I know, and the sea knows it not.

The breath of God is upon its waters to stir and to calm, to penetrate them with life multitudinous and wonderful, but the hands of God have not fashioned it in divine image; the Spirit has not inspired it to think, to love, to worship, to inspire.

Mine the intellectual vision wider than the sea's expanse, mine the divine ambition for life not of ages but eternity, mine to *know* the law of my being, and by free obedience to rise ever nearer to the Creator.

O Sea, thou art wonder of God's works; O Soul of man thou art image of God himself, and through the voice of deaf seas and ripple and thunder of waves which know nothing, He Himself speaks to thee who knows and has made them all.

Last week's *Jewish World*, in a brief notice of Mr. Weatherall's manual on "The Books of the Old Testament," published by our Sunday School Association, says that "as a summary, the book represents faithfully the leading views of the school of Higher Criticism." Mistrusting the results of the modern critical study of the Bible, the *Jewish World* expresses astonishment that such a book should be published by the Sunday School Association. The point of view of this Jewish critic of the "so-called Biblical Higher Criticism" may be seen from the following description of the kind of results embodied in Mr. Weatherall's "clear and conscientious summary" :—

The late origin of the Hexateuch and its composite character; the different portions of the prophetic writings and of the Psalter; the hand R. Akiba had in the establishment of the Massoretic texts, and other similar figments which rest ultimately on theories which shift from day to day.

Similar criticism would doubtless be directed by the *Jewish World* against Mr. Montefiore's admirable volumes, "The Bible for Home Reading."

The same number of the *Jewish World* records the conclusion of Dr. Herzl's third visit to Constantinople, and the failure of the leader of the Zionist movement to obtain from the Sultan the concessions for which he had hoped, to render a Jewish settlement in a part of Palestine and elsewhere in Asia Minor, feasible. Dr. Herzl's visit, which lasted ten days, was made on the invitation of the Sultan, and he was treated with great distinction; but at the same time, while much sympathy was expressed with the Jewish people, the ultimate reply was a polite refusal of the Zionist request.

To the August number of the *Unitarian World* Mrs. Sydney Courtauld contributes an interesting autobiographical article, entitled "Why I Remained a Unitarian." Baptised by John Kenrick, receiving early Bible lessons from Thomas Madge, grateful also for the influence of Thomas Sadler, Mrs. Courtauld was one of those who were young in the sixties of last century, and, attending the ministry of Dr. Martineau in Little Portland-street Chapel, eagerly welcomed the new light which dawned in that period, after the publication of Darwin's "Origin of Species" and writings of Spencer, Huxley, Max Müller, and others, while John Stuart Mill was the centre of a group of philosophical Radicals in Parliament, and enthusiasm was fed by the poetry of Tennyson. Before such influences, and those of the Broad Churchmen and of Theodore Parker, Francis Newman, and Frances Power Cobbe, the conceptions of the older Unitarianism, entrenched in the "miraculous," could not stand, and the young people of that generation welcomed with delight the new earth and heaven revealed to them. Mrs. Courtauld tells of a series of doctrinal sermons, preached by Dr. Martineau at that time, which greatly to the disappointment of his hearers he declined to publish. "Round these sermons," Mrs. Courtauld says, "the opinions we had been forming at length crystallised themselves. We were not brought up to obey the *ipse dixit* of any man, but as we listened we assented, and rejoiced at the eloquent words and lofty spirit which justified our negations and affirmed our faith."

Not long after this a Prophet came among us, for he was a Prophet. We know now that there is nothing to preclude such in our own day. A prophet feels God speaking to him without the intervention of priest or saint, and is able to repeat the message so that his hearers acknowledge that these are the words of God. Such was Keshub Chunder Sen, whatever were his limitations. Those who met him felt the simplicity and power of his character, and when he stood up in the pulpit of Little Portland Street Chapel, and quietly pronounced his text, "Thou hast beset me behind and before," it was an experience, not quite unknown, but never before shown among us with such single-heartedness.

Personally the insight thus given into a religion apart from our Western civilisation was the seal to my conversion, and I think there were others besides myself who after that year lost the fear that we might "go too far" when we repudiated myths, or be led into what was "not safe" if we dispensed with sacraments. Above all we took courage to have no shams with our children, and to bring them up without the leading-strings by which we had been guided.

That decade of change, Mrs. Courtauld says, led many of her companions into different paths, some to the Church, Anglican or Roman, some of the most unselfish to Positivism, while others were content with the Agnosticism to which Huxley gave a name. For herself, she remained a "Unitarian."

Those who had chiefly helped me to have at length a religion and principles of my own called themselves Theists, and kept clear of "the benummying wrappers of sect." It was just there that I parted company with them, for I needed public worship, and believed in the advantage of a continuous connection with the stout Nonconformists who refused to say what they did not mean, and gave their children a chance of advancing freely in the path of reason and clear thought.

One stumbling-block Mrs. Courtauld found, because she did not wish to claim the name Christian, considering that "as a disbeliever in the Messianic prophecies" she had no right to it. That surely is a scruple which belongs to a past phase of thought, and we need not do more than echo Mrs. Courtauld's concluding words :—

It does not seem needful to discuss doctrines, since we hold above all that we have a right to differ. I worked out the problem, therefore, for myself, fortified by confidence in that great right and duty of private judgment; and knowing that the name I took bound me to nothing I did not believe, I decided that I could honestly and happily remain a Unitarian.

In a letter which is quoted in the *Christian Register*, the Rev. P. C. Mozoomdar says :—

The Hindu will never abandon his name and history in preference for any other name or history; but he will undoubtedly have to accept the Christian order of evolution, and put himself in line with the universal religion whose spirit comes from the West. I am convinced that the Brahmo-Somaj in India will make contributions to that spirit which Christendom must accept. What specially disconcerts me is the half-expressed contempt which Christian leaders, even of the liberal school, seem to have of the Hindu ideal and the Hindu spirituality. When I express my ardent love for Christ and Christianity, they are kindly in sympathy; but, the moment I say that Christ and his religion will have to be interpreted in India through Indian antecedents and the Indian medium of thought and emotion, I am suspected of trying to bend down Christianity with heathenism. So we must either renounce our national temperament, slow of growth, or renounce Christ and Christianity, or re-embody our faith and aspirations under a new name and form and spirit. We have taken this third course, and the responsibility rests with us to prove that this is the right course. Though I have abundant respect for the world's denominations and organisations, I feel distressed when the Brahmo-Somaj shows any disposition toward denominational finality. Can we not have the "open door" in religion as in commerce? Let there be individual "spheres of influence" according to the power and spirit of each Church. All religions are by no means the same, but the principles of religious federation must be universal and essential principles. We have no quarrel with propagandists. I have always sat at the feet of anyone who had a message to give. But we must realise and explain what as Hindus we owe to the Christian religion as well as to the religion of our own forefathers.

We may confidently say that so far as the Unitarian propaganda is concerned with India, it looks precisely in the direction of assisting the native development of religious life, and not of forcing a foreign element upon the Hindu mind.

At the recent Intermediate Examination in Arts in the University of London, of the forty-seven successful candidates placed in the first division twenty-eight are women, and among them we are glad to note the names of Dorothy Tarrant (Clapham High School), daughter of the Rev. W. G. Tarrant, B.A., of Wandsworth, and Alice M. Mellor (Huddersfield Technical College), daughter of the Rev. W. Mellor, of Huddersfield.

The Sunday School Association, Essex Hall, has just issued a handy book of *Poems for Recitation* suitable for Bands of Hope and Children's Evenings. There is a lamentable dearth of really good pieces for this purpose, and the compiler, "E. J. T.," must be heartily congratulated on having got together so happy a selection. The poems range from the very simple to those of a more ambitious character, but all may be commended for their good tone and interest. (Price 6d. net.)

ART AND LIFE IN VENICE.

THE recent lamentable and, it is to be feared, irreparable collapse of the great bell tower of St. Mark in Venice has drawn attention to the monuments of that swiftly-fading but still glorious old city. Probably no city has more to tell us for our encouragement and warning, and I gladly avail myself of the opportunity afforded me by the editor of THE INQUIRER to say something about it.

Venetian history began at nearly the same time as English, but with flight and shame instead of conquest. The inroad of Northern barbarism, which destroyed the Roman Empire in the fifth and sixth centuries of our era, took the English into Britain, and Huns and Longbeards into Italy; and as the Britons fled to the mountains of Wales, the Venetian tribes escaped to the mud-flats of the Adriatic. Misfortune and disgrace, however, proved a blessing. It gave the refugees independence, and set them battling with the sand and the sea. On their barren morass they made themselves a dwelling-place, became hardy fishermen and sailors, and built ships which acquired fame in the Mediterranean. In the ninth century, when generations of toilers were buried, with their stakes, in the salt sand, the island of the Rivo Alto, or Deep Stream, was chief port and centre of the colony. Trade brought stones and treasure—and saints' bodies—from the East. In the tenth century pilgrims, in the eleventh crusaders embarked at the Rialto as the nearest harbour for Jerusalem. The city flourished. Byzantine palaces, and the beautiful Byzantine church of St. Mark, rivalled the buildings of Constantinople. Though every block of stone had to be conveyed across the water, Venice became a city of stone, designed, carved, and adorned in the Byzantine manner, a city of colours, reflecting the ever changing beauty of the sky and sea, yet grave, with the seriousness of her long struggle upon her heart.

We feel this the moment we enter the famous cathedral. The tall, gaunt saints that look down upon us through the dim light from the mosaics in the roof, tell us that the men who worshipped there were an earnest, suffering race, without playfulness or frivolity, children in belief but elderly men in experience and devotion. A single stone of St. Mark's will illustrate what I mean. Outside on the north wall, visible to people in the street, is a piece of sculpture of early Byzantine workmanship, one of the oldest of the "stones of Venice." The design is purely symbolical, an effort to represent Gospel truth when writing was scarce and carving difficult. In the centre is a chair, with a cross in it; at the top of the cross is a circle; and above the circle is a Lamb. This is Christ on his throne. Right and left of the chair, facing it, are Sheep, six each side, one above another. These are the Twelve Apostles. Beyond these, on either hand, is a Palm Tree with twelve branches, and a basket of Dates at the foot. This represents the Food of Life. It is extremely simple, but it is carved with the utmost care and reverence, the work of men who valued the Good News of God.

Now let us pass to the thirteenth and fourteenth centuries. In 1204, when Englishmen were thinking about Magna Carta and new designs for their cathedrals, Venice became mistress of Constantinople, and began to develop an independent genius. She gradually ceased to be Greek, and became Gothic. The Gothic spirit followed the Friars to Venice as to other cities. In 1234 the Dominicans began their great church of Saints John and Paul, and in 1250 the Franciscans their yet finer church of Santa Maria Gloriosa—both Gothic edifices. In 1301 a portion of the Byzantine Palace of the Doge (or Duke) was rebuilt in the Gothic style, and it gave such pleasure that from time to time other parts were reconstructed in the same manner. Gothic buildings of all kinds, from palaces to cottages, sprang up through the city, and made her far more beautiful than before. How beautiful she was, we moderns cannot realise. The cities we build now are so dull and ugly that we are unable to *imagine* her loveliness. This period lasted for about two hundred years, until, say, 1425, when Venice had reached the height of her greatness. I will try to describe two sculptures illustrative of the opening and the close of the epoch.

Take a bit of the carving on the central doorway of St. Mark's. The doorway itself is Byzantine, but the sculpture has the freedom, the boldness, the life of the new spirit. There is a mass of it. I will speak only of that portion on the inner side of the second archivolt. In the centre, the *keystone*, immediately above our heads, is a figure of *Christ*, as Creator and Ruler of the world, surrounded by the heavenly bodies which give light to men and are for signs and seasons. To the right and left, in the half circle, are the twelve months with their occupations. January brings home a log on his shoulders, February warms his hands and feet at a fire, March goes forth to battle—the wind blowing the hair from his face, April carries a sheep, May is crowned with roses, June reaps, July mows, August sits sleeping in his chair after honest toil—the Virgin blessing him with the promise of plenty, September has a basket of grapes on his back, October digs, November catches wild birds, December kills swine. The work is vigorous and delightful, doing honour to labour, and speaking, as books cannot speak, to the poor. The peasants who came to Venice to sell their country produce, saw here, as they entered the church, the Will of God in their daily work of making the earth fruitful; and the humblest dwellers of the city, on their way to and from prayer, were reminded of the sweet and wholesome things of the fields. Good Gothic art, in stone or fresco, takes us among the works of God. In this sculpture alone we see trees and foliage, birds, fruit, corn, grass, flowers, sheep, pigs, fish, and objects of the seashore familiar to men who tilled the Venetian islands.

A few yards away is a late Gothic work. It is on the Doge's Palace, on the last-built corner by the main entrance, to remind those who went in and out of the divinity of Justice. Venice was then famous for her rectitude. The Doge was the embodiment of honesty in the eyes of the citizens and of the foreign merchants. At the corner of this palace, therefore, where the Doge lived and tried cases, and where his Council met to legislate, the Gothic architect — for architect and sculptor were then one—told, with a better tool than a pen, the story of the Judgment of Solomon. The passer-by sees the great king bidding the child be cut in two, and the agony of the mother as she pleads for its safety. He sees also that the figures are enfolded by a tree and its leaves, that above them in a niche stands the Archangel Gabriel, and that the capital of the pillar beneath them is decorated with the heads of famous men of justice—Moses, Solon, Scipio, and Trajan.

But in this work, done about the year 1425, we see some signs of a change. Venice grew rich and learned, and tended to unbelief. The old missionary energy of the Friars was dead. The dogmas of the Church became stumbling-blocks to men who read the Greek and Latin authors. Educated people began to take as much pleasure in Homer and Plato and Cicero as in the doctrines of the Church. In the absence of any new presentation of Christian truth the upper circles were gradually heathenised. A new art arose, known as that of the "Renaissance," which was not native and original, nor from the hearts and homes of the people, but borrowed and learned. Senators and ecclesiastics, in the desire for something new, resuscitated the ancient classical art of Greece and Rome, which had long succumbed to the nobler styles of Christendom. It was at first an experiment, then a fad, lastly a fashion, which corresponded with the sceptical, luxurious, *dilettante* temper of the age. It was passive, cold, exclusive, unbending. It was, as Mr. Ruskin says, full of insult to the poor, and unfitted for wood and brick and rough stone, unsuitable for cottages, appealing in no way to the feeling of the multitude, devoid of any soft touch of nature or of humanity—an art for lordly halls, grand staircases, luxurious terraces, guarded by and associated with servile dependents and menials.

To this period belongs the tomb, so eloquently described by Mr. Ruskin, in the Dominican Church of Saints John and Paul. The church itself, as I have said, is Gothic, erected by the old Friars, Christian, simple, friendly in its beauty, a constant invitation to all. But the monument is Renaissance work—a proud and gorgeous piece of marble, celebrating the virtues of a bad doge, Andrea Vendramin. He died in 1478, after a reign of two years, "the most disastrous in the annals of Venice," years of "a pestilence which followed the ravages of the Turks carried to the shores of the lagoons." He "died, leaving Venice disgraced by sea and land." Yet to him was raised this grand tomb, "the most costly ever bestowed on her monarchs." It is a great piece of expensive upholstery, finely worked but without feeling, a collection of Virtues semi-clad like pagan goddesses, dolphins with boys upon their backs, dragons and other senseless ornamentation that would excite no response from the ordinary beholder. Worse is the effigy of the doge himself. The man who cut it knew how to use his tools, but he had no soul for his subject. *He only carved the effigy on one side.* That side facing the spectator, from head to foot, is skilfully and carefully done; but the part that is not seen is left a block. Let Mr. Ruskin speak of it in his passionate indignation: "Who with a heart in his breast could have stayed his hand as he drew the dim lines of the old man's countenance—unmajestic once indeed, but at least sanctified by the solemnities of death—could have stayed his hand as he reached the bend of the grey forehead and measured

out the last veins of it at so much a zecchin? . . . This lying monument to a dishonoured doge, this culminating pride of the Renaissance art of Venice, is at least veracious, if in nothing else, in its testimony to the character of the sculptor. He was banished from Venice for forgery in 1487."

Later, in the same style, is the church, or rather the church front, for it is little else, of Saint Moses. As it was near the hotel I stayed at I saw it almost every day I was in Venice. Indeed, it was difficult not to see it. It has that showy appearance which attracts attention. In every feature it says "Look at me." And when you look at it you see that it was built for show and nothing else. It is a mass of flourishes and foolish adornment, of pillars and arches that bear no weight, figures without religious association, trophies of Roman warfare or the circus. Above the central doorway, in place of the usual Madonna, is a bust of the gentleman at whose expense or in whose honour the building was erected. And as if to emphasise this atheism an inscription, with a pun in it, records that the honoured Vincenzo Fini "fills all height with his goodness"!

No wonder that Venice fell, that with this loss of faith and character she lost her place among the nations and ceased to be Queen of the Sea, that her shallow magnificence, with the accompaniment of jaded tastes and blunted faculties, led to coarseness and sensuality. Roger Ascham, writing when Shakespeare was a child, says: "Italy is not that Italy that it was wont to be, and therefore now not so fit a place as some do count it for young men to fetch either honesty or wisdom from. I was once in Italy myself, but, I thank God my abode there was but nine days; and yet I saw in that little time in one city"—in Venice—"more liberty to sin than ever I heard tell of in London in nine years." But Venice descended to lower depths. Worse than her licentiousness was her cynicism—which also, as Mr. Ruskin points out, is unmistakable in her architecture. In the Jewish quarter, over the Cannareggio, is a stone bridge of very late Renaissance workmanship. The arch is an unshapely one. On each side, of it ten heads look down upon the water—faces distorted with folly, leering with foul grimaces, devoid of sense or shame. In those countenances may be seen what the Venetians in their degradation cared to laugh at as they glided beneath in their gondolas.

And what is Venice now at the beginning of the twentieth century? The Grand Canal, in one of its most public spots, is spanned by a miserable iron suspension-bridge; the canal below is gradually becoming a ditch; the small steamers that ply on its surface leave a dark trail of sewerage, dead rats, and garbage; Gothic windows, still a marvel of beauty notwithstanding their decay, half hidden by clothes lines, admit a feeble light through their dirty glass to crowded tenements; and the glorious Campanile, a building inspired by God, the embodiment of the faith of a bygone age, a tower that has called a city to its prayers or to its arms for nine centuries, and might, if it had not been neglected and defiled, have stood for centuries more, has come crashing to the ground!

It is painful enough to make one cry out. Yet almost as distressing is the blindness of our modern commercial life to these lessons. In England and in Germany here, where I write, men are accumulating money that they do not know how to spend, and are loading the earth every day with masses of costly trumpery whose durability will only the longer demonstrate our love of show and desire to "scrape the skies."

EDGAR I. FRIPP.

LITERATURE.

FRIENDSHIP.*

THIS is a beautiful book. It is beautiful, alike in form and in spirit. It is a pleasure to see, to hold in one's hand, to turn the pages of a volume such as this. Bound in light brown cloth; printed on stout paper, with wide margins, side notes and large initial capitals in red, quotations indicated by smaller initial capitals, in black. Would that all books, having something noble and wise to record, could come to us equipped thus, with such simple, tasteful, and loving care! And there is much that is noble and wise recorded here.

"Friendship," said Aristotle, "is a thing most necessary to life, since no one would chose to live without friends, though he should have all the other good things in the world." And when one has read this book one rejoices to think how many human beings have known the truth of that great saying. For here are selections from the long record of human friendship, from the day when Jonathan fell in love with the young shepherd, David, to the age which gave us "In Memoriam," and Walt Whitman's dream of a "city invincible to the attacks of the whole of the rest of the earth . . . the new city of Friends." After reading this volume through, one naturally turned to the 8th and 9th Books of the "Ethics," in which Aristotle has given us his great calm thoughts on Friendship, wondering at first that Mr. Carpenter had made no reference to those chapters here. But on looking through the pages of that ancient treatise again, it no longer seemed strange that to quote therefrom had not occurred to him. For that is a *dissertation* on friendship, while this book is rather a dramatic presentation of the power and beauty of friendship in many ages of time and among many races of men. Beginning with the customs of savage tribes (surely not altogether "savage," being capable of such sweet grace of loving!), Mr. Carpenter gives examples of wondrous friendships prevailing among Greek and Roman, African and Asiatic peoples, and on through Early Christian, Mediæval, and Rennaisance periods down to modern times. The ceremonies, legends, histories, poetry and philosophy relating to friendship are brought before us in a series of short, well-chosen citations, and the part which this great emotion of the human soul has played in the history of mankind is made to live before the reader with vivid and impressive power.

It is good to read of customs among tribes of Central Africa and the islands of the Pacific which show that from remote periods of time friendship has played a vital part in their social and individual life. Among the wild and warlike tribes north of the Danube, too, Roman invaders found the spirit of comradeship existing in great strength. But it is, of course, when we come to the legends and annals of ancient Greece that the charm of human friendship, in its reality or its romance, finds full expression. The author of "Ioläus" quotes from J. A. Symonds concerning this:—"Greek mythology and history are full of tales of friendship which can be paralleled only by the story of David and Jonathan in the Bible. The legends of Herakles and Hylas, of Theseus and Peirithous, of Apollo and Hyacinth, of Orestes and Pylades, occur immediately to the mind. Among the noblest patriots, tyrannicides, law-givers, and self-devoted heroes in the early times of Greece we always find the names of friends and comrades received with peculiar honour." Plato's great saying, "Tyrants stand in awe of friends," finds abundant illustration in this book. Sparta's great military power is shown to have depended largely on her genius for maintaining the spirit of "fraternity in arms"—lovers, fighting side by side, proving so often invincible against their country's foes. And it is peculiarly interesting to learn that some of the old Doric customs of comradeship still flourish in modern Crete and Albania, closely entwined with the whole life of the people, though apart from any military significance now.

The story of the famous Theban Band—"the sacred band of 300 chosen men," wholly composed of mutual lovers—is told by quotations from Plutarch, Athenæus, and others. When we remember that this band was never defeated in battle till the Macedonian phalanx destroyed it at Chaeronea, every man there dying by his brother's side—and that with their extinction the last stronghold of Greek freedom was destroyed, we realise in some degree the nobility and strength of friendship as it prevailed in the emotional and practical life of ancient days. "Love," said Plutarch, "is the only invincible general."

In his chapter on "The Place of Friendship in Greek Life and Thought" Edward Carpenter shows how far-reaching was the influence of this passion on their political and individual life, and how it enriched their literature and art. He thinks that modern critics have largely missed the significance of this. One passage must be quoted for the clearness with which it brings out the difference between Greek ideas and our own in relation to the motive forces of love, and the hope it expresses of a final blending of these in the richer life of days to be.

Nothing is more surprising to the modern than to find Plato speaking, page after page, of Love as the safeguard of States and the tutoress of philosophy, and then to discover that what we call love, *i.e.*, love between man and woman, is not meant at all—scarcely comes within his consideration—but only the love between men, what we should call romantic friendship. His ideal of this latter love is ascetic; it is an absorbing passion, but it is held in strong control. The other love, the love of women, is for him a mere sensuality. In this, to some extent, lies the explanation of his philosophical position. But it is evident that in this fact, in the fact that among the Greeks the love of women was considered for the most part sensual, while the *romance* of love went to the account of friendship, we have the strength and the weakness of

* "Ioläus: an Anthology of Friendship." Edited by Edward Carpenter. Swan Sonnenschein and Co. 5s. nett.

Greek civilisation. Strength, because by the recognition everywhere of romantic comradeship, public and private life was filled by a kind of divine fire; weakness, because by the non-recognition of woman's equal part in such comradeship, her saving, healing, and redeeming influence was lost, and the Greek culture doomed to be to that extent one-sided. It will, we may hope, be the great triumph of the modern love (when it becomes more of a true comradeship between man and woman than it yet is) to give both to society and to the individual the grandest inspiration, and, perhaps in conjunction with the other attachment, to lift the modern nations to a higher level of political and artistic advancement than even the Greeks attained (pp. 42, 43).

This is followed by passages from the "Symposium," and the "Phædrus" of Plato, the "Eroticus" of Plutarch, and from the Greek poets from Homer to Theocritus. Reading these, one feels how profoundly this comrade-love had inspired the Greek writers, and how deep was the influence, how lofty the ideal of friendship among that wonderful people.

The chapter on "Friendship in Early Christian and Mediæval Times" is hardly less attractive. We come into a new world, and the old affections suffer shock.

Woman rose to greater freedom and dignity and influence than before. The romance of love began to centre round her. The days of chivalry brought a new devotion into the world, and the Church exalted the Virgin Mother to the highest place in heaven. Friendship between men ceased to be regarded in the old light—*i.e.*, as a thing of deep feeling and an important social institution. It was even, here and there, looked on with disfavour (p. 97).

Yet it survives, becoming "a more private and personal affair," aided, in great degree, by the monastic system; and very delightful are some of the examples given us in illustration of this. St. Augustine, St. Bernard, and St. Anselm have witnessed to the strength and ardour of their affection in words charged with intense and passionate feeling. These confessions of the saints to the influence of genuine human love give a touch of beautiful romance to the somewhat austere religious faith with which we are accustomed to associate their names. The story which follows of Amis and Amile, "the David and Jonathan, the Orestes and Pylades, of the mediæval world," is truly, as Mr. Carpenter says, "very quaint and engaging in its old-world extravagance and supernaturalism."

It is with great interest that one perceives how Plato's idea of two human souls becoming one in friendship prevails through the following centuries. The lover loses and finds himself again in the beloved; the limitations of personality are transcended; the unity of life with life becomes complete, and the wild extravagance of the metaphor of Aristophanes in the "Symposium" is almost condoned by the wonderful harmony of thought and feeling to which friendship has sometimes attained. It is Augustine who writes, when the youth he had loved so much was dead, "Well said a certain one of his friends, 'Thou half of my soul,' for I felt that his soul and mine were 'one soul in two bodies': and therefore life was to me horrible, because I hated to live as half of a life; and therefore perhaps I feared to die lest he should wholly die whom I had loved so greatly."

A chapter on "The Renaissance and Modern Times" concludes this interesting book; and we are left with the music of cantos from Tennyson's "In Memoriam," and the long roll of Whitman's lines in praise of "the institution of the dear love of comrades" sounding in our ears.

Appreciation and gratitude, rather than criticism, this little volume has seemed to claim. It were possible to murmur at the omission of some favourite pieces on friendship. One looked for the lines in Lycidas, beginning

For we were nurs'd upon the self-same hill,
Led the same flock by fountain, shade, or rill. . . .

One might wish too for more of Thoreau and Emerson. The statement that "Plato himself may almost be said to have founded his philosophy on this sentiment" (of friendship) is surely open to question. The love of friends is with him rather a means than an end—a step towards that love of the ideal and eternal beauty, the vision of which is, for him, the end and the perfecting of life.

But these things are matters of opinion, and do not affect the real purpose of the book. That purpose, though not stated in words, is very clear. Readers of the author's "Towards Democracy" and "England's Ideal" will know how great is his faith in the people, how wide his love for that common humanity of which everyone has share, and which is deeper and more significant than all the differences of character and distinctions of class that now divide us; and this love of the race, of the average man, is to find its counterpart and, if need be, its corrective, in a revival of the ideal of friendship. The broad diffusive sympathy for all sorts and conditions of men must be balanced and perfected by the intimate and intense "love of comrades." Whitman, as Edward Carpenter points out, stands for this twofold affection, and therein lies so much of his greatness and significance.

I say Democracy infers such loving comradeship, as its most inevitable twin or counterpart, without which it will be incomplete, vain and incapable of perpetuating itself.

So Whitman sums up the meaning of his message, of which, in truth, his own life is a noble illustration and example. The moral enthusiasm of the soul must be kindled by a love of humanity—"love for the human creature's self," as Wordsworth baldly and prosaically puts it. But the grace and sweetness, the depth and intensity of the life of the spirit will be wanting without friendship. And Emerson's lines will hardly be accused of extravagance by those who have known the fuller meaning, the loftier inspiration of that:

O friend, my bosom said,
Through thee alone the sky is arched,
Through thee the rose is red;
All things through thee take nobler form,
And look beyond the earth,
And is the mill-round of our fate
A sun-path in thy worth.
Me too thy nobleness has taught
To master my despair;
The fountains of our hidden life
Are through thy friendship fair.

W. J. JUPP.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

SAVONAROLA.*

The controversies concerning Savonarola's place in history have in large measure subsided, yet the life story out of which they sprang possesses a singular fascination still, owing partly to its dramatic surprises and the picturesque impressiveness of its outstanding incidents, and partly also to the momentous character of the movements and changes that marked the period to which it belonged.

Thus writes Dr. M'Hardy in his preface, and those who are familiar with the history of the great Florentine reformer will probably agree with this opinion, and will appreciate in the book before us the touches of local colouring and picturesque descriptions to be found on many of its pages. Another point to be noticed is the breadth of treatment which the subject has received, which spares us the inordinate hero-worship and one-sided view of character which are apt at times to colour biographical writing.

To form a background for the picture he is about to draw, the author gives us an introductory sketch of the age in which Savonarola lived, and this is a most interesting part of the book, and specially worthy of attention. We are transplanted to Florence in the age of Lorenzo de Medici, and the fascinating story of the Renaissance movement and of the influence of the new learning on the cultured inhabitants is told with discrimination—the shadows as well as the sunshine being depicted.

It is a question whether we are not, some of us, apt, in our backward glances, to gild past epochs of history. For example, in the glamour which the rebirth of learning cast over Florence we see clearly the advantage attendant on the breaking of the fetters of scholasticism and the awakening spirit of intellectual liberty, but do we always take into consideration all the characteristics of what Dr. M'Hardy terms the "Humanist factor" in the Renaissance? The following quotation from his book is to the point.

The tendency of such a movement was rationalistic and sceptical. It generated a critical and inquiring temper, a disposition to question the grounds of established laws, traditions and beliefs, but it led to no active crusade, no strenuous struggle to rectify the errors and evils of the world. The humanists were not heroic reformers. They were content with the mental emancipation their studies gave them. Amid all their scholarly industry they sought only their own culture, and recognised no mission higher than to make life as pleasant for themselves as they could, and leave the world to go as it pleased. It was therefore a thoroughly secular spirit which lay at the heart of the movement. It sapped reverence, high seriousness, self-restraint. It fostered a taste for what was graceful, beautiful, intellectually or artistically refined; yet it left the mind destitute of any grand or noble aims, and exposed it to the insidious allurements of earthly ease, luxury, self-indulgence, and in many cases sensual gratification. Hence the widespread disregard of the common principles of morality which was too patent an accompaniment of the Renaissance. The standard of conduct was pagan, not Christian.

Thus, the well-known story of the youth of Savonarola is presented in its right setting. If the reader would have been otherwise unfamiliar with the state of Florence in the latter half of the fifteenth

* "Savonarola." By the Rev. George M'Hardy, D.D. World's Epoch Makers' Series. Edinburgh: T. and T. Clark. 3s.

century he cannot fail, as he follows the narrative, to appreciate the fact that the love of power and wealth among the nobles and the sordid life of the people combined to produce a tide of evil which neither the Renaissance movement nor the Church of Rome could stem, and to see how circumstances led Savonarola to grow up with a high moral ideal and a longing to influence men around him in the direction of practical Christian morality. The whole story of the life is attractively written. Details are not left to be filled up by the student's memory. All the chief events are woven into the web of the story and in chronological order, and the short but picturesque account is all-sufficient for the purpose.

In an early chapter we enter upon Savonarola's life in the Convent of San Marco in Florence. It is only to be expected that at the opening of the ways, when the youth made choice of a religious life, the culture of his early years and all his past interests and associations should lead him to join the Dominican rather than the Franciscan Brotherhood, and it was a congenial occupation to lecture to the novices of the convent and rouse their enthusiasm in the topics which were so dear to his own mind. It is well known that as a preacher, in the early days in Florence, he possessed no power. By some biographers a letter is quoted in which he laments, "My preaching disgusts everyone, I cannot move so much as a chicken"; and in a chapter on his mission some of the causes are detailed which led to the development of that marvellous power of oratory by which in the course of time he was able to sway the excitable people who flocked to hear his sermons in the Cathedral of Florence. Stress is laid on the power which came to him through his prophetic instinct concerning the disasters threatening the Church and through his growing consciousness of a call to waken the slumbering consciences around him. Perhaps something was also due to his four years of wandering missionary life spent in great measure among simple-minded hill peasants. To them plain-spoken, earnest words were acceptable from the preacher who had not been able in his inexperience to touch the souls of the citizens of Florence, whose favourite preacher was the rhetorical Mariano. Amid the vivid pictures drawn of the stern patriot priest thundering denunciations and threats from the pulpit, the gentler side of Savonarola's character is not neglected. His sympathy for the sorrow-laden men and women who sought his counsel is noted, and his marvellous influence over the young—recalling to one's memory the saying recorded of him in other histories, "You must let me talk to my children if you would have me preach well."

As Prior of San Marco, furnished in 1493 with a Papal Brief that freed him from all ecclesiastical authority except that of the head of the Church in Rome, Savonarola entered upon the work of reform and reorganisation of the Convent, and a few pages are devoted to a description of the rigorous, self-denying rule he laid upon himself and the Brethren, while at the same time he encouraged among the latter the cultivation of the fine arts and the study of Oriental languages, showing how the spirit of the Renaissance had laid its hold upon him; but the "New Learning" was tinctured in his case with the spirit of moral and religious reform. In Chap. X., entitled "Amid the Throes of Revolution," we enter upon the exciting time in Italy when freedom and unity were crushed by tyrants and strong Northern nations, "Barbarians," were threatening to overwhelm the land. Then follows the history of the treachery of Piero, the worthless son of Lorenzo de Medici, the intrigues of Charles VIII. of France and Pope Alexander VI., and of the restoration of the Republic in Florence by a revolution which, thanks to the wisdom and influence of Savonarola, was bloodless. It is very plainly shown how the Prior was forced by circumstances to step into the arena of politics. While busying himself in calming the popular unrest and relieving distress, his sermons in the Cathedral possessed, as George Eliot says, "the interest of political bulletins." The Medici tyranny had crushed out of the citizens of Florence all power of leadership, and Savonarola was compelled, without holding any official post, to take up the *rôle* of head of the State and come to the front. "I was in a safe harbour," he cried, "the life of a friar, and the Lord has drawn my bark into the open sea. Before me on the ocean terrible tempests are brewing. Behind I have lost sight of my haven. The wind drives me forward, and the Lord forbids my return."

The well-chosen titles of the chapters that follow almost furnish an epitome of the life story: "The Hand of the Pope," "The Uncompromising Witness," "The Pyramid of Vanities," "Sentence of Excommunication," "The Pope Defied," "The Bursting of the Storm," and "The Tragic Close." We follow the wonderful history which these chapters graphically tell, and read how Savonarola tried to make Florence into a city of God; how the pressure of authority, when the free moral choice of the people was absent, failed at last; how factions arose and the grand dreams and ideals ended in apparent failure. It is to be wished that space could have been found in the history for more details concerning the beautiful life and personality of the faithful disciple Fra Domenico. A quotation from the concluding chapter may fitly end this notice of the book.

A particularly important factor in Savonarola's influence as an epoch-maker was the fresh arresting light he threw on the essential value for the good of the world of practical Christian morality. This, in fact, was his supreme idea which he held up and flashed on men's minds in every sermon, book or pamphlet, whether he dealt with religious, political or social themes. . . . Many of his reforming measures, as has been seen, collapsed. In the impetuousness of his zeal he fell into mistakes as to the methods and means by which the end he sought could be attained. But the great idea itself—the idea of practical righteousness, justice, purity and good-doing as the fundamental conditions of well-being in the Church and the State, in social and private life—was so strikingly presented and pressed, that it laid hold of men's inmost convictions, and gave to the moral sense of that generation a stimulus which was passed on, to stir to higher moral life the generations following.

Frances E. Cooke.

The kind of world one carries about in one's self is the important thing, and the world takes all its grace, colour, and value from that.—*J. R. Lowell.*

OBITUARY.

MISS E. J. GARRETT.

It is with deep regret that we have to record the death of Miss Elizabeth Jacqueline Garrett. She died at Sidmouth on Saturday, August 16, of peritonitis, after five days' illness, at the age of forty-four.

It would be impossible to express in a public print the sense of irreparable loss and overwhelming sorrow which those who knew and loved her feel. There are many at Mansford-street Church to whom she was the dearest, truest friend on earth. There are many others who have long felt her to be one of the noblest and best of women, and who have rejoiced in her friendship as one of the great blessings of their life. But such feelings are best hidden in the heart, and must find expression in lives made better by her presence, not by many words of sorrow or of praise.

She was herself very quiet and unobtrusive, one who worked strenuously and loved deeply, but who did not say much about her work or love. There was no sense of strain, no excitement, no self-consciousness about anything she did. We hardly realise how much she did; assuredly she had no idea of it herself.

For twelve years she has been a deeply inspiring influence at Mansford-street Church and Mission. She did many other things as well, collecting rents for Miss Octavia Hill, and working upon Charity Organisation Committees. But no mere description of the work done by her can give an idea of its value. It was the spirit of love and sympathy and perfect self-forgetfulness which those who knew her will remember best. Doing good was natural to her. She never seemed busy, never in a hurry or worried, hardly ever tired. She found time for many friendships in addition to her work. In spite of her many interests she seemed always at leisure to enter into the troubles and the joys of those she loved, and to give whatever help she could. Her infirmity of deafness was never made by her a trouble to others, or a cause of complaint for herself. She participated in all the simple pleasures which were going on about her, and when it was impossible for her to join she looked on with a happy smiling face. To all whom she had helped, to all whom she loved and who loved her, she leaves a memory which will inspire them to a larger, fuller, more self-forgetful life. She leaves a hope which will only cease when it is realised in death.

A memorial service will be held at Mansford-street on Sunday evening at seven o'clock, conducted by the Rev. Henry Gow, B.A.

Envy is, perhaps, the greatest enemy of gratitude. Because some others have, or seem to have, more blessings than we, we feel aggrieved, and consider that we have no occasion of thankfulness for our smaller fortune. It is impossible that all should fare as well as the most fortunate. If our fortune is as good as the average we ought not to complain, and, even if it seems worse than the average, we may find many whose enjoyments are fewer than ours, in whose eyes we are among the favoured ones of the world.—*J. W. Carney.*

HEREAFTER.

"Hereafter, in a better world than this, I shall desire more love and knowledge of you."

Now and again amid the thronging streets,
As hastening through our daily round we go,
The pulse in some unwonted measure beats.

We see some face of light,
Seen and then lost to sight,
Whereat we think, "How fair a soul to know!"

Now and again, in quiet peaceful hours,
Some precious page will steal our hearts away.
The while we read, we feel life's slumbering powers.
"To touch that robe so white,
Live in that presence bright,
Why dwelt we not close to that Saint?" we say.

Now and again the tranquil waiting faces
Of aged folk whose sands are nearly run,
And gentle manhood, childhood's winning graces,
Bring wistful joy like pain.
Might we near these remain,
How different were life beneath our sun!

Or soon or late, in realms beyond the sun
Surely must come to every patient heart
The never found, the loved and lost, each one.
For man's deep yearnings give
Promise that none who live
Shall fail to know all love when time is done.

W. H. W. in the *Christian Register*.

THE CHILDREN'S COLUMN.

You will understand from what I wrote last week, that an ode is a poem in honour of a special occasion or a special person. And it is generally a person, for on most special occasions there is some one person to be honoured, like the King on Coronation Day. An ode is usually written not *about* this person but *to* him.

In odes we find high thoughts and deep feelings put into musical words. The poet, in a state of rapt imagination, speaks as if all Nature were alive, and as if the absent, or even the dead, could hear.

It is natural for children to pretend, in this way, to talk to the trees and flowers, to the moon and the stars, to the lost doll or the absent mother. I have heard a little girl, not yet three, talk in this way when she thought herself alone. One day as she passed a small plaster bust of Emerson, the American poet and philosopher, she looked up at the kindly face, gently touched its glass shade, and whispered: "Good morning! good morning!" Perhaps many children speak in this way, but when once grown up, only the poets and philosophers can do it naturally.

Thinking of things as if they were persons is called personification; and speaking to them as if they were alive and could hear is called apostrophe. In an ode a poet is like a child in his readiness to greet persons and things, to ask questions, to make use of interjections and exclamations, to express hopes and fears and wishes. And it may be easier, therefore, for a child than for a grown-up person to follow and enjoy the varying moods.

In his "Coronation Ode," William Watson speaks for England to England's King. He speaks without a single compliment, without any praise, but he honours the Sovereign by supposing him to care more for England than for himself. Thus whilst the poem addresses the King on the occasion of his Coronation, the main subject is England. It is in connection with England, the different parts of the British Isles, and the British Empire as a whole, that the personifications come in.

The English will best fulfil their responsibilities towards Scotland, Ireland and Wales and the further portions of the Empire by remembering the different characters and needs of the different nations. It is not by forgetting such differences that the closest union is obtained. In applying the golden rule, we are far too apt to judge for others by ourselves as to their wants and wishes. And in national, as in family matters, we must take some thought about the characters and needs of others or we cannot be just, much less considerate and generous.

I said last week that the poem is not easy. It is more difficult than if it were a story. But perhaps we may think of it as our national story, with England for heroine. With a new King we begin a new chapter, but the story is still unfinished. Its end lies in the future. A well-told story moves to its end, its climax, and a poem, too, moves in this way. This poem moves forward to the thought of England's future, and what the poet, speaking for us to-day, would wish it to be. Here, too, the picture is made more vivid by personification.

The ode is arranged in five parts, and it is interesting to see how the various subjects connected with the Coronation are distributed.

Part I. treats of the age of our nation, the growth of our kingdom since the Norman Conquest, our pride in our past history. Britannia, no longer confined in her island home, stretches one hand to Canada, the other to India, whilst the edge of her garment is bathed in the spray of the Australasian Seas.

(See extract in The Inquirer of June 28, page 408. "Time . . . fold.")

So great, so old, so proud, we bring a duteous heart to the King for his Coronation.

In Part II. the poet imagines that the King's greatest predecessors mix in the pageant and marshal him to the awful throne he has inherited.

(The Inquirer, p. 407, column 3, and p. 408, column 3.)

Part III. begins with the outward splendours of the occasion. The Coronation takes place in the summer season, when nature is at her brightest. Why should not we too be gay in colour? So all the land is ablaze with decorations. In London brilliant robes are worn, and from window and balcony the flags wave welcome. The time comes for the procession itself.

Now the long glories prance and triumph by.
And now the pomps have passed, and we depart,
Each to the peace or strife of his own heart.

These three lines, in the very centre of the central part, are like a change of key in musis. The pomps of ceremony are over, but the beauties of nature remain. As the hours of the momentous day pass by, we see the mysteries of twilight along the Thames, sunset on the Welsh mountains, and the last light of evening fading over St. George's Channel and the Irish Sea. But even amidst the peace of twilight and sunset there are suggestions of strife. The river flowing eastward, "down leagues of hope and fear, and pride and shame, and life and death," suggests the struggling life in our great cities. Nor is the strife yet over between invading Teuton and retreating Celt. There has been much waving of our Union Jack, much display of the rose beside the shamrock. But there is still unrest at the heart of Ireland, a deeper loneliness than that due to mere insular position. She is

the lovely and the lonely bride
Whom we have wedded but have never won.

After the high noon, twilight, and sunset of Part III., Part IV. opens with nightfall on our island on Coronation Day, and the complete darkness that has come upon older kingdoms in Great Britain. Scotland, and Wales retain their names, their nationalities. But England, Scotland, and Wales have themselves, in the remote past, absorbed "Kingdoms and thrones forgotten of the sky." We who stand established on the dust of the past may well *beware*. The Roman Empire, and others long ago, have fallen to pieces—empires that had grown like ours, "dominion fold in fold." Part V. begins with exclamations of fear lest such a doom be ours, and of hope that England may escape such a fate.

Mr. Watson urges education for the people. Let the workers, whose life is such a dreary round of drudgery, have knowledge of our history, knowledge of our literature. Let them be shown

Whence glories come, and wherefore glories go,
And what indeed are glories.

"Already is doom a-spinning" if we are too self-satisfied, too content with what has been already done, too ready to jog along old pathways, to keep in the old grooves. Let England be up and doing, alert, up to date, if she would keep her place amongst the nations.

But the poet's wish for England goes far beyond mere outward worldly success in the race of life. She must not "yield up yet the generous dreams," the high ideals, but, ever pressing forward, turn her dreams into realities.

Let England use her power as a responsibility, as an opportunity for bettering the lot of those over whom she rules. Mere power wins salutes of hand and head only. Let England "live to be saluted in the hearts of men," as one who is fulfilling a high destiny.

Let her be saluted as one "who, greatly loving freedom," loves to grant freedom to others; as one in whom we see united strength and the gentleness that overcomes when strength alone would fail.

(See The Inquirer, p. 409. "Nor must she . . . grace.")

May our England live to be thus honoured, thus "throned and crowned" in the hearts of all her children!

Lilian Hall.

The Inquirer.

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SUMMER REST.

LESS than thirty miles from the heart of London one can find many quiet places of rest amid country scenes of perfect beauty, where no echo of the city's turmoil, no breath of its dusty, jaded air, can penetrate. Here, amid green pastures, in quiet lanes, on the wooded hill-side, on the open common or the upland height, where there are great spaces and distant views over the rich plain to the hills beyond, one can put one's armour off and unbend from the stress of difficult duty. The children are making holiday and one can be a child again, while at the same time drinking in that deeper delight in the quietness and beauty, which are among the divinest gifts of our maturer life.

The hardest battle of life for most of us nowadays is in the city. There are the darkest shadows of our existence and the ugliest things, side by side with its greatest splendour and its noblest achievements, the strong endeavour of its earnest purpose and the great mass of its honest work. There, for the most part, we have our place of habitual duty and of work for daily bread, and have to take our part in the endeavour to make the common life of a great community, hemmed in by many artificial bonds, as natural and wholesome as may be, to preserve or to restore to the crowded millions all that is possible of the clear skies, the fresh air and pure water, which should be their natural inheritance—not forgetting decent house-room—and not these alone, but something also of the beauty that there may still be in city parks and gardens, in great avenues, where trees can grow and the sky can be seen, and along the banks of a noble river.

To these outward things the true helpers aim to add the greater wealth of the interior life, such as knowledge and the manifold interests of the world provide, and the riches of art, whether pictured or sculptured, or in the infinite delight of music and poetry, and these, blended with all true human sympathies, in happy social intercourse and the fellowship of earnest religious life.

Yet in the city all this is not without the burden of care and the exhaustion which demands its summer rest; and for this, even where the conflict and the strain do not deepen into tragedy, thank GOD that the country is not far away!

It is the great quietness that is so restful, in the fresh, pure air, the silent order, so wonderful in its manifold complexity, wrought into beauty on every side, and yet with a resultant sense of the Divine simplicity of life. Surely it is Infinite Power in which we rest with complete abandonment and happy trust, because He doeth all things well. And we are no longer afraid even of the terrors of the Lord in His mighty works, the terrible things of His providence, because here in the quiet places of His world we learn to know what is at the heart of life. Our delight in perfect beauty, so marvellous in the humblest wayside flower as in the glory of the heavens, so pure and uplifting in its influence, bids us be no longer of a doubtful mind, but trust the vision with a full assurance of faith, for such a world,

> Despite of all that seems at strife,
> With blessing, all with curses rife,

can only come out of the heart of Infinite Love.

Such refreshment and rest for tired mind and body, with restoration of exhausted energies and renewal of faith, may be found with great thankfulness in any quiet country place, where Nature has her way and the skies are clear, and paths lead through the meadows, and the flowers are free to bloom. This England of ours, in spite of its huge cities and its Black Country and other tracts of land as well deserving of the name, is wonderfully rich in natural beauty, and no one has very far to go to find that best medicine which Nature has to give in summer rest. But while the Home Counties are among the happiest in that respect, one may be thankful for a wider choice, and among the mountains, especially of the North Country, there are treasures not to be found elsewhere. The green pastures, it is true, are His, and He leadeth us beside the still waters, yet these cannot give all the strength and inspiration and the visions of glory, which are amid the mountains of GOD.

There one seems to be brought nearer to the primal forces of the world. There is a sense of grandeur and stupendous power, not to be realised in the lowlands, as one climbs the great heights, and traverses, perhaps, long ridges of the mountains, far above the homelier walks of man. In that keener air, with the wider outlook over hill and dale, and perchance to the sea beyond, one seems to have life in miniature at one's feet. One sees how those immense masses have been upheaved, and how from the upper heights the streams flow down for the fertilising of the land. The sinews of the mountains are laid bare, and one recalls the ancient word concerning the strength of the hills, which, no less than the strength of eternal righteousness, is of GOD. And somehow those two thoughts seem to go together. The great mountains give character to the land, determining the flow of every stream and the whole configuration of the country, and so righteousness must be in human life as the backbone of a true manhood, the one factor firmly established, about which every other grace must be fitly disposed. With a mountain country one associates the thought of a hardy, freedom-loving race, men and women of sterling worth, accustomed to no shams but face to face with the realities of life, truthful and as open as the day, of great endurance and ready hospitality; with them one is drawn into close sympathy with the true spirit of the hills. And one returns from days of manifold delight in the great companionship of the mountains with quickened pulse and a new ardour to test that strength in loyal service, and to bring the keener breath of life and the loftier ideal into the ordinary concerns of everyday duty.

This is a part of the inspiration of the hills, but there is much more; and one other thought we must add here. The strength of the hills is His. But there are times when one seems to surprise the secret of an infinite tenderness—when the gentleness of heaven broods not only on the sea, but on the great mountains. Most often it is in the fresh morning hour or in the quiet evening, when with a marvellous clearness the hills are transfigured in celestial light. Then in utter silence there is a presence, telling not of strength alone, but of love. And if eternal Righteousness is there, as we know it is, for the redeeming of our life from all evil, we also know that it is perfected in Love.

LOYALTY TO TRUTH.

FROM a sermon preached by the Rev. Frank Walters in the Church of the Divine Unity, at Newcastle-upon-Tyne, on Sunday evening, August 10th, we take the following passages, warmly commending the whole discourse to the attention of our readers. It may be had from Essex Hall for a penny.

As a text for "Loyalty to Truth," Mr. Walter's takes Prov. xxiii. 23, "Buy the truth, and sell it not," and eloquently shows how love of truth is piety of the mind, and an essential part of the worship of God, who is Infinite Truth. The connection of the following passages must be sought in the sermon as a whole, but they speak for themselves.

Luther's Great Example.

"I do not think there is a more heroic scene in modern history than that where Martin Luther stands before the Diet of Worms; his enemies threaten him, his friends plead with him to make some compromise with the proud church he has

offended. At that moment the Reformation hung in the balance; Luther stood as the representative of the conscience of Europe; and, if he had failed at that supreme crisis, tyranny and superstition would again have forged their chains for Christendom. If Luther had shuffled in that business as our twentieth century heretics do, where should we have been at the present hour? But the destiny of Christendom was decided, when the great man answered: 'I cannot, and I will not retract anything; a man must not speak against his own conscience; I can do no otherwise; God help me, Amen!'"

The Sad Case of Dr. Agar Beet.

"Only this last week we have had a sad example of the tyranny of ecclesiastical authority. Dr. Beet is the finest theologian in the ranks of the Wesleyan ministry. By his scholarly study of the New Testament he has come to the conclusion that in regard to the agony of the lost 'the Holy Scriptures do not plainly and categorically assert its endless continuance'; and this conviction he has published in a book which has been widely read. Last week, the Conference decided that this teaching 'fell short of and contravened the doctrines held and taught in our Church'; but, at the same time, provided that no further steps be taken in the matter, 'on condition that Dr. Beet did not preach in our pulpits the doctrine of his book, and that he published nothing further on the subject except with the consent of the Conference." That is, Dr. Beet shall be permitted to occupy his official position, on condition that he allow himself to be muzzled on one of the most solemn issues of Christian doctrine. It is clear that the Professor still adheres to his view of New Testament teaching on the matter; not all those long and weary discussions in Committee and Conference seem to have shaken his convictions, for after this decision he said it was God, 'who, he believed, had put the words into his lips.' And yet, it is tragical to relate, this fine scholar and brilliant theologian consents to be silent on the truth of what he regards as the oracle of God at the bidding of an ecclesiastical authority. If they will let him keep his chair, he will never preach this doctrine of the New Testament, he will never expound it to his students, and he will never print it without the consent of the Conference. What a shameful compromise! What a miserable humiliation! I wonder whether the students of the Professor will ever ask him the meaning of the severity of Jesus in those words:—'He that loveth father or mother more than Me is not worthy of Me.' I wonder whether he will, sometimes, ponder that utterance of an ancient prophet who tried to be silent concerning the word of the Lord:—'But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.' Better far would it have been, if he had been unfrocked and excommunicated,—better for him to have cast offices and honours to the wind, and to have stood up bravely for truth, and truth alone, against all the traditions of the elders. To retain his ecclesiastical position, he has suffered the most disastrous humiliation possible to a prophet of God—he has allowed himself to be silenced! I cannot understand how the Conference dared to insult Dr. Beet by demanding his silence; still less can I understand how he could consent to be silent concerning the Word of God in slavish submission to the word of man. As the *British Weekly* admirably puts it: 'We have no hesitation in saying that we thoroughly disbelieve in the plan of silencing a Christian minister on one of the most awful and pressing subjects on which a Christian minister has to speak. We understand neither the silencing of Dr. Beet by the Conference nor his submission to that silencing.' Here, then, in this latest heresy case, we have a distinct proof that to be loyal to truth a man must renounce sectarianism and all its works."

The Preacher's Own Experience.

"I can myself quite well remember that when my early creed became incredible I found great strength in the deep assurance that there were no steps backward; even in the depth of my doubt, never, even for a moment, did it seem possible to believe again in what, by a strange irony, is called 'Evangelical' Christianity. Whatever the truth might ultimately prove itself to be, *that* was incredible; the whole system, from the fable of the Fall of Adam to the drama of the Final Judgment, the whole machinery of this Apocalyptic Theology was opposed to all the evidences of natural law and all the finer impulses of spiritual life. Even though faith was unattainable, it was better to go on doubting, better to wander in the cool shades of agnosticism, than to force oneself to confess what had for ever become incredible. 'Go!' was the advice of one of our sternest masters—'go to hell if thou must. But with a lie in thy mouth? By the Eternal Maker—No!' We must deeply convince ourselves that there is one absolute sanctity, and that is the sincere mind. All religion begins, not with the acceptance of dogmas, but with faithfulness to one's own soul. It is more important to be loyal to one's own nature than to submit to any ecclesiastical authority. Only by such resolute courage is it ever possible to work out a personal faith."

Why Suffer for the Truth?

"It is not that men are unprepared for higher truth, it is that dogma and convention and compromise paralyse the lips of those who ought to be the apostles of a living faith. Surely, if truth be the object of our passionate search, we ought to make it the standard of our lives. No cost too great to make it ours, no risk too hazardous to profess its beauty, no labour too great to serve its glorious cause! Truth has ministered to us; now we must become ministers of truth. The word martyr really means a witness; and there is a deep sense in which every man may say:—'To this end was I born, for this cause came I into the world, that I should be a martyr for the truth.'

"Can we do too much in the service of our faith? And we must remember that the issue at stake is that of our own moral destiny. You cannot, after all, afford to be unfaithful; for no more awful disaster can come to a man than to be convicted of infidelity to his own soul. Truth can manage to achieve its own triumphs without our help; but how terrible for the Lord of Conscience to condemn us for having been ashamed of him and of his words! I know how we sometimes reckon up all we do for religion—the sacrifices we make, the inconveniences we suffer. But we have only to remember what truth has done for us, how it has ransomed us from superstition, inspired our life with divine courage, strengthened us to bear our burdens and endure our sorrows, and transfigured even the grave with light from heaven—we have only to remember these blessings of truth to be ready to spend ourselves in its vindication, and so commend it to the world as the crown and consummation of the seeking generations of mankind."

We have also received a copy of another sermon preached at the same time, and with the same moral, by the Rev. Charles Travers, of Carlisle, but dealing more particularly with the doctrine with which Dr. Beet's heresy is concerned, as indicated in the title of the sermon, "Eternal Punishment: the Wesleyan Conference and the Heresies of Dr. Agar Beet."

THE ECCLESIASTICAL QUESTION IN DENMARK.

SIR,—Pastor Uffe Birkedal, the accomplished and esteemed minister of the Free, or Unitarian, congregation in Copenhagen, placed in my hands on my recent visit a long and careful statement of the present ecclesiastical problem in Denmark, asking me to revise it so far as might be necessary to make it suitable for the pages of THE INQUIRER. He is naturally solicitous that Unitarians in England should really understand the situation and its historical genesis. With your permission I will lay before your readers a statement substantially identical with that of Pastor Birkedal, but modified in presentation just so far as seems to me to be required that English people may thoroughly understand it.

RICHARD A. ARMSTRONG.

It is difficult for foreigners to grasp the present condition of things religious and ecclesiastical in Denmark, since the history of the Danish Church in the nineteenth century has been singular and almost unique.

No exposition can be of any avail which does not give a prominent place to the name of N. F. S. Grundtvig (1783-1872).* It is not too much to say that no single individual ever so profoundly influenced his people as he. His genius covered the spheres of poetry, history, mythology, pedagogy, and politics; but its centre was in his religious faith. Though he held no more prominent post than the pastorate of a Copenhagen almshouse, yet his church was crowded with hearers in his later years, and eager disciples spread his views throughout the land. As a hymn-writer he is among the greatest whom Scandinavia has produced, and he has sung his

* This is unquestionable. The extent to which the Danish religious consciousness is saturated with the personality of this most remarkable man—outside Scandinavia almost unknown—amazes the foreigner who enters into the matter at all. A man of the broadest liberal spirit, yet extraordinarily eccentric in actual belief, by his immense force of character he has stamped himself indelibly not only on the religious thought of Denmark, but on her politics, her sociology, her education, her learning, and her philanthropy. The crudity of his theological teaching, though wholly emancipated from Calvinism, amazes one only less than the splendid influence of his personality on the ethical life of his country. A short sketch of his career will be found in the "Encyclopædia Britannica," but it gives no account of his theological teaching.—R. A. A.

ideas into the heart of his nation. He was far from orthodox in the common sense of the word, though he ardently preached the Deity of Christ, and believed in the Bible miracles. His characteristic doctrine was that the Apostles' Creed is the word of the Lord's own lips, delivered between his resurrection and ascension, and handed down unaltered to the present day. He held it to be the one essential to the validity of baptism, and to constitute the test of Christianity amid all other diversities of belief and practice. It is "the word of life and light," and to believe it and live by it is the sole condition of salvation. Narrow as such a view may seem, it came in the early part of the last century as a great liberation. It simplified Christianity. It has not, indeed, proved the corner-stone which he and his earlier disciples expected. It has not held its own against historical criticism and largening conceptions of the mercy of God; and after Grundtvig's death, it suffered the stain of all theological dogma—the spirit of intolerance. But the generation whose Shibboleth it was is passing away, and it is Grundtvig's conception of human nature which has broadened the mind of the people. Here he is altogether at variance with the Reformed Church, with its doctrine of total depravity. Grundtvig saw in man the image of God, and pressed this point with the fervour of Channing. The natural man is to him the soil of Christianity. "First man then Christian."

And this led him to believe in the beneficent effect of liberty both political and ecclesiastical. He claimed for the priesthood of the Established Church liberty to preach according to their convictions—and for the parishioner a corresponding liberty to elect for himself the ministrations of another priest—a point of crucial importance in the ecclesiastical controversies of Denmark, distinguished as the right "to loosen the parish bond." The "High School" system—the system of adult peasant schools, of such immense importance in the recent history of Denmark—is also his creation. "A free people," said he, "must be an enlightened people." These schools now spread as a net-work over Denmark, and have extended to Sweden and Norway and even unhappy Finland. To these institutions, lavishly supported, is largely due the high standpoint reached by Danish agriculture. And the High Schools have fostered a spirit of civic and religious liberty throughout the country. They were in the van in the long struggle against political absolutism. That battle has now been won; yet but for Grundtvig victory might still lie in the distant future.

In the "Fundamental Law," the formal constitution, promulgated in 1849, which governs every political question in Denmark, liberty of worship was conceded. But the Lutheran Church, hitherto known as "the State Church," was renamed "the People's Church," and its right to State support was formally based on its inclusion of the mass of the people. A definite ecclesiastical constitution was at the same time promised; but the promise has never been redeemed, and in the absence of definitive law of a liberal character much old usage continues. Appointments to livings continue to be made by the Crown on ministerial nomination, and Parliament retains the sole legislative control of the Church. Individual acts of legislation have, however, been passed tending in the direction of personal liberty. Such legislation is mainly due to Grundtvig and his followers. Among these acts are that already referred to establishing the right of "loosening the parish bond" and another legalising "electoral congregations." By the first, any member of the People's Church is permitted to leave his own parish clergyman and connect himself with the incumbent of another parish. By the second, twenty heads of families may unite to form a congregation within the People's Church and to elect a minister of their own choice, provided he be duly qualified and that they provide a church building and keep it in repair. They must, however, themselves provide the ministerial stipend. The "loosener of the parish bond" and the members of an "electoral congregation" are alike required to continue to pay tithe to the regular parish priest. So only can they personally remain members of the People's Church. Although the "electoral congregations" are still subject to the superintendence of their respective bishops, and their clergy must use the authorised forms of the People's Church in Baptism, Marriage, Funerals, Confirmation, and Eucharist, they enjoy much more independence than the ordinary parish congregations. Hitherto the Grundtvigians alone have formed such congregations.

These societies, however, are an important material stepping-stone towards a People's Church emancipated from any obligation to a particular system of doctrine and entrusting the choice of her parish ministers to the parishioners themselves. The new Liberal Government has incorporated this last proposal in its programme. The Minister for Ecclesiastical Affairs, F. C. Christensen, has brought in a Bill to establish congregational councils, one of whose principal duties will be the selection of the parish priest.

Now it is true that to us Unitarian Christians who desire to remain in the People's Church the main point is liberty of doctrine; and Herr Christensen, though an earnest and religious man, and by no means inclined to draw tighter those dogmatic bonds which the spirit of the time has loosened, evidently fears that if they be put altogether aside the People's Church will fall to pieces. The highly Calvinistic party known as "the Inner Mission," who have developed an extraordinary activity, threaten to leave the People's Church if Christensen's Bill becomes law. Nor will the party commonly called "High Church," with the bishops at their head, listen to any such proposals. These two parties have accordingly united in a demand for an Ecclesiastical Commission which shall represent the voice of the Church, by which they mean the clergy. The object of this demand is to postpone the whole question and drown it in endless discussion, as has been the case before. The opponents of the Government Bill are scandalised at the very thought of "unbelievers" voting in connection with the proposed electoral councils. But Herr Christensen, backed by his colleagues and the great majority of the nation, is deaf to their representations. He himself, however, is orthodox, though mildly so, and is most unwilling to annul the requirement that the priest, before entering on his living, shall solemnly promise to teach in accordance with the Evangelical Lutheran doctrine. But no doubt the Bill when passed will tend further to widen that liberty of preaching according to conviction which, since Grundtvig's day, the course of time has in some degree inaugurated, in spite of the Augustinian Confession and the influence of the bishops. Indeed, some of the bishops themselves are, strictly speaking, "heretics," since they are Grundtvigians in theology. This is the case with the Bishop of Sealand himself, the chief ecclesiastic in the realm. Tried by the standard of the Confession of Augsburg, these bishops themselves have broken their vows. The fact must necessarily gravely discount their authority when they denounce heresy and point out the motes in their brethren's eyes.

It is obvious, too, that a Government based, like the present, on universal suffrage must be chary of offending the religious sentiments of their constituents. If the majority of the Danish people, well educated as they are, consists of "unbelievers"—men heterodox in opinion though far from irreligious—they will elect clergy in harmony with their views. The older Grundtvigianism is, as I have said, passing away, and to the new generation, not the Apostles' Creed, but a more humanitarian Christianity is the essential point of Grundtvigianism. The clergy are but the children of their time and nation, and they spring from the people themselves. When they are chosen by the congregations themselves and preach to the satisfaction of the majority of their hearers, the Government may be trusted to leave them in peace, however questionable their orthodoxy may be. And so the time will come when the solemn obligations of the Augsburg Confession and the Lutheran Catechism will be given up as unworthy of the general enlightenment, and freedom will be conceded in the matter of hymns and ritual. Not a few even of the "Old Grundtvigians" join in the demand for this reform, foremost among them Pastor J. H. Monrad, the editor of the *Church Tidings*, a man held in high esteem and the most influential clergyman in Copenhagen. Though orthodox, so far as a Grundtvigian can be so, he sides with us in the plea for the abolition of dogmatic restraint in the People's Church. His programme is "A People's Church honest and tolerant."

In short, we Unitarian Christians desire, if possible (and we think it possible), to remain in the People's Church with rights identical with those of our fellow-Christians of other types. The ideal of the People's Church in future must be not the sham uniformity of rites and symbols, but the real uniformity of a common belief in the One True God as preached by Jesus Christ, and acceptance of the great moral principles of Christianity. It is in such a Church and in such a Church alone that the State, conceived as the organised people, has an interest. In the twentieth century the State must be wholly indifferent to questions of dogmatics.

CHIDE me not, laborious band,
For the idle flowers I brought;
Every aster in my hand
Goes home loaded with a thought.

One harvest from the field
Homeward brought the oxen strong;
A second crop thine acres yield,
Which I gather in a song.

—*R. W. Emerson.*

WORDSWORTH.

I.—THE PRELUDE.

THERE is something admirable in the devotion of a life and the subordination of passing interests and advantages to any object pursued through discouragement and difficulty. The impression of personal power and of confidence and stability is fascinating, though it persist toward so narrow an object as the building up of a successful business connection, and the establishment of a great profitable trading concern. The manufacturer or trader who at the same time that he is building up his own fortune has in view the well-being and success of all who work with him, and the production of things honest and useful and healthful to those who use them, is perhaps the typical hero of our time, and it may be difficult among a people whose ideal is manufacturing pre-eminence to win adequate respect and honour for a man who believed it was the business of his life to write poetry, and who set about it as if it were a business, devoted his energies to that object and the expression through the medium of verse of ideas on philosophy, ethics, religion, and human life.

Wordsworth felt that he was called to be a poet, and meant to be one, or rather was one, and that he would substitute nothing else for that use of life. He was to be the poet of nature and man in companionship, and when his friend Calvert left him a legacy of £900 he settled in a quiet country place, Racedown, in Dorset, and afterwards near Coleridge at Alfoxden, in Somerset, and began his work and produced a few poems. He had earned very little money by his poetry when, not far short of thirty years of age, he settled at Grasmere, intending "to construct a literary work that might live." In retirement, with the sympathetic companionship of his sister, and, later, of his wife, no other object was allowed to spoil the purpose of his life. The simplest of fare, the devoted and careful management of household resources, a cottage at £8 a year and no extravagances of living, made this possible, and the ridicule and abuse of reviewers and practical people and other poets who lacked his steadfastness, and the blank want of interest on the part of the public who made no demand for his wares, did not cause him to desist. These things probably increased his self-assertiveness and made him appear more stubborn. What is nothing more nor less than devotion to a noble object and confidence that he is called to do a certain thing, created for a purpose, looks like stubbornness and conceit when, under general discouragement and opposition, a man reaffirms his intuitions and goes his own way or the way of his mission, with an emphasis on the *I* as against the world. And yet in the secret places of his own experience that egotism may melt into something not far distant from "Yet not I but the Father which sent me." Wordsworth dwells excessively upon himself, his ideas and egotistical details, in his prose explanations, but, it appears to one at least of his minor critics, not in the "Prelude," which is avowedly a poem about himself.

During the six years ending with the thirty-fifth of his life he was engaged in the composition of this autobiography, this "history of a poet's mind," while he was considering how far nature and education had qualified him for such a work as he afterwards determined to produce, "a philosophical poem containing views of Man, Nature, and Society." Can any man who writes a book do better than give us a candid and sincere account of himself and his experiences, or of such part of him and them as on consideration he deems useful and helpful for others? Indeed, what *original* writing can any author give us but an account of something he himself is, has been, has seen, has learned, or has felt? The question of value lies in the worth of the man and of his experiences. Unworthy egotism is that which belittles other human beings that self may be distinguished, or is lacking in perception of the insignificance of selfish and individual interests compared with Eternal Truth and Right and Beauty. And, who finds this littleness swollen large in Wordsworth, save perhaps in a few minor passages of his accompanying prose? The *I* in the poems is the ego of principle and ideal, and does not detract from the dignity and excellence of men and humanity; is rather an affirmation of self as a type and example of all men in their possibilities, if not always of their present attainments.

"The Prelude" is a poet's account of the circumstances which brought to consciousness his poetic gift, addressed to the friend who was companion of his early aspirations, Samuel Taylor Coleridge; it also shows in large measure what was the special character of his poetic inspiration; and, without any formal arrangement of topics or artistic construction of the poem as a whole, following the easy lines of the passing years, and thus leaving to providence its artistic form, it tells from time to time of feelings and other experiences which were his education and inspiration, whose transmission to others by means of verse constituted his power as a poet.

The poem begins with exultation and relief from

> The heavy weight of many a weary day
> Not mine, and such as were not made for me,

spent in the vast city from which he has now escaped, and at once expresses the expansion and delight of those to whom town life is a restraint and oppression, and who have got away for a holiday in the country or to live a country life. The actual occasion of this outpouring was on leaving behind the city walls of Goslar, in Saxony; but it serves well as a preamble to the record of his own early life, expressing as it does the freedom that he felt among his native hills, and streams, and lakes—freedom not to be wantonly used, but which brings with it

> the hope
> Of active days urged on by flying hours—
> Days of sweet leisure, taxed with patient thought
> Abstruse, nor wanting punctual service high,
> Matins and vespers of harmonious verse.

In such circumstances his life work could be done, and only in such circumstances with freedom, joy, and completeness. At the outset he gives expression to the egotism or confidence which made him a poet and enabled him to go calmly and steadfastly forward with his mission when he was one of the very few who believed in his powers amid frequent ridicule and general neglect.

> To the open fields I told
> A prophecy: poetic numbers came
> Spontaneously to clothe in priestly robe
> A renovated spirit singled out,
> Such hope was mine, for holy service.

Then he tells how from the first the Wisdom and Spirit of the universe had intertwined for him the passions and experiences that build up the human soul with life and nature, with high objects, with enduring things, "not with the mean and vulgar works of man." His first years spent by the Derwent river with Skiddaw in view, his schooldays at Hawkeshead ever among the mountains and running or placid waters of stream and lake, boyish sports and excursions and adventures, were ever among scenes grand and beautiful, at an age when he was unconscious of their significance. Yet did memory store them for the enriching of coming years, and associate them with every gain of knowledge and power. And the time approached

> when the winning forms
> Of Nature were collaterally attached
> To every scheme of holiday delight
> And every boyish sport, less grateful else
> And languidly pursued.

Boating on Windermere, searching for ravens' nests, rustic dinners in woods or by river-side when, returning from the holidays, the boys had store of pocket-money, and could supplement the scanty fare which the Dame who fed them could supply; on rare occasions, drawing largely from their funds, horseback rides to places more distant than their common haunts: such were the sports of youth, producing health of body and health of mind; and all the inexhaustible sources of nature, day and night throughout the seasons, poured forth influences

> To feed the spirit of religious love
> In which I walked with Nature.

These gave him the calm amid the storm of life, these preserved in him youthful purity of heart, and removed him from little enmities and low desires, and—

> When good men
> On every side fall off, we know not how
> To selfishness, disguised in gentle names
> Of peace and quiet and domestic love,

it is due to these that he despaired not of human nature.

His residence at Cambridge did not develop in him any ordinary type of academic ambition. He appreciated the memories of great men, he found delight in nature, though seen in her less grand and glorious phases, in the beautiful form of an ash tree, the lofty elms, or the moonlight beauty of a winter's night. He could neither follow studiously the prescribed course nor contentedly pursue an original plan of work; but geometry was a fascinating study and appeared to him in its "permanent and universal sway" as

> A type, for finite natures, of the one
> Supreme existence,

and books, then as beforetime, were to him of vast importance recording the inspiration of great men; but were second to nature in their renovating power over the human mind and character.

His return to his native district for a summer vacation brought renewed and more deeply conscious delight, and more perception of the source of the consummate happiness which awaited him there; and then it was that a revelation came to him of his high privilege and obligation as a servant of God who could read his meaning in the open revelation of nature

seen, alas! by so few. After an occasion of revelry in country and youthful exuberance of animal spirits, dancing and gaiety kept up through the brief night till the summer dawn began, on his homeward way,

> Magnificent
> The morning rose in memorable pomp
> Glorious as e'er I had beheld—in front,
> The sea lay laughing at a distance; near,
> The solid mountains shone, bright as the clouds,
> Grain-tinctured, drenched in empyrean light;
> And in the meadows and the lower grounds
> Was all the sweetness of a common dawn—
> Dews, vapours, and the melody of birds,
> And labourers going forth to till the fields.

In the midst of such vision of the law-abiding miracles of nature came Wordsworth's serious call.

> To the brim
> My heart was full; I made no vows, but vows
> Were then made for me; bond unknown to me
> Was given, that I should be, else sinning greatly,
> A dedicated spirit. On I walked
> In thankful blessedness, which yet survives.

The experience recorded must have been quite a dozen years earlier than the composition of the verses, and therefore there is great significance in the phrase "which yet survives." After such revelation of his appointed course, to have succumbed to opposition and misunderstanding and reproach and mockery, would have been to sin against the spirit; to persist was to be stubborn; to justify himself in words of explanation was to be egotistical.

A later vacation was spent in France and among the Alps instead of cramming for examinations. The enthusiasm of the movement for political freedom, and the majesty and beauty of the Alps mingled in his regard. A short period spent in London is recorded in a manner which exemplifies his appreciation of the outdoor life of the city—that which keeps it in touch with the country, and his comparative dulness when enumerating the things which belong exclusively to city life. There are very few passages of any length in the whole of the "Prelude" which are prosaic to those who have the key of emotion and calmness by which to interpret them save in this one part, and, even here, there are most sympathetic and exquisite touches of nature, as when he briefly depicts the workman who has stolen an hour from labour to bring out his sick child into the fresh air and sunshine. Nature, however, has led to the love of man, and man is seen and appreciated adequately only with nature as part of the picture.

After less than a year in London, Wordsworth crossed to France in a time of universal ferment, intending to reside for a while at Orleans: there he was ready to join in the Revolution which he looked upon as necessary for the emancipation of the people, and had confidence that, although a foreigner and but imperfectly acquainted with the language, he could be a leader, believing

> That man is only weak through his mistrust,

and conscious of his own disinterested purity of purpose. Lack of money supplies necessitated his return to England.

When Britain put forth her strength in league with the confederate Powers against the new Republic, Wordsworth received the first shock that his moral nature had ever experienced.

> All else was progress on the self-same path
> On which, with a diversity of pace,
> I had been travelling: this a stride at once
> Into another region.

A conflict of sensations was in him, and when, in the congregation of worshippers, prayers or thanks were offered for his country's victories, he sat "like an uninvited guest," and

> Fed on the day of vengeance yet to come.

In the following years of violent feelings, disappointment, and bitterness of heart, he was saved from despair;

> in Nature still
> Glorying, I found a counterpoise in her
> Which when the spirit of evil reached its height
> Maintained for me a secret happiness.

He was "a child of Nature" still. Yet he had been at war with himself, had examined the moral world with microscopic view, finding fault and doubting the existence of nobility of character; and in like manner he subjected the visible universe to superficial examination, comparing scene with scene, dwelling on the novelties of colour and proportion,

> to the moral power,
> The affections and spirit of the place,
> Insensible.

Yet, were these joys "vivid though not profound," "sought insatiably"; new pleasures and more were eagerly seized, proud of his perception, while laying to rest the inner questionings by outward activity of sense and mind. How different was all this from his earlier joy when he "loved whate'er he saw."

> I felt, observed and pondered; did not judge,
> Yea, never thought of judging; with the gift
> Of all this glory filled and satisfied.

The critical, sceptic mood did not last long: the early inspiration had been too forcible, too persistent, to be annulled even by the distractions of his violent disillusion as to the progress of humanity.

> I shook the habit off
> Entirely and for ever, and again
> In Nature's presence stood, as now I stand
> A sensitive being, a *creative* soul.

Feelings that had stood the test of such a trial were trustworthy, and with renewed communion with the permanent whole of Nature came renewed confidence in the advance of general humanity, but not by sanguine schemes and ambitious projects. He was prepared to find

> Presumption, folly, madness, in the men
> Who thrust themselves upon the passive world
> As Rulers of the world;

and vagueness and unsoundness in them even when they were honest; and having brought the theories of statists and economists to their proper test,

> Life, human life, with all its sacred claims
> Of sex and age and heaven-descended rights,

he discerns

> how dire a thing
> Is worshipped in that idol proudly called
> The "Wealth of Nations."

He asserts the dignity of the individual man, and relies on the steady advance of humanity through the education of all, not a surface education, but the development of character and spiritual perception by such influences as are traced in the "Prelude."

"The History of a Poet's Mind" has not been adequately traced without mention of the companionship of his sister, and, in its later activity, that of his wife. To his sister, he says that his soul "retained too long a countenance severe";

> But thou didst plant its crevices with flowers,
> Hang it with shrubs that twinkle in the breeze,
> And teach the little birds to build their nests
> And warble in its chambers.

When Nature, so long foremost in his affections, had fallen back into a second place,

> pleased to become
> A handmaid to a nobler than herself,
> When every day brought with it some new sense
> Of exquisite regard for common things,

her breath "was as a kind of gentle spring" that went before his steps. His wife's presence in his home belonged only to the latter part of the time during which he was writing the "Prelude," but she, his sister's early friend, came

> an inmate of the heart
> And yet a spirit, there for me enshrined
> To penetrate the lofty and the low.

To the placid happiness preserved by these two women in his home, and, their housewifely frugal carefulness, combined with companionship in his highest and most spiritual flights, Wordsworth, and those who have found him a prophet and interpreter, owe very much.

Priestley Prime.

OUR CITY YOUTHS AND MAIDENS.*

BY THE REV. J. L. HAIGH.

I.

Stand in any one of the principal thoroughfares of a big city, say Fleet-street, London, for an hour or two, and watch the masses as they pass: the hurrying business man, the quick messenger, the slow, stately, self-centred man or woman of fashion, the dogged workman, the lazy drone, the poor, the sad, the wicked, the mad—all sorts and conditions of men and women, youths and maidens, lords and ladies, passing by on foot, or whirled by in innumerable vehicles; stand there and let the significance of the scene sink into your mind, even if it only be as an indication of the physical movement of life, pulsating and throbbing through the countless avenues of the great city—and a feeling of pity, wonder and awe is almost sure to take possession of you: pity for those who seem so utterly wretched and woebegone; wonder at the indifference and callousness stamped upon so many countenances; awe at the multiplicity of interests displayed, and in the thought that each man or woman is a particular entity with his or her own particular physical life, his own particular individuality to carry about all the days of his life. Even as human *machines*, each to do his own bit of work in the complex arrangement called modern civilisation, each to make his own little hum, to swell the deep eternal hum of the accumulated myriads,

* Part of an Address given at the Summer Session for Sunday-school Teachers at Manchester College, Oxford, on Saturday, July 5.

even from this point of view the wonder, the pity, the awe are intense.

Coming Out from Work.

Now, I want to introduce you to another crowd—the crowd, the mass of young people leaving foundries, factories, and other huge places of employment at knocking-off time. Have you ever watched them? Here is the stream of young girls from the cigarette-maker's warehouse. They are nearly all dressed alike—sailor hat, blouse, jacket, and the inevitable slim-sticked umbrella. The older ones go off arm-in-arm and look very lady-like and meek. The younger ones scamper across the road and indulge in laughter, always shrill, if not always sweet. The stream of young fellows from the foundry or ship-yard have *their* inevitable—not an umbrella this time—but a cigarette. There is a fashion in everything and in all grades of society—and although the poor travel a long way behind the rich and catch most of the dust, they have their own particular uniform, their collars, their hats, and shoes, shabby though they be, still fashionable according to their class. Even in their working clothes the members of each trade and calling are somewhat careful not to be too outrageously original. I suppose there is a certain comfort in not being too conspicuously individualistic, and the saying, "I'll pass muster in a crowd," has a vague suggestion of modesty in it which readily wins a smile of easy-going approval. Watch the faces of these young people, and what do you see? I think the first thing that strikes one is a definite sharpness of expression. When young they like to tell you that they were not born yesterday: when old, and unfortunately they become old so soon, they look as if there might be a faint chance of their coming alive to-morrow, if somebody would be kind enough to give them a shock.

Grown Old too Soon.

A short, sharp life is theirs—a red-hot, wasted life in too many instances. A decade and a half full of vitality, then a little smouldering, then a dull grey ash. Men of thirty and thirty-five are hanging round our street corners in a dull, stupid, helpless way, waiting for somebody to turn up to revive their drooping grace with the ordinary pick-me-up. Professional men who receive an important appointment at that age are often looked upon as rather young for the post, no matter what their ability may be. They need no pick-me-up. They are just settling down in life; the others are settled and done for. Why this difference? The difference is brought about through waste of energy—physical energy—sheer wanton waste. Think of it. Here's a lad of sixteen or eighteen has to be at work by six or half-past every morning. Very often he loses a quarter. Then he gets home at half-past five or six at night. What has he been doing all day? Well, for at least eight hours he has been doing close, heavy work amid the constant whirr of machinery. In the middle of the day there comes an hour's cessation, during which he bolts his dinner and has a game of football in a side street flanked by huge cotton warehouses. Not a quiet, easy game (he doesn't believe in that), but a mad, headlong, go-at-it-for-all-your-worth exhibition, as if your very life depended upon it. Charge and screw and shoot, dribble and dash as if you were playing in the final at the Crystal Palace. Then back to your work, perspiring at every pore, and continue the heavy monotonous task until five o'clock. When that hour arrives, light the inevitable cigarette and off home, playing pranks on the way and ready for all mischief you come across. It is marvellous to see that look of sharp expression after such a hard day's work. You feel interested in these lads. You feel as if you wanted to get hold of them, win a firm grip of them and compel them to go with you on the right road for a year or two. That is the difference between a miscellaneous crowd, a coronation crowd, and this long line of lads leaving their daily labour.

After Work, What?

Keen, full of vitality, overflowing with animal spirits—there they go; but their day is not yet done; not a bit of t. *We* might want to have a good stretch on a couch, close our eyes and give our aching limbs a chance of rest. Not so with these young fellows. They have a good wash. They take a good solid tea when they can get it; and then put on a collar and tie, and saunter forth to various places of resort until half-past ten or eleven o'clock at night. Six hours sleep and the same programme to go through on the morrow. Physical stamina! Physical Samsons when you come to think of it. Why there are hundreds of surprises meeting us in the face every day, and we never think of them. Let us look at one or two of these surprises.

Crisis in the Lad's Life.

Perhaps you knew the lad when he went to your Sunday-school, and when he was in his seventh standard in the day-school—a good sort of lad, perhaps a little mischievous, but on the whole fairly satisfactory. Then he left day-school and started work. *That is the crisis in the boy's life.* For forty or fifty years he may be compelled to follow that employment. At first he is very glad. He has been looking forward to it for several years. But what a change! New surroundings, new associations, a new atmosphere, a new life. And the same with the young girl going into the cigarette-factory. They are both very shy, very quiet and reserved to begin with. They are absorbing—drinking everything in as hard and fast as they can. At school they were head of their class. Now they are the butt for the vulgar joke! Need I picture to you the change that takes place in a week or two. There is the loss of perfect innocence; virtue must step in and take its place. There is the feeling of the wage-earner and the sense of independence that accompanies it. Right in itself—but a little dangerous just at this period. And then gradually the parents' authority begins to lose its hold; and Tom, who a month or two ago was whipped for staying out in the streets until nine at night, coolly marches in at ten as a matter of course. *That is the point I want to dwell upon.*

The Young People's Leisure.

You meet these youths and maidens coming home from their hard, their dull and monotonous work at half-past five or six, and you feel deeply interested in them. In an hour, or an hour and a half, they are in the streets again, and from that time until ten or eleven—extending as they grow older—their life is their own. Three and a half, four and five hours every night of the week.

Their best friends—for Sunday-school teachers are their best friends at this period—meet them for one hour on Sunday afternoon. Including Saturday afternoon from twenty to thirty leisure hours every week are spent among shop-mates or street-associates.

Why is it so many girls refuse to follow domestic service? Chiefly because they want these evening hours to themselves. They prefer to live on bread and tea and have their liberty rather than have good wholesome food and wise discipline. They are too young and thoughtless to see the evil of this street life; and their parents are not wise enough to exercise discreet authority.

At the Street Corner.

Our city youths and maidens begin o foregather at the street corner. What they find to talk about night after night puzzles many thoughtful people. In my opinion it is sheer exuberance of spirits that carries them through. There is a certain phraseology and a freemasonry of manner required in order to become a fully qualified member of the fraternity. The phraseology consists of a limited number of the particular popular catchwords of the day, but of which you are to ring as many changes as possible. Repetition never palls. The manner is that of perfect self-confidence. Everything you do and say is worthy of the highest praise. All these corner gatherings are mutual admiration societies. That is the secret of their success, and their great danger to society. The girls repeat the gossip of the workroom or sing the chorus then in vogue; the boys recount their great victory over the foreman, or whistle snatches of the last tuneful ditty; they all have a laugh at some odd character who happens to pass, or, by way of variety, a quick rush and a scrimmage seizes them, sudden as a gust of wind among a pile of autumn leaves; or a run round the corner when the policeman appears; and then a quiet settling down, another cigarette, and a return to the programme you had last week, until it is time to saunter home, or until the usual clarion voice shrieks out its curfew from the corner of the court. Now the day is done and it is time for rest.

The Music Hall.

Two things I have purposely mentioned in this rough sketch will give you a hint of the institution which influences and colours the lives of these young people to an extent almost beyond computation, and to that institution I now mean to refer. I spoke of the girls singing "the chorus then in vogue," and the youths "whistling snatches of the last tuneful ditty." Where do they get these ditties and choruses? From their shops and from their street corners to begin with, but after a time, when they get a little more pocket-money for themselves, and their leisure hours gradually extend, they go to the fountain head, the Music Hall itself, and get them at first hand. Some very good people, in their prejudice, their prejudgment, have nothing but wholesale condemnation for the Music Hall. Generally speaking, the atmosphere, moral and physical, is bad; but parts of the

programme are passable, and some parts are very good. I say that to show that I am free from "wholesale condemnation"; but while acknowledging the cleverness of the jugglers, the courage and strength and surprising agility of the athletes, the fine selection of the music given by the orchestra, and several other things deserving of praise—I must say that the principal attraction of the place is not above reproach. The loud harsh tones of the singers, the coarseness of the jokes, the holding up to ridicule all the sanctities of common life—from temperance to the holy or even legal bond of matrimony—these are the things that fill a sensible man with disgust. The pathos is even worse than the ridicule. It is sentimentalism pushed to its border line and a little bit over so that it lands one in the kingdom of perfect idiocy. There is nothing in the shape of artistic restraint to be found in the majority of these productions. You find these places packed night after night with people—chiefly young people—who must have everything presented to them in the usual big glaring fashion. Lime-light and paint are what they pay for, and they get them. There are two houses every night—the first from seven to nine, the second from nine to eleven o'clock. Many of you have simply heard of these things; but I have made it my business, my duty, to know from personal experience, so that I might not ignorantly exaggerate and blindly condemn.

Some of you here will know that I have kept within due bounds in this rough sketch of the street-life and music-hall recreation of thousands of our city youths and maidens. Some of you will know how they get to revel in these things, buy the song-books and con the wretched productions better than they ever conned their lessons at school. They suck the poison in and smile as though they were taking milk. Ah! there's the pity of it. We meet some of them on the Sunday, but where are they during the rest of the week?

Shape this Young Life for Good.

I want to lay the emphasis upon the life of the city—the life at its most interesting period—the period when it is pliable and can be turned to good account if the right tactful force is brought to bear upon it. Wonder, awe, pity, are good and right and noble feelings; we do well to keep them alive; but it is this call upon our tact, our judgment, our strength, to be exercised in the cause of righteousness and reform that fills us when we meet a stream of physically exuberant youth. We may not be able to give it utterance or attempt to analyse it; but it is there all the same. We are drawn also by a desire to shape their way of thinking and ennoble their sense of humour. In their perfect freedom and utter carelessness of life they have only liberty to become stereotyped in their dress, their manner of speech, their way of living, in their leisure and pleasure and admiration. What we call the force of circumstance presses very heavily upon them; and it is this thing which all good earnest characters are constantly fighting against—for the sake of their own individuality and the world at large.

> . . . Because right is right, to follow right
> Were wisdom in the scorn of consequence.

This call upon us to re-shape, remould and ennoble the young life around us is a perpetual one. We cannot escape from it. We do not want to take away one bit of the natural joyousness of youth; we seek to enlarge it and beautify it. Its physical, mental, moral and social aspects are all attractive to us. Physically many of us feel in sympathy with Walt Whitman; but morally always with Jesus.

The Right Sort of Religion.

If we could only make these young people understand that we do not want to take anything away from them, but that we want to add to that which they already possess, we might begin to make some headway. Religion is not, at least for the mass of the people, a system of hard renunciation and self-denial. It certainly ought not to be that during the sunny days of youth. "Religion never was designed to make our pleasures less." Unfortunately too many of these youths and maidens think it was designed to make life grim, heavy, and dreadfully monotonous; perhaps also a little respectable, but not the sort of respectability which proves very attractive to them. Sunday services and a silk hat are too closely associated together in their minds. The stiff restrictions of Puritanism are still with us, and the parson is the long-faced fellow in a white tie—just a bit of a humbug. Is there any possibility of making these young people see that religion is not over and done with when we sing "Abide with me" on a Sunday evening (not over for ourselves, I mean)? Not so were we "taught" religion. We may have heard of men, we may have known men, who were constrained to support their church on account of the "decency of religion"; it helps them to a larger, a more influential circle of social sympathisers; it supports them in their growing business; it gives them an opportunity to start their sons in a better way of living; it gives their daughters a better opportunity of settling down in life very happily and comfortably. In addition to all this—yea, above all this, is the call for personal service in the cause of righteousness, not only on the Sunday in our classes and at our services, but during the week in our hours of pleasure and leisure.

(To be concluded.)

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdeen.—On Sunday evening, Aug. 10, the Rev. A. Webster began his open-air addresses for the season on the Broad Hill. The evening was dull and cold, but there was a large gathering. Last Sunday, the 17th, the weather was more favourable, and an audience of 500 gathered to hear. Mr. Webster in these addresses is dealing with "Objections to Unitarian Teaching." A number of questions followed the addresses. Pamphlets were given away in large numbers. The plans for the new church are being matured, and work pushed on for the bazaar at Christmas.

Byker.—The annual flower service in connection with this Mission Church took place last Sunday. The Rev. Frank Walters preached in the afternoon and Mr. John Glendining at night. Notwithstanding the heavy rainfall, large congregations assembled on each occasion, and the services were much enjoyed by those who were present. The children of the Sunday-school sang special hymns, and solos were also given by Mrs. Eardsley and Mr. Smith.

Chelmsford.—The annual excursion of congregation and school was held on Wednesday, Aug. 13, to Mill Beach, Maldon, and was much enjoyed.

Halstead.—On Saturday, Aug. 16, the Rev. F. and Mrs. Allen accompanied the members of the congregation on a visit to Mrs. Sydney Courtauld's, at Braintree, where a delightful afternoon was spent in the beautiful grounds. Subsequently the party was met by the Rev. F. H. Fuller at the schoolroom adjoining the Free Christian Church, where tea was served. The rest of the evening, until the homeward journey, was also spent in Mrs. Courtauld's grounds. The service on Sunday was conducted by Mr. Allen, and was much appreciated.

Liverpool: Bootle.—Preaching in the Bootle Free Church on Sunday week, the day after the Coronation, the Rev. J. Morley Mills took for his subject "The Crown and the People," eloquently interpreting the meaning of the symbolic service, and drawing out the lessons of freedom and of Empire for the people of this country. With all sincerity they could join in the cry, "God save the King," but remembering where the real sovereignty is now vested, must add earnestly and solemnly, "God save the People," and each one remembering the Kingdom in himself he had to rule, must reverently and humbly pray, "God save me, that I may be equal to the great demands of life—that Thy Kingdom may come and Thy will be done on earth as in heaven."

London: Islington.—Appreciative reference was made at Unity Church last Sunday morning to the life and work of the late Mr. I. M. Wade, formerly a member of the congregation. The service was conducted by Mr. E. Capleton, who, in speaking of Mr. Wade, quoted Montgomery's well-known hymn, which begins:—

> "Servant of God, well done,
> Rest from thy loved employ;
> The battle fought, the victory won,
> Enter thy Master's joy."

London: Mansford-street, Bethnal Green.—At the conclusion of his sermon on Sunday evening Mr. J. Classon Drummond referred in very sympathetic terms to the death of Mr. I. M. Wade. To-morrow (Sunday) evening a memorial service for the late Miss E. J. Garrett will be held, conducted by the Rev. Henry Gow.

Moira: co. Down.—Last Sunday the Old Meeting House, which has been undergoing substantial repairs, and has been improved by the renewal of a large part of the ceiling and the replacing of five windows and a door by new ones, was re-opened, with an afternoon service, conducted by the Rev. Principal Gordon. Friendly sympathy was shown by members of other denominations in the neighbourhood, who attended the service, and friends drove over from Dromore and Lurgan, so that there was a good congregation. Mr. Gordon, who was preaching morning and evening at Dromore, also drove over the hills in a heavy downpour of rain for the service, and his kindness was much appreciated. Great efforts have been made by the congregation to meet the liabilities incurred by the renovation of their old building, but the whole amount has not been raised, and the treasurer, Mr. W. J. Agnew, Quay House, Moira, would be glad to receive and acknowledge donations for that purpose.

Stourbridge.—Anniversary services on behalf of the Wollaston-road day-schools were held at the Presbyterian Chapel on Sunday Aug. 10, conducted in the morning by the Rev. G. St. Clair, and in the afternoon by the Rev. E. A. Voysey, of West Bromwich. There were large congregations, and the collections realised £14 6s. 8d. At the close of the morning service a brief meeting was held, at which Mr. A. W. Worthington presided, and Mr. J. T. Short, on behalf of the congregation, made a presentation of a set of fish knives and forks to Mr. St. Clair, in recognition of his very acceptable services during the past six months. On the following Tuesday the "Protestant Dissenting Ministers of Warwickshire and neighbouring counties" met at Stourbridge, the service at noon being conducted by the Rev. A. H. Shelley, late of Dudley, at present officiating at Cradley, and the sermon being preached by the Rev. G. St. Clair. The members subsequently dined at The Hill, Old Swinford.

No law can make men equal, for nature and circumstance have combined to make them in every respect unlike; but there is an equality which the law should ensure, and which it too often violates. It is the equality of rich and poor, peer and commoner, Churchman and Nonconformist, in their relations to the State.—*Charles Hargrove.*

OUR CALENDAR.

SUNDAY, August 24.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. A. J. MARCHANT.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Mr. GEORGE WARD.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. GORDON COOPER, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. Dr. WARSCHAUER, of Clifton.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.
Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road. Closed for repairs.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M.
Little Portland-street Chapel, 11.15 A.M., Rev. E. S. LANG BUCKLAND.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. HENRY GOW, B.A. Memorial Service for Miss E. J. Garrett.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A. (Evening only).
Stoke Newington, The Green, 11.15 A.M.
Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. PH. MOORE, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel. Closed for restoration of organ.
BEDFORD, Library (side room). Vacation.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. G. LANSDOWNE.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON, M.A.
CHATHAM, Unitarian Church, Hamond-hill 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M., Rev. S. BURROWS, and 6.30 P.M. Rev. W. COPELAND BOWIE.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. HUBERT CLARK.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. J. MORGAN WHITEMAN.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. JOHN MCDOWELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. COBDEN SMITH.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY. Evening, "The Place of the Church in Modern Life."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. J. TAYLOR.
NEWPORT, Isle of Wight 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. Stables in the grounds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A.M., Children's Service, and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

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BIRTHS.

WILLMER—On the 15th August, at "Sunbury," Park-road, West, Birkenhead, the wife of Arthur W. Willmer, of a son.

MARRIAGES.

DENNY—WHEADON—On the 5th August, at the Old Meeting, Ilminster, by the Rev. E. Parry, B.A., Leonard Denny, seventh son of Jonathan Denny, Wandsworth, to Agnes Mary, eldest daughter of Robert Poole Wheadon, Ilminster.
GRUNDY—TAYLOR—On 14th inst., at Christ Church, West Didsbury, by the Rev. Robert Fosbrook, William Leigh, son of the late William Grundy, of Seedfield, Bury, and Mrs. Grundy, of The Beeches, West Didsbury, to Florence Agnes Edna, daughter of the late William Taylor, of Pendleton.

DEATHS.

GARRETT—On the 16th inst., at Cottymead, Sidmouth, while on a visit, Elizabeth Jacqueline Garrett, of 76, Ridgmount-gardens, W.C. (formerly of 12, Highbury-crescent, N.), aged 44 years.

SUMMER EXCURSIONS (under the direction of the Central Postal Mission), CAERLEON HOUSE, ABERYSTWYTH. There are still a few Vacancies. Visitors are invited to attend the Services held at 9.45 A.M.
Sunday, August 24.—Rev. CEREDIG JONES.
" " 31.—Rev. J. RUDDLE.
" Sept. 7.—Rev. WATKIN JONES.

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WANTED, for Lancashire, a Unitarian lady, as RESIDENT NURSERY GOVERNESS, to take entire charge of a girl and boy, aged three and five respectively, and their wardrobes. Kindergarten teaching on P.N.E.U. lines.—Address, stating age, experience, references, and salary, Alpha, INQUIRER Office, 3, Essex-street, W.C.

Highgate Hill Unitarian Christian Church.

Proposed "Spears Memorial Hall."

At a Meeting of the Congregation held on Monday, July 14th, it was resolved that an Appeal should be made, first to the Congregation and then to the Unitarian public, for funds to provide additional accommodation for carrying on the different institutions connected with the Church.

Soon after the opening of the Church in 1890, the Free Library and Reading Room (the only Institution of the kind in the Borough of Islington with its population of over 340,000) were founded by our late Pastor, Rev. R. Spears, and subsequently the University Extension Centre was formed. These institutions have attracted large numbers on five nights in each week, and exercised a most wholesome influence on the neighbourhood, and it is felt that such valuable work should be continued. Unfortunately, however, this results in the School-room being only available for purely Church purposes on one evening in each week, and as a consequence the Social Institute, Band of Hope, Dorcas Society, Young People's Guild, and other institutions have either had to be suspended or have only been kept going with great difficulty and comparative inefficiency.

The Sunday School also requires additional facilities, and many of our adult scholars who would almost certainly remain with us and join the Church could we properly provide for their needs, are lost to us at a time when the Church's influence in directing their thought and developing their character should be of the greatest importance to them both as individuals and as citizens. The percentage of elder scholars is exceptionally large, and in order to retain them during the transition period between School and Church age it is desired to divide the School into Junior and Senior Divisions, and aim at developing the latter into an Adult School. For this purpose devoted teachers and willing scholars are ready, the one thing needed being a suitable place of assembly.

It is also desired to provide on week-nights facilities for the physical culture of our young people.

A Boys' Club has been founded and is well attended, the Members being pledged to abstain from smoking until the age of 18. Besides boys from our own Sunday-school, this Club is attended by a class of lads who will not join a Sunday-school in the first instance, and only requires more room to allow of its rapid growth.

The need is also felt for an Adult Temperance Society and other social efforts.

In view of all these promising activities, and the presence of willing helpers to carry on the work, further accommodation has become absolutely necessary.

For three years the Congregation was without a Minister, but with the advent of a new Pastor, whose ministry has opened with great promise, it is felt that an effort should be made without delay, and that new buildings should, if possible, be erected before our winter work commences.

Plans have been prepared, involving an estimated outlay of about £1,000. These plans include the erection of a Hall to be called the "Spears Memorial Hall" (as a memorial of the devoted labours of the Rev. R. Spears, the founder and pastor of the Church during the first fourteen years of its existence), and an additional Class Room and Church Parlour, which would provide for our present needs.

On behalf of the Congregation we make an earnest appeal for your sympathy and support. Donations will be thankfully received by any of the undersigned Members of the Finance Committee.

(Signed)

R. H. GREAVES, *Minister*, 80, Milton Park, Highgate, N.
F. WITHALL, *Chairman and Hon. Treasurer*, 22, Charles-square, Hoxton, N.
F. TREMAIN, *Superintendent, Sunday School*, 57, Cromwell Avenue, Highgate, N.
H. G. CHANCELLOR, *Chairman, Free Library*, 2, Upper Hornsey Rise, N.
J. H. S. COOPER, *Hon. Church Sec.*, 7, Wembury-road, Highgate, N.

The following sums have already been promised, viz.:—

	£	s.	d.
The Highgate Congregation	228	0	0
The Highgate Sunday-school Scholars and Teachers	25	0	0
Sir E. Durning-Lawrence, Bart., M.P...	100	0	0
J. Harrison, Esq.	10	10	0

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has purchased, at a cost of nearly £600, a plot of freehold land, and they now appeal for help to erect a plain, substantial building to serve for all purposes. It is hoped to be able to do this for £1,500, making a total cost of £2,100. The land, thanks to the generosity of Mrs. John Grundy, of Summerseat; Miss S. Scholes Wrigley, of Windermere (on her own and her late mother's behalf), and Mr. R. T. Heape, of Rochdale, is entirely paid for. The Congregation have themselves promised over £300 towards the erection of the building. They carry on the Services and the Sunday School without any grant, and they feel that the remarkable success of their efforts justifies them in asking friends to help them to carry on their work under more favourable circumstances than at present. Their appeal has the full approval of the British and Foreign Unitarian Association, the North and East Lancashire Mission, and the North Lancashire and Westmorland Unitarian Association; and the B. and F. U. A. has promised £25 to the Building Fund.

W. BLAND, Chairman,
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE "Life of Dr. Martineau," on which Dr. Drummond and Professor Upton have been engaged for the past two years, is announced for publication by Messrs. James Nisbet and Co. in the autumn. It will consist of two demy octavo volumes of between four and five hundred pages each, and the price is 30s. net. The biography is Dr. Drummond's work, to which Mr. Upton has added a study of Dr. Martineau's philosophical teaching. Both volumes will contain portraits and other illustrations. Mr. Philip Green, 5, Essex-street, Strand, W.C., offers to send the volumes directly they are issued to any part of the country, on receipt of orders enclosing the net price. We understand that the work will be ready for delivery before the end of October.

THE Sevenoaks Election was fought upon the Education Bill, and though the seat was not wrested from the Government the astounding reduction in Mr. W. H. Forster's majority is almost as conclusive as if the seat had been actually won by Mr. Beaumont Morice. It was the Education Bill that did it; "the electors won't let me talk about anything else"—"the people think and talk of nothing else," said the Liberal candidate. The question is what effect this election will have upon the prospects of the Bill. It scarcely seems possible that it will now pass in its present shape; it is not unlikely that many Unionist members who feel their seats unsafe will revolt; it is within the range of probability that the Bill will be withdrawn. As far as the country has had an opportunity it has condemned the Bill at the polling-booth. This will have more weight with the Government than any number of resolutions passed at public meetings. The *Church Times* in a significant article has declared its loss of confidence in the Government, and especially in Mr. Balfour, and makes an appeal to the Liberal leaders, who, it says, "have a great opportunity." The Government has succeeded in strengthening and uniting its opponents without pleasing its friends. "If things are in the air," says the *Church Times*, "it is not surprising."

MR. MACNAMARA, contemplating the possible defeat or withdrawal of the Education Bill, writes to the *Daily News* urging that the friends of progressive education must be prepared in that case for effective action. The education of the children in "Voluntary" schools must be brought up to the standard of the Board schools, which cannot be in their present impoverished state, and as the public in one way or another must find the necessary means, effective control must be in their hands. Such control is bound to come.

Dr. Temple saw that clearly enough when he urged denominationalists not to put their schools upon "the slippery slope of the rates." In their wisdom they have deliberately decided to do so. But it is futile to seek to evade the consequences. Indeed, if Mr. Balfour's gerrymandering scheme of two-sixths representation for the public upon the local management of the denominational schools were passed into law to-morrow, how long would it last? I would give it ten years at the outside; ten years of acute local bickerings, at the end of which time we should be on the highway to a thoroughly national system of public elementary education.

But supposing this Bill out of the way, Mr. Macnamara lays down the following points for an effective alternative scheme:—

(a) Public education co-ordinated in all its grades;
(b) Public elementary education maintained exclusively from public sources mainly, if not entirely, national; and
(c) Public education administered in each area of suitable size by effective local Boards of Education directly responsible to the people of the locality.

IN a letter to the *Times* on August 14 the Archdeacon of Richmond told how in the parish of Bishop Monkton, where half the population is Nonconformist, they have given half the seats on the board of management of the Church schools to the Nonconformists (exclusive of the chairman, who is the vicar); and how in pursuance of this plan they had found no religious difficulty. Replying in Wednesday's *Times* to two correspondents whose letters absence from home had prevented his seeing earlier, the Archdeacon explains that the school trust-deed had no management clause, but that if the trust had prevented, they would have invited the Nonconformists to attend the managers' meetings for consultation; and as regards the Catechism, that they have found it unnecessary to quarrel over the subject of baptism.

Wesleyans, Congregationalists and Baptists all accept the ordinance of baptism, and we are content to believe that they are all "members of Christ, children of God, and inheritors of the Kingdom of Heaven." We have no Quakers or Unitarians. If we had, and their children were not withdrawn from religious instruction, we certainly should not teach them that they were outcasts, or that the Friend of little children was the Friend only of little baptised children. So I daresay we should get on together well enough.

In conclusion, the Archdeacon expresses his conviction that a larger measure of rate-paying representation on the management committees of the schools would be an advantage to the Church. Ratepayers' representatives are as likely to be Churchmen as Nonconformists, and "anything that would tend to national unity and good-will in this difficult matter is worth some sacrifice."

THE Manchester University Settlement at Ancoats has done a great amount of good, but while the work is excellent in kind, and the spirit which animates the associates and members is in itself a proof of the value of such an institution, the number of residents is small. In fact, there has hitherto been no satisfactory accommodation for men. The women under Miss Crompton's Wardenship are lodged in Ancoats Hall; and the men are now to have a house of their own in the near neighbourhood. Mr. T. R. Marr has accepted the appointment of Warden of the Men's Settlement, and his position as Secretary of the Citizens' Association for the Improvement of the Unwholesome Dwellings and Surroundings of the People opens out to him and his fellow-workers a large and important field of investigation and service, in addition to the wide range of settlement work already undertaken. Young men and young women who would otherwise reside in lodgings in or near Manchester would do far better for themselves and for their fellow men and women if they would, at no increase of expense for lodging and board, join the small but earnest band of men and women who seek to know the conditions of life in the poorer parts of our cities by actual experience of the people and daily observance of their conditions. There is comradeship for any who have the desire to be helpful: books and lectures are accessible for information. Those who spend their leisure in helping others secure for themselves at the same time training in good citizenship. Either of the Wardens would willingly give any information required to those who write to them at Ancoats Hall, Manchester.

"THE Settlement for Religious Study which has just been held at Windermere," we quote from the August number of the *British Friend*, "cannot fail, we believe, to be fraught with rich spiritual blessing to the Society of Friends. Any who were privileged to be present must have felt that the fears of those who imagined that the movement meant the substitution of a merely intellectual for a spiritual apprehension of religious truth were simply blown to the winds. The lectures and classes, full as they were of interest, were felt to be secondary to the devotional gatherings, which were attended by practically the whole body of the "Settlers," and were seasons of uplifting and spiritual refreshing such as had rarely been known by most of those who were present. Nothing was more remarkable than the restraint exercised. There was no excitement; the gatherings were quiet, and held absolutely in the freedom of the Spirit The utterances were, with very little exception, short, pointed, and harmonious one with another, and penetrated to the very depths of Christian experience. It is a deep joy to know that many were helped out of dark and lonely places, not only into the joy of human fellowship, but also into a fuller experience of the light and love of Christ. A noteworthy feature was the continued expression of desire that those who had experienced help and blessing might be made serviceable to others, in the various meetings throughout the country. We are confident that this will be the case."

THE same number of the *British Friend* has also a fuller record of this summer settlement, which was held at the Storrs Hall Hotel on the shore of Windermere, where the party, which numbered about a hundred, overflowed into adjoining houses, and some had to find quarters at Bowness, two and a half miles away. The chief lecturers were Professor A. S. Peake on "The Epistle to the Romans," and Dr. G. A. Barton on "The Religious use of the Old Testament"; and in the second week Professor James Orr, of Glasgow, on "The History of the Doctrine of the Atonement," and the Rev. Kirsopp Lake, M.A., of Oxford, on "The Text of the New Testament." Among the lecturers were Canon Rawnsley on "Ruskin's Country"; Mr. Edward Grubb, M.A. (editor of the *British Friend*), on "The Teaching of Jesus and Simplicity of Life"; and Miss Alice Crompton, of Ancoats, Manchester, on "City Settlements." A lecture which made a deep impression was that by M. Catharine Albright on "The Unity of Religious Experience." It was a study of conversion, taking as instances the experience of four great religious reformers—Gautama the Buddha, Mohammed, Augustine and Tolstoy.

THE excursions naturally were an important and delightful feature of the Settlement proceedings. The record from which we are quoting tells of one notable ascent of Helvellyn by night, in hope of seeing the sunrise. It had been planned for the night of July 9, but weather prevented. A week later, however, a glorious evening invited the attempt, and a party of thirty made their way to Wythburn for that purpose.

Starting from the inn about midnight, after a hearty supper, the party, in three detachments, each carrying a Chinese lantern, wound slowly up the path to the summit. The clear moonlight gave place to the twilight of early dawn, promising a magnificent sunrise, when, to their disappointment, the mist descended chill and dark around them. Reaching the top soon after 2 A.M., they put on warm wraps, and after boiling water with spirit lamps, took some tea and food. As the dawn brightened their laughter sank into silence, and an impressive selection of passages, prepared by Rendel Harris, was recited, and was followed by a time of quietness and prayer. Unhappily the mist still enfolded the mountains, and only once did it lift for a moment to reveal, far below, the still depths of Ullswater. Cold and damp the party began the descent to Wythburn, whence a heavy shower followed them most of the way home. They reached Storrs Hall about 8 A.M., the cyclists wet to the skin, but all resolutely maintaining that the result was worth the cost.

THE editorial note, quoted above, refers to the great helpfulness of the devotional meetings, to which the first half hour of the morning at Storrs Hall was regularly devoted. The fuller record also tells of this.

A master in one of the Friends' Boarding Schools said to the writer, that to him, living as he did in a small and rather dull meeting, they were worth all the rest of the Settlement put together. Certainly there was a wonderful power present, both in the silence and in short and simple utterances which went right to the heart of Christian experience, and showed how this is not only possible to, but is known by, many whose minds are not narrowed, but are wholly open to new light. In the first of these meetings J. Rendel Harris gave the keynote of the whole Settlement by recalling the walk of two disciples in the country, when an unexpected Stranger joined them and opened their eyes, enabling them to "translate Emmaus into Emmanuel." Thus we, too, might have our eyes opened, and make our Settlement a Sanctuary. This hope was wonderfully fulfilled as the days went on. When, after a few days, the "Settlers" got to know each other, a beautiful spirit of love developed, and drew them together in a way that could not have been anticipated. Quite naturally and spontaneously, as they wandered among the trees or rowed upon the lake, reserve broke down, they dropped into intimate talk on the deepest matters, and many who were seeking light began to find it through the helpful influence of those who had advanced a little further in the Christian life.

THE August number of the *Abolitionist*, the journal of the British Union for the Abolition of Vivisection, contains a trenchant examination by Dr. W. R. Hadwen of the reply of the Senate of the London University to the recent memorial protesting against the use of the Brown Institution in Wandsworth-road, South Lambeth, for vivisection, as a grave breach of trust. Dr. Hadwen's article should be read by all who are interested in this painful subject, and not less by those who are concerned for the honour of the University of London.

IN recognition of the valuable services rendered by Lady O'Hagan in connection with her hospital work in South Africa during the late war, the authorities presented her with the war medal. It came in time for her to wear it on the day of the Coronation Service at Westminster Abbey.

THE TIDE.

"Thou causest the dayspring to know its place, and sayest to the sea, 'Here shall thy proud waves be stayed."

TWICE a day over the shore
Comes the strong sweep of the tide
Out of the green ocean wide;
Twice a day, now as of yore,
Rising resistless and grand
Over the welcoming strand;
Twice a day—now—evermore.

Out of its far-away home
Swells the sea further and higher,
Quenching earth's eager desire,
Flinging pure snow-wreaths of foam;
Onward and up to its bound,
Filling with manifold sound
All the air's crystalline dome.

Bringing its billows' long roll
Foot after foot o'er the sand,
Over the marge of the land.
Pausing at last at the goal,
Resting at height of its power,
Then to return, sinking lower,
Drawing away from the land,
Down, ever down, o'er the sand,
Yielding to lawful control.

Sometimes it comes with a song
Caught from the wind of the West,
Learnt at the vast ocean's breast,
Sung with a voice sweet and strong,
Sometimes with laughter and play,
Wave after wave will advance,
Frolicsome, sparkling, and gay,
Ready to join in the dance,
Leaping 'neath sunlight along.

Sometimes it comes with a moan,
Comes with a sigh and a wail,
Breathing a pitiful tale
Low to each listening stone.
Sometimes in anger it comes,
Loud with a roar as of drums,
Wild in confusion and strife,
Heedless of man and man's life,
Working its purpose alone.

Whether in peace or in war,
Rises the tide in its glory,
Telling its wonderful story,
Singing the praise of the Law;
Out of the heart of the ocean,
Kingly, majestic in motion,
Whether it rise or withdraw,
Owing obedience to Law.

Seek ye your idols afar;
Seek them in breakings of law.
Deity dwells in the sway
Greatest and least must obey.
Even the atoms of dust
Bow to a law we can trust,
Shaping the cup of the flower,
Arching the rainbow above,
Calling the tides at their hour,
Tinting the wing of the dove.
Hark, to the sea's thunder-voice
"Lo, I obey, and rejoice."
Hark, to the murmured reply
Sent by the earth and the sky.
Law is beginning and end,
Law a beneficient friend,
Guiding the drift of a straw,
Watching the fall of a bird,
Law is the mightiest word,
For Love is the name of the Law.

THEODORA MILLS.

Gower Coast.

THE KESWICK CONVENTION.

Its Body, Soul, and Spirit.

(I.) its body.

The Vale of St. John and the Vale of Naddle! Leave Naddle alone with the splendours of its enigmatic etymology—"a thing imagination boggles at"—; yet not so shall we contemplate the other without some sense of disharmony from the mere juxtaposition of name and place. But the Vale of St. John has other disonances. For here on its utmost ridge, far above Derwentwater, among the foothills of Helvellyn, walled in by lordly terraces of Skiddaw and Blencathra from all prospects but of mountain peaks and the canopy of low skies to which they point, lies a primitive stone enclosure of the kind we are apt to think we have sufficiently explained when we call them "Druid Circles."

What has St. John to do with Druid Circles? Surely there is something here that the seeing eye and the understanding heart may find to repay the coming.

Yes. In the middle of the "circle" there is a notice-board, which may have been put there originally for some other and less obvious reason, whose post has served many a score of visitors as a runestick for the emblazonment of their autograph signatures.

Two girls from New Zealand have just discovered a nick upon its crowded panels where, with the aid of a pocket-knife, they are immortalising the great fact of their presence at this point of space and time. The seeing eye and the understanding heart always requisition a penknife or a rusty nail or a stout lead-pencil to advertise next comers, they, too, have once "bin thar." When the supply of notice-boards or some equivalent medium is adequately maintained, it is what folk in the valley below would call a "merciful Providence." It effects a sort of insurance upon the "interests" that make the nominal objective of the visit; in this case, perhaps, these solemn monolyths have escaped some chipping and carving, with the further suggestiveness of the incongruous which would belong to the double function of witnessing at once to an ancient dignity and a modern impudence.

But we must not digress into reflections upon other aspects when with one only are we here justly to be concerned. Apart then from its visitors, its picnics, and its autographs, what is this Druid Circle?

The Druid Circle.

As a circle, it clearly represents a conception of the figure that could only obtain in times and places where Euclid's definitions had not penetrated. We have seen, and sometimes made, similar attempts in fear and in much trembling upon a class-room blackboard. But it was probably in pride and much satisfaction that the area was mapped out on this green sward by the grim archdruid who could still afford to ban intrusive compasses—had any been forthcoming—as heretical contrivances, tending to a shipwreck of some faith.

Circle or no circle, it is a plane figure enclosed by one line; and the wonder of the thing is in that fact.

These great stones stand at least in perpetual witness to some earnestness of purpose in those who put them there. Faith can remove mountains; and, presumably, can also ignore them. Such a faith it surely was that ordered these black blocks upon the slopes below Latrigg, and summoned hither our hardy forefathers to the solemnities of the first great Keswick Convention.

Sitting here, under the shadow of the emblazoned notice-board, we can imagine many probable scenes of the past drama of the place.

The Rationalist who appealed to compasses was not the only disturber of the orthodoxy of his generation. There was a spirit of unrest in the air, no doubt; and the day arrived when—but why try to retrace the process when the Editor has said *pauca verba*, and the dull present will be ousted from notice altogether if we indulge ourselves with picture-dreaming of the past?

An Eloquent Silence.

Suffice it that the reader understands the old "Keswick Teaching" did not pass away without much seaching of heart, much ranting of orators, much prophecy of doleful dooms; and that it did pass away, with all its stupendous apparatus of creeds and mythologies, ritual and circumstance, till of all that was once transacted yearly, perhaps daily, in this arena, nothing has survived to us but this inexplicable circle of silent stones. Yes; it is the silence that is the most impressive factor in the occasion. The utter silence where men were once so noisy with their explanations that things must be "just so" or the world would come speedily to a dismal finish. And the sense of this silence is the more impressive, the more delicious, the more invigorating from one's consciousness that down yonder in the valley a new type of Druids are explaining to a new type of audience a new type of teaching with a similar noisy insistence upon its inspiration and finality. "My thoughts are not your thoughts, neither your ways my ways, saith the Lord."

The Past and the Present.

These two religious systems, the one past, the other passing, thus brought into mental association, give to this sweet valley of the Derwent a significance for a man's religious life not the less real and stimulating though too infrequently apprehended by its votaries. There has been some cleaning of windows, some enlarging, no doubt, of window-spaces in the interval between the first pre-historic undated Convention of Keswick and that of A.D. 1902. But it is still the same light that lighteth every man coming into the world; and the same light will continue to light every man, whether his windows be small or large, stained or colourless, red or blue; provided only they be not shuttered up.

So, in a degree, that, we fear, would scandalise our modern Druids, we feel towards them in their assembly in the valley and towards those great departed who once met here that we are ALL ONE IN CHRIST JESUS.

The site of the ancient assembly is incomparable for grandeur with that of the modern Convention; and in such surroundings we can scarcely fail to attain to some understanding of those souls who as it were but yesterday made articulate for us with new forms of worship the dumb influences that awed our fathers into the choice of such temple-sites as this. What Wordsworth attempted with sonnets, that these old priests had meant with rows of stones. They saw God on the mountain peaks, in the deep sky spaces, and the open fields; and they built altars to Him where they found Him, and sacrificed to Him of their best and dearest. To-day we look not outwards but within; not the high and holy place, but the humble and contrite heart do we prefer for a temple for Him. So it is without any regret that we pass from these scenes of the ancient nature-cultus to those of to-day's Convention, from the sky-canopied stone-circle among the cloistered hill-tops to the dull canvas meeting-hall in the cramped and crowded roadside building site. And yet in describing the one we have described the other; for the walks and drives, and climbs and views, and ramblings over brake and fell are not less of the Keswick Convention than its mass meetings and its platform utterances. Is there a dell in these valleys that is not consecrated to the memory of some secret prayer from a heart at unrest seeking God? Is there a rock on any hill-top that has not served as an altar of some sacrifice of praise and thanksgiving, or echoed with the refrain of some favourite hymn? Blencathra has been for how many their mount of vision? Transfigurations have taken place on Latrigg. Not Mount Zion itself has such a wealth of sacred associations in some hearts as Helvellyn; and these little hills rejoice on every side. Call it all, if you like, Psychopathic imaginations. It is these things that invest a place with a character we call sacred. Mecca for some; for others, Benares; for many Jerusalem; for a few, Keswick.

About the "foolish superstitions" of any of these places it is an easy matter for the spectator, according to temperament, to wax humorous or indignant. But the "superstitions" explain nothing; they count for nothing. If there is anything of value to the life of a people to be gathered at such assemblages it must be in spite of, not because of them.

Origin of the Convention.

The Keswick Convention is the outcome of an effort, dating some thirty years back, to bring about a "deepening of the spiritual life" of professing Christians; in other and familiar phrase, to induce them to walk more worthily of their high calling in Christ Jesus. Transplanted from its original foundations in certain mission meetings held at Oxford, it was by the late Vicar of Keswick converted into an annual gathering in his parish, which has now just met for the twenty-eighth time, larger, more enthusiastic, more hopeful than ever. To say that approximately six thousand people attend the annual gathering is far from conveying an adequate idea of the scope of its influence. They come from all parts of the world. A large proportion are teachers; very many are clergy; some are missionaries. If you ask them why they come they will give you various replies, all more or less worthy of their coming; but for the most part it will be that they may "get a lift"; that they may "wait on God"; that they may have a "time of refreshing." It is easy to use such phrases and not mean anything very definite or intelligible by them. But there is earnestness of purpose at Keswick not to be concealed by the mass of mere affectation. This is the temper and attitude of the audiences.

Many Influences at Work.

But individual influence is multiplied by the Press in an enormous aggregate output of publications directly or indirectly disseminating the speeches made at the gatherings.

There are other media by which such influence is transmitted; not the least being the large number of missionary and other philanthropic societies which take occasion by the Convention to hold simultaneous meetings, more or less loosely affiliated to the Convention itself; which has come in fact to stand for the synthesis of all "evangelical" activity throughout the country. It has also a world-wide propaganda, and the reception and dismissal of its delegates is a remarkable feature of its annual meeting. The form the proceedings take is a series of meetings extending over ten days (with a tendency to become a fortnight), of which all the principal are held in two tents, each seating more than two thousand persons, and admitting to audience several further hundreds.

The Tents of Meeting.

The principal tent occupies a vacant building site in Eskin-street; the other a meadow with some pleasant outlook beyond, upon the nearer hills; and both are similarly furnished and equipped.

Over the main doors and platform of each is scrolled the Convention's motto, "All One in Christ Jesus." From the three mast-heads above the ridge-pole of each float the three flags, respectively inscribed with "Love" and "Joy" and "Peace." It is a sight to warm the heart of the spectator, who, in his darker moments, is too often tempted to "despair of the Republic," to say, "As for this Christianity we wot not what has become of it." Surely it is at last something new under the sun. Moses indeed pitched a tabernacle for God's worship in the wilderness, and a more multitudinous congregation gathered to its precincts. But when in history was any tabernacle pitched in any wilderness beneath such a motto and such flags as these, that could gather its thousands to their daily watch and worship?

Thousands there and elsewhere.

This is how we might be moved to rhapsodies, were it not that the mixed world which sends its six thousand to Keswick sends its six million or so to Mrs. Eddy, to Theosophist gatherings, to Spiritualist "circles"; and no folly is so great but that some few thousands of its "all sorts" can be found by the puzzled world to give it a numerical respectability.

Nevertheless, at the soberest estimate, the Keswick Convention as viewed from this standpoint, from the outside, in the *body* of it, is a thing to be glad of, to inspire one with a new sense of worth in life by reason of its mere existence.

The many Meetings.

These hundred or so of meetings—general, evangelistic, missionary, devotional; for ministers, for Bible-study; for ladies, girls, growing men or children; in tents, in public halls, in churches, chapels, private apartments; in the open market-place—who shall say what they have meant? Not always good, not good only; but good, and much good.

But a picture of the Keswick Convention is not to be pourtrayed by a mere catalogue of special features. For the time being Keswick is the Convention and the Convention is Keswick. The influx of so many visitors into a little town of a normal population of not more than two-thirds of their number is in itself sufficient to transform the character of the district.

When the character of the immigration is such as it is, the effect is a condition of things that appeals to some of its people in the aspect of "a little millennium."

The Effect on Keswick.

Those less familiar with eschatological anticipations are not less impressed by the change that has come over the spirit of the dream of this pleasantly dreamy little township. For a fortnight per annum Keswick is very wide awake; and more things result to the life of the neighbourhood than can be handled in parenthesis.

Not the least noticeable feature is the orderly character of the local "crowd." A whole generation have grown up familiarised with the Convention. It has none of that inducement to facetiousness which novelty produces on the men of Belial in all places.

The townsfolk attend the meetings in their hundreds. The Salvation Army takes occasion for a little incidental skirmishing and produces its latest sensation. In the present case it is a "Converted Burglar," who harangues the curious in convict uniform—or as colourable an imitation as may pass scrutiny of the law.

Men and women with Bible under arm are encountered at all moments in every street. They are buttonholing one another at all corners that each to each may declare "what God hath wrought."

The air vibrates from open casements, through floors, through ceilings, from harmoniums, pianos, even from street musicians, with hymn tunes of that pensive, sometimes lugubrious, character, which seems to be the natural expression of a certain type of devotional fervour. Mystic initials—the cognisance of various religious societies—S.V.M.U., or S.A.G.M., &c.—head placards or locate the quarters of representatives in lodging-houses or hotels.

Such a gathering is not to be without much organisation; and it is perhaps significant of the perfection to which the organisation has attained that its machinery is so little in evidence.

A block of two houses belongs to the trustees. In these between the sessions the various properties, seats, &c., are, so far as may be, stored; and during session they are thrown open as club-rooms and offices for the convenience of officials and visitors.

The Sale of Books.

There are two large book-stalls called *par excellence* of the Convention; and as a check upon the importunities of Mammon an area is delimited within which "all book-hawking is forbidden." Beyond these barriers the street cries are "Life of Faith!" "Hymn-books!" "Marked Testaments," and so forth; and a series of extemporised shops, mostly representative of religious publication firms, occupies a space just beyond the precincts of the principal tent. At Ephesus it was thus that the stalls of the men who made shrines for Diana encroached upon the Temple approaches. And there is more in the analogy than we have space to elaborate, nor can we quote the list of names. But why is *Essex Hall* not of them?

Six thousand people gathered together to sing hymns, pray and worship the Bible, and do all that in them lies to promote the hymn-singing, prayer, and Bible-worship throughout the world: such is the Keswick Convention! What else it is, following papers will attempt to suggest.

H. A. R. J.

A BIT OF EDUCATION HISTORY.

In the *Christian Reformer*, October, 1847, there is a notice of *A Plan for the Establishment of a General System of Secular Education in the County of Lancaster*. This plan was proposed by a "number of gentlemen of various denominations"; in essence it anticipates that which is now asked for by all, or nearly all, undenominationalists. "The merits of voluntary effort are duly acknowledged, but its insufficiency maintained."

The plan adopted by the Government for aiding voluntary effort is, we conceive, in one essential respect, imperfect, considered apart from the conscientious objections which are felt to it by great numbers of Dissenters. The Government gives money in proportion to the amount raised by voluntary subscription; and must therefore be granted in an inverse ratio to the necessities of the people.

And what was the principle advocated in 1847 by these Lancashire gentlemen?

We believe that the only fair and equitable mode of raising and apportioning public money for the purposes of education is to give to the people themselves, in their various localities, the power of taxing all equally, and of exercising control over the expenditure.

After a lapse of fifty-five years we are still found contending for this principle. Though the schools proposed upon this plan were to be called secular, the moral and devotional parts of the Bible were to be used and read in them. The scheme for the selection of readings which the *Christian Reformer* describes as equitable, we should rather call fanciful and impracticable. The County Board was to appoint a Committee of nine individuals (for this purpose only) *no two of whom should be of the same religious denomination.* A selection of readings having been made, the Committee would be dissolved. But as no single passage could be selected if objected to by the representative of any one of the nine different denominations, we are disposed to think that if the Committee had been appointed it might be sitting still. But this was only a detail, and generally speaking no difficulty has been found in Board schools in settling this matter.

The *Christian Reformer* hoped that the Government might take a leaf out of this book, and concluded its notice by saying, "the Lancashire plan is, we believe, too wide and just for the 'religious world' *par excellence;* which should, however, be its recommendation to the Government, whose great fault has hitherto been the attempt to satisfy religious demands, instead of simply avoiding religious offence."

LITERATURE.

AT THE LAKES.*

Mr. Collingwood's book is not an ordinary Guide to the Lakes. Taking its place in a series of County Guides, it follows, indeed, the general plan of the series, which includes a brief, but useful, gazetteer of the district dealt with, and special chapters, by various writers, on its natural history and sport. These together make up nearly half of the volume, and we may note in passing a delightful chapter on the Birds of the Lake Counties, by Mary L. Armitt. Among the chapters on sport, which include yachting, angling and cycling, there is one in which a fox-hunting parson writes with unmistakable enthusiasm on his own special sport among the fells, and another on "Mountaineering," which will be eagerly scanned by aspirants to the honours of roped gymnastics and the glories of "climbers' gullies."

But it is with Mr. Collingwood's own part of the "Guide" that we are specially concerned. It is not, as we have said, a guide in the technical sense. The "Thorough" will still be required by those who look for minute directions as to routes, and in the ascent of the chief mountains want to be told which gate to go through, and how the track will behave itself at every turn. What Mr. Collingwood offers is something very different. His book is the best introduction, so far as our knowledge goes, to the Lake District as a whole, giving in the pleasantest manner a very true impression of the character of the country and of the great wealth of beauty and manifold interest it contains. To be "personally conducted" is not always a pleasant process, but with Mr. Collingwood we are very safe, and indeed are unusually privileged. A native of the Lake country, whose home is at Coniston, a friend of Ruskin's, and himself an artist, he becomes our companion, and takes us, in a series of eight itineraries, through the whole of the three Lake counties, North Lancashire, Westmoreland and Cumberland, chatting delightfully all the time, showing us the things most worth seeing, both of scenery and places, and telling us the things most worth knowing about a district rich in associations of the past and of more recent times. And it should be specially noted that we are not confined to the "Lake district," properly and strictly so-called, which lies within a circle of about thirty miles across, but are led at the same time through "a fringe of hill-country, full of charming scenery, full of interesting story, which is far less known than it deserves"; and thus penetrating without undue haste to the heart of the district, we learn to appreciate, much more fully, its central glories.

Our first glimpse of the Lake hills is across the sands as the train from the south passes Hestbank, after leaving Lancaster, and then we start with our guide on foot from Burton and Holme, the station just north of Camforth, and passing Milnthorpe, and Levens Hall and Kendal, find ourselves already in a beautiful country, of which our companion has many interesting things to tell, and so come to Windermere with mind and heart fully prepared for that wonderful scene, which is unfolded when one comes to the brow of Orrest Head. Or we may choose to approach the Lakes from the Lancashire or Cumberland coast, skirting Morecambe Bay, taking Grange and Cartwell and Furness Abbey on the way, and so to Coniston; or still holding to the coast, make the circle to Black Combe, and then from Ravenglass penetrate into Eskdale and so into the very heart of the great hills. This is one of the finest approaches, and our guide wisely lingers in that border-land by the coast, from which the magnificent range of the Wasdale hills is seen, and where is also Calder Abbey, with other relics of the past, such as the old cross in Gosforth churchyard, standing fourteen feet high, blending in its imagery the emblems of Christian faith and Norse mythology.

With vivid imagination Mr. Collingwood pictures for us the Roman Camp on the ascent out of Eskdale to Hardknott Pass, and then penetrating further up the dale, he thus describes the scene:

Hence upwards Eskdale is a glorious wilderness. Dungeon Gill and Wasdale-head Hotels are the nearest houses, five miles as the crow flies, but with Bowfell in the way of the one and Scafell in the way of the other: due north it is more than six miles in a bee-line to Seathwaite in Borrowdale over Esk Hause. You can play at being lost, and imagine a great lone land; yet the heights and distances are only big enough to give the illusion for a few hours' ramble, and you are sure—barring accidents—to come down somewhere into civilisation before nightfall. We have no other bit of wild country like this, and hitherto it has not been spoiled for the purpose of a playground by too much meddling. A very little path-making and setting up of sign-posts would take away the charm of finding your own road, attacking Nature single-handed, which is the one thing that gives our homeland an advantage over more stupendous Alps, where you must take a guide, or more extensive mountain tracts where you cannot go without a whole caravan.

Among those hills, climbing up towards Scafell Pike, our highest English summit, many wonderful things are to be seen, and especially if the morning clouds are wreathed about the hills. You may be disappointed of the final view from the top, but there are other things not less worth seeing in the "drama of mountain gloom and mountain glory." Of this, our artist-lover of the hills is well fitted to speak:—

Possibly, if it is so minded, the sun may help and throw blazing searchlights on green and gold and lilac, or dewy rainbows, or even the rare fog-bow, with your shadow in the centre, the true Brocken Spectre; possibly, climbing higher still, as you follow the frequent cairns that lead to the topmost cairn of the Pike, you may feel the blue overhead penetrating the vapour, and at once stand above a waving sea of opalescence, with islands of hardly recognisable peaks blocked on the silent void. I have seen these things when folk below were kicking their heels and grumbling at the weather; but even if there is nothing but rain and rain, with a map and a compass, and some habit of mountain walking—without which the fear of being lost overbalances the pleasure—even then there is a delight in wandering here, through the heart of the hills, far beyond the easy amusements of the sunny roads and lake shores.

Another glimpse of the joy of mountain walks Mr. Collingwood gives in the Ennerdale Itinerary, which includes Buttermere and Crummock. There, speaking of the walk from Scarth Gap along the ridge of High Stile to Red Pike, he says:—

The Lake mountains have a trick of giving you backs, grassy ridges connecting summit with summit, easy and pleasant walking on springy turf or nearly level scree, where the air seems to lift you along, and the changing view lends an impression of great speed and getting over an amazing range of country. Such walks one can find along the backs of Coniston Fells, the Crinkle Crag range, the Wastwater Screes, this Red Pike group, and perhaps best of all on Helvellyn, where you get six miles of grass above the 2,500-foot contour line, with only a slight break at the Sticks Hause. This is the compensation for our want of Alpine peaks; for the practical purpose of health-giving exercise, no fancy climbing can touch the high-level stroll.

Such passages as these furnish the best evidence of the quality of Mr. Collingwood's book, and we will add to them two others, to show that his delight in the valleys belong and by the shores or on the lakes themselves is no less keen.

Buttermere, to most people, is only a halt for luncheon and boat to Scale Force, after the excitement of Borrowdale and the Seatoller Hause, and before the rather weary homeward ride to Keswick. But I always think of this valley as made by Heaven for summer evenings and summer mornings; green floor and purple heights, with the sound of waters under the sunset, or lit with the low north-eastern sun into pure colour above, and the greyness of the dew upon the grass.

Our last quotation is, perhaps, the most characteristic of all, because with its appreciation of the natural beauty is blended the thought of historic associations, so constantly in our companion's mind. Throughout our journeyings he helps us to see the country peopled once more by its old inhabitants, whether Roman legionaries, or early settlers from the Northern seas, the monks of Furness or the independent dalesmen of a later time, or finally the poets and other distinguished men, who have added so much of personal interest to the country which they made their home.

Coniston Water is a singular instance of nature's *vis medicatrix*, the way she heals old sores. Along the beach and in every little dell where an unfailing streamlet runs down, there used to be iron furnaces (bloomeries), where small charges of ore, brought on pack-horses and boats from Low Furness, were smelted with charcoal. At one time the woods were nearly destroyed, and we can imagine a period when the barren hills were only varied by smoking "pitsteads," where charcoal was made, and flaming "hearths" where grimy workers toiled at the bellows, or shovelled the red ore and black coals, with shouts and rattling, and the thud of the little water-wheels that worked the hammers and drove the blast. Perhaps not all the scene was at any one time so filled, but that was the character of the place. And now there is no such dainty frondage and foliage, no such utter peace and stillness, as in the coves and crannies of the water's edge, where softly rowing you may start the otter and the kingfisher, and hear no noise but the splash of the leaping trout, and the distinguishable call of many streams—this one tinkling, that one gurgling, and one beyond belling through the woods, and another across half a mile of water chattering over the stones and roaring down its coppice-hidden ravine.

Mr. Collingwood's enthusiasm for his

* "The Lake Counties," by W. G. Collingwood, with special articles on Birds, Flora, Geology, Sport, &c., by other writers. Illustrated by Cuthbert Rigby. (County Guides Series.) J. M. Dent & Co. 1902. 4s. 6d. net.

native north-country is delightful, and he may be assured that many readers will enjoy and be grateful for his companionship.

The maps are sufficient for the purpose of the book, but for practical use cannot, of course, take the place of the ordnance maps. The illustrations by Mr. Cuthbert Rigby are not all equally successful. Of the slight sketches in the text the best are perhaps those which contain bits of old buildings; the full-page illustrations give more of the spirit of the lake-country, and especially those of Crummock and Buttermere, and the frontispiece, which is the view of Derwentwater and Bassenthwaite from the Watendlath bridge.

LOYALTY TO TRUTH.

We have received from the Rev. W. Mellor, of Huddersfield, a letter commenting on the Rev. Frank Walters' sermon, from which we published some passages last week on the case of Dr. Agar Beet. Though "completely and cordially" approving of the main principle of that sermon, Mr. Mellor yet thinks that we should do better to attend rather to our own disloyalties, to some of which he refers at length. The following is the conclusion of his letter:—

"Though Mr. Walters suggests the only possible remedy for such disloyalties, whether at home or abroad, in the renunciation of 'sectarianism and all its works,' yet he cannot fail to know that the sectarian, not to say sectional, attitude of himself and many others, in their endless talk about 'Unitarianism as the religion of the future,' and their persistent attempts to convert, or pervert, an essentially *Free Church* into a Unitarian sect, are utterly alien to the non-sectarian panacea he thus prescribes for the disloyalties he deplores. I do not forget that all who speak and act thus try to get out of their own inconsistency, not to say disloyalty, by vainly, illogically, and desperately contending that 'Unitarianism is not sectionalism,' and that 'a Unitarian Church and a Free Church are one and the same thing.' It is palpably a bootless enterprise they are thus engaged in, and can only end in adding one inconsistency, contradiction, or disloyalty to another, *ad infinitum*. Let Mr. Walters and his friends dare to be absolutely loyal to the remedy he has himself now suggested for all the grave disloyalties he deplores in other Churches, and which some of us equally deplore in our own, and then there will be some real chance both for our own Churches and others in this supreme question of 'Loyalty to Truth.'

"Meanwhile, I do not feel at all able to fully judge of 'the sad case of Dr. Agar Beet' on its own merits, not having seen anything like a full report either of the charge brought against him or of his self-defence. Knowing, however, as I do, a great deal more, in general, of Methodism and its ministers than many of their present judges know, I am inclined to believe that both Dr. Beet and the Wesleyan denomination to which he belongs are making as much theological and kindred progress as is possible to them, and are, at least, as conspicuous for 'loyalty to truth' as we ourselves are. 'Look at home' and 'Physician heal thyself' are both thus words in season to us if we did but know it."

ECCLESIASTICISM AND POLITICS IN SCOTLAND.

Recent events arising out of the union of the United Presbyterian and Free Churches of Scotland provide much food for reflection in connection with modern Scottish ecclesiastical controversy, and serve to show that at least one section of the Scottish people is distinctly hostile to any change whatsoever in its ecclesiastical institutions. When the union of the two great Scottish dissenting bodies was agreed to, and finally marked by a great united demonstration in Edinburgh, influences representing a hostile minority began to manifest the bitterness of the opposition which existed in certain parts of the Highlands to the newly celebrated union. Indignation meetings were held in various districts, protests were recorded, and in some cases clergymen favourable to the union were attacked in the most outrageous manner. From this stubborn opposition to a change in the mere matter of Church organisation, it is clear that the old covenanting spirit is far from dead among the Scots. The great fight for freedom from the yoke of Rome made a deep impression on the Scottish people It made them alert in watching, and active in checking, anything which appeared to them to be an encroachment upon their freedom, and that alertness and activity have remained potent factors in the Scottish mind. For a long period, however, there has been little to disturb the religious feelings of the Scots, and each section of the community has gone on in its own groove, exercising a spirit of tolerance towards others, and in turn enjoying complete immunity from outside interference. But it is evident that the condition of theological quietude which has so long existed in Scotland will be disturbed in the near future. In addition to the anti-union movement which has been agitating certain parts of the country, there is a broader, a deeper, and an infinitely more serious controversy spreading throughout the land. It is the Higher Criticism controversy. Though this controversy bearing on the authenticity of certain parts of the Old Testament is not, in any sense, of latter-day origin, it may fairly be said that it has only in recent years become a question of serious contention within the Church itself.

The higher critics are extending the sphere of theological criticism. The views contained in the "Encyclopædia Biblica" are becoming known, and are being discussed widely among Church people. It is gradually being recognised that certain thinkers inside the Church "are disintegrating the Old Testament and, to some extent, discrediting the New"; that they are shaking the foundations of the Christian Church, and must, as they proceed, shake the faith of the people in the inspiration and absoluteness of the Biblical account of the creation. In some quarters there is, at present, displayed something bordering on consternation. It is being realised that the old doctrines are seriously assailed from within the Church; that an attempt is being made to modify the creed of the Church in relation to the fundamental basis of theology.

When the controversy becomes anything like general, something approaching an ecclesiastical revolution is bound to take place. The Evangelical party who accept the Bible literally as an infallible book will come into conflict with the Broad Church party, who call in reason to aid authority, and there will be a violent controversy over the views of the compilers of the new Encyclopædia. To the layman there will be great interest in the controversy. He will behold the great evolutionary principle at work in the thought of the Church, "tending to weaken the influence of dogmatic Christianity" in discounting the Mosaic theory of the origin of man.

In the assault on the old theological strongholds by those who might have been expected to be their defenders, the layman will detect evidences of the decay of ecclesiasticism, and signs of the development of a rationalising force within the Church. He will foresee a slackening of the disputations over supernatural and ultra-rational conceptions and a good augury of a greater spirit of tolerance in religious matters, which in turn can hardly fail to exercise a beneficial influence on political and social progress.

After all, the religious and the political questions have always been closely associated in Scotland, and any recognition of the need for a broadening of the religious outlook means a corresponding recognition of the necessity for a like broadening of the political purview. The robust liberalism of Scotland in the early days of the last century owed its existence largely to the influence of the religious movement, as philosophic radicalism was due, to a considerable extent, to the broad religious convictions of certain thinkers whose works were much read.

In ecclesiastical matters, as in political matters, the present time may be called a great transitionary period; the disintegrating influences which always precede the great integrating forces are actively at work in religious and political thought in Scotland. A spirit of active controversy is abroad in religion and in politics, and is threatening to rend all cohesion. In politics the parties are intermingling in such a way that it is difficult to detect evidence of any well-defined political principle in their organisation. Then, in the field of economics new forces are at work which are tending to change orthodox ideas of the social organisation of the classes. The old economic doctrines are being attacked. It is being insisted, on all hands, that the people must have a political creed which will fulfil the requirements of the time. The development of industrialism has accentuated the social needs of the people, and it is contended that if there is no attempt made to bring the principles of the old progressive party up to date, so to speak, a new party will be created. That the germs which will one day develop into an organic force are alive in the political atmosphere, no serious student of the political condition of the time doubts; and that such an organic force in politics will play havoc with existing economic and social conditions is very clear. Since Gladstone's time there has been no people's party in the country. Liberalism has been allowed "to stagnate in the weeds of sloth, without a conscience or an aim," and Democracy has been outraged in the interval. Great Britain, and more so Scotland, is the natural soil for the development of the true democratic spirit. Scotland's religious experiences have fitted it well for such. The Scots are not only among the greatest lovers of

free institutions, but they have been among the most successful in gaining free institutions, and the most active in using them to the full. Scotland demanded greater religious freedom. She obtained, and has enjoyed it.

Moreover, she has learned to appreciate the necessity for political and social freedom; and one day, out of the activity of religious thought, which in turn develops lively political thought, may come a movement which will surprise the political world.

To some the religious controversy among Scottish Highlanders on matters of Church organisation, and among Scottish theological thinkers on questions of dogma, may appear to be deplorable, but these influences do but demonstrate the spirit of the people. "The Scots," said Macaulay, "are a people who will always exercise a powerful influence on the conduct of affairs." There is need that such an influence should be exerted in present-day politics. It will be exerted, and that in the near future. Then will it be seen that the moral and mental robustness which the Scots built up in their religious controversies will exercise a profound influence on the political conflict of the future.

The spirit of freedom of thought and action in religion is akin to the spirit of liberty in politics; and it is this spirit, and this spirit only, which can democratise political institutions, give expression to the inarticulate desire for a broader school of political thought, and for a more democratic and more humane condition of social life.

It is because they love independence and are jealous of any encroachment on the religious freedom for which their fathers laid down their lives that the Highlanders resist the union of the Churches; it is because of their consciousness of the influence of the time-spirit that certain theological thinkers are endeavouring to broaden thought within the Church through theological criticism; and it will be because of the lack of social freedom, through economic inequality, resulting from the inordinate development of an artificial and one-sided industrial era that the coming political renaissance will come about.

In these days it is difficult at times to detect the progressive tendency in society, as an organic development, so great and so many are the impeding influences; but, nevertheless, the current of events is unmistakable. The evolutionary principle in social development is eternal, and like all natural tendencies, it goes on more freely than ever when the influence of the course of time sweeps aside the impeding obstacles. Robert Gunn Davis.

Archbishop Whately used to say, "Throw dirt enough, and some will stick;" well, will stick, but not stain. I think he used to mean "stain," and I do not agree with him. Some dirt sticks longer than other dirt; but no dirt is immortal. According to the old saying, *Prævalebit veritas.—John Henry Newman.*

To Correspondents. — Letters, &c., received from the following: — J. B.; J. D. D.; C. H.; W. J. H.; R. J. J.; W. J. J.; H. H. L.; M. T. M.; P. P.; E. G. R.; H. R.

THE CHILDREN'S COLUMN.

A Great Kingdom.

There is a beautiful kingdom, one of the largest in the world, and the dwellers in it are always bright and happy; not that sorrow and anxiety pass them by altogether, but they receive their troubles as friends, not as enemies, as something from which they are to get some good, not as evils, which will blight and mar their lives.

They look always on the bright side of things, and so in this kingdom one always sees bright and happy faces, and it seems as if there was everlasting sunshine and no storm clouds at all in that happy land.

Now, these people spend their time much as the rest of the world does: working and playing, learning and teaching; but they never waste any time, for when their special duty is done, they find their greatest joy in trying to help their friends and neighbours, and even their enemies, if they should happen to have any.

There is a strange thing about these people, and that is that one part of them never grows old; their hearts are always young and fresh, even when their bodies are worn and weary with age and toil.

Over this kingdom there reigns a Queen; always young and beautiful is she, and her subjects are ever ready and eager to obey her smallest wish. She rules her people with kindness and gentleness as long as they go about their work cheerfully and faithfully, and are helpful and kind to their companions; but if any are unfaithful to duty or selfish or unkind, then they can no longer be dwellers in her lovely land, and, with sorrow, she sends them from her, until they have learnt to do better.

This good and beautiful Queen has many enemies, who are constantly trying to win the hearts of her subjects away from her, and she and her people require to be always on guard against these foes, for they are cunning and treacherous, and may come any hour of the day or night. But the queen has a son, strong and handsome, who is always watchful in times of danger to help her and her people to overcome aad drive back their enemies.

It happened one day that all the Queen's enemies took counsel together how they might put an end, once for all, to this kingdom, which they so much disliked.

They determined to collect all their forces and make one mighty effort to accomplish their purpose. They fixed on a day when they had reason to believe that the Queen and her son would be absent, for they felt sure they would then have little difficulty to evercome.

When prepared for war they were indeed a formidable host, and the hearts of many of the Queen's subjects failed them as they saw this great army advancing against them. And to make matters worse, their Queen and her son were not to be found anywhere. What was to be done?

Many threw themselves on the ground and gave themselves up for lost. "Alas! Alas!" they cried, "our Queen and our Prince have deserted us in our time of need; we are lost indeed, for without them we can do nothing." And although others tried to cheer and encourage them to make some effort to save themselves and the honour of their Queen, they still continued their lament.

By this time the enemy was close upon them and all seemed indeed lost, when suddenly their Prince rushed into their midst crying, "Up! Up! my people. Face your enemies like brave men. I will lead you to victory."

This gave the weak-hearted strength and hope, and in a moment the Queen's people were standing in line ready to receive the attack of the advancing foe.

Just then the Queen herself appeared on the height, where all could see her. She smiled encouragement to her son and his followers, and the sight of her so filled their hearts with hope and love that when their enemies rushed upon them they stood firm and immovable as a rock; and finally the victory was theirs.

The enemy was driven back, but not destroyed. Still the people have to be on their guard, for fresh attacks may be made at any time. But in spite of this, the Queen's subjects are a happy people, and, what is better still, bring happiness with them wherever they go.

Surely this is a kingdom to which we should all like to belong. Well, I can tell you its name and where to find it, and the name of its Queen and of her son, and you can all belong to it at once, if you will.

This kingdom is to be found *everywhere* all the world over; all may live in it, old and young, rich and poor. It is called "The Kingdom of Loving Hearts." The Queen's name is "Loving Kindness," and her son's name is "Courage."

As to the enemies, if I name them you will know that we must be on our guard against them. There are Selfishness, Greed, Idleness, Cruelty, Untruthfulness, Thoughtlessness, and many others.

But hearts filled with Loving Kindness and Courage will enable us to conquer them all. J. H. M.

Who is the happy Warrior? Who is he
That every man in arms should wish to be?
It is the generous Spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his boyish thought:
Whose high endeavours are an inward light
That makes the path before him always bright:

. . . . .

Whose powers shed round him in the common strife,
Or mild concerns of ordinary life,
A constant influence, a peculiar grace;
But who, if he be called upon to face
Some awful moment to which Heaven has joined
Great issues, good or bad for human kind,
Is happy as a Lover; and attired
With sudden brightness, like a man inspired;
And, through the heat of conflict, keeps the law
In calmness made, and sees what he foresaw:

. . . . .

Who, whether praise of him must walk the earth
For ever, and to noble deeds give birth,
Or he must fall, to sleep without his fame,
And leave a dead unprofitable name—
Finds comfort in himself and in his cause;
And while the mortal mist is gathering, draws
His breath in confidence of Heaven's applause:
This is the happy Warrior: this is he
That every man in arms should wish to be.

—*Wordsworth.*

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LONDON, AUGUST 30, 1902.

VACATION SCHOOLS.

THE PASSMORE EDWARDS Settlement in Tavistock-place is happy, under the inspiration of Mrs. HUMPHRY WARD, in having been able to set before this country two object-lessons of the highest value in the matter of popular education, each in its own way making a distinct contribution to the happiness and well-being of the least fortunate among our city children.

First came the school for crippled children, to take its place side by side with the ordinary day schools, and distinct from the special schools for mentally defective children. The Settlement School was the first of its kind to be established under the authority of the London School Board, and having shown what could be done, opened the way for a wide extension of this most beneficent work. And now a second experiment has been brought to a successful conclusion, and it has been demonstrated for the first time in this country how happy are the results of a Vacation School carried out on a plan which after some years of private effort has become a recognised part of the American school system. We noted three weeks ago that such a school had been opened for the present holiday month at the PASSMORE EDWARDS Settlement, and in *The Times* of Aug. 6 an account of the school was given, in a report of the meeting held to celebrate the inauguration of this work in England. In Tuesday's *Times* a fuller account of the experiment appeared, by Mrs. HUMPHRY WARD, giving a delightful picture of the school and summing up the results of the four weeks' work.

The idea of the school is to provide some regular hours of happy and wholesome occupation for the poorest children of the city during the summer-holiday, when otherwise they would be merely idling about the hot and crowded streets, and naturally getting very little good. The children's country holiday movement is of the utmost benefit to many, but even if that movement were extended far beyond its present proportions, there would still, as Mrs. WARD points out, be many thousands of children in London to whom such Vacation Schools would be "almost a boon of fairyland."

In New York and Boston and other American cities this work, as we have said, is no longer an experiment. Last year, in greater New York alone there were twenty-eight such schools at work. What this means in America Mrs. WARD tells in the following passage of her *Times* article :—

> This year, in New York alone, nearly 24,000 children have been gathered into Vacation Schools, while for some 46,000 more organised play, swimming, gymnastics, and kindergarten occupations, under trained teachers, have been provided in the school playgrounds, the recreation piers, swimming baths, outdoor gymnasiums, and park kindergartens. Very encouraging reports of the Vacation Schools and playgrounds in different parts of the States during the last four years are now forthcoming, and it is interesting to see how, originating as they did in private effort, they are now being taken over more and more by the public authority, paid for out of public money, and supported by an enthusiastic public opinion. A lady writing from Boston speaks of the general satisfaction felt in the development of the Vacation Schools there, of the light they throw on many educational problems, of the happiness of the children attending them. A New York paper which has just reached me speaks of the good effect of the schools on the health of the crowded districts, and insists that "no other expenditure by the city provides anything like a proportionate amount of happiness to the children."

The school at the Settlement was organised at short notice, and this year's August weather was a great drawback; the distractions of Bank Holiday and the Coronation, and school-treats, have also to be taken into account; but considering that the attendance of the children was entirely voluntary, the figures alone are a good test of the success of the effort. In the first week the attendance ranged from 374 to 514, and in the third week rose once to 606; in the last week, on Monday, which was very wet, it was 498, and on the closing day 563. In the announcement inviting their attendance at the school children were told that it would be as unlike regular school as possible, and all that was asked of them was that they should be "obedient, orderly, unselfish, and happy." This last they certainly were, and altogether the order and good conduct seem to have been beyond all expectation. There was constant variety of occupation, and evidently there was very capable management. The effect was not confined to school hours, for one of the staff, visiting some neighbouring buildings, reported the opinion of the mothers :—"Never such a holiday! There was no fighting; the children were always happy and always clean."

The programme was to meet, on the five school-days of the week, from 10 to 12.30 and from 5 to 7.30. Capable teachers were provided, under admirable direction, and the subjects taught were manual training, housewifery, needlework, nature study (botany), gymnastic and musical drill, kindergarten games, drawing and brushwork, stories from history, mythology, fairy tales, &c., singing, dancing, clay modelling, and use of library. (This last with a teacher in a special room.) The garden as well as the class-rooms was used, and the plan was for each child to be alternately indoors and in the garden for successive classes, but the weather unfortunately prevented this from being fully carried out. Yet the arrangements worked with wonderful smoothness, and the children thoroughly enjoyed their novel experience.

One other passage from Mrs. WARD's article we cannot forbear from reproducing here, picturing as it does so vividly the contrast between vacation in the street and in this happy school :—

> Last Thursday afternoon a lady interested in the school was passing through one of the slum streets to the west of Tottenham-court-road. Much good work has been done there by many agencies. But in August most of the workers are away. Dirty, ragged, fighting, or querulous children covered the pavement, or seemed to be bursting out of the grimy houses. The street was filthy, the clothes of the children to match. There was no occupation; the little souls were given up to "the weight of chance desires"; and whatever happiness there was must have been of rather a perilous sort. The same spectator passed on, and half a mile eastward entered the settlement building in Tavistock-place. Here were nearly 600 children divided between house and garden, many of them from quarters quite as poor as those she had just traversed. But all was order, friendliness, and enjoyment. Every child was clean and neat, though the clothes might be poor; if a boy brushed past the visitor it would be with a pleasant "Excuse me, Miss"; in the manual training-room boys looked up from the benches with glee to show the models they had made; the drawing-room of the settlement was full of little ones busy with the unfamiliar delights of brush or pencil; in the library boys were sitting hunched up over "Masterman Ready," or the ever-adored "Robinson Crusoe"; girls were deep in "Andersen's Fairy Tales," or the "Cuckoo Clock"; the little ones were reading Mr. Stead's "Books for the Bairns," or looking at pictures; outside in the garden under the trees clay modelling and kindergarten games were going on, while the sand-pit was crowded with children enjoying themselves heartily without either shouting or fighting. Meanwhile in the big hall parents were thronging in to see the musical drill, the dancing, or the acting, or to listen to the singing; the fathers as proud as the mothers that Willie was "in the Shakespeare," or Nellie "in the Gavotte." The visitor had only to watch to see that the teachers were obeyed at a word, at a glance, and that the children loved to

obey. Everywhere was discipline, good temper, pleasure. And next day the school broke up with the joining of 600 voices in the old hymn, "O God, our help in ages past." Surely no contrast could be more complete.

This first experiment, while so abundantly successful, has suggested to the workers points for further development. The constant variety of occupation and change of scene evidently contributed greatly to the success of the school and the happy order which prevailed; and yet, as Mrs. WARD says, "the girls wanted more time for cooking, washing, and needlework; and the bigger boys clamoured for more than one whole morning in a week in the manual training-room. The younger children left their building or sand geography in the sandpit with sighs of regret; and in general the kindergarten side might have been extended."

It may be possible in future to divide the school into sections, so that boys and girls and the little ones may each have more of their own special interests. And yet, Mrs. WARD adds, "for boys and girls alike all that tells merely on manners and imagination has immense value; and the singing, brushwork, dancing, story-telling, acting, and library hour must on no account be omitted."

The cost of the school for these four vacation weeks (with the loan of desks and other apparatus and the purchase of materials at cost price from the School Board, and no rent to pay) seems to work out at about 2s. a head per week, which is the estimated weekly cost per child in the New York and Chicago schools. For needful considerations in regard to the teachers' holidays we must refer our readers to Mrs. WARD'S article in *The Times*. Her appeal for an extension of this work must surely meet with a warm response. The demonstration is complete, and we must be grateful for the ready sympathy and generous imagination which, aided by much patient and unselfish work, have opened this new way of helpfulness, so rich in promise for the children's happiness.

AT the last gate, before one reaches the summit of Orrest Head, with its glorious view over Windermere and the great range of the hills beyond, there have recently been placed two blocks of stone, one on either side, bearing the following inscriptions, which tell their own welcome tale of generous thoughtfulness and of a great treasure secured for the public good. On the one side one reads:—

This Stone was placed here in the year 1902 by the inhabitants of Windermere, in remembrance of the wide and beneficent liberality of the late Arthur Henry Heywood, of Elleray, and as a mark of gratitude to his widow and daughter, who, as a memorial of him, dedicated Orrest Head to the use of the Public for ever.

And on the other side are the familiar lines:—

Thou who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out Thee,
And read Thee everywhere.—*Keble.*

RELIGION IN LOWLY PLACES.

THERE rises before me the vision of a Welsh moorland parish, in which I found myself during a holiday a few years ago. The road I travelled wound before me like a white ribbon unfolded amongst the purple heather. It came from out a sparsely peopled region and led again into a wilderness. Cottages were few and far between; sheep and ponies were the only living things in sight. As I went forward the thunder of the Atlantic dashing against high cliffs filled the air, and, far off, a streak of sunshine lit up the sea.

Presently, at a turn of the road, a clump of trees came into view. Wondering to find them solitary on that wide moor, with no attendant ricks or barns, I turned aside to see what they sheltered. I found a little chapel and a manse. Looking in at the windows of the chapel I saw the pulpit with its crimson cushion tasselled and faded, its well-worn Bible, and the other simple adjuncts of Nonconformist worship. I walked round the small enclosure, trying to decipher the epitaphs on the few weather-beaten gravestones, and paused at the wicket which led into the garden of the manse. Here an old man was giving a mid-day meal to some chickens confined in a wire run. I had time to examine him before he saw me, and was at no loss to find in him the pastor of the church. Thought and the refinement of selflessness were stamped on his face and showed in his air and mien. His dress, much worn but neat, had an old-world air of the ministry about it. When he caught sight of me, he came forward and asked me in to rest in his garden or the house. I accepted the invitation, and we sat together on a bench in an ivy-covered arbour.

We talked of many things, and at last I ventured to ask him how long he had been living there.

"Nearly five-and-thirty years," he said.

"Thirty-five years!" I exclaimed. "Here, twenty miles from a railway station or a library, for thirty-five years! Summer and winter — winter on this moor! Haven't you found it dull sometimes?"

"Dull," echoed he, in turn. "I suppose that is a natural question. Are you dull in a London theatre, when a noble tragedy is being played before you, with all the accompaniments and illusions which art, as I understand, now lends to the stage?"

I replied that I supposed people were not dull in such a time and place.

"Or a comedy?" the old man went on, "or watching a great procession like that of the Diamond Jubilee the other week? or trying to puzzle out the answers to great questions, or in presence of stupendous natural events? A constant succession of these things would keep you from being dull, I apprehend?"

"Forgive me," I begged. "It was a thoughtless question——"

"Nay," said he, "I have no wish to scold you. I only wanted to set your imagination at work. We have tragedy on this moorland, and on the great deep out yonder, and with such scenery and stage effects as no manager could ever emulate. We have comedy, too, sometimes. And great processions move day and night above us and around us. We haven't many books, but we are continually beset by the deepest questions. Why —to give you a very minute illustration— when you first saw me I was thinking that the mystery of the origin of evil was not less a mystery because some evil temper made two chickens fight: but," with a deepening voice, "when it declares itself in human life, and the ruin or salvation of human souls is involved— no, I am not dull here. It is, in fact, here as elsewhere, a hand-to-hand fight against drink and sin in various forms, and against religious bigotry, which reaches us even here. But fighting is fighting, whether you do it in a red coat or a black one, and while you are fighting you cannot be dull."

I learned more about my old friend from my landlady.

"I was 'brought in' under him," she said, "but I can only seldom go to the chapel now, being as it's so far. But he is greatly beloved by the people, and so he ought, for he's been a father to us all. But they're all poor up there, and can do but little towards a stipen'. There's times when he hasn't enough to eat, I'm almost sure. Many wonders at him staying in such a place, with nothing stirring, and he a scholar; and he has had plenty of chances to move away. But he always said 'No; a one-sided old fellow like him was the man for that place.'"

"What does he mean by 'one-sided?'" I asked.

My landlady smiled.

"He's a bachelor, ma'am. Some love trouble in his young days, we understan'. But, anyway, he's gave his life, as one might say, for them people, and they love him like one of theirselves."

And she retired with the tray. But that evening and during many after-days the words, "Five-and-thirty years," dwelt with me, till it almost seemed as if I had lived through their slow succession.

Teufelsdröckh, or his progenitor, Carlyle, was doubtful whether a peasant-saint survived upon the earth in his day. I could take the philosopher to where a band of them are keeping alive the principles of Nonconformity, and making a stand for Christlike living. In a pretty riverside village, gay with flowers in the summer, and gayer still with pleasure-seeking visitors, there stands, retired from the street, a little chapel. The services there and a Sunday-school are kept going mainly by a handful of artizans, gardeners, hinds and domestic servants. Even the tradesmen of the village do not go to the little Bethel, for "the church" is more respectable, and competition is a hard taskmaster. Lay help comes to them on a Sunday from a distance, but they rarely see the face of a minister. When one is free to visit them that is a high day and a holy to the congregation. Attachment to the chapel and its services and the principles for which it stands has cost one and another of them work and wages from time to time; but they are undaunted still, and by sheer force of character they have wrung from prejudice and domination the right to call their souls their own. As in all villages, good workers move off just when, perhaps, they were becoming most useful; but the main body—half-a-dozen! hold together, and will do till death sounds Retire!

I remember one of the half-dozen. A peasant with a high bald forehead and obstinate mouth, but in his eyes a look of ineffable patience and serenity which had only come after many a hard tussle with

trouble and many dear-bought victories. He was "difficult to get on with," people said, who were themselves deficient in tact or courtesy, and he was apt to be critical if a preacher drove to chapel who might have walked.

His wife drank, but he maintained a proud reticence about it, and it was long before I found it out. Then I had to make some inquiries.

"Yes, ma'am," he said, the lines round his mouth growing firmer, but the patient kindly look deepening on his face. "Yes, ma'am, its true. That's my wife's affliction."

I heard from others that many a time, after a hard day's work, he had spent the greater part of the night watching his wife, lest, in the violence of a drunken fit, she should raid a neighbour's cottage. But he was always in time to open the chapel on Sunday morning, and it was he who kept its surroundings bright and neat with flowers.

"Sublimer in this world know I nothing than a Peasant Saint. . . . Such a one will take thee back to Nazareth itself; thou wilt see the splendour of Heaven spring forth from the humblest depths of Earth, like a light shining in great darkness."

Only one other outpost will my thought visit to-day—one planted on a wide upland amongst far-reaching masses of woods. Tradition exists of the brigands who, long ago, under cover of the ancient forest, cursed this and the surrounding region, and even a century ago the district was sunk in gross ignorance and depravity. Here during one hundred and eight years four ministers have held the pastorate of a little church—an average of twenty-seven years to each. The village takes its name from a crusader who went out from thence to the Holy Land to recover the earthly tomb of our Lord from the possession of the Saracen. His generous but mistaken zeal and valour will not bear comparison with the heroic fortitude of the men and women who in this hamlet, year in year out, for more than a century have, one after another, fought the good fight, and finished their course. They warred against principalities and powers, the more terrible because unseen, and for a higher reward than access to that grave on which "the Syrian stars look down"—for material to build the living temple of God. When one considers the conditions under which this work has been maintained for Christ, especially during its earlier years, one can only wonder at the brave persistence, the unconquerable resolution which held out against all odds, and in face of every wile and every form of assault which the enemy could devise. The want of books was then felt less than now, when everyone is expected to chatter the terminology of every science, and the few books which stood on the minister's shelf were of the best. It may be the monotony of the life also was less felt at a time when life, except for the wealthiest, was of such even tenor, and leisure was enjoyed leisurably. But the remoteness of the village, the absence of opportunity for intercourse with other ministers, the long waiting for the harvest of souls, must often have tried the faith and courage of both the minister and his wife. I can fancy winter days in that little stronghold, when the long lines of beechwood loomed a solemn purple-brown through the fog, like the battalions of a sinister army investing the hamlet, when poverty, like an emissary of Satan, stood upon the threshold of the manse, and the faces of the children pleaded in the terms of its harsh message—days when the stoutest heart might have trembled and the bravest might have surrendered or fled. But a courage born of high communion upheld the little garrison, and human love brought help. They lived moment by moment till the sun warmed in the heavens, and the fog lifted, and the woods smiled in amity, putting on their bridal robes, and the harvest of souls was gathered in, and winter was forgotten. And the minister and his wife asked only the

Glory of virtue, to fight, to struggle, to right the wrong,
Only the glory of going on and still to be.

Mary Ralph.

WORDSWORTH.

II.

AN EXCURSION WITH WORDSWORTH.

The review of his own life and of the origin and progress of his own powers which Wordsworth recorded in "The Prelude" resulted in the determination to compose a philosophical poem containing his views on Man, Nature, and Society, which he intended to call "The Recluse," the principal subject being the sensations and opinions of a poet living in retirement. This poem was to have been in three parts, but only the second, "The Excursion," was ever finished. The beginning of the first part was written, and the material of which the third would have consisted was incorporated in poems written later than "The Excursion."

The Salutary Influence of Nature.

That the record of an imaginary day's outing, in which, however, the remembrances and impressions of many days in the open air are brought together, should be the means by which he expressed his philosophy is characteristic. Man was meant to live among the sights and sounds and myriad impressions of nature, and there is no healthy existence which is cut off from her influence. "The Excursion" is no casual holiday jaunt away from the world's business and our own homes; it is a walk in a familiar country-side, starting from home and returning home; the observance of new beauty in familiar scenes, with old companions and friends. Home for Wordsworth was at Grasmere, a small but separate white cottage at a rental of £8 a year, simply furnished, with a modest garden in which no violence was done to nature, but she was led to give a most charming and graceful display of her common glory and delicacy and vitality. A comparison of Wordsworth's garden at Dove Cottage with the artificial wonders of Pope's garden at Twickenham would efficiently depict the difference in their poetry and their views of life.

Excursions and Excursions.

An excursion in the general opinion of our time is a run into the country or to another town than that in which we dwell, when, in a few hours, we see as many celebrated sights as may be possible in the time, or, throwing off all business cares and worries, give ourselves to unaccustomed merriment, comic or senseless, boisterous or lethargic, according to our mood and character; it is an occasion apart from the ordinary run of our lives, when we have nothing serious in view and concentrate attention on present enjoyment, eating, drinking, sports, pastimes, or whatever will make time fly pleasantly; though we do some homage to nature in our general perception that recreation and change and enjoyment are to be sought sometimes in the country.

But in Wordsworth's view, country life and surroundings were essential to right living, and his "Excursion" is in no way a departure from the common business of life; it is of a pieces with the rest, a day given to companionship and observation instead of the more regular duties, but not carrying the actors away from familiar and ordinary conditions; it is the occasion for a meditative review and the expression in friendly conversation of thoughts matured in daily life.

The Wanderer.

The Wanderer whom he makes the companion of his journey is a Pedlar who has carried a benevolent heart with him in all his journeys, and has gained much besides money profit from his intercourse with simple people who have learned to welcome him as a friend. Herein is one of the principles of Wordsworth's poetry and insight declared; for he held that not only in the exceptional but in the ordinary creation, in man as in nature, God was manifested; that if we see not truth and beauty set forth in the grass and the wayside flowers, and the pedlar and shepherd and cottage child, we have not got near to the heart of God, and are unfit to declare the meaning of nature which we do not ourselves know.

We must eliminate from our thoughts all that refers to the Lake District as a show district, a resort of many tourists. There were but little wayside inns to refresh the passing traveller, or the hospitality of farm-houses and cottages. Westmoreland and Cumberland lived on the industry of the yeomen and peasants; the inhabitants did not look to visitors to provide them with an income, and it was not as an acknowledged holiday resort that Wordsworth made his home at Grasmere; it was from love for the country, his own native district, and for the simple self-supporting and self-contained way of life of the people.

His pedlar philosopher and friend, a patriarchal tramp with a large heart that grew by what it gave, is a Wanderer such as the author is conscious he himself desires to be though knowing that to give way to the tendency so far as to let it interfere with settled purpose and steady occupation would be ruinous. But he deftly gives his hero a business which makes it his duty to wander, and so combines the settled purpose with the experience of much travel, and brings out his own ideal of himself. Without egotism he could thus depict in greater completeness than he was conscious of in himself some characteristics which he believed to be worthy and his own.

The Seclusion of Blea Tarn.

After several days of walking together as the choice of one or the other determined, the Wanderer claims absolute dominion for the day and leads his friend up Great Langdale. He will not be drawn aside from the plan he has made for the day's

ramble, though the annual Wakes of the Langdale village offer attractions to both to partake in the "simple pastimes of the day and place." He is not loth to linger,

But know we not that he, who intermits
The appointed task and duties of the day,
Untunes full oft the pleasures of the day;
Checking the finer spirits that refuse
To flow, when purposes are lightly changed?

They are walking along an ample valley towards the higher mountains, "stern and desolate," but set off "in the majesty of distance,"

with aërial softness clad,
And beautified with morning's purple beams.

The Wanderer leads his friend towards the secluded abode of a lonely man whose history he recites as they proceed up the wide vale, then climb the steep and pathless side of Lingmoor Fell, traversing its wild heights with far greater summits before them, till they see beneath their feet,

A little lowly vale, and yet uplifted high
Among the mountains,

Shut out from the world,

A quiet treeless nook, with two green fields,
A liquid pool that glittered in the sun,
And one bare dwelling; one abode, no more.

This pool is Blea Tarn of all the Blea (or bleak) tarns of the Lake District now specially remembered and visited for Wordsworth's sake. The most popular and perhaps the most helpful guide-book of the Lake District says that it is an "insignificant sheet of water," measuring significance by size in a way which has no kinship with that of Wordsworth, who says:

Full many a spot
Of hidden beauty have I chanced to espy
Among the mountains; never one like this;
So lonesome, and so perfectly secure;
Not melancholy—no, for it is green,
And bright, and fertile, furnished in itself
With the few needful things that life requires.
—In rugged arms how softly does it lie,
How tenderly protected.

The Solitary.

Here dwells the Solitary, a man who, besides severe domestic afflictions, has suffered from the prostration of his hopes and enthusiasm for the regeneration of man and the unbinding of their burdens which he had looked for from the French Revolution, and who had now retired far from the affairs of men and his own past activities to find a lodging for himself, his books, and his philosophical instruments in this wild and secluded dwelling, bare of all the luxuries and most of the comforts of social life. Doubtless he represents in large measure the despondency and disappointment that had been felt by Wordsworth himself. *His* hopes had run high for the coming of a better age through revolution, and he himself would have joined with youthful vigour in the actual struggle, expecting by a short series of mighty blows to break down the oppressions of ages and set up a brotherhood of equal and helpful fellow-citizens in the space of a few short years; and he was severely shaken when the materialism, and therefore failure, of the movement became manifest. He had, however, risen above the despondency, and had seized upon the permanent elements of good in the movements of that violent period, and believed in the regeneration of mankind by the building up of individual men and women into a fuller realisation of the dignity and character of manhood. The revolution failed because it did not permanently ennoble character.

The Wanderer's Faith.

The Solitary receives them with hospitality; a frugal meal is taken at his abode; the twin Langdale Pikes,

two huge Peaks
That from some other vale peered into this,

fronted the window of the small apartment where their pastoral banquet was spread. These mountains are the Solitary's prized companions, viewed by his guests as they sit with him. There and on the mountain in a quiet rocky nook, and on the further journey in which all three are fellow-wayfarers, he tells his story, and some thoughts are suggested by his companions, especially the Wanderer, which should lead to a renewed faith in man founded on intercourse with God, the loss of faith having resulted from the concentration of attention on mere man and his frailties and the slackening of the hold on duty, whereas in fellowship with the Eternal Spirit and obedience under all conditions of success or failure, man's true life consists. This it was needful to learn:—

And that unless above himself he can
Erect himself how poor a thing is man.
But, above all, the victory is most sure
For him, who, seeking faith by virtue, strives
To yield entire submission to the law
Of conscience—conscience reverenced and obeyed,
As God's most intimate presence in the soul,
And his most perfect image in the world.

Disappointment over the lack of character and principle among those who might have made the Revolution the beginning of a new and better age, and despondency because of the failure of his hopes for man, should be corrected by the observation of nature's ways which are slow and sure. And in like manner human nature could be developed to higher things, not by a sudden leap, but by gradual education of individuals. Not by "the weak functions of one busy day" could man succeed in changing

What all the slowly-moving years of time
With their united force have left undone.

It was pride that had made such confidence, and this infirmity of noble minds needed to be eliminated,

By nature's gradual processes be taught.

The rash hope of a sudden flight celestial would produce misery and shame; it must rest secure upon a foundation of character:

But wisdom of her sons
Shall not the less, though late, be justified.

By such thoughts the Wanderer and his friend endeavour to persuade the Solitary from his despondency. But Wordsworth does not make the mistake of representing that they are immediately successful; that would be contrary to the lesson he has been teaching of slow and patient development: at most they moderate his melancholy, as much by their friendly presence as their arguments and delight in nature. In this delight he shares, not drinking it in like them as a draught from a pure spring, but as a partial quenching of thirst with brackish water, a mingling of bitter and sweet.

The Grasmere Parson.

Down Little Langdale the travellers proceed till, somehow, with the light steps of the poet, intermediate spaces are annulled, and they have Grasmere in view and visit the church, where they meditate and converse on its monuments and graves, and are joined by the Pastor, who tells the story of many whose bodies lie in the churchyard, and some yet living among the surrounding mountains. Thus the author is able to give his thoughts on many phases of human life and experience, and at the same time shows his respect for the established usages of religion, and his sympathy with the ideal of a country pastor who is in truth the shepherd of his people associating with all of every class within his parish, their helper and adviser, a scholar living a cultured and simple life in intercourse with nature and man and God. The poet fosters the hope that the churches of England may never be overturned by the "blind rage of bigot zeal" and that as the buildings should be preserved to "bestow

Upon the thronged abodes of busy men
(Depraved and ever prone to fill the mind
Exclusively with transitory things)
An air and mien of dignified pursuit,
Of sweet civility on rustic wilds,"

so also that worthy servants of these pure abodes may abound,

ministers
Detached from pleasure, to the love of gain
Superior, insusceptible of pride,
And by ambitious longings undisturbed;
Men whose delight is where their duty leads
Or fixes them;
Strenuous champions, in scholastic arts
Thoroughly disciplined.

Such a man he seeks to depict in the Pastor who has spoken with intimate knowledge and sympathy of the living and the dead.

Loss of Manhood in the Towns.

Reference to the knighthood of the past leads the Wanderer, a modern knight-errant of humble commerce, to contrast the experiences of his wandering life with the romantic interest of the Wayfarers of the past. He speaks of the rapid growth of huge towns,

Where not a habitation stood before,
Abodes of men irregularly massed,
O'er which the smoke of unremitting fires
Hangs permanent.

He admires and even exults to see these signs of

An intellectual mastery exercised
O'er the blind elements,

but the destruction of human life and happiness,

To gain, the master idol of the realm,
Perpetual sacrifice,

he deplores, and is animated by the hope that the time may come

When, strengthened, yet not dazzled by the might
Of this dominion over nature gained,
Men of all lands shall exercise the same
In due proportion to their country's need;
Learning, though late, that all true glory rests,
All praise, all safety, and all happiness
Upon the moral law.

Lacking this perception homes are broken up by factory work, children are deprived of their childhood holiday, their birthright of fresh air and green fields.

No State can prosper by the degradation of the people, mothers, fathers, children. These inward chains of free-born Britons make of them slaves, "to whom release comes not." The boy is a prisoner, health and joy and liberty of mind destroyed.

The Solitary maintains that the lot of "the whistling plough-boy" is not much better. What liberty of mind has he? What have churches and schools done for him?

The Need of Education.

A pleasant picture of the Pastor's home life and disregard of rank-distinctions in the companionship allowed to his children serves as an interlude to the intensity of feeling displayed; then, after a plain repast and desultory talk, the Wanderer reverts to the theme and declares that every human creature has a right to be exempt from being considered as a mere instrument.

> Our life is turned
> Out of her course, wherever man is made
> An offering, or a sacrifice, a tool
> Or implement, a passive thing employed
> As a brute mean, without acknowledgment
> Of common right or interest in the end.

Man was created "to obey the law of life, of hope, of action," and the power to overcome evil qualities in ourselves is stronger in us when we are not crowded by oppressive objects, but have space and nature's companionship. The ignorance and distortion of the peasant lot is deplorable; the rustic Boy, ignorant, and often the slave of want and hunger, is pitiable; but no one glories in that evil, whereas the factory system is extolled as an agency of freedom and national wealth. No real national wealth can result from the degradation of a part of the people to serve the purposes of the rest. The State should acknowledge her obligation to teach the rudiments of knowledge and of moral and religious truth to all from whom she expects obedience and good citizenship. Thus Wordsworth declared himself for education as the birthright of every child. He looked to British Lawgivers to secure to all children the beginnings of culture. This, it must be remembered, was when the battle for a national system of education had still to be fought.

On Loughrigg Fell.

The Pastor's wife suggests to the party a walk to the lake's margin where a boat lies ready under a sheltering tree. The children of the house and their boy companion are with them as they glide across the water to an island where they partake of a picnic meal, and re-embarking cross the lake to Loughrigg Fell it would seem, which they climb and sit admiring the view now deservedly famous, over the lake to the village, the church, and the surrounding mountains. The sun sets in glorious splendour. Then the Pastor gives expression to a prayer for the coming of God's kingdom, drawing encouragement from the advance mankind has already made since the times of the rude worship of idols and cruel sacrifices which had once been celebrated near that spot.

Farewell to the Solitary.

They return over the shadowy lake under a sky from which the splendours have faded, and near the Vicar's door the Solitary bids farewell and promises to share another summer day with them. What renovation had been brought to a mind

> Dejected and habitually disposed
> To seek in degradation of the kind,
> Excuse and solace for her own defects;

and whether aught of tendency for good resulted from further intercourse with uninjured minds, the poet suggests may form the theme of future serious song. The further work suggested was never written, and the story of the Solitary and the Wanderer goes no further; but the thoughts and suggestions intended for expression in the third part of the great trilogy were embodied in great measure in other poems.

"The Excursion" ends with nature as it began with nature, and the companionship of nature is suggested all through. Thus even more artistically than in his positive teaching does Wordsworth declare the positive and very necessary truth that perplexities of thought and of action are best met and pondered and solved under a clear sky, and amid the things that God has made to be man's ordinary surrounding, and not in close studies and gloomy towns and gaunt offices and sunless lodgings. Nature and human nature were meant for each other, and what God has joined man puts asunder at the expense of health and truth and joy and beauty and peace and inspiration.

Priestley Prime.

OUR CITY YOUTHS AND MAIDENS.*

BY THE REV. J. L. HAIGH.

II.

Our "Hours of Thought" must be hours of service—each man to give according to his ability. James Martineau saw that, and so did John Hamilton Thom—and both are truly eloquent when they speak of it, for they were prompted by earnest conviction. They are still the inspiration of the missionary. Martineau says:—

> To reach the springs of inner life where they are sealed up, and keep them clear where they are flowing, the one great agency is the personal power of an earnest and sympathetic mind, living itself in a higher order of ideas and above the danger of being dragged down to the level where they are lost. There lies the true pastoral gift; deep faith in God, deep pity for man, and strength to carry the vision of a divine order into the clash and confusion of the world; and wherever you meet with any good measure of this gift, thank God that the prophets are not dead: arm it freely with your outward help, and confide in it from your inmost heart. Send it—better still take it, as the messenger alike of humanity and God, into the city recesses, where the struggle of life is fiercest, and brightened least by either physical or spiritual light. There is nothing like the living breath of conviction and trust for fanning every latent suspicion and healing compunction that else would die. Tell me not that the weight of ill is too heavy to be lifted; the greater the burthen, the more elastic force is needed to heave it off. Do you say the material conditions of our poor neighbourhoods are too oppressive to give encouragement? Then they are too oppressive to permit desertion and neglect. The more they stifle the spiritual possibilities, the more must they be counterbalanced by persistency of culture and intensity of appeal.

* Part of an Address given at the Summer Session for Sunday-school Teachers at Manchester College, Oxford, on Saturday, July 5.

Both these great prophets gave us such words of inspiration and encouragement; we can only strive to obey them at a great distance. They stood upon the bridge and looked abroad with clear and open vision; we do our little task amid the rumble of machinery—but it is good to feel that we are at one with them in our yearning and our striving. To accomplish our task we must rely upon the elastic force of perfect joyfulness and hope. The grand scheme is the same for both Martineau and the missionary. Some details in the plan of salvation, social and moral, have caught our attention, and to these we turn.

Reach the Young People through their Pleasures and Interests.

The whole of life is good when rightly used: not one passion, desire, wish common to humanity is wrong. It is right that these young people should have social intercourse, it is right they should have pleasure. At present they get these at the street corner and the cheap music-hall. We seek to give them these things with greater abundance and of better quality. It is right that they should "know" religion—the source of the greatest happiness: can we give it to them *through* their social intercourse and their pleasure? We can do this:—We can help to keep their hearts clean and their imaginations pure. By "hearts" I mean the affectionate side of their natures: by "imagination" the dreamy side of their powers—their meditation, secret wishes, and ambitions.

The Dramatic Sketch.

Now go back and meet that stream of young fellows returning from their work. There they go, full of fun and mischief, with the little white paper rolls in their mouths. Suddenly your name is spoken. Why here are two of your own scholars, and they are not ashamed of you! You stop and have a word or two, and the parting is, "See you again at eight o'clock." What are they going to see you for at eight o'clock: they seem as if they are looking forward to that hour? This is the secret. They are taking part in a good dramatic sketch. Not one of those goody-goody, milk and watery productions—with long impossible speeches—never spoken upon this earth by man, maid, goose or gander; but a rollicking, merry, happy-go-lucky affair, in which everybody has something to say, and the only difficulty is to know when to say it; in short the action is much more necessary than the spoken word:—That's the sort of dramatic sketch for young fellows. Watch them in actual life: they are full of movement. Let them be the same on the platform.

Now, here you know two among this crowd of young fellows, scores of whom will spend their evening at the street corner or in the music-hall. I want to ask you—are you doing any good? And I'll answer for you? You are doing just the right thing for those lads. Say they are now sixteen or seventeen, and you can manage to keep hold of them for four or five years; why then they'll manage to keep hold of themselves. You have given them something to do. I daresay they have their parts in their pockets and have been looking them over during the dinner hour. I have no doubt they are talking over the affair now as they walk home

together. I knew a couple of lads working at different trades who arranged to meet and walk home together night after night so that they could rehearse their parts. Our "Plays for Children" are all very good, but how much more important to get the thing that will suit these city youths and maidens if only to keep them off the street.

Bank Holiday Pleasures.

Again: Anyone who knows the lives of the working-class instinctively feels convinced that Bank holidays and Christmas holidays are not unmixed blessings. The wives and mothers of the men and youths will tell you that. Where is the mischief? As a total abstainer, or a prejudiced Radical, you expect me to run to the root of the matter and say—drink. Well, it might not do any harm to say something on that question; but as it is my great temptation, I'll put the cup on one side and look round for other causes. And the one that strikes me most forcibly is this: English working-people, as a class, have never been taught to enjoy themselves in new or original ways. They follow the old ruts, and work them deeper and deeper. 'Arry and 'Arriet and 'Ampstead 'Eath make the only 'appy alliteratives they know for the long summer days, with porter and pantomime for the winter evenings. At least, that is what our genial critic Max O'Rell would say, and I feel bound to agree with him. The working-class simply waste their means, scattering them right and left, like a typical Jack Tar when he steps ashore. They and we allow bright ingenuity to get dull and rusty in its sheath of conventionality. I think we should draw it out and polish it up occasionally. Take a walk on the evening of Boxing Day, and what do you find in all our big cities? Great crowds in the streets marching along behind screeching concertinas, the public-houses gorged with customers, and long lines of people waiting for admission to the music-halls and theatres. To see what? I don't know, simply because a modern English pantomime baffles all description. It's a hotch-potch of everything obtainable, with a determined attempt on the part of the caterer to batter the original fairy-story out of all recognition. Of course he peppers his dish for the palates of the people, and they like it. That is his apology, and it spells business. Working-people pay for it to the tune of three shillings and five shillings per seat at holiday times.

What of our Missions and Schools?

All these things are in full swing—music-hall, theatre, and public-house—and our missions and schools are closed! I don't want them open for religious services, or classes, or rehearsals, or even drills; but for all the young people to take part in the entertainment, and every one feel that he or she has a very important part to play—a part that has cost them a great amount of thought for six weeks or two months; a part that has made them rub up their bit of history and their imagination; a part that has made mother and father gossip and talk more than anything for a long time; a part that has taken five or six shillings of their pocket-money; a part which will make everybody look at them. What is this wonderful thing? It's a fancy-dress, social, Christmas gathering—call it what you like. Why shouldn't the working-class youths and maidens have their own fancy dress ball among their own companions, under proper superintendence? You want to make something predominant—something that will sing out above the noise of the workshop, the ceaseless repetition of street-corner chatter and fireside gossip; a note that will be particular and personal and yet part of a great whole. Here it is. Each can be a distinct character. Think what it means to the poor girl compelled to work in a stuffy warehouse, at that dreadfully dull monotonous task week after week. I mean the whole thing—not only the night itself. It is the cigarette-maker's romance. It makes her forget her sordid surroundings, the chorus then in vogue, and the last tuneful ditty.

Make use of Music.

This leads me to my third suggestion. Generally when we speak of a music class we mean a gathering of people who meet together for the study and practice of music which, while admirable and enjoyable in its way, would be a little too slow for the majority of that class which I have in my mind. We must have another name and another end in view—call it a concert party or a minstrel class—but the end in view is simply to keep these young people together under your guidance and control. That must never be forgotten. Your method must be full of life and quickness, and you must not be too nice or particular as to quality of voice. Each member must be made to work, and work enthusiastically. You may be able to interest a few intellectually by means of a reading circle, or a Shakespeare society; but here you have the opportunity of interesting many by taking them on their own level for a year or two. Have a public concert in view; it does not matter when the concert is to take place, in two months, three months, or six months; so far as you are concerned it does not matter if it never takes place. Don't tell your pupils that. Your object is not the public concert, but to get hold of that young life, and keep it from degenerating into the looseness, the carelessness, and coarseness of the life of those who habitually meet at the street corner. It is the opportunity given the leader or teacher during the hours of practice, the meetings together for a common object; that opportunity is of greater importance in every way than the public entertainment. It is no doubt a good thing to get young people to spend time and trouble in order to give pleasure to their friends and acquaintances. We over-emphasise that sometimes; but the better thing to the teacher himself and to his young friends is the delight in the weekly practices and rehearsals.

What will Elevate?

Some good people look upon experiments of this sort as dangerous in their tendency—or at least not very elevating in their character. Elevating and edifying are comparative terms, and it depends upon where you are to begin with—before you can say a thing is not elevating. Many people think it also undesirable to allow young people to indulge in the recreation of dancing. There are associations in city life connected with the words "music and dancing" which are not of a character to encourage anyone to provide opportunities for these exercises. That no doubt is true, and the same criticism can be uttered about many things. But these recreations in themselves are not evil. They can be thoroughly enjoyed amid proper surroundings and healthy influences, and turned into good—into means of grace, if you like the expression. It is our duty to keep the surroundings and influences as pure as possible—to make the "atmosphere" wholesome. Why do I suggest these things? Simply because the stiffness and formality of the ordinary meetings are done away with, the path is open for more direct personal intercourse, which in its pleasantness and freedom may help to enlarge the horizon and deepen the sympathy—and bring into play the individual force and character of each member. The ordinary conventional gatherings have failed to do that. The meeting does not depend so much upon its label, religious or social, as upon the motive which prompted the meeting, and the tone which leaves the impression of something more than the merely agreeable having been accomplished.

The Songs to Sing.

We all believe in the refining influence of music. There are few people who do not like it. But when you say the people like "music" you are compelled to discriminate. People of the lowest class, musically I mean—young people that gather at the street corners, and love the piercing concertina, these people like clear simple melody such as "Daisy Bell" and "Dolly Gray." There's wretched taste in that—and as I said, a little false sentiment, but there's no great moral wrong. These songs have their day and cease to be. But, better than songs of this ephemeral order, we English people are happy in having a splendid collection of melodies, both ancient and modern, from, say, "Home Sweet Home" up to "The Lost Chord" and "The Better Land"; and the stream is not yet dry while such writers as Weatherly and Molloy and others are to the front. Ballad-makers are still a power in the land that law-makers, moral and political, cannot afford to despise. Here, then, we have this splendid collection of songs, in addition to many quaint, old negro-minstrel melodies—and lads and lasses who ought to be taught to take a delight in singing them. Is it not good for a man or a woman to step in and act as musical intermediary, and introduce the song to a young fellow's heart and voice? If he falls in love with its melody and its message, will his affection work for good or evil? Of course, it must be sweetly melodious, or he will have none of it. He is not in love with the intricacies of subtle harmony and fugue, no matter how dear these may be to the finer ear of the thorough musician, but with the pleasing attractiveness of flowing melody. He is a babe in music, and, like most babes, he can prove a very interesting study.

The Growing Youth.

Catch hold of these young people by means of a dramatic sketch, a Fancy Dress Ball in its season, the recreation of dancing, and your ballad or your Christy Minstrel class. Even with these to help you they will give you some little trouble to hold for a year or two, for they are most ingenious in showing quick turns of temper, unexpected sensitiveness, queer jealousies, and bundles of all sorts of

contradictions. The idiosyncrasies of youth are marvellous to the uninitiated. To those who know, there is nothing surprising under the sun that any city hobbledehoy of sixteen or eighteen can do or say. He is growing, and he does not know it. He grows in spasms. He is thoroughly undisciplined, and sulks at nothing. His way of thinking is like the kick of the mule—you never know what point of the compass he will aim for next. But if he is taking part in a sketch, learning a song, or has bought part of his dress for a Christmas social, you have a hold upon him which will keep him for a week or two longer, and then all thought of the imaginary offence will be over and gone. Do anything to keep the lad during these queer spasmodic days of growth—when his legs and arms shoot through his garments at such an astonishing rate, and his ideas run away with him. Stevenson speaks of the "exquisite stupidity of sheep"—a pleasant thing to watch, and he knew something about sheep. But if you can turn the "exquisite stupidity" of your ringleader into the right channel, and make the kick of your mule beat rhythmic music on the path of life, and get several other sheep or mules to follow in due order, then you have accomplished one of the greatest victories of your life. The lads need a little guidance, a little tact, a little sympathetic humour to save them from wasting their lives. Think of the hundreds of wild young harum-scarum undergraduates of this University who have been saved by sensible, friendly human dons and doctors when the lads were seized with the fever of madness, and wanted to throw their lives away. Human life is the same in all ranks. We want to prevent the youngsters from sinking into a state of moral and spiritual lethargy by the time they reach middle age.

A Wasted Life.

Take a concrete example I have had in mind while penning the above words. Here is a man approaching three-score years of age. The early influences for good in that man's life, as far as we can learn, have been absolutely worthless. After a peep in at school he began his struggle for daily bread as a "scaler" in a boiler yard. The tone of his companions was low and sensual; their amusement and recreation of the earth, earthy. Cheap entertainment in music-hall and theatre were not edifying forty years ago; and he had to follow the fashion of his fellows. When he reached young manhood he became a labourer in the yard; and this has been his occupation ever since. Early marriage is the custom among his class, and is scarcely ever prefaced with a love-story or romance. In his world women are not wooed but wed. Romeos are idiots, and are only seen and heard on the stage. His wife gave him children to feed. Holidays, not "holy-days," were marked by the advent and departure of these little ones. Death and club-money are almost synonymous terms among certain dwellers in our huge cities; so that the pathos of the "visitation" is swept away in the excitement of the business arrangements with the insurance society and the undertaker. That excitement over, the old, dull, dead level of existence is reached again. Men must work in order to get the wherewithal for food and drink, particularly the latter. And so the years roll on: his work laborious and monotonous, his home surroundings dirty and unattractive, his only companions workmates who love to swill, to fill, and to call for more, while money lasts or the landlord trusts. Then old age creeps on. Younger and more active men get the preference at the workshops; and the man becomes a parasite. He hangs on everywhere. He haunts the yard-gate, the ghost of what he was; he slouches through the old familiar streets, or sits at home gazing vacantly into the fire. What refined people stigmatise as coarseness has beset him behind and before: coarse thoughts, coarse jokes, coarse amusements, and rough animal living. Think of him, all ye who have been brought up to revel in the luxury of cleanliness, the wholesomeness of country life, and the charm and play of intellect that comes from open intercourse with men of noble views. Some delicate people could not bear to touch this man with their gloves on. We do not wonder at their physical repugnance. From the sweet, clear air of the height of refinement to the dull, stagnant marsh of degradation is a great drop. This man is in a sadder state than the prodigal among the swine: this man has been dead all his life. Think of that significant phrase now: "the body of *this* death." Blame whom you like. If you are a Socialist you think you will know whom to blame, and that perhaps will yield some sort of satisfaction. But the Sunday-school teacher or Missionary is an individualist; he has neither time nor ability to study columns of statistics and sheets of returns. He asks himself this pertinent, practical question: "Can I with the help of God prevent this waste in the future—this life which is no life?" Crowds! Yes, stand and watch them and muse about their thoughts, lives, and characters; but better still, get hold of one or two while they are young, make their humour brighter, interest them in some simple, innocent thing until the dangerous days are past, and they behold the beauty of a full strong manhood and womanhood for themselves.

UNITARIAN WORKERS' UNION.

ABERYSTWITH SUMMER PARTY.

We are indebted to a member of the "Pink Party" at Caerleon House, Aberystwith, for some notes of another pilgrimage among the Unitarian Churches of South Wales, made on Monday the 18th inst., under the guidance of the Rev. E. Ceredig Jones.

An early morning train took the party to Lampeter, where unfortunately they arrived in rain, but nothing daunted, mounted their waggonettes and drove first to the site of the new Brondeifi Chapel. It was at a cottage about a mile out of Lampeter that the work began here with a Sunday-school, and subsequently regular services. In 1875-6 a chapel was built on the outskirts of the town, but on such foundations that last year it was decided that the building must come down. Towards the £2,000 which the new chapel is expected to cost the congregation has by great effort obtained £900. On the site, where it was judged that there will this time be no mistake about the foundations, the party received a very cordial welcome, and songs and glees were sung by the choir.

Thence they drove to Capel-y-groes, where the first chapel was built in 1802, and on to Allt-y-placa, dating back to 1740, though the original straw-thatched chapel was superseded in 1837 by a more substantial building. In drenching rain, but the best of spirits, the party reached Capel-y-bryn, and next at Cwrtnewydd were hospitably refreshed by Mrs. Thomas Jones. A stiff climb from that village brought them to the crest of a hill from which there was a fine view of the Llandyssul district. There the old Llwynrhydowen Chapel was seen, and the new chapel, built after the eviction of 1876. At Pant-y-defaid the party was warmly welcomed by the Rev. Thomas Thomas, J.P., for forty-seven years minister of the chapel, and by the Rev. T. A. Thomas, the present minister. In the schoolroom a hospitable meal was provided, followed by brief speeches from Miss Tagart, the Revs. T. Thomas, E. C. Jones, and T. A. Thomas, and then some hymns were sung in the chapel, and an address was given by Miss Emily Sharpe. Here, as throughout the journey, the party were deeply impressed by the intense earnestness and devotion, no less than by the overflowing kindness of their Welsh co-religionists. The beauty of the country added greatly to the enjoyment of the visit, and the storms of rain were lighted by the touch of rainbows on the distant hills. Arrived once more at Lampeter the party was entertained to tea by the Rev. R. C. Jones and his family, and amid cheers the homeward train left for Aberystwith.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Gellionen.—The annual tea-meeting of the congregation took place last Saturday under the happiest circumstances, people gathering from near and far for the occasion, so that about 650 in all partook of the entertainment. The Trebanos silver band added to the enjoyment of the afternoon, and it is calculated that as a result there will be a reduction of nearly £30 from the building debt on the church.

Leigh: Lancashire (Appointment).—The Rev. R. Stuart Redfern, of Crewe, has received and accepted a unanimous invitation to the pastorate of the Leigh Church, in succession to the Rev. A. H. Dolphin, and will enter upon his duties on the first Sunday in October.

London: Mansford-street Church and Mission.—It was a sad day at Mansford-street last Sunday. A sacred sorrow fell on all as they met for the services, or the duties of the Sunday-school, with the consciousness that one who was dearly loved by so many would never again be seen in our midst in bodily presence. Touching references to the late Miss E. J. Garrett were made at the morning service and afternoon school by Mr. Alfred Thompson and the Rev. John Ellis. The evening service was specially arranged "In Memoriam," and was conducted by the Rev. Henry Gow, B.A. The church was beautifully decorated with choice flowers, which had been sent as tokens of the love which subsisted between Miss Garrett and numerous friends. Favourite hymns were sung. Mr. Gow spoke out of a full heart and from the experience of a holy friendship. He reminded her friends that Miss Garrett engaged in the good work at Mansford-street, not as a duty but from the joy of service. Her love, and thoughtful care, and generous service, should be an incentive to those who have been influenced by her life to live for pure thoughts and noble deeds as she did. And he appealed to the many friends of hers who filled the church, "for her sake," to love the best things and engage in the service of others in the spirit of Love. All were deeply impressed by Mr. Gow's words, and the prayer goes forth that some conse-

crated woman may come forward, not to take Miss arrett's place at Mansford-street—that were possible—but to continue her work in a similar it.

SUMMER EXCURSIONS (under the direction of the Central Postal Mission), CAERLEON HOUSE, ABERYSTWYTH. There are still a few Vacancies. Visitors are invited to attend the Services held at 9.45 A.M.

Sunday, August 31.—Rev. J. RUDDLE.
" Sept. 7.—Rev. WATKIN JONES.

19TH CENTURY BUILDING SOCIETY
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Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

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Situations, etc.

COMPANIONABLE HELP Wanted for Housework, and to make herself generally useful. Two in family. — COE, Hughenden-road, Weston-super-Mare.

LADY desires Re-engagement as HOUSEKEEPER, COMPANION, or any trustworthy Post.—Mrs. MAYNARD, care of Mrs. Thomson, Thurleigh Manor, near Bedford.

NURSE Wanted for first baby early in October.—Apply, by letter, to Mrs. JOHN PEDDER, 14, Cheyne Court, Chelsea.

WANTED, for Lancashire, a Unitarian lady, as RESIDENT NURSERY GOVERNESS, to take entire charge of a girl and boy, aged three and five respectively, and their wardrobes. Kindergarten teaching on P.N.E.U. lines.—Address, stating age, experience, references, and salary, Alpha, INQUIRER Office, 3, Essex-street, W.C.

BIRTHS.

COURTAULD—On the 24th August, at the Mill House, Halstead, Essex, the wife of Samuel Courtauld, of a daughter.

CROSSKEY—On the 21st August, at 385, Hagley-road, Edgbaston, Birmingham, the wife of Cecil Crosskey, of a son.

DEATHS.

OSLER—On the 9th August, at his residence, Tunbridge Wells, William Channing Osler, eldest son of the late T. Clarkson Osler, of Birmingham.

THE "INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

OUR CALENDAR.

SUNDAY, August 31.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Mr. GEORGE WARD.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. GORDON COOPER, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. Dr. WARSCHAUER, of Clifton.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. PHILEMON MOORE, B.A.
Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road. Closed for repairs.
Lewisham, Unitarian Christian Church, High-street 11 A.M. and 7 P.M.
Little Portland-street Chapel, 11.15 A.M., Rev. H. M. LIVENS.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Mr. ALFRED THOMPSON.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A. (Evening only).
Stoke Newington, The Green, 11.15 A.M.
Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.
BEDFORD, Library (side room). Vacation.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.
BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. W. H. ROSE.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON, M.A.
CHATHAM, Unitarian Church, Hamond-hill 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. DENDY AGATE, B.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. T. R. SKEMP.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Rev. J. ANDERTON.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. J. E. CARPENTER, M.A. Evening, "Punishment: Human and Divine."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. W. AUSTIN, B.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. JAMES HARWOOD, B.A. Anniversary Services.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

SEPTEMBER weather seems to promise, in spite of storms, some late summer glories, and we must hope, both for the sake of the harvest and of those fortunate ones who still have holiday weeks in store, that the month will prove more steadfast in its good intent than either August or July. Meanwhile, our faces are already set towards the winter's work, and we shall presently have announcements to make as to the coming months. May we use this opportunity to remind our many friends, near and distant, that they can render great service to our common cause, not only by loyal support, and doing what they can to extend the circulation and the influence of THE INQUIRER in our churches and beyond their borders, but by using these columns as a medium of exchange, not only in the matter of news, but for counsel in all matters which concern the well-being of our churches and the community at large? Our great aim must always be to prove effectual helpers of a true religious life and encouragers of every effort making towards the establishment of the Kingdom of God. We shall be grateful to all friends who can make contributions to this end, whether it be by words of wisdom and of inspiration for the deeper life, or by information that may extend our outlook upon the field of good work in the world, and bring the quickening of high example to our common store.

THE complete programme of the autumnal meeting of the British and Foreign Unitarian Association, to be held at Newcastle-on-Tyne, will be shortly advertised. On Sunday, Oct. 5, the Rev. R. A. Armstrong, President of the Association, is to preach, in the Church of the Divine Unity, the anniversary sermons of the Northumberland and Durham Unitarian Association, and in the afternoon a united Sunday-school service is to be held, conducted by Miss Marian Pritchard. The business meeting of the District Association is on the following Monday afternoon, and in the evening a public meeting in the Lovaine Hall, under the presidency of Alderman J. Baxter Ellis, J.P., will be addressed by the President and other representatives of the National Association and other friends. On Tuesday Conferences of the British and Foreign and the Sunday School Association will be held, followed in the evening by a conversazione. Messrs. F. C. Slater and E. H. Coysh, the hon. local secretaries, and their committee, are taking energetic steps to secure for these meetings an abundant success.

THE thirty-fifth annual Trades Union Congress opened on Monday at the Holborn Town Hall, when the members received an official welcome from Sir John MacDougall, Chairman of the London County Council. A letter of welcome signed by the Bishops of London, Rochester, and St. Albans was also read, to the following effect:—

We are, as you will understand, deeply concerned in all that touches the welfare of the vast number of workers in our dioceses. We are frequently engaged in urging upon other classes of the community their responsibilities towards those engaged in labour, and we welcome whatever helps to make public opinion on such matters more conscientious, virile, and independent. But it is constantly present to our minds that there is no more necessary and effective factor in the creation of such opinion than the strong, well-informed, and disciplined interest of the body of the people which form the artisan and labouring classes. We recognise how much has been accomplished in this direction by the societies which you represent. We believe that through these the responsibilities as well as the rights of labour may find expression of the least invidious and most wholesome sort. We heartily wish well, under the blessing and providence of Almighty God, to a Congress which we hope may have further good effects of this kind.

The address of the President, Mr. W. C. Steadman, representative of the London Bargebuilders, and ex-M.P. for Stepney, was given on Tuesday. Looking back upon the past year, he said that from the Parliamentary point of view it had not been a bright one, no single measure of benefit to the working classes had been passed, and, on the contrary, the Education Bill was a decidedly reactionary measure which violated every principle of justice. One authority for all grades of education was the ideal to work for; but the one authority in the Bill was an imposture. The corn-tax also came in for severe condemnation, and the urgency of the housing question was insisted on.

THE REV. W. J. SPRIGGS-SMITH, Vicar of Terrington St. John, in an open letter to his parishioners, has issued a vigorous protest against the Education Bill. He is convinced, he says, that the Bill is fraught with evil to the State, its citizens and the cause of Christ, and he proceeds:—

I have long since come to the conclusion that the more the simple truths of the Bible are taught, without sectarian deductions from them, in our "Day-schools" to children, the better it will be for their future welfare. The clergy, not the parents, decide the character of the religious instruction to be given, which is not the same in all our "Church schools"; for it may be High, Low, Broad, Ritual-Romish, or otherwise, as the clergyman may happen to be inclined. Hence a serious question arises. Are we justified, as a nation, in burdening the minds of our children with our unhappy divisions? Certainly not. To persist in so doing, which appears to me to be the main object of this Bill, is an injustice to the children, an injury to the nation's future, and a betrayal by the Government of the electorate, which has given no mandate for such a Bill; indeed we should, one and all, unite to resist it, ere it is too late to prevent the pending educational disaster.

The *Pilot* has come to the conclusion that the Bill, if passed, will injure the Church, and urges delay, "a little time in which Churchmen may ask themselves whether the boon they have sought and accepted is not in reality a curse disguised as a blessing."

IN the revised edition of the "Essex Hall Hymnal," repeating a mistake of the first edition and of George Dawson's Hymns (1853) the four verses of a hymn by James Freeman Clarke, beginning—

Infinite Spirit, who art round us ever,

are attributed to Margaret Fuller. It is unfortunate that the mistake was not noted before the new edition was printed, but fate is sometimes unaccountably unkind to the most careful editors. The authorship is correctly given in Mr. Page Hopps's Leicester and Croydon collections and in the Berwick Hymnal; and in Julian's "Dictionary of Hymnology" Dr. Freeman Clarke's own account of the hymn is quoted, to the effect that it was "written in Kentucky about 1833, and printed in the *Dial* soon after." 1840-44 was the date of the *Dial*, of which Margaret Fuller was the first editor; hence, possibly, the origin of the mistake, which we would beg readers who have the opportunity to correct in both editions of the Essex Hall Hymnal.

WE recorded in July, with warm congratulations and good wishes, the celebration by the Rev. Ernest Fontanès, of Paris, of his ministerial jubilee, but did not then note that our venerable friend, on completing that long period of service, had judged that the time was come for his retirement from the active ministry. His jubilee M. Fontanès celebrated on the first Sunday in July, at Havre, where the greater part of his active work had been done, but then he had already preached his farewell sermon in Paris, to the congregation of Liberal Protestants, to whom he has ministered with so much acceptance for the past fourteen years.

ON the last Sunday afternoon in June a meeting of the Liberal Protestants of Paris was held at the instance of MM. Albert Réville and Ph. Jalabert, in the hall of the Geographical Society, in the Boulevard Saint Germain, when it was unanimously agreed to present an address to M. Fontanès on the occasion of his retirement, and to secure the publication at least of his farewell sermon, if not of a volume of sermons, as a permanent record of his ministry in Paris. M. Fontanès must have been deeply touched by the expressions of sorrow at his retirement, and the testimonies to the value of his work. Of this Professor Bonet-Maury and M. Réville both spoke with much feeling. The friends of M. Fontanès are glad to think that although he has now retired from active service the personal influence of his ministry, which is so precious to them, is not at an end, and that they may hope in the coming years often to hear his voice again.

DR. JOSEPH ANGUS, who passed away at Hampstead on Thursday week, at the age of eighty-six, was a member of the New Testament Revision Committee, and served on the first London School Board. For nearly ten years in early life he was secretary of the Baptist Missionary Society, but in 1849 became principal of the Stepney College, subsequently, until his retirement at an advanced age, of its successor, the Regent's Park College. In 1865 he served as president of the Baptist Union.

A CORRESPONDENT has pointed out to us that the view of Bassenthwaite and Derwentwater, which forms the frontispiece of Mr. Collingwood's guide to "The Lake Counties," noticed last week, is not from Watendlath, but from the Ashness bridge, on the way up to Watendlath from Barrow House. Earlier in the notice, read also Carnforth and Cartmel.

THE address of Dr. C. H. Toy for the coming year, the *Christian Register* announces, will be, care of Brown, Shipley and Co., London, England.

Le Protestant, of Paris, notes with pleasure that a German translation of M. Jean Réville's volume of sermons, "Paroles d'un Libre-Croyant," published in 1898, and noticed at the time in these columns, is about to appear in Berlin. The translation is the work of a young Silesian pastor, the Rev. Hermann Buck.

TO CORRESPONDENTS.—Letters, &c., received from the following:—A. L. B.; H. B.; E. F. C.; E. H. C.; G. V. C.; J. D.; E. I. F.; A. E. T.; E. C. T.; J. N.; M. R.; R. R.; S. C. R.

A CONTRAST.

IT has sometimes been alleged against Unitarians that they are the only denomination who make doctrine the basis of union. We have always denied it because differences of opinion are allowed freely to exist amongst us, and we have no court before which a minister may be tried for any opinion he expresses. Neither the British and Foreign Unitarian Association, nor the Triennial Conference, nor any Provincial Assembly has any right to ask a minister who is a member what his doctrinal views are.

For a denomination founded upon a doctrinal basis we have only to go to the Wesleyan Methodist, which has lately afforded us an example of how such a system works. We are all more or less familiar with the case of Dr. Agar Beet, and how narrowly he escaped being deposed from his position of Theological Tutor on account of his alleged divergence from the standard doctrines of Methodism. He was ultimately re-elected, but his re-election can scarcely be said to be an evidence of any liberal spirit in Methodism. He was re-elected upon condition that in future he kept silence upon opinions which were not approved by the Conference. No one even alleged that these opinions were heretical or would not be freely allowed in other Churches. Dr. Beet's advocate, Mr. Hugh Price Hughes, declared that Dr. Beet did not hold views which may be said to be popular with Anglicans, Congregationalists, and Baptists; if he had done so Mr. Hughes would not have defended him. Mr. Hughes said that Dr. Beet was not a Universalist, like Dr. Cox or Dean Farrar; nor an advocate of conditional immortality like Dr. Dale or Dr. Edward White; "*he does believe in eternal punishment.*" It was necessary to say this, and Mr. Hughes was justified in saying it, in order to save Dr. Beet from condemnation. But it serves to emphasise the fact that no liberty of opinion, or rather of speech, is allowed in the Wesleyan body. Mr. Watkinson affirmed that this is a fundamental principle with them.

Hitherto we have enjoyed doctrinal unanimity. If anyone comes into the Methodist Church he knows what he will hear. I have heard brethren say, "We want in Methodism something of the same catholicity as obtains in the Anglican Church," and so on. Now you can have that in the Anglican Church without peril, because the bond of their unity is the State and the endowments, and you can have large catholicity where you are held together by financial and political bonds. But the only thing that holds us together, and has bound us together from the beginning, is our firm loyalty to evangelical doctrines. If you depart from them, where are we?

Which was as much as to say to the Wesleyan ministers, "If you want to exercise freedom of opinion you must go elsewhere; you will not be allowed to do it here."

Mr. Watkinson was right in implying that considerable latitude is allowed in the Church of England, but we should be surprised if the clergy would admit that their unity is not one of faith, but only of finance and politics.

A striking contrast to Dr. Beet's case is to be found in the "Life and Letters of Lewis Carroll" (Mr. C. L. Dodgson), the author of "Alice in Wonderland," by his nephew, Mr. Collingwood. Mr. Collingwood, speaking of his uncle as a preacher, says:—

One sermon which he preached in the University Church, on Eternal Punishment, is not likely to be soon forgotten by those who heard it. I, unfortunately, was not of that number, but I can imagine how his clear-cut features would light up as he dwelt lovingly upon the mercy of that Being whose charity far exceeds the measure of man's mind. It is hardly necessary to say that he himself did not believe in eternal punishment or any other scholastic doctrine that contravenes the love of God.—("Life and Letters," pp. 76-77.)

This speaks volumes for Mr. Dodgson's humanity, whether it was consistent with the Book of Common Prayer or not. But Mr. Collingwood's "it is hardly necessary to say that he himself did not believe in eternal punishment" shows the large amount of liberty of opinion that is now allowed in the Church of England upon this doctrine. Indeed, the "it is hardly necessary to say" seems to imply that it would have been a matter of surprise if he had held what used to be considered the orthodox doctrine; which shows that, in spite of its formularies, the Church of England has made considerable progress. Evidently the Methodists are behind the times. But they are consistent, and, having doctrinal standards, they require their ministers to keep strictly to them. As to the Church of England, we should like to know whether the doctrine of eternal punishment, which is abandoned at the Universities, is still taught in the National schools, where the "children of the poor" are educated in accordance with "the principles of the Church of England."

WALTER LLOYD.

THE *Tablet* has not been slow to point the moral of the case of Dr. Agar Beet and the Wesleyan Conference as it appears to Roman Catholics. In an article on "The Freedom of the 'Free Churches,'" in last week's *Tablet*, the following passage occurs, drawing the dogmatist's inevitable conclusion in such a case.

We do not wonder, therefore, that the Wesleyan Conference has seen fit to leave the platitudes about religious freedom to irresponsible orators and writers, and has set itself to safeguard its standards; and that Dr. Agar Beet, whose honesty is above question, has on his part seen fit to accept its two conditions, and that the Dissenting Press has nothing but applause and satisfaction at the result of the whole decision.

At the same time we are tempted to wonder what would have been the attitude of the members of the Wesleyan Conference, and what would have been the comments of the great London dailies who represent Dissent, if the whole case had happened in the Catholic Church, and if the Congregations of the Inquisition or Index had had occasion to call to order some liberal Catholic professor, say at Vienna or Strassburg or Würzburg, and had caused him, under pain of deprivation of his chair, to cease from teaching the conclusions of which he was sincerely convinced, and required him not even to write upon the subject without leave from the Roman authorities.

That seems to us a just conclusion, but it is not a fact that the Dissenting Press had "nothing but applause and satisfaction at the result." The *British Weekly* was anything but satisfied, and if the *Christian World* appeared to be so, it was only through the acceptance of a compromise, judged to be desirable.

THE KESWICK CONVENTION.

ITS BODY, SOUL, AND SPIRIT.

(II.) ITS SOUL.

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We have seen that the purposes of the Convention are many and varied. To examine and report upon all would necessitate a bulky volume. Within the limits of these brief articles we shall be content to inquire how far the Convention does justice to that single purpose which in the words quoted from its recognised organ, *The Life of Faith*, is to be accounted "first and chief."

The ideal proposed is the very highest. To reveal "the secrets of the blessed life" has been the aim and claim of the greatest religious teachers everywhere and always.

A Christian is one who believes that the most successful of such teachers was Jesus, surnamed of Nazareth and the Christ. At all events, "Keswick Teaching" is identified with this hypothesis, and we may in all fairness use it as a criterion of that teaching. Whatever a man's teaching may mean, it can only be of value for his hearers for what it means to themselves. Thirteen schools of interpretation have not succeeded in exhausting the alternative aspects of Immanuel Kant; nor have a much larger number arrived at a harmonious presentment of the significance of Jesus. We do not propose to make another attempt here; but in few words (and apart from all questions of documents, authenticity, and whatever else is covered by the phrase "higher criticism") let us summarise the leading ideas of the teaching of Jesus. This will make our own position clear so far as thus defined, and the issues of the controversy with other interpretations will not be in doubt.

The Teaching of Jesus.

We are familiar with the phrase, and at the least we imagine ourselves familiar with the belief that "God is love." But the world was not always familiar with either. There was a time when men thought of God in terms of power only, with most direful apprehensious of ignorance as to the malignant possibilities of a power that could evoke no sentiment but of wonder and of dread. Such a belief was adducible from contemplation of external nature. But reflection upon other facts of life led to a readjusted theology which made infinite wisdom not less than infinite power a necessary part of an adequate notion of Godhead. Power and Wisdom are attributes which must overawe the human intellect, so conscious of its weakness and its folly. Small wonder, then, if the dominant note in man's attitude towards his God was at this time, according to circumstance and temperament, one of slavish self-abasement, arrogant defiance, fear, hatred, or suppliance. This was the prevalent condition when Jesus was born "in Bethlehem of Judæa in the days of Herod the King."* The world has come to date from that moment a complete change in its outlook. For Jesus grew up to teach it that God is not only Power and Wisdom, but also Love. He made possible a different attitude on man's part towards God; *how* different can only be appreciated by an attempt to realise the black chaotic darkness of a future predetermined by a fate inexorable, almighty, omniscient —and heartless.

This is how Jesus *revealed the Father*. Others had argued to the intellect of God from what they found given in the intellect of man; *e.g.*, "He that planted the ear, shall He not hear?" Jesus argued to the character of God from what he found given in the character of man; of which fact there is, perhaps, no stronger or more familiar instance than the parable of the prodigal son. An *imperium in imperio*—a kingdom of heaven on earth — of righteousness and peace and joy; the forgiveness of sins; and an optimistic outlook upon the future—such are the salient features of the teaching of Jesus. Of himself he always spoke as of one who had authority to promulgate such teaching, and who had no other object in life but the doing of it.

Finally he gave his life "a ransom for many." There is no such thing as a Doctrine of the Atonement common to all, or universal in any of, the Churches; and the subject is too vast to discuss here. But whatever else the death of Jesus may or may not have been, it has always been potent to reconcile men to God. It is the supreme instance in human history of the triumph of idealism of which men never think but that they question—

> Derives it not from what we have
> The likest God within the soul?

That haggard, silent and blood-soiled figure hanging solitary on the hill-top in the gathering dusk is still drawing "all men unto him."

The Keswick Interpretation of the Cross.

The thousands at Keswick are only at Keswick so that they may the better realise Calvary. They would understand better the meaning and value of that life and death which even as imperfectly apprehended by them mean so much to them or suggest possibilities as yet vague. Here is a body of teachers gathered together for the professed purpose of explaining the meaning of Jesus and his teaching.

They claim to represent a "Church" founded by Jesus himself for the perpetuation of his own life's work and the actualisation of his own ideals. These inquirers then take their places in one of these crowded tents. The chairman stands up and announces "Hymn 498."

The great congregation rises to its feet and sings.

> It is not thy tears of repentance and prayers,
> But the *Blood* that atones for the soul;
> On Him, then, who shed it thou mayest at once
> Thy weight of iniquities roll.

Such is the transition from the teaching of Jesus to the teaching of Keswick!

The Gospel of Jesus is the assurance of the Love of God as evidenced by the life and death of himself.

The Gospel of Keswick is salvation from Hell by believing that the death of Jesus had a vicarious significance.

A Precarious Possession.

At the best this Keswick Gospel is a precarious possession. It stands upon a rickety foundation of hypotheses, any one of which by falling away must topple the whole edifice.

Theories of inspiration, interpretation, prophecy, dates, and authorships are essential. Hence Keswick shivers at the Higher Criticism; shivers and denounces, but does not listen. One prominent speaker held it safe to assume that his audience required no proof of the inspiration of the Bible. Another, equally popular, announced that Gen. iii. 15 is a verse "sufficient alone to accredit the Old Testament as inspired of God." When this passes for argument there is no reply but an astonished silence; and we had abundance of such "arguments" at Keswick. Instance the following theses:—

That the use of the word *Elohim* in Genesis denotes the Trinity.

That the Holy Ghost took the form of a dove because a dove has no gall.

That the "four dimensions" (*sic*) of Eph. iii. 18 have an inspired significance in respect of number and order of statement.

That Unitarians cannot go to Heaven because the Apocalypse shows the divinity of Christ to be an axiom there.

That the Psalms contain 3,000 promises which God is pledged to make good to claimants.

It is not easy to see what bearing these propositions have upon "The Secrets of the Blessed Life"; but we should err in conveying the impression that we heard nothing at Keswick more suggestive of Christian influences. Yet our last word on Keswick theology must be a confession of disappointment. Nor is this due to idiosyncrasies of individual speakers. Extravagances of utterance are not peculiar to any one School. Such publications as the "Cyclopedia Biblica" may serve to remind us, if reminder be needful, that we are living ourselves in glass houses and may well be careful how we throw stones at our neighbours. But in God's name let there be no talk of stone-throwing. If we criticise at all it is but in love and a spirit of meekness as those who are too jealous for truth to concern themselves for a controversial victory. We gladly recognise that theologies of all forms will serve to the embodiment of vital and vitalising truths; but our quarrel with Keswick theology is that it is *inadequate* to the truths it is put to represent.

It is a garment too small for the wearer. He feels himself half-naked, and he has at least the grace to be ashamed.

The Seekers' Unrest.

What is this *unrest* that drives men and women to Keswick? It is a complex thing; but not the smallest of its factors is the irreconcilable necessities of heart and head. They come to Keswick—some in confidence, some in hope, some almost in despair—that they may (in their own phrase) "wait upon God." They want Peace. They would see Jesus. And his Disciples in authority there forbid them access. They must stay away till they become certain that Moses wrote Genesis, and that Paul never made mistakes; they must accept a whole unproved—unprov-

* Matthew ii., 1.

able, often disproved—agglomeration of theological postulates, and then, they are told, they may come back and learn what are "the secrets of the Blessed Life."

In other words the Man Christ Jesus by whom we all have access through one spirit unto the Father becomes at Keswick the Sphinx Christ Jesus, who bars all access to the Father with conditions about solving inscrutable conundrums.

He is still the Door of the Fold: yet a door that opens not to simple knocking; but only to the private latch-key of a "School." We had not expected scholarly and erudite discourses: even less had we desired them. But it was an absence, not a travesty, of the academic attitude we had anticipated. This is why we were disappointed at Keswick. But we found much to encourage there also; and of these things it will be our pleasanter duty to give some account next week.

H. A. R. J.

LITERATURE.

THE MEDICI.*

THE editor of the series of Biographical Studies entitled "The World's Epoch Makers," himself contributes this volume on the Medici, and seeks to vindicate their right to be regarded, through their connection with the Renaissance in Italy, as epoch-makers. He traces the continuity of the purpose which was handed down from the astute banker Giovanni de Medici, founder of the fortunes of the house, to his son Cosimo, who combined statesmanship and scholarship with finance, and from him, in turn, to Piero and Lorenzo de Medici, and to Lorenzo's third son Giovanni, who became Leo X., the greatest of the Humanist Popes.

Unlike some writers on the Medicean times, Mr. Smeaton is no apologist for those Florentine patrons of the "New Learning." He admits their political tyranny, their opportunism, their craftiness, the crimes of which they were sometimes guilty, and their cruel and unjust treatment of enemies; but he sees in them, also, an enthusiasm in the cause of culture and a generous patronage of scholars, and recognises that they were the encouragers of a popular movement towards the intellectual and artistic awakening which made Florence the "eye of Italy," as Athens in old times had been the "eye of Greece."

In an introductory chapter the theory is controverted which traces the awakening of the Renaissance spirit in Italy to that period in the fifteenth century when, on the fall of Constantinople, learned Greeks were driven thence to seek a new home in the Italian cities and specially in Florence. It is pointed out that this event was an accident only in the historic development of the Renaissance, though it gave a great impetus to the progress and diffusion of culture, and data are given to prove that some sixty years before the downfall of the Byzantine capital the prosecution of Hellenic studies had begun in Tuscany and distinguished Humanists had flourished there. An interesting passage to this effect reminds us also that the classic spirit had shown itself in the genius of the Tuscans in much earlier times:—

In the Tuscan genius there was something predisposing it to pursue everything that savoured of freedom, to strike out new paths in politics, literature, science and art, and to revel in life, light and colour. Long before the dates usually assigned for the birth of the Renaissance spirit, Tuscany in general and Florence in particular were the home of all that was greatest and best in letters and art. Dante, Petrarch, Boccaccio in literature; Cimabue, Giotto, Buffalmacco in painting; Niccolo Pisano in sculpture; Andrea Pisano and Ghiberti in bronze work; Orcagna in the inspiration he gave to strict methods of design, had all prepared the soil for the Renaissance seed. Even early in the Middle Ages the Tuscans were aiming at a revival or Renaissance of Architecture. Arnolfo del Cambio, both in his designs for public or municipal buildings and for ecclesiastical structures, aimed at a union of Grecian simplicity with Gothic minuteness of detail. He is only a type of many who, inspired by the classic spirit long before the Revival of Letters, sought to impress it upon their work. We mention these facts to show that the Renaissance, in its literary aspect, was not the earliest form of the great inspiration; but that the classic spirit, which had reached its highest expression in the Hellenic sculpture of Phidias and Praxiteles, after lingering in remote regions and amid forgotten forms of art, was gradually reawakened to an intelligent expression of the language of high imaginings, by the brush of Cimabue and Giotto, and the chisel of Niccolo Pisano. The intense susceptibility of the Florentines was the predisposing cause of their early pre-eminence in every branch of Renaissance culture.

Passing from the *résumé* which forms the first chapter, we enter upon a consideration of the motives and methods of the Medici, of their adoption of the popular side in the conflicts between nobles and trade ("Grandi" and "Arti"), and, when by wealth alone distinction in the Republic could be attained, of their devotion to commerce. "I am too old an oak to have my branches bent in new directions," said Giovanni, the famous banker, who looked askance on the Revival of Letters which, to his descendants, bore the aspect of a future world-wide influence; and it was reserved for them to advance the Renaissance by the wealth he bequeathed to them and the power which this wealth enabled them to gain.

It is, therefore, as the instruments by which Providence prospered the growth of the Renaissance seed already sown in Tuscany that we are to view the Medici family in the light of epoch-makers, and in the third chapter Mr. Smeaton tells the history of Cosimo de Medici, who has been called "Pater patriæ" and the "Florentine foster-father of the Renaissance." Far from sharing in the mediæval sympathies of his father, Giovanni de Medici, Cosimo seems to have recognised the fact that the Church was opposed to the "New Learning," and this saying is recorded of him in youth: "If St. Peter is to keep the keys of the road to the tree of knowledge as well as those of the gates of Heaven and Hell, from past experience nine-tenths of us would prefer to go to Beelzebub at the beginning in place of having to do so at the end." Thus, we are reminded, he recognised the growing demand for lay culture, and furthered the establishment of High schools in Florence "whereby the people were enabled to become students of the coveted 'New Learning' along with those whose wealth placed the means in their own hands."

The story of Cosimo's chequered life, part of which, as we know, was spent in exile, is well told, and full justice is done to all his services to Florence. Mention is made of the large library he formed while printing was yet unknown, of the exquisite treasures he unearthed and gathered together from far and near for popular enjoyment; of the Platonic Academy he established, of which the celebrated Marsiglio Ficino, still better known in Lorenzo's time, was the first President.

In a word, Florence during Cosimo's life was the birth-place of that spirit of intellectual and religious liberty as well as the battle-ground where were fought the early engagements of that mighty war between ecclesiastical authority and freedom of conscience. From her Mercato Vecchio, or Market Square, those germs of spiritual freedom spread to Germany, Switzerland, France and England which in time produced the Reformation.

Yet the story of Cosimo's mean jealousy of contemporary Florentine nobles, who were already enthusiasts in the Renaissance movement, and the rivalry which formed one strong motive for his support of the Humanists, is also clearly told, and casts a disappointing shadow on the enthusiasm for learning, the genuine encouragement of scholarship and the breadth of mind which led him to recognise in the Humanist movement a world-wide influence.

Short biographical sketches are given of the distinguished scholars who were members of the Medicean circle in the days of Cosimo, and these add much to the interest of this section of the book. Only a few pages are devoted to the history of Piero's work, which was little more than a preparation for the greater glory of his son's epoch, and in the fifth chapter we enter upon the age of Lorenzo the Magnificent, an uncrowned king, but in reality the holder of the balance of power in Italy, and the head of the Renaissance movement while he lived. His history is probably more familiar to general readers than that of Cosimo; but though possessing special picturesqueness and interest from its connection with Savonarola and Michael Angelo, and a Court life enriched by such men as Poliziano, Ficino, and, best of all, Pico della Mirandola, this chapter does not seem to equal in interest that which is concerned with Cosimo, possibly owing to the fact that the latter, though less famous in history, was the originator of the work carried out and supplemented by Lorenzo. A special feature in this fifth chapter which should be acceptable to students is the account so clearly given of Lorenzo's great and manifold services to the Renaissance movement, on which, however, there is no space to enlarge here. For the same reason the interesting history of Pope Leo X. and his attitude towards the New Learning can only have a passing allusion. "As the magnet attracteth iron, so doth Pope Leo the Humanists," was said of him when it was seen how men of Letters flocked to the Papal Court, drawn there in part by the fame of the Chairs he founded and endowed so richly, and by his establishment of a Greek printing press in the city.

The volume, which possesses a good index, concludes with a few pages on the age of Clement VII., but the interest of his Pontificate, as regards the

* "The Medici and the Italian Renaissance." By Oliver Smeaton, M.A. (World's Epoch Makers' Series.) T. and T. Clark. 3s.

Renaissance movement, ends with the sack of Rome in 1527, after which event "learning had forever taken her flight across the Alps, and Rome henceforth was to be regarded not as the centre of European culture, but merely as the seat of the Head of the Roman Hierarchy and as the spiritual metropolis of one of the sects of the world's religions."

Enough has, perhaps, been said to suggest how valuable this clear and concise history of the Renaissance in Italy is likely to prove to readers who have little leisure for elaborate study. To young people especially who have already been attracted by the story of our own Oxford Reformers and all that England, through them, owed to the possibilities for Greek culture in Florence, it should prove of special interest.

FRANCES E. COOKE.

MR. PAUL ON MATTHEW ARNOLD.*

MR. PAUL'S critique of Matthew Arnold has itself already met with some trenchant criticism, and I think justly so. I am sure that he could have produced a very much better volume if his mood had been a little more genial and a little less pedantic. And from Mr. Paul we expect geniality, and do not look for pedantry. Indeed, it is difficult to think of anyone who could have given us a finer appreciation of Arnold than Mr. Paul at his best would have produced. An accomplished Oxford man, with wit and breadth not dissimilar to those of the brilliant critic himself, with a gentle satire all his own, but again akin to that of the subject of his book, with wide knowledge of classical and English poetry, who more likely to give us a life-like and sympathetic sketch of one whom he is so well fitted to appreciate and to understand?

But Mr. Paul, like too many of his contemporaries, gives a narrow interpretation to the duties of a critic. Criticism does not mean petty fault-finding, and even though the faults dwelt on were conceded to be actual, too heavy an insistence on them would produce a distorted picture. Criticism includes just, generous, and sympathetic appreciation. But Mr. Paul never seems to feel that he is writing about a very great man of letters, one who, whatever his faults and limitations, wrote prose and poetry stamped with rare original genius and greatly moved the mind and heart of his generation. He never seems to let himself go. He must point out that such and such a line scans defectively, that such and such a verse is prosaic; and one gets no sense of the rare richness and volume of the total effect of Matthew Arnold as a poet. I do not envy the man who can pronounce fastidious judgments on the metre of "Rugby Chapel," a metre which seems to me the almost "inevitable" vehicle of its sentiment, or who shows no sign of the deep emotion with which that exquisite utterance of filial piety must fill every responsive bosom.

Mr. Paul castigates Matthew Arnold severely for his repetitions. The incessant reiteration of a poignant term or phrase he deems beneath the level of dignified literature. It is quite true that such repetition, in the hands of a second-rate writer, would strike one as offensive if not drivelling, and drivelling if not offensive. But we must judge the strength of literature by its effects. "Philistine," "barbarian," "the secret of Jesus," "the method of Jesus," "conduct three-fourths of life," "sweet reasonableness," "sweetness and light," "a stream of tendency," "a power not ourselves that makes for righteousness"—these and other words and combinations of words Arnold works, as we all know, with an insistent iteration. But what has been the effect? Why, that every one of these expressions has stamped itself on the mind of every educated Englishman with extraordinary force and vividness; and that the general attitude of him who coined them to the social and religious problems of his day is distinct and unforgettable; and that they work with unexhausted vitality still in the intellectual atmosphere of our time.

It is a little difficult to say exactly for whom Mr. Paul is writing. Is it for those who know their Matthew Arnold well and have all the literary culture of their time well in hand? If so, there is a good deal of information given which is somewhat superfluous, and it was hardly necessary to call attention to the fact that "Morality" "begins at once with a fine stanza," quoting it in full. Or is it for the tyro that Mr. Paul writes, inviting him to the study of a writer with whom he is presumably unacquainted? If so, it is a little unfair to tell him that "Shairp's lines about Matthew Arnold are too hackneyed for quotation," to refer without explanation to "the prophecy which Dryden delivered to Swift," and to give the great Virgilian hexameters "Felix qui potuit," &c., followed immediately by four lines of Arnold, totally unconnected therewith, which, to him who has no Latin, will certainly appear to be given as "a paraphrase" of the lines above them. (P. 33.)

Of "Literature and Dogma," Mr. Paul writes:—

> With this book he severed himself from orthodox Christianity, and even from Unitarianism as commonly understood. He had, indeed, a curious dislike of Unitarians, whom he called Socinians, which he may have inherited from his father. Yet his own creed, if creed it can be called, would have horrified Dr. Arnold far more than theirs. For he rejected not merely miracles, but the personality of God. (P. 133.)

I do not think that it is quite accurate to say that Matthew Arnold "rejected" the personality of God. He rejected the conception of God as a magnified man; and he insisted that the prophets of Israel never considered the problem of the Divine personality from a metaphysical point of view. But I would rather say that he set aside the discussion of the personality of God as irrelevant and incapable of profitable handling than that he "rejected" it. His position was Agnostic, not Atheistic. As a matter of fact, of course, the prophets of Israel did regard God as a person, whether under the name of Yahweh or of Elohim; but they did not consider what the metaphysical contents of the idea were, and were quite free from any tendency to speculate on the internal economy of the Divine nature.

On the whole Mr. Paul's Essay seems immeasurably superior to Professor Saintsbury's in Blackwood's sister series, "Modern English Writers." If one is not altogether satisfied with it, that is mainly due to the bright anticipations which Mr. Paul's name upon the title-page elicited.

R. A. ARMSTRONG.

* "English Men of Letters: Matthew Arnold." By Herbert W. Paul. Macmillan. 1902. 2s. net.

THE TRUE SPIRIT OF A CHURCH.

MAY 25 was a day memorable in the history of the community of Springfield, Mass. Fifty years ago on that day the town was incorporated, and on the anniversary in the present year an historical sermon was preached in the Church of the Unity by the present minister, the Rev. Bradley Gilman, in which we find some passages which we are glad to reproduce here.

Springfield had its origin in 1636, as the "Agawam Settlement" on the Connecticut, soon taking its present name from the old home in England of the leader of the settlers. The first Church, of the Congregational order, was speedily organised, and its first meeting-house was built in 1646. A fourth building, in direct succession, was in course of erection in 1819, when a secession from the parent society took place, and a "Third Congregational Society" was formed in Springfield, now known as the Church of the Unity.

In the following passages of his sermon Mr. Gilman tells of the character of this Third Church, and of its first minister. To this it is that we desire especially to call attention:—

"This separation from the parent society originated not in any pique or prejudice, but in profound religious convictions. The then pastor of the First Church, Dr. Samuel Osgood, was a vigorous, consistent expounder of that harsh Calvinism which had ruled the lives of the Puritans, but now was relaxing and crumbling throughout New England under the gentle, softening influence of the broader and more loving interpretation of Christianity which was taught by William Ellery Channing.

"It is well for us to remember that our Church of the Unity originated, not in any worldly rivalry, but in courageous conviction. Such a spirit, however, admirable as it is, often crystallises into harsh lines and sharp angles; it frequently develops a severity and rigidity of theological expression which is repellant toward persons outside its borders, and injurious toward the finer spiritual elements within. Fortunate it was, therefore, for this church, that its first minister, the Rev. William B. O. Peabody, was a man who combined the firm fibre of the theologian with the sympathetic receptive attitude of the poet. This is the spiritual blend which has usually characterised the greatest religious leaders of all times. And I not only believe that this church owes much to its first minister, Dr. Peabody, but I believe that it might not have survived some of the trying experiences which have come to it, had it not been upheld by the earnest religious spirit with which it was infused, during that first pastorate of twenty-seven years. Therefore I feel that, much as our society owes to the several earnest men who have been its ministers, it owes by far the most to Dr. William Peabody.

. . . . . .

"In order that the younger members of

this congregation may better understand the wise blending of head and heart which characterised Dr. Peabody's ministry, I will read from an address given by him at the end of twenty-three years of his pastorate. He said: 'As soon as I took charge of the pulpit, a question rose up before me. Should I consider it my duty to explain and extend the liberal opinion, or should I devote myself to the personal improvement of the members of my society, trusting that the truth with respect to doctrines would make its own way in the public mind? In pursuing the former course, I should have struck the keynote, of the general feeling; zeal of this kind excites a ready sympathy, and the want of it is regarded as tameness. Such a course would have added more to our numbers than any other; and many plausible reasons might have been given to show that it was the right one. But I could not persuade myself that this was the way of duty. I knew that as fast and as far as party passions are excited, devotion and charity are apt to forsake the breast; I 'therefore determined,' if it is not presumption in me to use the words, 'I therefore determined to know nothing among you, save Jesus Christ and him crucified.' Since men were sent into the world, not to put on the livery of a party, but to lay the foundations of character, in preparation for immortal life, I would always spend the best of my strength to impress this solemn and indispensable duty upon all whom my voice could reach.'"

Dr. Peabody died in 1847, and was succeeded by the Rev. G. F. Simmons, who was one of those faithful men who in "the martyr age" had to resign their pulpits for preaching against slavery. The roll of subsequent ministers, our readers will remember, includes the Rev. John Cuckson, afterwards of Arlington-street Church, Boston, and now of the First Church, Plymouth, Mass.

The conclusion of Mr. Gilman's sermon may be also added here:—

"In closing, I point out to you that an occasion like the present one, an anniversary like that which our city now celebrates, offers to every citizen an opening out of his dull, sordid round of commonplace cares, into a larger field with wider outlook. Let it teach us, friends, as we to-day and to-morrow 'consider the days of old, and the years of ancient times,' let it teach us that the year 1902 is not an isolated year, and that its events and conditions cannot be wholly separated from the events and conditions of the years gone before. Our lives are links in the chain of cause and effect, stretching back to that day, fifty years ago, which we now commemorate, and still back to those anxious wilderness days of the Agawam Plantation. As we think on these things, a new dignity crowns our citizenship, and a fresh loyalty to church and city animates our hearts. And if our sense of historic obligation blossoms, as it should, into religious aspiration, we may well repeat the prayer of the poet:

'Anew we pledge ourselves to Thee,
To follow, where Thy truth shall lead;
That truth, alone, can make us free;
Who goes with God, is safe indeed.'"

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

IN PRAISE OF WHEELS.

WHAT is the creature that goes on four legs in the morning, on two legs in the day, and on three legs in the evening? asked the Sphinx. And Œdipus found the solution in man, who first crawls on all fours, then walks on his two legs, and then hobbles with the aid of his stick. But if the Sphinx had lived to-day, she would not have spoken of legs, but wheels. The great invention of wheels had taken place long before the time of the Sphinx, for we know that when Œdipus, who solved the riddle, had his fatal encounter with his father Laius, the latter was driving a chariot. But wheels had not practically superseded legs; they were as yet "under agents" in the human drama. Now we have changed all that, and the riddle should run: What is the creature that goes on four wheels in the morning, on two wheels in the day, and on three wheels in the evening?

Man begins his peregrinations on the four wheels of his perambulator. The significance of this triumph of civilisation is not fully realised, because those who chiefly benefit by it are for various reasons not amongst the classes who talk and who therefore impress their views of the relative significance of things upon the talking and writing world. But here and there we may come upon one who observes and feels and forms estimates direct from the facts. Such a one, looking back over eighty years and the changes they had brought, declared without hesitation that the perambulator was the greatest invention of her day. This was not only because of its benefits to the baby and to the nurse or mother, but also and chiefly for what it does for the ex-baby. Those who can remember the days before its advent can recall to the ear and eye the weary little ex-baby, dragged along all askew by the poor mother who was carrying the baby, and uttering an incessant wail with a special note and character of its own, now never heard save by accident. For now the ex-baby serenely occupies his own end of the perambulator and gazes or grins at his successor—the sharer instead of the usurper of his tranquil enjoyment. Fifty years ago wherever the sons and daughters of men congregated, the air was as full of the wail of the ex-baby as country lanes are of the song of birds. Now it is so seldom heard that it startles the ear and recalls a long-vanished world to those (fewer every year) who once lived in it. The invention of the perambulator, then, wherever it has spread, has practically eliminated a note from the gamut of woe. Can as much be said of the penny post, of the halfpenny Press, of steam transit or of telegraphy? Nay, to go further back, can as much be said of the invention of printing, or of the mariner's compass? Chloroform has removed occasional suffering which captivates the imagination by its intensity and its horror; but what are the sufferings removed by chloroform in their volume and vital significance compared to the suffering relieved by the perambulator?

So now humanity begins life upon four wheels, greatly to its delectation; and hardly has the ex-baby bidden adieu to the perambulator than he mounts the bicycle to go on two wheels for all the working portion of his life. Now, if the four wheels have diminished suffering, the two wheels have increased delight beyond the range of the inventions, whether of our own or of previous centuries, which we are chiefly wont to glorify. A French writer some time ago claimed for the bicycle that it was the greatest invention since the discovery of fire, because it entered more closely and intimately into the life of man than any other discovery, transforming him from one of the relatively slow-going to one of the relatively fast-going beasts of the earth. To the Londoner the bicycle means the possibility of getting into the real country, and to the dweller in the country it means the possibility of keeping in touch with friends within a radius of some twenty miles without interruption of the ordinary occupations of the day. To both it has meant the discovery of the beauties of English scenery, a rediscovery of the land in which we live as food for the eye and the imagination just at the period when we are told it is rapidly losing its significance as a producer of food for the body. Man shall not live by bread alone; and the recovered life of the road may well be taken into consideration as an off-set against fields going out of cultivation. The bicycle is a great moralising agent too; for contact with nature and the breathing of fresh air cleanse the soul; and, moreover, cycling has taught vast numbers of persons to understand the purely illusory character of the sense of manhood and efficiency derived from the imbibing of spirituous liquors. This subjective illusion succumbs to the hard fact that you can mount a hill on hot water without the whiskey that you have to get off to if you have indulged in the stimulant.

As a social force it is difficult to exaggerate the effect of the bicycle in the emancipation of women. But until recently it has, perhaps, done little towards extending the companionship of the sexes. Whether as man and wife (actual, prospective, or hypothetical), or as brother and sister, mother and son, father and daughter, man and woman often find their comradeship limited by uneven powers of endurance. The attempt to ignore this inequality may result in a hurtful strain, and the recognition of it may exclude a large part of life from the most perfect form of comradeship. Any invention which should reclaim portions of this excluded area would make an appreciable difference to the sum of human happiness. Till recently the wheel has done little or nothing in this direction. There is no true feeling of partnership suggested by the man and woman on a single bicycle. The affectation of the two being so completely one as to require only two wheels between them is overdone, and does not take us in. But now there has come the trail-chair. It accords with the great Sphinx principle of two wheels each in the day of life, for it gives four wheels to two. It equalises on an indefinitely elastic system the inequality of physical powers, for hills and counter-winds may be treated in an indefinite number of ways, indefinitely varying the pressure upon the trailer and the trailee; so that with a little practice the two may learn to keep themselves on a perfect parity of freshness or fatigue. It is the old story of the fox's brush come true. The princess takes her seat on the bend of the wicker tail, and "away they go over hill

and dale till their hair whistles in the wind."

But the theme is becoming too great for our powers, and we must hasten to a close. The time comes at last when, in spite of our having so long and so stoutly maintained that a bicycle is really safer than a tricycle, we have to relinquish our two wheels in favour of three, and to join the ranks of the white-haired old men who, with modest dignity, trudge along level places on their tricycles, or the old ladies who take their three wheels attached to a bath-chair. Then, when we have ceased to go at all, there comes the epilogue; the end unites with the beginning; we return to four wheels for the one last journey, and then we never need wheels any more. P. H. W.

THE CHILDREN'S COLUMN.

It will be just ten years, early to-morrow morning, since John Greenleaf Whittier, the American Quaker poet, passed peacefully away. He was an old man at the time of his death, nearly eighty-five, and he had gained the love and honour of a great many friends, in this country as well as in America, and, indeed, in all parts of the world. He is not one of the great poets of the world, but we delight in many of his verses, and find a great deal of help in them, because of their simplicity and the beautiful spirit that is in them, and also because of the ring of true manliness in what he writes as a lover of truth and freedom, and an earnest champion of the great cause of anti-slavery. The story of his life and of what he was in himself is really finer than any of his poems, and we must be always thankful to have known such a man.

I hope during the next few weeks to take some of the finest and most beautiful of Whittier's poems, and to ask you to read and think about them. I expect a good many of you already know "The story of John Greenleaf Whittier," written by Miss F. E Cooke, whom all of you know who read this column. Her little book is published by the Sunday School Association and can be had for a shilling. Get it, and read it, if you can; and if you have it already, read it again! There is something about Whittier, too, in "Twelve Hymns and their Writers," another of the little books published by the Association.

Among Whittier's poems there is one which is specially interesting, because in it he gives us a picture of his old home, of his father and mother, and the other members of the family, when he lived as a boy in the old farmhouse at Haverhill. "Snow-Bound: A Winter Idyl," is the name of the poem, which was published in 1865. When it was written, only one brother was left to Whittier; father, mother and sisters were all dead, so that he looks back with very tender feelings on the old scenes. He himself was nearly fifty-eight years old, and he had already fought through the battle of his life, sacrificing much and bearing hardship and neglect with a quiet, resolute spirit, in the great struggle to give freedom to the slaves. That victory was won, and now that he was growing old he at last gained by this poem popularity and success as a poet.

He first pictures the cold winter's day in the country, when everything was covered over with deep snow, and then in these lines tells how they dug out a path from the house to the stable:—

A prompt, decisive man, no breath
Our father wasted: "Boys, a path!"
Well pleased (for when did farmer boy
Count such a summons less than joy?),
Our buskins on our feet we drew;
With mittened hands, and caps drawn low,
To guard our necks and ears from snow,
We cut the solid whiteness through.
And, where the drift was deepest, made
A tunnel walled and overlaid
With dazzling crystal: we had read
Of rare Aladdin's wondrous cave,
And to our own his name we gave,
With many a wish the luck were ours
To test his lamp's supernal powers.
We reached the barn with merry din,
And roused the prisoned brutes within.
The old horse thrust his long head out,
And grave with wonder gazed about;
The cock his lusty greeting said,
And forth his speckled harem led;
The oxen lashed their tails, and hooked,
And mild reproach of hunger looked;
The hornéd patriarch of the sheep,
Like Egypt's Amun roused from sleep,
Shook his sage head with gesture mute,
And emphasised with stamp of foot.

It was solitary country in which they lived, and everything was very quiet in the snow; even the voice of the merry little brook, buried in the snow, could no longer be heard. And so when evening came they got in plenty of wood, and gathered round the fire, snugly sheltered from the stormy north wind,

And ever, when a louder blast
Shook beam and rafter as it passed,
The merrier up its roaring draught
The great throat of the chimney laughed.

So, looking back across the years, Whittier sees his loved ones gathered round the fire, his mother busy with her knitting or the spinning-wheel, telling stories of the old days, an uncle "innocent of books," but "rich in lore of fields and brooks,"

Next, the dear aunt, whose smile of cheer
And voice in dreams I see and hear,

one who had "found peace in love's unselfishness," and two sisters, the elder

A full, rich nature, free to trust,
Truthful, and almost sternly just,
Impulsive, earnest, prompt to act,
And make her generous thought a fact,
Keeping in many a light disguise
The secret of self-sacrifice.

And the younger, who, when Whittier wrote, had only been taken from him in the year before;

Upon the motley-braided mat
Our youngest and our dearest sat,
Lifting her large, sweet, asking eyes,
Now bathed within the fadeless green
And holy peace of Paradise.

With them the old schoolmaster had a place by the fire, to which he was always welcome, and sometimes there were other guests.

At last the great logs on the fire were burning low, and the clock pointing to nine told them it was bedtime. Their uncle knocked the ashes out of his pipe, and carefully covered over the embers of the fire,

And while, with care, our mother laid
The work aside, her steps she stayed
One moment, seeking to express
Her grateful sense of happiness
For food and shelter, warmth and health,
And love's contentment more than wealth,
With simple wishes (not the weak,
Vain prayers which no fulfilment seek,
But such as warm the generous heart,
O'er-prompt to do with Heaven its part)
That none might lack, that bitter night,
For bread and clothing, warmth and light.

Then follows a picture of the morning, and a call from the wise old doctor, telling their mother of a neighbour who needed her help; and after a week of such quiet days, shut off from the great world, the post came in, and through the newspaper they learnt something of what was going on beyond their own little circle.

It is a very simple picture, but with many quaint and beautiful touches, and at the end of the poem there are some lines which show that Whittier knew how grateful many readers would be for such a recalling of the old days, which would remind them also of their own old homes and childhood.

For himself the following lines, which come earlier in the poem, show how deeply he felt it, and with what calm faith he thought of those who had passed before him through the "valley of the shadow," beyond which he saw the clear shining of the heavenly day.

O Time and Change!—with hair as gray
As was my sire's that winter day,
How strange it seems, with so much gone
Of life and love, to still live on!
Ah, brother! only I and thou
Are left of all that circle now,—
The dear home faces whereupon
That fitful firelight paled and shone.
Henceforward, listen as we will,
The voices of that hearth are still;
Look where we may, the wide earth o'er,
Those lighted faces smile no more.
We tread the paths their feet have worn,
We sit beneath their orchard-trees,
We hear, like them, the hum of bees
And rustle of the bladed corn:
We turn the pages that they read,
Their written words we linger o'er,
But in the sun they cast no shade,
No voice is heard, no sign is made,
No step is on the conscious floor!

Yet Love will dream, and Faith will trust
(Since He who knows our need is just),
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Eutopia: A Catechism for the People. By Rev. S. W. Thackeray. 1s. (118, Annandale-road, Greenwich.)

The New Guides. The Channel Islands. By E. G. Rôbin and H. Child. 2s. (Grant Richards.)

Lake-Country Rambles. By W. T. Palmer. 6s. (Chatto and Windus.)

Latian Summers and an Excursion in Umbria. By Ferdinand Gregorovius. Translated by Dorothea Roberts. (Junior Army and Navy Stores.)

The Teacher and the Child. By H. Thiselton Mark. 1s. 6d. (Fisher Unwin.)

Review of Reviews, Woman at Home, Harper's, Cornhill, Sunday Strand, Strand, Wide World, Captain, English Illustrated, The House, Nineteenth Century, Good Words, Sunday Magazine, Connoisseur.

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LONDON, SEPTEMBER 6, 1902.

ASSURED KNOWLEDGE OF GOD.

SIR HENRY THOMPSON'S striking essay on "The Unknown God"? appeared originally in the March number of the *Fortnightly Review*, and attracted naturally a very widespread attention. That a distinguished surgeon, thoroughly familiar with the progress of scientific knowledge, at the close of a long career, should make a pronouncement on the fundamental questions of religion, was in itself sufficient to ensure for it an eager scrutiny; and if the essay has not furnished any fresh argument on its high theme, or any specially brilliant exposition, it has proved to have other qualities which give it serious significance, and that attractive power which is in every sincere personal confession. It is, therefore, with good reason that the essay has been reissued as a booklet,* which may readily be passed from hand to hand, and thus afford many opportunities for the earnest consideration of the great questions with which it deals.

Sir HENRY THOMPSON, who speaks out of the rich experience of his more than eighty years, himself tells us of the origin of his essay. More than twenty years ago, he began to collect the material on which it is based, and to make notes intended simply for his own use. Troubled by the numerous and conflicting claims of the various Christian sects, he determined to seek truth for himself. Amid the religious Babel he could not believe that any supernatural revelation had been vouchsafed to man, and at that time, apparently, he had little expectation of reaching any assurance of religious conviction, for he gladly confesses that his present conclusion is contrary to that which he entertained during the first part of his inquiry. He was at that time depressed by realising the slow progress of the race, and the miseries and hardships which man has had to endure from the earliest ages; only afterwards a happier view of life took possession of him, and made his long inquiry a veritable "Pilgrim's Progress." In 1884, when he had already been occupied for some years on the subject, he copied into his notebook a sentence of HERBERT SPENCER'S, then first published, which now stands as motto at the beginning of the essay :—

Amid the mysteries which become the more mysterious the more they are thought about, there will remain the absolute certainty that he (the Astronomer) is ever in presence of an Infinite and Eternal Energy from which all things proceed.

The aim of Sir HENRY THOMPSON'S inquiry was to make a careful induction from the known facts of the Universe, including not only external nature, but human nature and the long history of man, and thus to see what more could be said of the "Infinite and Eternal Energy, from which all things proceed"; and his conclusion is an "unshakable confidence" in that Source of all, not only as Power, but as Wisdom and Beneficence, pervading and ruling the Universe. Thus the Infinite and Eternal, whom we call GOD, is far from being unknown, and we are brought by the reasoned conviction of a thoughtful and enlightened man to an assured foundation for religious faith.

He declares, indeed, that there has been no supernatural revelation and man's slow progress through the ages has been by his own "unaided efforts"; but this has been amid the acknowledged unity of nature, dependent on the one source of Infinite and Eternal Energy—that is to say, it has been *with God* always, and in the Universe as He has ordered it; and such a statement is no more than an acknowledgment that by the process and education of natural experience the evolution of the race is best effected. The thought of the slow process, and the miseries and hardships involved, had at first a depressing effect upon the inquirer's mind, but finally he was convinced that any supernatural interference, so far from being a help, would have hindered the true development of man, and the fact of his having had to fight his own way through has fitted him in the best possible way for his place in this work-a-day world. One section of the essay touches briefly on the question of pain and death, following the line of thought so powerfully worked out in Dr. MARTINEAU'S "Study of Religion," with the conclusion that these also have their fitting place in the beneficent order.

"Natural Religion," in Sir HENRY THOMPSON'S view, is destined ultimately to take the place of all those forms of faith based upon a supposed supernatural revelation; indeed, he expects that at no very distant date the religious part of the community will be divided into two distinct camps or classes, "those who enjoy complete liberty of thought and action, and practise the manly virtues which are associated therewith," and on the other hand the devotees of the old Papal Church, the one consistent enemy of all freedom and the upholder of the ancient system in its completest form. Finally, this also will pass away, and there will remain for the world only "Natural Religion."

Now, with this position we find ourselves in complete agreement, if only "natural" and "revealed" are properly defined, and the clear implications of religion, which is the outcome of natural experience in this Universe, in which we cannot go where GOD is not, are allowed their full weight. We, too, hold that there has been no "supernatural revelation," according to the old conception of revelation, but nevertheless that the natural growth of the spiritual life, marvellous in every living soul, most marvellous in the supreme teachers of our race, has made clear to us the divine relations in which we stand and gives an assured knowledge of GOD.

This Natural Religion, as has been already stated, has its foundation in perfect trust in the Power, Wisdom, and Beneficence of the Infinite and Eternal energy from which the whole universe proceeds. For the man who is thus religious, it is further stated, "adoration of the grandeur and of the beneficence which pervade the universe is the only sentiment suitable for public or for private religious service." He is glad and thankful to have his place in the universe as it is, and, living in perfect trust, is unanxious about any possible future there may be for him. His only prayer must be, "Thy will, not mine, be done."

Earlier in the essay, Sir HENRY THOMPSON appears to accept a definition of HUXLEY'S, "Religion ought to mean simply reverence and love for the Ethical ideal, and the desire to realise that ideal in life"; but it is to be remembered that this ethical ideal, slowly arrived at by the growing experience of the race, must have its origin also in the Infinite and Eternal source of all, is in fact of GOD, revealing to us the Divine purpose in human life; and if we are allowed adoration of the Wisdom and Beneficence of the Eternal, its deepest root surely is in the conviction that in our loyalty to Righteousness we are at one with GOD.

And we must claim a wider range for prayer and religious service than is allowed in this essay, as being both natural and helpful in the truest sense.

Communion with the Eternal cannot be forbidden by the most rigid conception of natural law. Our kinship is not with the external things, but with the One, Beneficent and Wise, who is Source of all. "Thy Will be done" must of course be the spirit of all true prayer, and we may recognise the folly of asking for any interference with the Divine order of the world; but to ask for fresh strength, in that hidden fellowship of our deeper life, to

* "The Unknown God"? An Essay by Sir Henry Thompson, Bart., F.R.C.S., M.B.Lond., &c. Frederick Warne and Co. 1s. net.

lay every relation and every need of our spiritual life bare in that holy Presence, to seek for a "closer walk with GOD," a truer realising of His constant nearness, and our rest in Him, our joy in that communion—all this, and much more, we hold to be clearly and inevitably a part of our "Natural Religion." By such communion and prayer the true life of man is nourished and uplifted, and by the practical remembrance of these things our worship is enriched.

On this same basis we claim also a deeper interest in the life beyond what is called death, finding among the elements of our natural faith, that conviction of the abiding reality of personal spiritual life, without which we can have no knowledge either of GOD or of the Universe, but with which, both for ourselves and those whom we love, we are delivered from the fear of Death.

And when the matter is further considered, we find all that we value so much in our Christian faith and fellowship taking its place no less inevitably in the great order of this Natural Religion, by "demonstration of the Spirit," the truly human life of JESUS, and all that it has meant and means for our common humanity, holding the first place in the evolution of what is best and of most abiding worth in Man. This also is given us by the Beneficence of the Eternal.

Sir HENRY THOMPSON has laid, as we believe, a true foundation in this essay for an assured knowledge of GOD, but all the riches of that knowledge, as indeed he himself confesses, the essay does not unfold.

MISS R. DAVENPORT-HILL.

BORN AUG. 4, 1825, DIED AUG. 5, 1902.

DURING the holiday season this year death has removed from our midst several honoured and devoted men and women whose obituary notices have appeared in the columns of THE INQUIRER. A brief note on Miss Rosamund Davenport-Hill was published at the time of her death, but some fuller appreciation of her life and work was needed; and my apology for offering to supply it is that I was closely associated with her in public work during the latter half of her long period of service on the London School Board, where she laboured for the community with such industry and faithfulness.

The eldest daughter of Mathew Davenport-Hill, the famous Recorder of Birmingham, Miss Hill inherited from him a spirit of wisdom and goodness, of strength and tenderness, of independent thought and benevolent action—qualities which, though modestly held, were conspicuous in her every word and deed. Business-like in all her ways, she performed her public duties with a promptitude and punctuality equal to any city merchant intent on making his fortune. This characteristic, also, she attributed to her father. Her mother's delicate health seems to have cast upon her household responsibilities which in later years fitted her for discharging the duties connected with the Domestic Economy classes in London.

When Miss Hill was about twenty-six years of age, she left London and went to reside in Bristol, where she became acquainted with Miss Mary Carpenter. She was soon imbued with the desire to be of service to others, and for several years she taught in the Ragged School, afterwards an industrial school, in that city. The knowledge and experience thus gained were a great help to her when, later in life, she undertook the superintendence of similar work in London.

Her father died in 1872. Along with her sister Florence she spent some time in foreign travel. Once more settling down in the metropolis, she was elected in 1879 one of the representatives of the City of London on the School Board. She was returned at each subsequent triennial election until her retirement, owing to failing eyesight and ill-health, in 1897. The City during the last twenty years has not been remarkable for its support of what are known as Liberal principles; but to its credit it never once failed to cast enough votes to secure Miss Davenport-Hill's return. In 1894, when Mr. Athelstane Riley, having for the moment captured Mr. J. R. Diggle, made his appeal on behalf of what he was pleased to call "Christian" teachers and teaching, the City of London placed Miss Hill at the top of the poll with thousands of votes to spare; her clerical opponents, though they included a Duke, crept in far below her; and yet it was an open secret that she was a Unitarian. Her election committee included many of the most honoured and respected citizens of London. She had won their confidence by the simple honesty and integrity of her character; they felt that here was a woman thoroughly worthy of their support.

Once a member of the London School Board, she soon took her place as one of its most assiduous and reliable workers. For nine years she did not miss a single meeting of the Board. On committees she followed the details of a large and complicated administration with unceasing vigilance. During the years we worked together, the Liberal or Progressive section of the Board was in a minority; and it was only by regular and prolonged attendance at Board and Committee meetings that the larger and freer policy to which Miss Hill was attached could be helped forward. In the early part of 1894, when the agitation over the imposition of the now dead and buried Trinitarian Circular to the Teachers was at its height, and an all-night sitting of the Board was threatened, she was one of the first to offer to remain at the Embankment offices the whole night rather than allow theological tests to be imposed upon the teachers. On her retirement from the Board, it was a great joy to her to find that the forces of reaction had been checked, and the friends of freedom and progress placed in a majority.

Miss Davenport-Hill took a keen interest in every department of the Board's work, but domestic subjects (including cookery, laundry, and needlework) and industrial schools occupied her chief thought and care. Although she seldom made speeches at the Board, on committees she often offered brief and pertinent observations, criticisms, and suggestions full of insight, and backed by personally acquired knowledge. Even those who were opposed to her views could not withhold their admiration for the unselfish zeal which she so constantly displayed. Her sympathies lay with the older type of Liberalism. She did not feel attracted by some of the Socialistic experiments of a small section of the Board, for she feared they would tend to weaken parental responsibility, and in the end increase the very evils which it was the purpose of a wise education to remove. She invariably put the interests and welfare of the children in the first place, and those teachers who exerted an uplifting and wholesome influence in the schools found in Miss Hill a warm and steadfast friend. Out of the ten thousand teachers employed by the London School Board, occasionally—though only very occasionally—a black sheep was discovered in the flock, and Miss Davenport-Hill always contended that sympathy with the teacher who had gone astray must take a secondary place—the first consideration must be justice to the child.

The depth of her care and love for children were most strikingly shown in her industrial school work. The school for boys at Brentwood, named after her on her retirement, was for many years under her special charge. To have witnessed, as I have done, the expression of real joy which lit up the faces of those wayward lads as she visited the classrooms, or spoke to them in her strong womanly way from the platform on prize-giving day, was a testimony to the power and worth of her influence which moved me very much indeed.

Eighteen years of strenuous service on behalf of London's little citizens, with no thought of fame, with the simple desire to do good, and to live a life of helpfulness inspired by love and tempered by wisdom—this was what she cared for. The picture of her strong, shrewd, kindly face, sitting in the council chamber quietly listening to speeches and watching the proceedings, her fingers busily plying the knitting-needles, is one which lingers in my memory. Only on rare occasions did she feel moved to speak in public, but once or twice I have seen her roused to indignation by some dodge or trick of the Clerical party, and then she would utter a few sharp, scornful words which revealed the fire burning in a pure and noble soul.

Miss Davenport-Hill gave largely of her means that she might have the opportunity of serving others; what is more, she gave herself, all that she was, all that she had of knowledge, experience, goodness, that others might live happier, purer, braver lives. Her philanthropic work, it seems to me, places her in the first rank of the women workers of the Victorian era. Of the charming hospitality which she extended to those who visited her home in London or in Oxford, I need not speak. It was a privilege which those who have enjoyed it will rejoice to have had. Of her devout and earnest religious faith it is not for me to say anything. She was always ready to render generous help to our Unitarian work in different parts of the country. A religious community which was capable of rearing and holding a spirit so true and noble as hers ought to have in it power for much further good in the present time, and in generations yet to come.

W. COPELAND BOWIE.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE NATIVES OF THE TRANSVAAL.

Sir,—The large number of persons who, whatever their views on the rights and wrongs of the late war in the Transvaal, sincerely cherished the conviction that British rule would inaugurate a better state of relations between white men and natives will receive a grievous shock when they read the proclamation declaring natives within the territory of the Transvaal subject to a capitation tax of £2 for every adult male, and £2 for "each wife over one"—a phrase the wording of which appears to be a grotesque attempt to give a kind of air of respectability or Christian morality to the ordinance.

Those who feared throughout that in this matter British rule would mean the rule of the mining magnates see their apprehensions confirmed and the hopes which some acts of firmness and independence on Mr. Chamberlain's part had raised once more disappearing. Taxation of the natives is a measure which has long been advocated by the representatives of the mining industry, not for any financial reasons, but avowedly in order to compel the independent Kaffirs living within the Transvaal on their own resources to surrender their independence and work in the mines for wages.

Henceforth any Kaffir who wishes to be independent must pay £2 a year, and if he wishes to have an establishment after the fashion of his nation, he must pay indefinitely more. If he were capable of paying this tax as an independent man the action of the authorities, however oppressive, would fail to accomplish the avowed purpose of those who have advocated it.

What then does the new ordinance amount to? Simply a system of enforced labour. The Government is going to compel the Kaffir to work for them without payment; and the mining interest reckons on this necessity bringing him under their control and enabling them to secure his further toil on terms which they regard as satisfactory to themselves.

Anyone who has made even an elementary study of industrial life must be aware that the most effective condition of free bargaining on the part of the labourer is that he should have some independent alternative to fall back upon. Even the possession of a tiny allotment strengthens the position of the agricultural labourer. This tax on the native is avowedly advocated by the mining interest for the very reason that it will deprive him of an independent alternative.

We are now quite accustomed to being called on to revise our most elementary ideas of justice, and there may be plenty of persons who will argue that compulsory service to the State exacted in such a form as to deprive the Kaffir of his independence over against the employers of labour is quite defensible, but in any case it is essential that the British public should thoroughly understand the nature of the ordinance in question, and leaders of religious opinion, like Mr. Price Hughes and Mr. Llewellyn Davies, who have constantly insisted on the beneficent nature of the British rule should surely have some word of guidance for their followers.

Philip H. Wicksteed.

HIGHLANDERS AND THE FREE CHURCH.

Sir,—In his excellent article on "Ecclesiasticism and Politics in Scotland," Mr. Robert Gunn Davis makes it appear that the Highlanders now fatuously opposing the union of the Churches had as fathers men who laid down their lives for religious freedom. When? Where? Covenanting Lowlanders did so, but my Highland ancestors were employed to curb and crush them. True, Highlanders have "evolved," and to-day we stand shoulder to shoulder with our Lowland brethren on behalf of civil and religious liberty. But it was Lowland blood that bought us the freedom. It would be a double error to suppose that Presbyterian Highlanders generally sympathise with the anti-unionists, and that there is any relationship between the attitude of these Highland malcontents and the grand Covenanters of two and a-half centuries ago. The Covenanters were heroes; these Highland anti-unionists are mere obstructives, grimly opposed to a wider brotherhood and any theology other than that of John Calvin. But, as Mr. Davis lucidly shows,—

Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

Robert Mackenzie Couper.
Brentwood, Essex.

"PASSAGES FROM THE LIFE OF AN EDUCATIONAL FREELANCE."

Sir,—The translation of Dr. Ewald Haufe's book, "Aus dem Leben eines freien Pædagogen," by Mr. William H. Herford, has received a fair amount of attention from the reviewers, but has not, I think, been generally judged from the right point of view. The translator's "Foreword" should have prevented any reader from supposing that he published the book in England with the idea that it would rank with the works of Pestalozzi and Froebel as a guide to the theory and practice of education. It must be granted that the later passages of the book are somewhat vague, and reiterate the declaration that education must be natural and founded on nature, without increasing the impression on the reader to any extent which justifies so many repetitions. But it is not a matter of no account that an earnest and sincere man came independently to the same principle which was set forth by the great educationalists named above, although he be less precise and useful in his demonstration. The main interest of the book, however, is distinct from its value as a work on education, in which category it may be set far below another work translated by Mr. Herford, the merits of which have been widely recognised by teachers. As the honest story of the efforts of a sincere man to live according to principle amid many difficulties, the work holds a place with few others. The books in which we receive a simple and direct account of the events which a man of ability and character deems worthy of record in his own life, and his struggles after an ideal dimly felt and seen, but to reach which he will separate himself from all other things which appear desirable, are not too many. In adding one to the number of those accessible in our own language Mr. Herford has rendered a real service; there is interest in the references to theory and practice in education and its subserviency in Germany and Italy to State and ecclesiastical purposes; but the value of the author's record of endeavour to follow truth in his own consciousness through the vicissitudes of the teaching profession to which he felt his life must be devoted is far greater. The *Manchester Guardian* suggested that the story of Mr. Herford's own experiences would be more valuable as a help to teachers. The suggestion is a good one; but such a book would not take the place of that which he has translated for us, whose value is in the revelation of a life rather than a system of education.

Priestley Prime.

OUR CHURCHES—OPEN OR SHUT?

Sir,—Being in Edinburgh on Sunday evening, I went to see St. Mark's Chapel (such is the name of the Unitarian church there), and found a newly-grained, varnished, and fastened door and gate, but the notice-board painted out, and no signs of times of service or any other notice. It may be that this is another closure, but I think it would be well that the door of an extinct institution (if such) should not be newly painted, and if not, that some sign of life should be apparent.

Armytage Bakewell.

Edinburgh, Sept. 1.

LOYALTY TO TRUTH.

Sir,—When I arrive at the conviction that there is One God, the Father, I am disloyal to truth if I do not confess my Unitarian faith. If I find that a number of other people are also Unitarians, we are simply loyal to truth when we unite to enunciate and publish our convictions on matters pertaining to religion. If I and my friends hear of a struggling congregation that worships One God, the Father, our loyalty to truth prompts us to help these worshippers to build a church and maintain a minister.

In these few words we trace the development of the function discharged by that union of individual subscribers who constitute what is called "The British and Foreign Unitarian Association." In its lengthened history, as far as I know, that society has never advised any preacher to abstain from uttering all the truth he knows; certainly it has never cautioned one of our professors against the danger of publishing the latest results of his studies. It would surely be disloyal for the subscribers to the B. and F.U.A. to deny the name that so accurately describes the theology they hold, and it would be misleading to the public to adopt a title with vague connotations. No church is under compulsion to accept donations from a Unitarian fund—such acceptance is entirely a voluntary act; while in many cases, I believe, grants have been made to churches that have deliberately declined to adopt the Unitarian name. The generous spirit in which the B. and F.U.A. has discharged these ecclesiastical functions quickens our antagonism to any attempt to reduce the

scope of its work to that of a religious tract society. In regard to the case of Dr. Beet, what I deplore is that, under ecclesiastical pressure, he should consent to withhold the latest results of his scholarly inquiries into one of the most solemn issues of Christian doctrine. His acceptance of such a condition of the tenure of his chair can only be described as a shameful compromise.

FRANK WALTERS.

Newcastle-on-Tyne, Sept. 2.

THE WRITINGS OF H. W. DRESSER.

I.

THE spiritual forces at work among the people of the United States just now will repay much careful attention. The material and commercial activities of that vigorous commonwealth are in no danger of being ignored; they assert themselves with sufficiently startling emphasis at times, and the people of older civilisations are often greatly disturbed by the vast schemes and speculations of American masters of industry and lords of the mighty dollar. But we must not think of that nation as wholly given up to idolatry, with its altar to the well-known god whose name is Mammon. Philosophy, Ethics and Religion are, perhaps, not less prosperous and effective there than trade and "Trusts" and the evolution of the millionaire. The life of the spirit has its pioneers, as well as the realm of commerce and finance. The ideal is not lost amid the din and tumult of a war for wealth which ceases not nor ever knows a time of truce.

The writer about whom I am asked to say something in the pages of THE INQUIRER is not one of the least worthy exponents of large and liberal religious thought in that huge country. The name of Horatio Dresser will be unknown to many in England, but it may be well worth knowing nevertheless. A few words from the preface of one of his books shall serve to introduce him to any to whom he may be a stranger:—

> The author claims no originality for this essay. Where so many have gleaned before there is little opportunity for strict originality of thought; and he would indeed be short-sighted, who should not take full advantage of the best thoughts of the past. Yet the emphasis of personal experience lends fresh value to the age-long truth of truths, and perhaps there is nothing so much needed in this age of doubt as a full and frank expression of individual conviction. Indeed, it is the highest privilege of our human brotherhood to convey to another some measure of that priceless wisdom which has taught one the secret of a peaceful and happy life.
>
> Life is wonderfully simple. One efficient energy or spirit permeates all that exists. A few universal laws characterise this energy in all phases of its infinitely varied manifestation. To feel this spirit as a living reality within, to understand these simple laws and adapt life to wise obedience to them—this it is to possess the greatest peace, happiness, and power of doing good.—"The Perfect Whole," pp. v., vi.

This attitude of blended modesty and assured intellectual confidence is one from which Mr. Dresser rarely falls away. His indebtedness to the great masters in philosophy is frankly acknowledged. Yet it is obvious that he speaks out of a rich and varied spiritual experience, and his message, when neither original nor profound, is always fresh and full of the interest and charm which pertain to sincerity and clearness of insight.

A wise sweet tolerance pervades his writing, and yet, withal, a strength and strenuousness of personal conviction and a clearness of presentment which make it an almost unfailing pleasure to read him. He writes as one who has found a sure basis for his own philosophic faith, and who is standing very firmly there, and who knows how to tell what he sees from thence; yet also as one who does not think all others fools that see not as he sees, and who is ever seeking clearer vision for himself, and, if that may be, a surer, loftier standing-ground from which to gaze.

His writings are not without their defects. He has a gift of fluency which sometimes proves fatal to the art of writing well, and which here and there betrays him into repetitions that make some of his chapters a little wearisome. There is also a tendency to make light of certain problems of actual life in the world, which the man of affairs must needs face and reckon with, and which the happy and serene philosopher ought not to ignore. Dresser is always reverent in his treatment of science, and he evidently knows something about it. Evolution is freely and gladly accepted, and the large conceptions of life and the world, which evolution sustains, have clearly helped him much in shaping the ethical and religious philosophy he now seeks to interpret. But the politician and the economic reformer do not, I think, always receive full justice at his hands. The social questions that press for solution in the sphere of practical life he does not seem to comprehend in all their seriousness.

Mr. Dresser is intent on showing that the problem of happiness and spiritual power is, for each one of us, a problem of *mind*. To find an inward centre of repose—to build from within our own heaven of peace and moral strength—this, he tells us, as so many have told us before, is the great matter; and he helps us much to prosper nobly there. But he does not see that the outward conditions of life for many are such, that the voices which call to inwardness cannot be heard, and the energies of peaceful strength, which doubtless exist in every human soul, cannot assert themselves to produce that mental poise wherein is the secret of wisdom and abiding joy. Hence the appeal of the social reformer—the demand for far-reaching changes in the present system, whereby the external conditions of life shall be more equal and just for all human beings—is thrust too easily aside. He forgets, or does not fully sympathise with, the thousands of men and women whose birth and training and surroundings are so untoward that his profound and beautiful philosophy cannot possibly reach them. And since his object is to make that philosophy practical, and to bring it to the hearts of men as a real deliverance from the worry and weariness of life, this seeming indifference to the social and economic problems must, I think, be counted a grave defect in the philosopher himself. In one passage, truly, the human claim is stated with much force—if only one could feel that its practical implications, for social and industrial life to-day, were anywise clear to the writer.

> Each man is, by virtue of his existence, a part of the eternal Whole, and possesses rights of which no one may justly deprive him. Any system of philosophy which separates him from his native environment . . . . any legislation, any social custom, any political or religious doctrine which deprives him of his rights, is illogical and unethical. Man belongs to the world, to the universe, to God. So much of the world belongs to man as is essential to his freedom, his welfare and education. So much of the universe is his as he can contemplate and understand. So much of God as he needs to help him on the way, while in no measure depriving him of that strength and character which experience alone can give, is his by right of birth. The finite inheres in the infinite; man dwells in God; and when society shall recognise this ethical and spiritual relation to the great All, there will be a wonderful change in human conduct and thought.—"The Perfect Whole," p. 105.

The application of that idea to the present condition of things in our great commercial centres would mean economic revolution. So much of the world "as is essential to their freedom, welfare and education" is denied to the vast majority of toiling men and women to-day. Failing to see this, Mr. Dresser fails to bring his philosophic idealism so close to the actual needs and conditions of life as he thinks or desires. But let this suffice for negative criticism. I turn to the happier side of my task.

Of the four or five considerable books which Mr. Dresser has published, the two with which I am best acquainted are "The Power of Silence, an Interpretation of Life in relation to Health and Happiness"; and "The Perfect Whole, an Essay on the Conduct and Meaning of Life." The former was published in England in 1898, the latter in 1899. Speaking generally of these, I should say that they contain three excellencies which make them worthy of attention:—

(1.) The writer has a gift of refined spiritual insight, whereby the life of the soul in its relation to the great order of things is discerned and apprehended with much wisdom.

(2.) A grasp of the spiritual problem on its intellectual side which enables him to deal with some of the deeper questions of religion and philosophy in a very clear and effective manner.

(3.) An emotional and personal apprehension of these things which imparts a glow and fervour to all that he writes, and gives it a genuine practical interest and significance to the serious reader.

I will not say that he has either of these qualities in its highest degree, so as to make him a great original force in literature. But he has them all in very considerable degree; and this is probably somewhat rare. To be able to see, with much clearness and depth of insight, into the life of the spirit; to be able to think out some of the graver problems which emerge for the intellect in relation to that life; and then to feel strongly concerning the issues, for human conduct and happiness, which thus arise—this is an equipment not too commonly possessed by those who speak or write for us at the present time. Dresser has this equipment; and it is this that should give to his message an assured claim upon the interest and the regard of many.

His fundamental position, in relation to all the problems of thought and conduct, stated briefly, is the Unity of the World, and the Immanence of God. The con-

ception of Unity is derived from the immediate consciousness of the soul, in its deepest moments, that the world is one, a cosmos, not a jumble of happenings —that the universe *is* a universe, its manifold forms and manifestations constituting an ordered whole. And this inner consciousness finds its intellectual confirmation in the witness of science to the law of gravitation in space and the law of evolution in time. The Immanence of God is the religious conception of Law, of Reason, of Spirit as pervading all forms of activity in nature and in human life—the one creative and sustaining energy which ever hides and ever reveals itself in the mighty and mysterious order of the world.

Faith in this one living Reality that is within and behind all Appearance is the inspiration of Mr. Dresser's thoughtful message to our modern world. His own faith is singularly strong, calm and enlightened. Insight, thought and feeling have combined to make the Divine Immanence a source of extraordinary strength and hope to him. Through all our human struggles and failings and triumphs, this "one Reality makes its presence known. It speaks to the heart and comforts the soul. It bestows its help so far as we are receptive, and guides where we cannot help ourselves. Out from the realms within it ever rises to give life and health, peace and happiness to man, to lift the universe to harmony with its unending love."

How, from this fundamental position, our author reaches out to the questions pertaining to men's knowledge and joy and duty here upon the earth, another article shall endeavour to show. Let this one conclude with his own words concerning the book which is probably his best—the one which derives its title from the two lines of Emerson, quoted on its title-page:—

Beauty through my senses stole;
I yielded myself to the *Perfect Whole*.

Its threefold purpose and its individual confessions of faith are alike subservient to the central idea for which it stands—the unity of all that exists in an ultimate spiritual reality. In ways we know not, and in moments when we least expect it, the spirit makes its presence known in the soul. If the reader discovers these traces of a living reality amid the finite approximations and aspects of truth, the book will have served its purpose as a stepping-stone to the higher life. W. J. JUPP.

WORDSWORTH.

III.

GOD IN NATURE.

GOD is the Creator of the world. He not only *was*, but *is* its creator. It is not a machine set going by the divine Maker and then left to wind itself down; but it is alive with His life, renewing its youth and reproducing the old wonders, and at the same time developing new manifestations of creative energy. God is in it, and beyond it. The creation expresses Him but does not confine Him: He transcends it: it is but a little of Him. But how much that little is to us!

Nature, the continual creation of God, is the source of man's life: she gives him his body; she supplies it with nourishment. By his own power he makes excursions into the region of abstractions, combines in new compounds the elements nature provides: divides and separates what she gives mingled and organised. Nature provides all the materials with which man works; and nearly all man's ideas are found expressed in nature: some he has learned of her, others are the result of his independent thought and invention yet are found already existent from old time in the method of nature. This is not strange seeing that nature and man are the manifestation of the one Eternal Being, and may therefore well be akin in their activity.

The Companionship of Nature.

Man needs the companionship of nature: she is his mother and his friend: she has food for soul as well as body: and when man has used up or impaired his vitality by deeds that are possible to his free will, but are outside her possibilities, he finds new life flow into him as he returns to her. They belong to each other: they need each other.

Her blessing and her gift of inspiration and peace do not come to the analytic and sceptic mood. She requires that those who come to her should come with love and reverence; otherwise she cannot be known in herself. Those who examine in part and divide and classify and compare will get *something*, but not in that way will they get to her heart. For the deepest enjoyment and the greatest blessing, man must give himself passively to receive what nature has to give, not making specific demands. Many joys, much knowledge, great enrichment, come from the careful study of detail, and the more exact the study the greater the benefit—this is the active, observing mood, and enlarges the human mind. Inspiration, peace that passes all understanding, calmness, steadfastness, communion with the source of life, the presence of God; these belong to the passive, receptive mood. Probably every increase of real knowledge of detail held in the background of the mind adds some little to our breadth of divine receptiveness when we give ourselves to nature's influence, and increases the flow of spiritual gifts; but it is the feeling of the great divine *whole* of nature that is religion and connects us intimately and emotionally with God.

Wordsworth's Intimacy with Nature.

Wordsworth was the poet of God in nature. Few men of modern times have had less of city life than he; yet during his sojourn of less than a year in London his inspired poetry was of country reminiscence, or of London as part of the country; and a brief stay in the small town of Goslar in Saxony caused him, on getting outside the city walls, to give expression to the poetic sigh of relief and expansion recorded in the opening verses of the "Prelude." Little as he had had of town life, such passages as one finds in the lines written near Tintern Abbey show how foreign it was to his genius. The beautiful country forms have often been his solace, he says,

in lonely rooms, and 'mid the din
Of towns and cities.

The interpretation of nature is truly marvellous in this the first of his poems which was expressive of his genius. By that time he had passed through much of human experience, ever associated intimately with nature. Nature had been the background and setting of his childish and boyish tasks and games and contests; more and more the need for this surrounding came into consciousness, until he knew it as part of himself, without which he could live only a stunted life. Then the day came when it was made clear to him that this fellowship of nature had given him his mission in life, that through it had come his calling from God.

His Growing Love and Insight.

In schoolboy days nature began to make upon him ethical impressions; but religious feeling grew upon him in her constant companionship chiefly as *love*, and before he learned her lesson of duty, persistence, and steadfastness, with depth of conviction, he had to pass through the struggle of a waning faith in man and a temporary loss of the deepest depths of nature's solace.

In that spontaneous manifestation of Wordsworth's genius and faith composed in a few hours between Tintern and Bristol in his early manhood, he links all his deepest human emotions with nature, whom he already recognised as

The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.

Worship of God in Nature.

Wordsworth's religion is nature worship, the worship of God in nature, not excluding the human part of the creation, but emphatically including it as the higher and greater part. Conscience, the light of man's conduct, he learned, was the voice of God, and human love a higher manifestation than the love of nature, both being God's presence. Nature's inspiration and nature love were his first vivid experience of God, but the love of nature led to the love of man as a higher phase of God's presence, a fuller manifestation of Him, not to be maintained in health and purity apart from that which had guided him to it.

His religion was nature worship: worship of God's manifestation in nature and in the human soul: nature as she is, man as he may be and is called to be and must be. The ecclesiastical formulation of beliefs, and the established organisation of worship which he, no doubt, honestly accepted, did not inspire him: he fitted his beliefs into the required holes and left them there, their presence in the scholastic chambers of his mind being denoted by an occasional phrase, sincere but prosaic, and the unpoetic verses of his later years. His lively experiences and prophetic insight, expressed in the words of a seer, who makes others see, dwell upon God's direct dealings with the human soul and expression of Himself in the universe. This revelation of God is in forms which are open to the comprehension of His children without mediator, but to which the seer may be mediator until the disciple's eyes are opened; when, seeing for himself, he is bound *not* to follow any other guidance in place of his own vision, or rather God's visibility, in him and in the world.

Something more than Pantheism.

Wordsworth's vision and expression of himself in all his glorious raptures about nature and emotion under her influence are never naturally interpreted in terms of the restricted pantheism which believes that God is in nature and nowhere else. Humanity is not reduced to the position

of a mere detail of the Kosmos. The growth in the poet's mind to a perception of man's significance and to a state of sympathy and love towards humanity is known by him to be a *rise* to an altogether greater fellowship, a higher life, a fuller knowledge of God, and a far mightier insight into His love.

Before this development Wordsworth's feelings, being deficient in the sense of humanity, dwelt almost exclusively in the emotions of the outside natural world mingled with his own personal life. But they never shut out the possibility of other divine expression. Nor does he deny or exclude the possibility of other revelations than those he expresses. In these ways God has appeared to him; it is his duty, his privilege, his joy, to show forth the life that is in him, telling what he knows, depicting what he has seen. All around is the infinitude of God: Wordsworth does not explore it all, nor suppose he has done so. But in the service which is his own, he praises God with glowing lips and gives a lasting religious joy, peace beyond understanding, and shows that God is in nature as in man, reconciling the world unto himself.

This World our present Home.

While, however, there is no occasion to deny the infinite possibilities of God outside of our capacity of receiving or perceiving His manifestations, while we are conscious that there must be infinite tracts of being beyond our ken; the world is our home at present, and by it we are conditioned in our earthly life. We feel sure that the rays of sunlight which reach us are but a minute fraction of the amount of light radiating from the sun in every direction through space; we do not now suppose that the sun's activity is all used up in providing the one world on which we live with light and heat, although we have added greatly to the knowledge we possess of the extent and significance of our indebtedness to the sun. Compared with the whole force of light and warmth flowing from the sun our portion is insignificant, but in itself it is marvellously great, and gives us not only life but knowledge of the sun whence it comes.

God is nature; how much He is besides we are not able to declare or define. Our highest wisdom is in learning to know Him as fully as we can by those means which are possible to us here and now, mastering the lessons that belong to our humanity while we are men and women, and accepting gratefully the delightful interests and emotions that are natural to our present condition.

Our True Knowledge of God.

Through these we gain true knowledge of God, not so much the knowledge which can be classified in scientific detail, though every advance in true science, even in the material phase of things, is increased knowledge of the Creator, if it does not lead away from the consciousness of the *whole* to narrow the mind's attention to a part. When we see the infinite in the minutest part of creation that we look at or study, then only do we see truly that which is under our immediate notice. We cannot really know anything if we do not see it in its connection with the rest of creation and the central life of creation. The consciousness of the eternities before and after time, of space between and beyond the stars, of the vital whole of nature of which our immediate labour or study is confined to a little part, is necessary for the comprehension of even the smallest part of creation in its minutest detail, and when standing on our little plot of ground which it is our duty to till and tend, we gaze around on the mighty mountains and the flowing rivers, the surging sea and the clouds and sky and stars and enter through these into communion with God, we are the better able to feel him near us in the plant we are tending or the lesson we are learning in our own home. The perception of the *whole* is needed for the true understanding and use of the part.

Cleansing and Healing Power of Nature.

The petty cares of life, the unworthy struggles, jealousies, quarrels; wants that have grown up in idleness and luxury; excited feelings and loss of self-control; the passions and listlessness and distrust that are begotten in crowded assemblies of fashionable people or in the stuffy rooms of extravagant ease;—these and many more of the evils that pampered and misused human flesh is heir to, these and many more of the pains and sorrows of the human mind bowed down by laziness and selfishness and narrowness, would be most effectively treated by daily doses of fresh air and sunshine and the vigorous fellowship of nature! Something like half our diseases are resultant from the unnatural divorce between our bodies and nature on whom we depend for our existence; the other half are due to our divorce from God. Here, however, is a distinction without much difference. We need to live according to God's *whole* law so far as we can know it; and the law applies to all of us, body and mind and soul; and every separation from Him and His law is unhealthy and unnatural.

Go to the Fountain Head.

The gas and candle light, the coal and oil that give us light and heat, are preserved sunshine. Valuable as they are, it is always better to get to the source of power and cheerfulness and light and warmth when we can. Good books and works of art and music are something more than preserved inspiration of nature; they have in them the spirit of a God-made man as well as what he saw and felt of nature; but excellent as they are, it is better, far better, when we can, to go to the fountain head to learn where the poet learned, the love and truth of God in nature, and the communion direct with the living God in spirit and in truth.

God is the healer of all disease and sorrow and strife. If we cannot get into His very presence we may draw near to Him in His inspired prophets, and of these is Wordsworth. He leads us to the joyful and uplifting emotion and the peaceful steadfastness he found in nature, where God is; and when we find that solace and joy and strength for ourselves where he found it, he does not cease to be delightful: we love to retrace the lines that have expressed or interpreted our own feelings: and which of us amid the cares and activities of modern life, its cities and crowds and din and smoke and dirt, does not need again and again the refreshment of fellowship with one who would not allow these things which trouble us to turn him from the purpose of his life, but lived with God in nature?

PRIESTLEY PRIME.

THE GREAT GOOD PLACE.

BY HELEN CAMPBELL, IN THE *Christian Register*.

"What civilisation needs most at present is an annex—a place into which one may retire and consider how to take what is going to happen next."

"But is that strictly necessary?"

"Anything is strictly necessary that enables escape from a society in which we perpetually face two extremes—either all talking at once at the pitch of their voices, as they are doing here this minute, and at all the other teas now going on, to say nothing of the lunches from which they came to the tea, or else a roomful of dejected people listening compulsorily to a paper on the Lord knows what. Between the two I have been as a shuttlecock—a willing one, I admit, since I wanted to see what it all stood for; but I can't keep it up a day longer. Is there a house left in the city that knows the meaning of old-fashioned hospitality?—'Come home and take pot-luck,' 'Drop in whenever you can. Always a place for you.' That was the way it was in your father's house; and I can see your mother this minute, with the look of welcome I haven't seen on a face in all this crowd of entertainers. That's the difference. Your mother didn't 'entertain,' she *talked*, bless the wise, witty tongue of her; and we all talked, and couldn't help it. Do you call this kind of thing talk? It sounds like a Banshee wail over the death of conversation."

The two men, both white-headed, stood together at the upper end of the long room in which the last hour of a tea for the latest distinguished author of the latest popular novel was in full tide; and now the energetic speaker laughed gently as he looked.

"He's as miserable as the rest of us. What are we here for, anyway? Why don't we go home?"

His voice was low, but peculiarly clear; and a woman who had been watching them silently, but with laughing eyes, drew nearer and put out her hand.

"Of course, you don't remember me, Judge Everett; but I have sat at that table, too, and heard you as well as our townsman here. I wish we could all do it again."

The exceedingly well-preserved and very handsome old gentleman's keen eyes considered her for an instant, then lighted with pleasure.

"Betty Atherton, as I am a sinner! But, if you are the Betty you used to be, what are you doing in this jam?"

"Seeking whatever good thing it may have for me. You can't say I haven't found it?"

The old gentleman bowed low, but she went on: "I want to go home, though, as seriously as you do. Now, if you would go home with me—but I suppose Dr. Prentice here has you ten deep in state dinners, and our quiet old house hasn't a chance."

"Do you mean it?"

Mrs. Atherton laughed, a delightful laugh, at which the old gentleman rubbed his hands.

"It's worth all I've lived through to hear you again," he said; "but to-night I am spoken for."

"Then to-morrow."

"Do you mean that you've really got another day that is yours enough to do what you like with?"

"I try to arrange life on that plan," Mrs. Atherton answered. And, though she smiled, her face was serious. "I can't afford not to. Our home means more to us than anything else, though I was driven out of it for a time by what I supposed the necessities of the case. I have changed my mind. What I want to do begins there, and can work out from it, though for a good while I supposed circumference meant more than centre. Now and then I come to a thing of this sort to see if the system is improving with age, and return to my own corner more content than ever."

A door opposite that by which they stood opened silently, as if by invisible hands; and the old gentleman as he looked across yielded to a sudden temptation. Dr. Prentice had moved away, and now stood deep in talk with a brother physician; and, as Judge Everett beckoned, Mrs. Atherton followed, and sat down on the great leather sofa, in what was evidently the den of the master of the house.

"Very rude, I know; inexcusably so, my dear," he said. "But I want a little talk with you now as well as to-morrow, and this is the only comfortable way to get it. I am spoiled, you see. I live my own life up there in the Berkshires—a selfish one, you might say; for it seems to be steadily happy at the core, but it takes in a good many people, after all—so many that I am too busy as well as too contented to come to town more than once in a decade or so. But it's getting worse and worse. The hostess to-day has no time for any individual. She has to take the mass. This thing doesn't mean that any human being here is going home with more real knowledge of any other human being. It's a modern method of killing out knowledge. What are you here for, my lady?"

"Because the hostess and I are old friends, and it happens to be my son-in-law who is the lion of the day."

"Ha!" the old gentleman said. "Then, if he's anything of yours, he must know better."

"He does, I assure you. He knows it is purely temporary, but at present he is installed and cannot escape. But we have our own opinion of it all. To-day it is a novelist who is on the top wave. The next one will bring another candidate, litterateur, artist, or what not, to take his place. It is all most extraordinary to watch. He is simply staggering under the load of outer necessities the position appears to have developed, and he is not alone. For the favourite of the hour, him or her, is an ever-rising, ebbless tide of things — journals, periodicals, huddled mounds of books, from friends, from publishers, from enemies, each with its note of demand, each a bit in the awful mosaic of modern life. To cope with them and other adjuncts would mean not alone all one's personal time, but a trained secretary's as well. And even then, at utmost pressure of despatch, breathing time cannot be made. It is the modern whip of the Furies disguised as social success, but whip no less."

"Hasn't anybody found it out?" the old gentleman said.

"Among these successful ones, you mean? Just one, and I must tell you about it. Not one you would think, perhaps, for it is Henry James; and he is, it seems, tired out to a degree that has made him begin to think. So he made a sketch of it; and he called it 'The Great Good Place,' balm in every word, you see."

The old gentleman nodded.

"Short words. No sniff in them," he said. "Go on."

"There is peace in them. What he goes on to demand is a retreat from hosts and hostesses alike—a still sweet place set in a garden, a cloister, as it were, large, light, fair to see, full of all that makes for rest. and all invisibly administered. For each and all, into whose study or work-place the whole round world seemed to have squeezed itself, a retreat as certain as that of any old monastery, yet freedom its corner-stone. Refectory, high and clean, with delicate, plain fare, and soundless, simple service; library of arched amplitude, 'unconfined and brave and gay'; bedrooms, the soul of peace, the nest of sleep; and for the whole exquisite spot entire detachment from all that had troubled; the sense of 'a great silver bowl from which he could ladle up the melted hours.' In such a spot, he thinks, one could find the soul again, and return with it at last, if return must be, to that outer world of huddled things. We need it. We die for lack of retreat that in the sketch is dream, and dream only. But it must not be dream. You know that, and so do I."

The old gentleman, still silent, nodded slowly.

"And that is the last reason that has come to me," Mrs. Atherton went on, "for faith that this or its equivalent may arrive. There are builders of many strange things which we count as homes. Why may not this strangest of all, a home with room for the soul, some day rise fair in a green and silent place, a refuge till a time when, it may be, all homes will be refuges, and a tired world has found out not alone the meaning of work, but the meaning of repose? And, if that good day comes, we shall no longer find fault with our hostesses, or flee from their methods, since they, too, will have learned how to be part of the peace."

The door opened as she ended; and Dr. Prentice stood there, smiling, as he caught the last word.

"Peace," he said. "A good word, but the modern type of face owns everything but that. You must look under a Quaker bonnet to find it, and even they are passing. Come, Everett. The carriage is here; and, unhappily, I have an appointment, and must run."

"To-morrow, then. We will talk it all out to-morrow," the old gentleman said, smiling back as he went. But even to-morrow failed to reconcile him to further dealings with society; and he has gone into permanent retreat in the hills, his own home a very fair exponent of the quality of which the weary author dreamed.

It is pleasant to hear the accounts given by those who have stayed at the Sunday School Holiday Home at Great Hucklow. To many of the children the experience of a country holiday is quite exceptional. When the party is from one of the Manchester missions or other poor district, the teachers and helpers have a week of hard work, and exuberant animal spirits among girls as well as boys are on some occasions with difficulty kept within due bounds. It is said that pillow-fights are not unknown, and that the children do not always restrict their conversation at meal times to those who are seated at the same table. One hears of self-devoted work and care on the part of the elders who are in charge of parties, and of days of weariness after *their* week at Great Hucklow. But the amount of good health and happiness resulting to the hundred children a week who are accommodated at the home should amply repay them and give great satisfaction to all who have helped in this most successful undertaking. Each school manages its own finances, and about 10s. a week each meets all necessary expenses, including travelling.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Bedfield.—The congregation and Sunday-school continue in a satisfactory condition. Miss Tagart conducted a recent Sunday evening service. The Sunday-school anniversary services were conducted by Mr. S. J. Hutley, of Ipswich, the evening service being held in a field at Monk Soham, and the subject, "Unitarianism: a Gospel for the People."

Colne (Appointment). — The Rev. Robert McGee, until recently minister of the Lower Darwen Congregational Church, whose commendation to our churches by the Advisory Committee of the Provincial Assembly of Lancashire and Cheshire we have already published, has accepted a unanimous invitation to the pastorate of the Stanley-street Unitarian Church. He conducted last Sunday's services, preaching with much acceptance in the afternoon on "The Need and Value of Piety at Home," and in the evening on "The Helpfulness of Worship." There were good congregations, the former minister, the Rev. T. Leyland, being present on both occasions. Mr. McGee will enter on his new charge on the first Sunday in November.

Framlingham.—Last Sunday evening a sermon was preached in the Old Meeting House by Mr. James A. Aldis, M.A., late Head Master of Queen Mary's School, Walsall. The subject was—"The Religious Bearings of the Government Education Bill: From a Churchman's Point of View." The preacher denounced the Bill in a most uncompromising manner, and urged that payment of rate should be refused, in case the Bill became law. A reference to the late J. B. Grant—who suffered loss and imprisonment for refusing to pay Church rates—was the more appropriate owing to the fact that Mr. Grant resided near Framlingham, and with his family regularly attended the Old Meeting House.

Gateshead.—Preaching last Sunday evening in Unity Church, the Rev. Arthur Harvie took as his subject "Partridge-shooting," and denounced the "sport" as neither reasonable nor manly. The partridge was a bird with qualities which made it specially attractive and deserving of sympathetic consideration. Its conduct in presence of danger to its young was simply marvellous. The well-known stratagem by which the hen partridge, pretending to be wounded, lured animals and men from its brood while risking its own life was one of the most remarkable features exhibited in the sub-human creation. A mother partridge had been found frozen to death with her brood under her wing, she having refused to save her life at the cost of theirs. These innocent birds, birds that could teach many of their slaughterers much-needed lessons, would be sacrificed by thousands of England's "best" from to-morrow onwards. Such sport should be hateful to them.

London: Forest Gate.—Resuming his ministrations after holidays, on Sunday, the Rev. H. W. Perris used Coleridge's "Rime of the Ancient Mariner" as a parable to enforce a high ideal of the sacredness of all life where the human claim did not unmistakably override the animal one. The teachings of the gentle Buddha in the East, the fables and allegories of many lands and cults, the line of pitiful souls, of which St. Francis was the mediæval and Pierre Loti the modern type, were referred to; Darwin and Maeterlinck being also quoted in illustration of the newer sense of the oneness of the vital principle, climbing ever upward, and challenging our reverent study. An indignant reference was made to the wholesale

slaughter of horses and mules in South Africa, and to the late military rides. "Verily," said the preacher, "our societies for the prevention of cruelty are witnesses against us, as a nation; yet, how slight a fringe of the realm of heedlessly inflicted pain do they touch! And we call ourselves disciples of Him who said, 'Not a sparrow falls to the ground without your Father.' Cowper said he would not call him friend 'who needlessly set foot upon a worm.' 'How many of the things we do would shock a being who might be watching us as we watch the bees?' asks the Flemish writer. Well, if we believe we are so watched, and hope to be pitied in our extremity, we shall abjure all cruelty, and revere the Spirit of Life in all its manifold disguises, low and high."

Rochdale.—In the September number of the *Monthly Messenger*, the congregational calendar and record, which has just completed its seventeenth year of issue, occurs the following note:—"The plan of supplying the pulpit by lay-preachers during the minister's absence on holidays has proved a great success. The services have been very helpful, and have been much appreciated. Our best thanks are due to the members and friends who have so kindly undertaken the duties. From what we can gather of the general opinion it is a system likely to prevail in future years, and the financial benefit to the church is no small item. We hope that more of our own members may be seen in the pulpit next year." The new windows, to replace the old east windows and two smaller ones in the south aisle, executed from drawings of the late Sir E. Burne Jones, will be completed, it is hoped, during the present month, so as to be unveiled on Oct. 5, the date of the Autumn Festival.

York.—The congregation of St. Saviourgate Chapel have to lament the loss of their treasurer, Mr. William Johnson, an old and trusted member. His steadfast support through the troubles which culminated in the Chancery case of 1899 was of the utmost value, though perhaps not sufficiently appreciated, and his unwearied devotion to chapel affairs continued to the day of his death. He was cremated at Hull on Wednesday, the 27th ult., the service being conducted by the Rev. Henry Rawlings, M.A. Representatives of the committee and of the chapel trusts attended to show their respect.

SUMMER EXCURSIONS (under the direction of the Central Postal Mission), CAERLEON HOUSE, ABERYSTWYTH. There are still a few Vacancies. Visitors are invited to attend the Services held at 9.45 A.M.

Sunday, Sept. 7.—Rev. WATKIN JONES.

MR. JOHN HARWOOD is prepared to give DRAMATIC RECITALS of two hours' duration to Societies connected with our own Churches and Schools, upon exceptional terms. Selections from Dickens's "Christmas Carol," "Cricket on the Hearth" (original adaptations), Shakspere, Colman, Sheridan, and other Authors; also a novel "Lecture," entitled "The Art of Public Recitation: its Humours and Difficulties—a Leaf from my Own Experience," followed by one hour of illustrative Recitals.

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OUR CALENDAR.

SUNDAY, September 7.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boys' Own Brigade Service, "True Bravery," and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Mr. GEORGE WARD.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. GORDON COOPER, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. R. TRAVERS HERFORD, of Stand.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. JAMES HARWOOD, B.A.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street 11 A.M. and 7 P.M.

Little Portland-street Chapel, 11.15 A.M.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. F. H. JONES, B.A.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M., Rev. E. S. LANG BUCKLAND. (Evening only).

Stoke Newington, The Green, 11.15 A.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. G. ST. CLAIR, F.G.S.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

BEDFORD, Library (side room). Vacation.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON, M.A.

CHATHAM, Unitarian Church, Hamond-hill 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. H. BODELL SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. W. AUSTIN, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Rev. A. J. MARCHANT, of Deptford.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE [illegible] and 6.30 P.M.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.

YORK, St. Saviou[illegible]e Chapel, 11 A.M. and 6.30 P.M., Rev. H. [illegible]LINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

POSTAL MISSION RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY GREEN, E., Sept. 7th, at 5 o'clock, "What ought to be our Religious Attitude," opened by the Rev. E. S. LANG BUCKLAND.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Sept. 7th, at 11.15 A.M., JOSEPH MCCABE, "The Confessions of St. Augustine and Rousseau."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

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GENERAL BAPTIST ASSEMBLY.

249TH ANNUAL GATHERING at BETHNAL GREEN ROAD CHAPEL, LONDON (Shoreditch End), on TUESDAY & WEDNESDAY, Sept. 16th and 17th.

On Sept. 16th DIVINE SERVICE at 7.30 P.M. The Devotional Service will be conducted by the Rev. J. A. BRINKWORTH (of Saffron Walden). SERMON by the Rev. G. LANSDOWN (of Billingshurst).

Sept. 17th Devotional Service at 10 o'clock, followed by the PRESIDENTIAL ADDRESS by the Rev. J. WAIN (of Trowbridge), and usual Business Meeting. At 4.30 a COMMUNION SERVICE (open to all), presided over by the Rev. C. A. HODDINOTT.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

IN our efforts to strengthen THE INQUIRER, and add to its general interest, we are fortunate in being able to count upon the generous co-operation of several writers of distinction in their own subjects. During the coming months we are promised some special articles on literary subjects by the Rev. Stopford A. Brooke, while Mrs. Bernard Bosanquet will write on questions of Social Economics, and Dr. J. H. Poynting, Professor of Physics in the Birmingham University, on scientific subjects.

MRS. BOSANQUET'S first article will appear next week, on "How much can the State do?" with reference in part to the *Times* articles on Municipal Socialism. Mrs. Bosanquet, who first became known as a writer on economic subjects as Miss Helen Dendy, we need hardly remind our readers is a daughter of the late Rev. John Dendy. In 1895 her translation of Sigwart's great work on "Logic" was published as two volumes of Muirhead's "Library of Philosophy," and in the same year she contributed seven papers to a volume on "Aspects of the Social Problem," edited by Mr. Bernard Bosanquet. Miss Dendy, as a worker for the Charity Organisation Society in East London, had gained valuable experience which enabled her to write with insight and sympathy on such subjects as "The Industrial Residuum," "Old Pensioners," "The Position of Women in Industry," "The Meaning and Methods of True Charity." In the following year Mrs. Bosanquet published a book entitled "Rich and Poor," of the greatest value for workers among the poor. The first part, which was descriptive, had sections on "The Parish and its Institutions," "The Family Income and Expenditure," "Women of the East," "The Sunny Side"; the second part contained very helpful "Suggestions for Workers." "Rich and Poor" reached a second edition in 1898, when Mrs. Bosanquet also published another volume, "The Standard of Life and other Studies."

THE Provincial Assembly of London and the South Eastern Counties is to hold its fourteenth annual meeting at Hastings on Tuesday, Sept. 30th, when the Rev. Dr. G. Dawes Hicks, of Islington, will be the preacher. In making this announcement the *Essex Church Calendar and Seed Sower* adds an historical note, which begins: "Our Cause at Hastings only dates back forty-two years." Is it any use protesting against this dreadful piece of denominational slang? Our Church at Hastings, or the effort to establish it, may not date back further than 1860, but surely *our Cause* is older than any single effort to serve it—the cause of truth and genuine religion.

THE British Association is holding its seventy-second annual meeting in Belfast, where it met last in 1874, and heard Professor Tyndall's famous presidential address, which was followed by Dr. Martineau's address in Manchester New College on "Religion as Affected by Modern Materialism." The President this year is Professor Dewar, the distinguished chemist, who succeeded Tyndall at the Royal Institution. The President's address was given on Wednesday evening in the Grosvenor Hall. Professor Dewar, after a loyal reference to the King, spoke of the late Prince Consort's wise advocacy from that chair of the claims of science for public recognition. If they had listened to those words the nation, he said, would be now in a very different position.

We should not now be painfully groping in the dark after a system of national education. We should not be wasting money, and time more valuable than money, in building imitations of foreign educational superstructures before having put in solid foundations. We should not be hurriedly and distractedly casting about for a system of tactics after confrontation with the disciplined and co-ordinated forces of industry and science led and directed by the rulers of powerful States. Forty-three years ago we should have started fair had the Prince Consort's views prevailed. As it is, we have lost ground which it will tax even this nation's splendid reserves of individual initiative to recover.

The President then pleaded strongly for the adequate endowment of education and research, and devoted the substantive part of his address to an account of his own special subject, the Liquefaction of Gases.

AT the forthcoming autumn meeting of the Congregational Union at Glasgow, the following resolution on the Education Bill is to be submitted by the Committee:—

That this Assembly protests most strongly against the Education Bill now before Parliament, inasmuch as (1) it sacrifices educational efficiency to sectarian and priestly ends; (2) in the summary abolition of those School Boards of England and Wales which have powerfully promoted the education of the people, whilst they have enlarged religious liberty for parents, teachers and scholars, the Bill has seriously impaired the control of the people over, and their interest in, schools supported by public funds; (3) it has not only been introduced without mandate from the constituencies, but is being forced through Parliament in the face of direct indications that the opinion of the country is opposed to its main provisions; (4) it violates the principle of civil and religious liberty (*a*) by placing the entire support of denominational schools on public funds, without providing for public control in all respects of such schools, and (*b*) by confining the appointment of teachers in denominational schools to members of such denominations.

This Assembly, therefore, calls upon His Majesty's Government to withdraw the Bill, or forthwith to appeal to the country upon it. It urges all friends of education and of civil and religious liberty (*a*) to organise themselves more thoroughly to secure the abandonment of the measure or an appeal to the people; and (*b*) if the Act is forced upon the nation to use all honourable means to make it unworkable.

THE vigorous letters on the Education Bill which Dr. Clifford has been contributing to the *Daily News* will shortly be issued by the National Reform Union as a pamphlet, with the title, "The Education Question—What is at Stake?" In Wednesday's *Daily News*, Dr. Clifford defined the issues raised by the Government Bill, and showed how radical the conflict, involving the whole conception of religion and religious education, as well as the relation of the State to the Churches. And he adds:

It does not appear to me to be more than the truth to say that, on these matters, the English Church has been, and is, at war, not with the Free Churches merely, but with the mass of the English people outside all Churches, and with the Colonies of our great Empire, and also with the advancing life of the world.

THE Preston Guild Merchant held last week with much pomp and ceremony is an interesting survival. Many of the formalities observed had important meaning in past ages. Preston received its charter about the year 1180, granting it, among other liberties, the right to have a Guild Merchant. Since 1328 this privilege has been exercised only at intervals of twenty years. Accordingly, when the time came round this year, Preston cele-

brated its unique custom with brilliance of decoration and flower show and concert, bands, banners, and illuminations. The processions were remarkable, especially the Trades Procession on the Wednesday. The pageant and rejoicing, associated at Preston with labour and skilled artisanship throughout the week, show that the sense of exhilaration and the enthusiasm of crowds do not necessarily require a military centre for their manifestation, and that men can still, as of yore, glory in their common daily service of life. The strength of England must always largely depend on her sober and steady hard-working citizens, and the Guild Merchant may well have influenced the vast numbers who crowded the streets and spaces of Preston to increased respect for these true builders of the nation's welfare.

WHY can Belgian traders undersell English makers, not only in the cheaper, but also in the better qualities of guns? This question, which is part of a large question applying to other countries besides Belgium and other articles besides guns, has been asked by the National Society of Sporting and Military Gun-workers, who have sent over a deputation from Birmingham to Liege to inquire into the matter. After visiting about fifty factories in and near Liege, the delegates answer that in Belgium beginners receive a better training, that manufacturers are mostly themselves practical workmen with a care for their workpeople and machinery made intimate by constant association with them, and that while wages are not much different from English wages considering the cost of living, the workman is usually half a peasant, and cultivates a large strip of land attached to his house, better housing and food, and health resulting therefrom, being an important factor in his general efficiency. It is worthy of more than passing thought that a party of men whose occupation is manufacture, and who went over to Belgium to report on trade problems, come to the conclusion that "the agricultural system in Belgium is one of the chief reasons for the success achieved by the people in commercial competition." From all sides, and for the sake of prosperity of every kind, not only commercial success, we are receiving intimations that we must have better land laws, and that, as a nation, we must get back to the land and cultivate it.

THE tradesmen of St. Helens are engaged in a struggle against the Co-operative Society of that town. They aim at a very severe kind of "persuasion" of those whom they employ and all whom they can influence, the kind of persuasion associated with the word "boycott." This method is always objectionable. It is, moreover, a foolish struggle. If the co-operators do not do their own trading with themselves at their own stores, it is clear that the present tendency of retail trade is none the less towards huge establishments, which, if not co-operative, are the property of wealthy individuals, or of companies. The small trader in many branches of business is having a hard time of it. It will not, however, better his position if he succeeds in destroying the co-operative stores, only to be swallowed up by the wealthy trader or limited company. In our large towns the question is rather between co-operative stores and great stores which are not co-operative. The small tradesman is at a disadvantage, excepting where special skill or knowledge count for a good deal, and so a competent man can still hold his own.

IN Professor Virchow, of Berlin, whose death, in his eighty-first year, occurred on Friday week, Germany has lost not only her greatest living man of science, but a politician, a reformer, and public benefactor of the first rank. Born at Schifelheim, not far from Stettin, in North Germany, Oct. 13, 1821, Rudolf Virchow studied medicine in the University of Berlin, and in 1847 began to lecture there on pathology. An outbreak of typhus in Silesia first brought him into public notice, for he not only made a study of the fever from the scientist's point of view, but presented a report to the authorities strongly condemning the conditions of poverty, filth, and overcrowding which were at the root of the evil. Thus early he entered on his career as a reformer, unpopular with the authorities, but fearless and radical to the end. This first campaign in 1848 led to his removal from Berlin, and he became Professor of Pathology at Würburg, but when in 1856 he published his great work on "Cellular Pathology," a work which at once established his reputation as the first authority on his subject, and of which it has been said that it for the first time "gave the art of medicine a scientific basis," his claims could not be resisted, and he was recalled to Berlin, which remained his home to the end.

THE *Times* obituary notice speaks of Virchow in the following terms:—

> This singular man attempted many things and was mediocre in none, and so far from having any morbid strain about him, he devoted a very long life to arduous and incessant labour, in which complete sanity of judgment was, perhaps, the most conspicuous feature. Darwin, Pasteur, Helmholtz were pure men of science who eschewed the turmoil of public life; he stands by their side as a great pioneer in the most obscure of all the sciences, but he also led a political party for years and crossed swords on equal terms with one of the greatest statesmen of the century, and at the same time he accomplished more practical reform than any other individual of his time. Yet he remained free from the taint of ambition and self-seeking. Perfectly simple and modest, he coveted no honours, nor could any decorations have added to the lustre of his name. He respected himself and others, but most he respected truth and justice.

On his return to Berlin in 1856, Virchow entered the Municipal Council of that city, and took his place at once not only as an expert adviser, but as a hardworking practical administrator and reformer. To him was due the sanitary regeneration of Berlin. His constant labours in research and as a famous teacher did not hinder him from dealing in the most thorough manner with such matters as the water-supply of the city, drainage and hospitals. In 1862 he became a member of the Prussian Chamber, and was quickly recognised as leader of the Radical party, and in 1880 he also entered the Reichstag. Years ago he made a motion on the subject of disarmament, much ridiculed at the time, but to be remembered now with honour in view of the later appeal of the Tsar of Russia. Anthropology and archæology were also subjects which attracted the keen interest of his wonderfully versatile mind. In spite of his radicalism, even Imperial favour at last acknowledged him, and joined on his eightieth birthday in the honour and acclamations of the whole scientific world.

THE Whitsuntide hymn-papers, issued now for many years by the Manchester District Sunday School Association, have become deservedly popular for the number and variety of really good children's hymns they contain, with tunes which it is a pleasure for the little ones to sing. In the same series, the Association has just issued a second number of "Hymns and Choral Songs for Harvest Festivals," which may be commended to congregations preparing for Harvest Thanksgiving Services. The number contains eighteen hymns, with tunes to all but the first four; and we would call special attention to an admirable tune *Cremyll*, specially written for Chadwick and Gannett's harvest hymn,

> Now sing we a song for the harvest,

for which it has hitherto been difficult to find good music. Of the other tunes the best are already well known, including that to "We plough the fields and scatter." The Rev. W. G. Tarrant contributes a welcome hymn, of which the first two verses are as follows:

> "Go work in My vineyard, My garden and field,
> And bring Me the fruits and the flowers they yield."
> The voice of the Master the labourers heard,
> And into His harvest they went at His word.
>
> The fathers beloved, the reapers of yore,
> Have brought home their sheaves, and their labour is o'er;
> But lo! as He calleth the weary to sleep,
> New harvests arise and new harvesters reap.

There is also another thanksgiving hymn of Mr. Gannett's, of which, however, the text is marked as "altered":—

> Alleluia to our King!
> Hearts bow down, and voices sing
> Praises to the glorious One,
> All His year of wonder done.
>
> Praise Him for His budding green
> April's resurrection scene;
> Praise Him for His shining hours
> Filling all the land with flowers.
>
> Praise Him for His summer rain,
> Feeding, day and night, the grain;
> Praise Him for His tiny seed,
> Holding all His world shall need.
>
> Praise Him for His garden root,
> Meadow grass, and orchard fruit;
> Praise for hills and valleys broad,
> Each the table of the Lord.
>
> Praise Him, too, for snowy rest,
> Falling soft on Nature's breast;
> Praise for happy dreams of birth
> Brooding in the quiet earth.
>
> For His year of wonder done
> Praise to the All-Glorious One!
> Hearts bow down, and voices sing
> Alleluia to our King!

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Old Pictures in Modern Frames. By F. G. Greenhough, M.A. 1s. 6d. (Clarke and Co.)

The Reader's Handbook. By the Rev. E. Cobham Brewer, LL.D. 3s. 6d. (Chatto and Windus.)

THE KESWICK CONVENTION.

ITS BODY, SOUL, AND SPIRIT.

(III.) ITS SPIRIT.

THE religious conceptions of people are somewhat on this wise related to logic. Some have not attained to logic at all; some are in bondage to it; others have, so to speak, gone right through and come out at the other end. These know that life is too large to be ring-fenced with definitions. In estimating the theology of any particular "school" we are bound to determine to which of these groups it belongs.

This in respect of "Keswick Teaching" is not a question that can long hang in doubt. At a Keswick Convention no appeal is allowed to logic. Here it is "Thus saith the Lord"—and *cadit quæstio.*

To ask "Hath God said?" is to incur the reminder that this is a point first mooted by the Old Serpent and never subsequently except at his suggestion. To press for the credentials of the Old Serpent brings us back again to another "Thus saith the Lord." This is a process locally known as "hard-knocks" and "home-thrusts." Clearly it is not by logical analysis that we shall reach the leading ideas of Keswick theology. As well attempt to get at the core of an onion by stripping off its follicles. The body of the thing in either case disappears in the process of looking for it.

Does this mean that the theology is of no value? Certainly not. It means that the analytic method is at fault. You would not expect to explain electricity by dissecting a piece of telegraph wire. Nor is it anything at all to the purpose to show that every proposition of a confession of faith is a logical absurdity, unless we are prepared to assert that the keys of the Kingdom of Heaven have been transferred from Peter to John Stuart Mill.

But, as we have seen already, it is not to Peter nor to Mill that this function is assigned in the "Keswick Teaching"; but to a certain intellectual attitude on the part of the candidate for admission.

Now this intellectual attitude, whatever we may think of it in other respects, would not be regarded as either necessary or desirable except in relation to a certain definite conception of human life and destiny.

What then is this conception? In putting this question we begin to unravel the mystery of the meaning of a Keswick Convention. The Convention takes place to give emphasis to the belief of 6,000 persons (and so many more as in one way or another are identified with them in thought or word or deed on the occasion of it) in God, and the soul, and immortality. This is a witness it bears in the face of that practical atheism which is doing much more than the moribund and theoretical materialism of our day to "dishonour the name of Christ by itself professing it."

The God they worship at Keswick, estimated by a stranger from the accounts of his Nature to be heard at the Tent Meetings, may seem a poor enough sort of a divinity. When we hear about the booby-traps He sets to catch poor little Higher-Critics; the subtle antidotes for Evolution concealed in innocent-looking verses of the Psalms, and the tricksy way whereby an opportune miracle was dulled to human comprehension till the hour and the man were revealed at Keswick to explain it—when we hear these things and much else like them, we hesitate to write of godhead with a capital G.

But when the whole congregation falls down on its knees, and from 3,000 hearts and mouths goes forth, as from one heart, one mouth, the cry to "Our Father"; or the silent moments of waiting supervene with bowed head and heart uplifted in desire, there is here a witness to belief in GOD which platform oratory can neither constitute nor destroy.

For these are no casual church-goers who are here, as they might be supposed at St. Paul's or the City Temple, from many motives of no religious significance. These people are come from all corners of the earth that they may find God. Their mere presence here is a fact of religious importance. They believe in God. Exactly what importance their belief may have as evidence that there is a God to believe in we are not here concerned to discuss. For demonstration of God good logic or bad are equally futile, and man's belief in His existence and character must be founded in something else. To believe in God is, ultimately, to believe that life is worth living. Even with those to whom the word God has become little else but a figure of speech, it remains a figure indicative of a universe expressive of, and incentive to, a purposeful energy.

And what a joy and refreshment it is to associate with people who are not always asking of life, whether the game is worth the candle!

For they believe also in the human soul, that there is a "higher life," and that to be immortal means a right to live by motives not limited to aims within the compass of the present life. Hence a main part of the business of the Convention is to inculcate and pray for holiness. The nature and work of the Holy Spirit is much dwelt upon in the addresses; and yet not nearly so much as would be the case if from sheer force of habit speakers were not led off into "evangelistic" lines of "argument." At least one address, and that not the least noteworthy, would appear to have been a "Mission address" with little change but of a few words and phrases.

Still, the inculcation of holiness is a chief aim of the gathering, whether or no it is easy to learn much of what is meant by the word from the addresses. Nor need we shrink from Keswick presentations of holiness when we find Jacob, and David, and other Old Testament sinners held up as examples of it. For the Jacob and David and the rest, are not they of historical conjecture, but the lay-figures of the Sunday-school manuals and mediæval pulpits, which still serve well enough to be dressed up in garments of righteousness that the righteousness may be seen and desired, however much opinion be divided on the structure of the old lay-figures.

A more real difficulty is that where there is so much talk of "pentecostal grace" and "gifts of the Spirit" and "divine power," what one sees, it may be at the moment is a very foolish old man talking incoherences with much sound and fury. The claims are so shockingly disproportionate to the appearances. But is not this just such a criticism as was made of Paul on Mars Hill? And yet of all that has made for good in history how much of the best has been due to St. Paul!

And in spite of "the foolishness of the thing preached" it may still please God to "save them that believe."* We shrewdly suspect that to a higher intelligence all pulpit wisdom of all schools would present the quality of being "much of a muchness." The real answer to objections of this kind is surely that, not in those who think they have attained, but in those who still brace themselves for pressing toward the mark, must we look for evidence of the most conspicuous working of God's Spirit. And this "divine discontent" is a very prominent feature of Keswick.

An old charge against the ordinary "evangelicalism" is that it results in self-complacency. The attitude towards life of a man who knows himself "saved" is apt to be that of one at the recent Coronation contemplating the weary crowds with the consciousness that he had a ticket for admission to the Abbey in his pocket. It is not an attitude that is necessitated by "Evangelicalism"; and by so much is the "Evangelicalism" of Keswick the nobler and the grander in that it has freed itself from it. Not self-complacency but self-humiliation is the more characteristic of a Convention. Not the least remarkable of the platform utterances were the appeals to beware of spiritual pride. The need for such appeals may be a very real and pressing need—in the words of the Indian proverb "an ass does not become a tiger by making a pilgrimage to Benares"—but in that it is recognised and met the fault of it is not chargeable upon the Convention system.

As to the *effects* of a Convention upon the life and character of its members we must, in homely phrase, find the proof of the pudding in the eating.

There is no lack of testimony to refreshment of spirit, invigoration of effort, stimulus of faith and hope and charity; nay even of new thoughts of God, new hopes of Heaven resulting to those who are present. Psychological analysis might call these effects by different names and assign them to different causes in many instances from those alleged. But does that so greatly matter? Take this testimony from a writer in *The Life of Faith* of Aug. 13: "I am returning with body strengthened, soul invigorated, faith increased, and joy abounding."

Such a sentence might equally have been penned by one returning from a holiday in the Alps or on the ocean. It might signalise no more than a toning up of the system by pleasant intercourse with kindred spirits, abundance of pure fresh air, and fine scenery. Then is the attribution to "religious causes" pure delusion? We trow not. For scenery, friendship, pure air, sunshine, exercise—if there be anything in nature good and helpful towards a greater efficiency and a worthier outlook for the work of life, have not such things all of them their religious significance?

And if a Keswick Convention shall serve to focus upon one week's experience the best of the good influences of man and nature, is it not the influence of God that it focuses, and may not men realise God's presence here as they seldom

---

* 1 Cor. i. 21, R.V. (margin).

do and often cannot otherwhere? Not that God is more present at Keswick than elsewhere; but that everything conduces to impress men with the faith of His presence. Some will go so far as to call this faith a "consciousness." And who will gainsay it?

If men have found God in the thunderstorm and the sunset, how much more in a fellowship of noble souls?

This is the religious significance of Keswick.

Now of all that is valuable to religious life in a Keswick Convention, what is there that is not common to Christian effort everywhere? Belief in God, in the worth and destiny of the soul, and in duty; these are of Essex Hall no less than of Exeter Hall. In the language in which we express these beliefs, in the evidence we adduce for them, they and we differ greatly. Yet Christ is not divided. We neither desire to monopolise his name; nor will we be denied our right to be called by it. We believe with Peter that in every nation he that feareth God and worketh righteousness is accepted with Him; and, though not yet in outward and visible unity, in an actual harmony, not less true because unconscious, working from the same motives, seeking to actualise the same ideals, these of the Keswick Convention; and we of the Heretic Communions to whom they deny their fellowship, their Pulpits, and their Heaven are, and shall one day be found to be, ALL ONE IN CHRIST JESUS.

H. A. R. J.

ARTICLES IN THE REVIEWS.

IN this month's *Nineteenth Century and After* will be found Bishop Welldon's Sermon to the Colonial Troops at the special service held for them in Westminster Abbey on Sunday, August 17th. It was an address remarkable for its directness and simplicity and the genuine feeling which evidently prompted it. The passage of deepest significance was that in which the Bishop answered the question he had asked—"Will the Empire last?"

The Empire depends for its conservation upon the principles for which it stands as a guarantee before the eyes of civilised humanity—upon justice and liberty and progress, upon the rights of every individual, upon the sense of public duty, upon true and pure religion. It depends, too, upon the character of its citizens. There can be no great empire of small-minded men and women; there can be no noble empire of an ignoble people. But if character be, as it is, the strength of empire, then are we all divinely called to play a part in an imperial drama. We cannot all be rich or clever or distinguished; we cannot all achieve high triumphs; but there is no one of us—not the humblest or the poorest—who may not lay the offering of his personal self-restraint and self-devotion upon the altar of his country's honour. In this sense we are all the guardians of empire. Only, believe me, character is a thing not easily won; nor can it be easily preserved. It demands all the moral and spiritual resources which God in His mercy vouchsafes to humankind. But it is the one indispensable quality of an imperial people; and I speak from the very depth of my soul when I say to you, in this holy place, you will never maintain empire without character, you will never maintain character without religion, you will never maintain religion without Christ.

In the same number, *à propos* of the coming Tercentenary of the Bodleian Library, there is an interesting article by Mr. E. A. Savage, telling of the origin of the library and Thomas Bodley's generosity and its subsequent enrichment. Mr. A. W. Gattie writes with laborious cleverness, but not very sensibly, on "Reasonableness and the Education Bill." Earl Nelson's article on "Hymns, Ancient and Modern," is interesting from his connection with Church hymnals. Sir Wemyss Reid in his chronicle of "Last Month" gives a glowing account of the Coronation.

The *Contemporary* opens with an elaborate article on "Lessons of the South African War," translated and reproduced from the *Revue des Deux Mondes*. It is attributed without contradiction to General Négrier, and its moral, pointing to the essential worth of personal character, is deserving of serious attention. Professor James Orr, at the conclusion of his article on Dr. Fairbairn's "Philosophy of Christianity," states the issue between modern culture and the old conception of Christianity very fairly. He himself and Dr. Fairbairn hold that there is good ground for their belief in Christ as a transcendent Divine Person, the Eternal Son of God, but the currents of thought among scholars, critics, and liberal theologians, Professor Orr frankly admits, are against that view. Thus he says of Dr. Fairbairn's position:—

Many will accept almost to the letter his delineation of Christianity in the concluding sections of his work who will deny that the miraculous interpretation of the Person of Christ—the Incarnation proper—is essential to it. Mr. T. H. Green, *e.g.*—were he living—or the Master of Balliol would not assent to his view of the essence of Christianity; as little would it find favour with writers like the late A. Sabatier, or with Professor Harnack and his enthusiastic following in and out of the Church. The pre-eminent value of Principal Fairbairn's book, in fact, is, in our opinion, just this, that it brings us face to face with the ultimate alternative as to what the true essence of Christianity is. On the one hand, a Universal Father-God, whose presence fills the world and all human spirits; Jesus, the soul of the race in whom the consciousness of the Father, and the corresponding spirit of filial love, first came to full realisation; the spirit of divine sonship learned from Jesus as the essence of religion and salvation—here, in sum, is the Christianity of the "modern" spirit. All else is dressing, disguise, *Aberglaube*, religious symbolism, inheritance of effete dogmatisms. Will this suffice for Christianity? Or is the Apostolic confession still to be held fast that Christ is *Lord*: the Incarnate, the Living, the Exalted, the Redeemer and Saviour, the Head of all things for His Church and for the world? It is this question the Church of the immediate future will have to face, and meet with a very distinct answer, "Yes" or "No."

A third article on "Immortality," by Emma Marie Caillard, dealing with the subject from the philosophical standpoint, answers in the affirmative the great question as to our life beyond the power of death. The ground taken is indicated in the following sentence:—"Individuality, though manifested in, is not a consequence of the Temporal Order, but belongs to the Eternal; and a being who is, to the extent that man is, consciously individual, capable of an ethical relationship to God and to his fellows, could not lapse from that consciousness without some part of the Eternal Meaning lapsing with him."

A brief article on "The Nonconformists and the Education Bill" clearly defines the issues, and rightly declares that in spite of present threatening obstacles there must now be an advance in the national system of education in this country, bringing all elementary schools under genuine popular control.

In the *Monthly Review* the illustrated article is a third instalment of Mr. Arthur Morrison's account of the "Painters of Japan," but the most notable article is perhaps Mr. Rudyard Kipling's picturesque and amusing parable "Below the Mill-dam," on the theme of "The Old Country must Wake up."

The Rev. A. H. Galton's article in the *Fortnightly*, on "The Incompatibles: A Revolt from Rome by English Romanist Clergy," has been received with a good deal of incredulity and with open derision by the *Tablet*. Mr. Galton, who was at one time a priest of the Roman Church, and is now domestic chaplain to the Bishop of Ripon, declares that there are at least 150 secular priests who have combined to protest against the tyranny of Rome, and propose to have a bishop of their own, "a subsidiary or strangers' bishop," and so separate themselves from the rule of the Roman Curia and its worldly policy. The position of these protesters is thus stated:—

Rome and England are plainly Incompatibles; and the cause of these Reformers is no less plainly the cause of all those among the English Roman Catholic laity who value their country and its free institutions, as well as the true interests of their religion. Mr. O'Donnell's striking book on Irish Education should bring home to every English Roman Catholic the evils which prevail in the present administration of his Church. Cavour's formula, "A Free Church in a Free State," is theoretically sound when both Church and State are really free. No Church, however, can be free which submits itself and its affairs to the domination of the Papal Monarchy; and no Church can be vigorous or healthy when the laity are dominated by the clergy, when the clergy are practically considered to be the Church. Before the Reformation, the Papal authority in England was regulated and limited by the Royal supremacy. In France, up to the revolution, the Papal authority was no less restricted by the real and active jurisdiction of the Crown. Since these protective barriers were swept away, the exercise of the Papal authority has been almost unchecked, to the incalculable loss and damage of the laity. The centralised and infallible Papacy is a cause of danger and disturbance in every modern State. All its wealth and all its energies are devoted to temporal ambitions. Its instruments and its masters are the Religious Orders, led and inspired by the Jesuits. The laity have come to be regarded as little more than blind contributors, who are not even consulted about the expenditure of their contributions. The Infallible Pope has devoured the Episcopate, and made future councils superfluous. The Religious Orders are tapping the finances and sapping the vigour of the parochial clergy. These abuses explain the present effort among the secular clergy; and the cause of these clergy is assuredly the cause of the laity, as well as of everything that can give any ground for hope in the future health and freedom of the Roman Catholic Church.

Whether anything tangible comes of this alleged effort or not, there can be little doubt that the feeling here expressed does exist, and is probably much more widespread than the Roman authorities are willing to admit.

A STUDY IN HUMAN NATURE.*

I.

THE Gifford Lectures are an institution founded in the four Scottish Universities by Lord Gifford, a Lord of Session, or Scottish Judge. By the terms of the foundation, a course of twenty lectures is to be given every two years in each University, the subject being "Natural Theology," which the lecturers may treat just as they please. Notwithstanding the remarkable freedom allowed—which does great credit to the founder's breadth of view—the lecturers have, as a rule, followed a few well-worn tracks. There were one or two brilliant exceptions; thus, Professor Pfleiderer, in his course at Edinburgh a few years ago, stated some radical critical conclusions regarding the New Testament—conclusions more "radical" than sound, in our opinion; but he stated them in plain language, and did not veil them judiciously in philosophical generalities, as some other lecturers had already done; and in consequence his lectures made a great sensation, and had to be solemnly "replied" to by the three leading guardians of "Free Church" orthodoxy. And again, Professor Ward, of Cambridge, in his course at Aberdeen in 1897 and 1898, undertook a thorough examination of those scientific results on which it is supposed that agnostic and materialist conclusions can be based; and the result was a work of permanent value. But these are exceptions. An able writer, speaking of books on the science and philosophy of religion in general, has said:—

> A great deal of work, much of it, unfortunately, mere guess-work, has been done on the problem of the so-called "origin of religion" [as if the religious experience could not have had very different beginnings with different races and in different circumstances] and of the order of the stages in its development; much has also been done in the way of *religions-philosophie*, *i.e.*, in the attempt to read into the theological dogmas of various Churches the doctrines of various philosophical systems, or, *vice versa*, to read the dogmas of the Churches into the doctrines of the philosophers. But amid all this energetic application to religious problems, the true problem which is the *prius* of all religious philosophising, the problem of giving an impartial description of the religious experience itself as it is immediately experienced by civilised Western men, has been almost entirely neglected. . . . It is of course impossible to find the religious experience flourishing in absolute independence of the speculative beliefs which have moulded our language about such matters and given its direction to our earliest education; but by abstracting as far as possible from the utterances of professed theologians with a passion for systematisation — by attending primarily not to avowed expositions of "religious truths" but to the immediate expressions of devotional feeling—and by carefully comparing the expression given to such feelings by saints and prophets with that of eminent heretics and unorthodox mystics, we may at least make some approximation to an account of the religious experience in which all essential features and no others shall be represented.

Direct Study of Religious Experience.

Professor James' lectures constitute an entirely new departure, on the lines here indicated. It is a method of treatment with which Unitarians are not familiar. To some extent it must needs be distasteful to them; not because they are devoid of deep spiritual feeling, but because they shrink from expressing such feeling. This, however, is nothing more than a personal characteristic on a large scale; it does not alter the fact that the roots of religion lie in experiences of the inner life which are far more widely diffused than we usually imagine. To study these, in all their varieties, to any good purpose, requires indeed gifts which we do not all possess; for many of the types of experience to be dealt with are utterly foreign to our own mental temperament and our ordinary spiritual outlook. To do justice to them, we need a true intellectual catholicity united with a many-sided sympathy and psychological insight, and these are gifts which the author of the volume before us is admitted to possess in a high degree. The chief value of his book consists in the two distinctive characteristics, that it treats of religion as a fact of experience, and shows the immense variety of forms which this experience may take. In this respect it reminds us of a recent book which treats of Theism or Belief in God on its intellectual side, and which shows, in a historical survey, that this great problem may be approached from many different points of view, and along many different lines of thought. The present writer ventured to observe, when noticing that work, that this obvious fact is too often overlooked.* Every one of the paths has a justification for its existence. It is true that we find our thoughts on the great subject of Belief in God running most easily and naturally on some one line, which we work for all that it is worth, and we do well. But the result is sometimes a mental "ossification" which makes it impossible for us to see how the same result can be intelligently reached by any other path than our own.

Wide-spread Interest in the Book.

It is, we think, very satisfactory to see the interest which Mr. James' volume has aroused in the Press. His arguments have been expounded clearly and justly in most of the leading London and provincial newspapers. His main conclusion has been welcomed in some quarters where we should hardly have expected it: as in the *Spectator* and the *Christian World*. The *British Weekly* has given a lengthy criticism of the book which is instructive as regards a phase of "orthodox" thought: to this we may have to refer again. If the Press reflects the mind of the public, it seems to us that the mind of the public is in a healthy state with regard to the fundamentals of religious belief. It has certainly not taken what Mr. James calls the sectarian scientist's attitude, choosing to assume that the world of sensations and scientific laws and objects is all. People are in an expectant attitude, ready to welcome new light; in the meantime they hold by the old anchors, although they are conscious that many of them need to be pulled up and forged over again.

The Author's Method and Conclusions.

We have, perhaps, let these general reflections run on for too long. We must now indicate more precisely the course of Mr. James' argument and the chief conclusions that he suggests. As we have already implied, he acts on the true and important principle that a large acquaintance with actual facts often makes us wiser than the possession of abstract formulæ, however deep. He has "loaded the lectures with concrete examples," deliberately chosen from the more intense forms of religious experience. He describes types of strong enthusiastic religiousness and its characteristic modes of expression: "The Religion of Healthy-mindedness," "The Sick Soul," "Conversion," "Saintliness," "Mysticism." The most strongly marked or "extreme" varieties, if justly interpreted, always furnish the profounder information. The difficulty in dealing with the ordinary person's experience is that so much of what he believes is due only to the fact that he has been taught to believe it; so much of his religion is a matter of habit and tradition, rather than of belief based on his own personal experience. "Those in whom a fierce faith has triumphed over the fear of death; those in whom the multitude see a pattern for imitation, those, that is, who have been the founders of new forms of faith rather than mere followers, those in whom sincerity is an ecstasy, the prophets, the visionaries"—in such we may study most deeply the workings of the religious impulse. Some readers, Mr. James admits, may be repelled by the subject when it is taken up in this way, and may think that in the earlier lectures at least he is offering a caricature, and that "such convulsions of piety are not sane." If so, he asks them to have patience to read to the end, where he "combines the religious impulse with other principles of common sense which serve as correctives of exaggeration," leaving the reader to draw as moderate conclusions as he will. What religion meant to thinkers like Augustine in ancient and Hegel in modern times, to mystics like Boehme and to religious geniuses like Bunyan, to literary and scientific men, to Catholic and Protestant saints, martyrs, faith-healers, is shown by human documents selected from widely different ages, races, and creeds; and a serious effort is made to extract some common element from all these varieties.

Religion not mere Physical Re-action.

Mr. James disposes effectively of the "medical materialist" assumption that religious experience—especially in its more extreme forms—is only the mental effect of more or less disordered bodily states. All mental changes without exception are accompanied by changes in nerve and brain; and neurotic and other physical disorders are no more and no less an "explanation" of religion than of atheism. The criteria for estimating the worth and meaning of these experiences of which we speak are not physiological—they are rational and ethical:—

> Immediate luminousness, in short, philosophical reasonableness and moral helpfulness are the only available criteria. Saint Teresa might have had the nervous system of the placidest cow, and it would not now save her theology, if the trial of the theology by these other tests should show it to be contemptible. And conversely, if her theology can stand these other tests, it will make no difference how hysterical or nervously off her balance Saint Teresa

* "The Varieties of Religious Experience: a Study in Human Nature." Being the Gifford Lectures on Natural Religion, delivered in Edinburgh in 1901 and 1902. By William James, LL.D., &c., Professor of Philosophy at Harvard University. London: Longmans and Co. 12s. net.

* Review of Caldecott's "Philosophy of Religion in England and America," INQUIRER, Nov. 30, 1901.

may have been when she was with us here below.

The Religious State.

A general description of the religious state, applicable to all varieties, is given by Mr. James as the definition which is most suitable for his purpose. The religious experience is that in which the *reality* of a primal and all-enveloping Power is brought home to us, and in which we *respond* to it with an enthusiasm which renders easy the dependence and self-surrender which are in any case necessary. This is not mere resignation, but an actual welcome of an existing higher Power—the primal reality which Spencer, in metaphysical language, describes as "the infinite and eternal energy from which all things proceed." With respect to Mr. James' definition—which, of course, is only given as being most suited to his immediate purpose—we have only to remark that it makes religion essentially an experience together with an emotional or practical response to it. The intellectual aspect of religion is left out of account. But no rational being could have such an experience without giving to it an *intellectual* as well as a *practical* response; and the intellectual response consists in the formation of ideas, beliefs, and convictions respecting himself, the world, and the "all-enveloping reality." This "theological" or "institutional" branch of religion Mr. James leaves alone as far as possible. But he cannot altogether ignore it. Doctrine—not mere thought about religion, but religious thought, the thought which expresses spiritual facts—cannot be dispensed with. In case after case adduced by Mr. James, the personal belief (or rather experience) has the theological belief for its necessary expression. And as we shall see, his chief theoretical result is a theological conclusion of the first importance. It is possible to regard the personal or experiential side alone for purposes of study; but the doctrinal side cannot be waived as unessential.

Inference from World-wide Religious Experience.

Mr. James holds that the experience of multitudes of men and women whose lives have been seriously influenced by communion with the Unseen are facts which require explanation just as much as any observed facts in the visible world. Such an experience is too unmistakable and widespread to be treated as illusory; "by it men live"; and the added energy and enthusiasm which it brings into life constitute an evidence in its favour which is final. Arguing, then, from the "human documents" which he quotes in such abundance and variety, Mr. James finds "a certain uniform deliverance in which religions all appear to meet." This point is the centre of interest and the fundamental issue of his discussions. What is the common "nucleus" to which religions bear testimony unanimously? Having taken as clear a view as possible of this question, we may be able to meet the next one—To what extent can we regard their testimony as true? The common element in religious experience consists of an uneasiness and its solution; the first, reduced to its simplest terms, being a sense that there is something wrong about us as we naturally stand, and the second, a sense that we are saved from the wrongness by making a proper connection with a higher power:—

The individual, so far as he suffers from his wrongness and criticises it, is to that extent consciously beyond it, and in at least possible touch with something higher, if anything higher exist. Along with the wrong part there is thus a better part of him, even though it may be but the most helpless germ. With which part he should identify his real being is by no means obvious at this stage; but when stage two (the stage of solution or salvation) arrives,* the man identifies his real being with the germinal higher part of himself, and does so in the following way:—He becomes conscious that this higher part is conterminous and continuous with a MORE of the same quality, which is operative in the universe outside of him, and which he can keep in working touch with, and in a fashion get on board of and save himself when all his lower being has gone to pieces in the wreck.

Sub-conscious Personality.

What are we to make of the doctrine that there are forces, seemingly outside the conscious individual, that bring redemption to his life—when we remember the scientific doctrine that every event (in the mental as in the material world) must be accounted for by its connection with other events which precede it? To answer this question, to find a "mediating term" between religion and science, Mr. James lays great stress on the significant psychological doctrine of "subliminal" or "subconscious" personality:—

I cannot but think that the most important step forward that has occurred in psychology since I have been a student of that science is the discovery, first made in 1886, that, in certain subjects at least, there is not only the consciousness of the ordinary field, with its usual centre and margin, but an addition thereto in the shape of a set of memories, thoughts, and feelings which are extra-marginal and outside the primary consciousness altogether, but yet must be classed as conscious facts of some sort, able to reveal their presence by unmistakable signs. I call this the most important step forward, because, unlike the other advances which psychology has made, this discovery has revealed to us an entirely unsuspected peculiarity in the constitution of human nature. . . . Let me then propose, as an hypothesis, that whatever it may be on its *farther* side, the "more" with which in religious experience we feel ourselves connected is on its *hither* side the subconscious continuation of our conscious life. Starting thus with a recognised psychological fact as our basis, we seem to preserve a contact with "science" which the ordinary theologian lacks. At the same time the theologian's contention that the religious man is moved by an external power is vindicated, for it is one of the peculiarities of invasions from the subconscious region to suggest an external control. . . . Here the *over-beliefs* begin; here mysticism and the conversion rapture and Vedantism and transcendental idealism bring in their monistic interpretations, and tell us that the finite self rejoins the absolute self, for it was always one with God and identical with the soul of the world. Here the prophets of all the different religions come with their visions, voices, raptures, and other openings, supposed by each to authenticate his own peculiar faith.

Leaving the "over-beliefs" out of account for the moment, Mr. James claims to have established as the common root of all religions *the fact that the conscious person is continuous with a wider self through which saving experiences come;* in this there is found a positive content of religious experience which is "literally and objectively true as far as it goes." It will go far. For if the "more" with which we feel ourselves connected is on its "hither side" the extension of a subconscious self, it is on its "farther side" the Power on which all worlds depend. This is the over-belief which Mr. James affirms to be "an article of almost everyone's religion," and which he is willing to accept for his own.

We hope, in a further notice, to return to this brilliant and suggestive book, and to bring some parts of it under more detailed and critical consideration.

S. H. MELLONE.

* Mr. James observes that "for some men it arrives suddenly, for others gradually, whilst others again practically enjoy it all their life."

SHORT NOTICES.

Stepping Stones, a little book of sixty pages, issued in the white cover made familiar by Henry Drummond's "Greatest Thing in the World," contains brief but helpful chapters, the thoughts of which are "chosen from Men, Books, Memory and Experience" by Margaret A. Robinson. Work, Gifts, Social Reform, Character, are some of the subjects dealt with, and there are two chapters addressed specially to Girls. Speaking of "Work for Others," Miss Robinson gives a touching account of a young man who for years had been confined to his bed, and of the difference it made to him when, some five years ago, a friend who was a constant visitor gave him one of Vere Foster's drawing books, and so brought him a new interest and occupation, until he became quite skilful with his pencil, and was able to earn something by the decoration of menu and correspondence cards. The following is a good instance of Miss Robinson's counsel: "The sick and sorry souls of the indolent rich need the lessons which they may learn from the patient industrious poor, fully as much as the poor need to have their lives brightened and the burden of the too heavy toil lifted. A querulous soul will receive many a silent reproof if the wholesome discipline of seeking out and striving to learn how to help the less fortunate is submitted to." (Cornish Brothers, 37, New-street, Birmingham. 1s.)

Jane Eyre, with an introduction by W. Robertson Nicoll, is the first volume of a substantial library edition of Charlotte Brontë's works, to which a special interest attaches, because it contains also a hitherto unpublished fragment of another story, "The Moores." There are only two chapters and the opening of a third, printed from the pencil MS. received from Mr. Nicholls, Charlotte Brontë's husband. The fragment is, of course, very tantalising. Dr. Nicoll speaks of it as probably the last thing that Charlotte Brontë wrote. Without evidence, we should have been inclined to say that it was less mature in style than the complete works, which we happily possess. Dr. Nicoll is whole-hearted in his admiration for "Jane Eyre," and his introduction is full of interest. In a reference to William Caldwell Roscoe we note that the name of that discerning critic is mistakenly inverted. (Hodder and Stoughton. 6s.)

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

EDINBURGH.

SIR,—My attention has been drawn to a letter in your issue of 6th inst. from Mr. Armytage Bakewell, expressing his disappointment at not finding St. Mark's Chapel open on the previous Sunday evening. Had he consulted the "Church notices" in the *Scotsman* before going he would have seen that the chapel was closed during the month of August. We trust he may find his way back and attend the morning service any other month of the year.

J. WHYTOCK,
Secretary St. Mark's Chapel, Edinburgh, Sept. 10.

THE NATIVES OF THE TRANSVAAL.

SIR,—Many of us are ready to welcome Mr. Wicksteed's counsel towards the formation of sound public opinion respecting reconstruction in South Africa, but before we can follow his leadership we want fact and argument dealing with the special circumstances existing there.

At present, the aim of a young male Kaffir is to earn enough money to buy three or four wives, and after that to live in idleness, subsisting on their labour. This is not a state of things that any of us desire to perpetuate, certainly not in the interests of the Kaffirs themselves. Moreover, it is a state of things which we are largely responsible for introducing. Previous to our interference the Kaffirs had an occupation in which they were pretty constantly engaged—namely, warfare with one another. Constant struggle of this kind has resulted in the "natural selection" of a very fine race, physically, and the equally natural opinion that war and idleness are the honourable occupations for men, while women do the work. War being stopped, what remains is work for the women and demoralising idleness for the men.

Now, I suppose there is a law of civilisation in accordance with which habits of industry have replaced habits of warfare among the nations of Europe. Certainly, this has not come about without pressure, often of a very merciless character, having been brought to bear upon our own European ancestors. The question for South Africa is how, in the most humane manner, sufficient pressure can be brought to bear to induce the Kaffir to work himself instead of leaving all work to his wives.

It is by no means self-evident that an annual tax of £2 on each adult male, with an additional £2 for every wife above one, is oppressive, or more than a fair amount to levy on those who wish to live under the protection of our government. Polygamy may have been well suited to the state of warfare when a large proportion of the younger males succeeded in killing one another. We must surely wish to discourage it now when we look to see the ordinary numerical equality between the sexes. That this taxation will tend to supply labour for the mines is no reason for condemning it, only for taking care that the conditions of labour in the mines are themselves humane, and this we have endeavoured to secure by appointing a first-rate man as native labour commissioner. The measure may benefit the mine-owners, but certainly not them exclusively. Their profits will be heavily taxed for the benefit of the whole country, and with the hope that something may ultimately be secured from the gold-mines to pay part of the expenses of the late war.

H. SHAEN SOLLY.
Bridport, Sept. 9.

THE CHILDREN'S COLUMN.

"The Branded Hand."

LAST week I told you something about "Snow-bound," that poem of Whittier's in which he described his old home. When he wrote it he was close upon sixty years old, and it was thirty years since he had lived in that dear old farm-house. Those years he had given up to the great struggle to win freedom for the slaves. He was an Abolitionist, one of that brave company of men and women who felt that it was a shameful thing that there should be slaves in their free country, and were determined at any cost to set them free.

Whittier, as a young man, had been eager to make a name for himself in the world of letters and of politics, but his friend, Lloyd Garrison, called him to throw in his lot with the Abolitionists, and he did it with his whole heart and soul. It meant unpopularity and poverty and danger, perhaps even death—for some were killed in that long and bitter struggle, even before the war began—but Whitter was not afraid, he knew his duty lay that way, and he was ready to sacrifice everything to do it.

He became the poet of the Abolitionists. He did much other work for the good cause, but the greatest help he gave was through his poems. They are full of a fiery indignation at the great wrong, and pity for the slaves, there is bitter reproach of those who professed to be Christians, and yet defended the evil of slavery, and honour and admiration for those faithful men and women who took the side of the wronged and oppressed and were ready to suffer for their sake.

The poem called "The Branded Hand" is one of these. Captain Jonathan Walker, a New England captain, sailing from a port in Florida, had dared to take some slaves, who had escaped from their masters, on board his ship, and he hoped to land them in the British West Indies, where all the slaves had already been set free, and where they also would be safe and free. But while they were still at sea a Government ship overtook them, and Captain Walker was seized and taken back a prisoner. After a long imprisonment in Florida, he was sentenced to a heavy fine, and before he was set free his right hand was branded with the two letters "S. S." which meant "Slave-stealer."

They might think he was disgraced, but the shame was really theirs, and this is how Whittier greeted him, when he came back to the North:—

Welcome home again, brave seaman! with thy thoughtful brow and gray,
And the old heroic spirit of our earlier, better day;
With that front of calm endurance, on whose steady nerve in vain
Pressed the iron of the prison, smote the fiery shafts of pain!
Is the tyrant's brand upon thee? Did the brutal cravens aim
To make God's truth thy falsehood, His holiest work thy shame?

There you see what Whittier felt about it. The Captain had been true to God, he had done his duty as a brave man, in trying to set free the slaves, and no imprisonment or punishment could turn that truth into falsehood, or make what he had done really shameful. To help the helpless is the holiest work that we can do for God and our fellow-men.

Why, that brand is highest honour! than its traces never yet
Upon old armorial hatchments was a prouder blazon set;
And thy unborn generations, as they tread our rocky strand,
Shall tell with pride the story of their father's branded hand!

Noble families are proud of their coats of arms, but this mark of suffering and indignity on a brave man's hand, Whittier says, is something for which they have much more reason to be proud. And then he goes on to compare the Captain with one of the old Templars, the knights who fought in the Holy Land at at the time of the Crusades. They were honoured for the scars they brought back from that warfare, but the Captain's had been a nobler warfare. The crusaders fought for the empty sepulchre, where Jesus was thought to have been buried; but a man was something much more sacred than an empty grave, and it was far better and nobler to suffer as the Captain did, in trying to help the poor slaves—"One of the least of these my brethren," as Jesus might have said.

In thy lone and long night-watches, sky above and wave below,
Thou didst learn a higher wisdom than the babbling schoolmen know;
God's stars and silence taught thee, as His angels only can,
That the one sole sacred thing beneath the cope of Heaven is Man!

This example of a brave man who had suffered for the cause of freedom Whittier rightly felt would rouse others to fresh loyalty and enthusiasm, and sterner indignation against the great wrong. Like a flag, carried before an army going into battle, they might think of that right hand, held up for all to see, to help them to remember what they were fighting for.

Then lift that manly right hand, bold ploughman of the wave!
Its branded palm shall prophesy, "Salvation to the slave!"
Hold up its fire-wrought language, that whoso reads may feel
His heart swell strong within him, his sinews change to steel.

Hold it up before our sunshine, up against our Northern air;
Ho! men of Massachusetts, for the love of God, look there!
Take it henceforth for your standard, like the Bruce's heart of yore,
In the dark strife closing round ye, let that hand be seen before!

And the masters of the slave-land shall tremble at that sign,
When it points its finger Southward along the Puritan line:
Can the craft of State avail them? Can a Christless church withstand,
In the van of Freedom's onset, the coming of that hand?

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RELIGION NATURAL AND REVEALED.

SPEAKING last week of Sir HENRY THOMPSON'S essay on "The Unknown God"? we declared our agreement with the position he maintains, that "Natural Religion" is what will remain to man after the old conception of a special supernatural revelation has entirely passed away; only we insisted that the relation between "natural" and "revealed" in this connection must be properly defined, so as to bring out all the fulness of Divine truth that has been made clear to us through the natural unfolding of the spiritual life.

We can no longer look for proofs of any truth of the life with GOD in the fact that it is written in a book miraculously proved to be of Divine authority, or that it was spoken by a teacher with authority similarly attested. Great teachers have indeed authority which we reverently and thankfully acknowledge, and JESUS before all others speaks to us with authority of the inward life with GOD, but it is not an authority of his own, accepted simply on his word without answering response in us; the authority with which he speaks, and others in like manner in their own degree, is that of the Inward Witness, the living Spirit of truth, ever present with us, as with him and them. Not because the teacher says it, but because we know for ourselves that what he says is true—that is the firm basis of our conviction as to the great facts of the religious life.

So the true knowledge of GOD is unfolded to the world. The growing mind of man, the deeper experience of moral and spiritual facts, have brought new conviction and clearer light, and the completer sharing of such experience with others must still further extend and confirm that knowledge. This, we now clearly see, is the method of Divine revelation, all in the natural order of human experience, but penetrated through and through with that which is spiritual, which can be proved by no external attestation but carries in itself the attestation that it is indeed of GOD.

We stand now at the end of a long history, and look out upon an illimitable future. In the past we see what has been the history of different races of mankind, what teachers have arisen in many lands, what various types of character have been developed, what ideals have been cherished. Why is it that for us the great record of the Hebrew prophets, the treasures of Hebrew devotion have the strongest attraction, and in JESUS we recognise the teacher who, before all others, has for us the "words of life"? Not because their record comes to us through any channel of unique and supernatural revelation, still less because an infallible Church bids us at our peril attend to them, but simply because the response of our own hearts goes out to them and the Spirit within bears witness to their truth. In all the past ages of the world we see that the true Light by which we live shines most clearly in them, they help us most to understand ourselves and the world in which we live, and bring us strength and courage to live out our own life in the happy confidence that it is with GOD. Others also are our teachers, we are not shut out by our own special kinship from a wider fellowship, but here we see the line along which the revelation has been most complete, and where, when we contemplate the past, we are nearest to GOD. If anyone tells us that without a supernatural revelation we can have no certainty of this, we simply reply that the sun is in our heavens, and we know in whom we trust: if this is not "supernatural revelation" it is yet an unfolding of the light and truth of GOD. Assured conviction is not to be gained by attempting to set up again those old ecclesiastical props, but by completer fidelity to present duty, entering more deeply into the true life now. When we do the will of our FATHER we know the truth; only through the Christ-like spirit can we enter into the grace and truth of JESUS.

Our Natural Religion, in which divinest truth is revealed to us, is in the freedom of the Spirit, with no limit to the measure of the light that may be given, or to the quietness and gladness of our rest in the Eternal. It is not of our own strength or wisdom, but of utter surrender to the living GOD. Thus we may see the measure of our duty as we enter into the fellowship of our Free Churches. There must be life in them, the natural life of a true manhood, through which alone there can be in them more and more of revealed religion. We come as seekers and receivers of the light, pledged only to the one great confession of GOD. As there is in such a union the true spirit of worship and the strength of loyal service, the Church becomes a revealer of the truth and of true religion to the world.

There is a great joy in this service, and a very sacred privilege. We have to recognise that the living truth for our day and generation is in no creed or ancient record, but must be in our own lives. Thus from each one is asked a faithful contribution to the common store. No one but has his part in the receiving of the light and the revealing of GOD to the world.

The appeal touches our life at every point: in the secret chamber of the heart, that there may be more reverence and humility, more of the gladness of faith and self-surrender, more of the joy of companionship with the Eternal amid the glory of His works; and so more treasure may be brought into the House of Prayer, to enrich the fellowship of common worship. Then in the brotherly union of the Church there is always more to be achieved, in franker fellowship and deeper sympathy, the graces of individual character kindling new life in other hearts; and from that common centre of devout life a new spring of hope and strength for willing service in the world: the battle of righteousness, for the Kingdom of GOD on earth, set with a new determination, with a more joyful confidence in the strength of the Eternal.

Thus the Seekers become also the Givers, that the light may shine more and more unto the perfect day. From this true life of the present, more light is again cast upon the past. The ancient history, the profound experience of the men of old is better understood, and speaks more directly home to us. The old teachers have a richer wisdom to unfold, the leaders have fresh inspiration, because of the humble faithfulness of the workers in the present: so by action and reaction a fuller measure of the true light of GOD shines upon the world.

It ought then to be with wondering gratitude and awe that we accept the trust of our Free Churches, for in them once more the testimony of the prophets of old is to be declared, the spirit of a true devotion, a heartfelt, beautiful and helpful worship is to be maintained, and the power and beauty and joy of our Christian discipleship are to be demonstrated to the world. It is so much easier to make a confession of faith with the lips and to submit to the outward authority of a Church; but here are to be living organs of divine truth, an effectual union, both for worship and for work, of humble, faithful souls. It is a great and holy calling, full, if we will take it so, of the delight of a great adventure in the illimitable ocean of Divine Truth and Love, yet with the assurance of a Home and a Guardian Care beyond the reach of which we cannot drift.

If such is the ideal, we do well to ask in all seriousness of our Churches, in which our own place of service is, What is their testimony to Truth? What is the spirit that rules in them? What marks do they bear of true Christian grace? What are *we* doing, to be equal to our high trust?

PHILIP JAMES BAILEY.

OUR grandparents read Bailey's "Festus" with astonishment and admiration. More than sixty years ago the poem was first published, and only last Saturday its author passed away, at Nottingham, which was also the place of his birth.

Philip James Bailey was born April 22, 1816. His father was a man of literary tastes, author of the "Annals of Nottinghamshire," and for some years proprietor and editor of the *Nottingham Mercury*. Bailey studied, but did not graduate, at Glasgow; he was called to the bar, but did not practise. He wrote "Festus," and published it anonymously in 1839. Pickering was the publisher. The first edition was printed in Manchester, where Bailey was then living; the second edition in London, in 1845, with the author's name on the title-page.

"Festus" was received with enthusiasm. "A most remarkable and magnificent production," said Bulwer Lytton, and Mary Howitt declared, "There is no more enthusiastic admirer of 'Festus' than myself." Ebenezer Elliott's opinion was that it "contains poetry enough to set up fifty poets." When the second edition appeared, Tennyson told Fitzgerald to read it: "You will most likely find it a great bore, but there are really very grand things in 'Festus.'" The New England *Dial* was as enthusiastic as any: "In boldness of conception and delicate touches of nature—wild passion, 'Festus' is unsurpassed. It speaks from soul to soul."

There have been eleven editions in England, and more than twice that number in America. In 1889 the author brought out a jubilee edition, with a great part of other poems he had published incorporated, and the result was a poem of stupendous length. If anyone should now attempt to read it, Tennyson's prediction to Fitzgerald would doubtless come true, but last year Mr. Albert Broadbent, of Manchester, issued a little threepenny "Festus Treasury" of selected passages from the poem, which give an ample taste of its quality. Routledge was the publisher of the Jubilee Edition.

"Festus" is the Faust of an ardent young Transcendentalist, a Faust who was tried but not found wanting by his Lucifer. The poem has little dramatic power, but is an out-pouring of the author's mind, declaring, as he himself said, "a belief in the benignant providence of God, in the immortality of the soul, in the harmonised gospel of reason and faith combined, in the just, discriminative, and equitable judgment of the spirit after death by Deity, and in the delightsome duty of aiding upon earth the peaceful, morally progressive, and voluntary self-evolution of humanity as one brotherhood."

It was undoubtedly a very remarkable production for so young a man, and if, instead of growing more diffuse, he could have laboured to concentrate its thought and perfect its form, it might have made a great poem.

As a fair example of the verse we may quote the following passages from the prayer of Festus in the market-place:—

Grant us, O God! that in Thy holy love
The universal people of the world
May grow more great and happy every day;
Mightier, wiser, humbler, too, towards
Thee.
And that all ranks, all classes, callings, states
Of life, so far as such seem right to Thee,
May mingle into one, like sister trees,
And so in one stem flourish; that all laws
And powers of government be based and used
In good, and for the people's sake; that each
May feel himself of consequence to all,
And act as though all saw him; that the whole,
The mass of every nation, may so do
As is most worthy of the next to God;
For a whole people's souls, each one worth more
Than a mere world of matter, make, combined,
A something godlike, something like to Thee.

. . . . . .

And we pray
That men may rule themselves in faith in God
In charity to each other, and in hope
Of their own soul's salvation: that the mass,
The millions in all nations, may be trained,
From their youth upwards, in a nobler mode,
To loftier and more liberal ends. We pray
Above all things, Lord! that all men be free
From bondage, whether of the mind or body;
The bondage of religious bigotry,
And bald antiquity; servility
Of thought or speech to rank and power; be all
Free as they ought to be in mind and soul,
As well as by state-birth right; and that Mind,
Time's giant pupil, may right soon attain
Majority, and speak and act for himself.
Incline Thou to our prayers, and grant, O Lord!
That all may have enough, and some safe mean
Of worldly goods and honours, by degrees,
Take place, if practicable, in the fitness
And fulness of Thy time. And we beseech Thee
That truth no more be gagged, nor conscience dungeoned,
Nor science be impeached of godlessness;
Nor faith be circumscribed, which as to Thee,
And the soul's self affairs, is infinite;
But that all men may have due liberty
To speak an honest mind, in every land;
Encouragement to study, leave to act
As conscience orders.

The patient explorer will find in "Festus" many things well said, and sentences which he will be glad to remember for their fine sentiment, simply expressed. Here we will add only three brief quotations, the last of which is the one for the sake of which Bailey is likely to be really remembered:—

Who so speaks
The soul of kindness, speaks the mind of God;
For nature is all kind, and all He made.
Justice and power are attributes of God,
But love His essence.

True, honest life,
Holy and simple; peace; a cheerful faith
In God; and nothing spent not purely earned.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
Life's but a means unto an end; that end,
To those who dwell in Him, He most in them,
Beginning, mean and end to all things, God.

THE WRITINGS OF H. W. DRESSER.

II.

To bring philosophy to the test of experience—to show that "the real includes the ideal in the actual process of realisation," is the brave intent of Mr. Dresser's books. He meets the various questions which religion and science and social life inevitably raise, and discusses them in all intellectual seriousness. And then, taking yet higher ground, he asks us to consider them as they appear to the mind in those calm moments of insight when, withdrawn from the tumult of affairs, and of our own restless thoughts, we look out upon the world with steady and untroubled gaze. One is reminded of Socrates in the Republic, arguing much of many things; but ever hoping to reach, with Glaucon and Adeimantus, his comrades in debate, the clear sunlit heights where, for them, the eternal beauty of truth shall shine, to give them the joy of real knowledge. The vision granted thus, in the hour of insight, is, for each one, our modern seer holds, his own perception of the ideal in its relation to the real, and should be henceforth trusted and fearlessly lived by, here in the actual world. Reason is much, but intuition is more; and that which we *see*, in the great calm moods of the soul, is that which is *true*, for us, and to be accepted as the law and the inspiration of life—as the secret of strength and happiness and repose.

There is nothing new in this. It is what we all say if we have taken life with any noble seriousness and wise intent. The difficulty is, with most, to *reach* those heights of quiet and serene vision, and then, in the stress and tumult of affairs, *to be just* to that vision, and keep its light undimmed. And it is here that Mr. Dresser's writings help us and may prove of lasting value. There is in them what I will venture to call a glow of practical philosophic inspiration, which gives them a unique interest and significance. He writes as one who has made his own peace with life as a whole, and found his own line of action amid the stress of human things. His is the calm strong utterance of a balanced soul—the voice of one telling simply and nobly the truth which has become as daily bread to his own spirit. It is this that makes him worth reading.

I have said that his fundamental position is not new or strange; it is the doctrine of the Divine Immanence—the simple yet sublime faith that one universal spirit pervades and informs all existence. The reasons for this faith are given with the freshness and simplicity of an earnest thinker, and the metaphysics of his argument will be found stated in terms which the plain man can easily master if he cares. But the ultimate assurance is to be sought in the direct deliverance of consciousness when the mind is lifted to that mood of "wise passiveness" wherein it may be greatly receptive of truth. Let me give some illustration of his manner of presenting this deeper realisation of faith in things unseen.

He has been discussing the questions raised by scientific materialism, and has shown that its final rest in a doctrine of the Unknowable cannot be maintained. We are conscious of a Reality within and behind all phenomena, which ever *is*, and which, in all our knowledge, must be in

part revealed, however much also, and in greater part, concealed.

Reason, pushed to its utmost limits in the profoundest moments of scepticism, thus assures us of the existence of an ultimate reality whose wisdom, although far transcending our own, yet includes it, leaving no room for absolute doubt.

Then we are taken to the higher ground:—

Sometimes, in a moment of unusual stillness, one rises wholly above the earthly or personal self to the eternal, causeless and spaceless realm, where infinite peace abides. One can hardly tell how the experience begins; all descriptions of it and of what one perceives there seem utterly inadequate, cold and prosaic. Yet no moment of life seems more real than this, none so near the soul-life or dreamless experience which we sometimes feel is to be ours in the future; and no experience leaves a more lasting impression. For one is no longer the mere finite self seeking to fit incongruous and fugitive facts into the mosaic of rational truth. These rare moments seldom come when they are voluntarily sought. But a Somewhat seeks us, something ineffable draws the attention away from the cares and inclinations of finite life for a few moments of calmest rest in intimate nearness to the life of infinite wisdom and perfect love. It is then that one has some sense of life's meaning as a well-ordered whole, as one surveys a fair landscape from a commanding mountain height, looking far beyond the narrow vales of doubt and despair. One sees that the whole is beautiful just because the landscape possesses its varied configurations, because man is given every opportunity to doubt, to sin, to defeat the moral and spiritual purposes for which he is born. One believes it inevitable that there should be but one ultimate energy, one final wisdom, love, and goodness; for one sees the tendency of all facts, of all lives, all purposes, to refer to and be completed in the Life which knows neither beginning nor ending, the great infrangible Whole where the finite will is essential to the will of infinite love. One seems to penetrate to the very heart of this deepest Essence, perceiving its life, its meaning, its purpose, both in its transcendent and in its manifested sense as the realising energy of our world. One understands that, unless there were such a universe, with its paradoxes of sin and suffering, and the perpetual flow of events which on the human side seem so mysterious, thus bringing ever-varied aspects of the Self before its all-comprehending thought as objects of its unfailing devotion, its life would not be complete. The wisdom or beauty of everything as it is, in this completed sense, is thus brought vividly before the mind. In this one brief glance behind the dream of physical life a flood of light is thrown upon the troublesome problems of our finitude. Thereafter, one foresees, all descriptions of life will seem shortsighted and mean which do not thus view things in the light of their origin, development and outcome as related to the whole.

The great Reality which thus persists and prevails through all appearance, and which reason, grasping the deeper significance of Evolution, perceives to be a unity of law and of resident force, is discovered to the soul, in its hour of insight, as spiritual, and a harmony of life inspired by love. To know how fully and happily Mr. Dresser escapes the dangers of Mysticism and Pantheism, which beset these upland reaches of thought, the chapters on this subject must be read, and they will repay careful reading. His intellectual equipment and his strong sense of the meaning and value of the personal life protect him here. The Universal and Divine is focalised, for him, in the Individual and Human. Man, as the rational and moral child of the all-creative Fatherhood, capable of thought and insight and will, must have a real and intelligible and purposive place in the great drama of the Absolute.

Here, on the one hand, is that Self whom no words can adequately name, whom no thought can grasp, whom no life, no world, seems wholly to reveal, who is no less, but infinitely more, than we mean by the words Person, Universe, Mind, Beauty, Power, Goodness, Spirit, God, Father, or any term that has been rightfully applied to Him in the past. Yet, on the other hand, the finite self is still there, one with, but not identical with, the ineffable Spirit . . . beholding its well-ordered system of self-manifestation.

Avoidance of all confusion between the personal revelation and the living Essence in its entirety indicates the escape from pantheism into a just apprehension of God. Not *all* of God speaks to the soul within, nor in the world of nature without. Yet all that we have held sacred remains—in its place—not as a complete, but as a partial, revelation; that which is "of" or "from" God, as Swendenborg would put it; that which is not God himself, yet is not independent of Him. . . . As a thought dwells in the mind of the thinker, inseparable from it, yet a distinct object of perception, just because of its precision and contrast, so the soul of man dwells in the life and love, the beauty and wisdom of God, persistently itself, yet never alone.—"The Perfect Whole," pp. 92, 95, 142.

When we come to the practical interest of this discussion and its application to the realities of human life and duty, the writer's firm and fearless grasp of his subject is made very surely manifest. The problems of suffering and sorrow, of health and disease, of moral responsibility, of education, of inward poise and repose amid the conflicting claims and confusions of the external world, are dealt with in the light of this ideal philosophy, and they are dealt with as by one who has really known them and wrestled with them to some purpose. His great contention is that this faith in an eternal order of wisdom and power may become so real to thought and feeling and will as to create a central calm in the soul which can be made effective in all the labour and trouble and conflict of life. The book entitled "The Power of Silence" is mainly concerned with the more practical aspect of the writer's ideal. There is here no attempt to shirk the problem of evil or to treat lightly the dark and terrible realities of human misery and crime. The endeavour is to approach them from the point of view of evolution and the law of progress, always claiming for the soul its right to rest in the great thought of the whole and its own personal relation to the one Spirit by which alone it, and all other forms of life, have come to be. We cannot escape suffering and sin, or elude the difficulties and distresses that pertain inevitably to the finite life. But if this philosophy of the ideal be *true*, then it should *apply* to every part and process of the actual, in the common experience of man. It should give us, and should maintain within us, a repose of intellect and heart which no outward events or passing troubles could invade to overthrow. Peace should thus be possible to man, through the faith of reason and insight, which would transform for him his actual world, even while accepting it and its inevitable conditions as they exist for him to-day.

Nor peace that grows by Lethe, scentless flower,
There in white languors to decline and cease;
But peace whose names are also rapture, power,
Clear sight and love: for these are parts of peace.*

Health of body as well as of mind, clearness of discernment whereby to know the wise course of action in perplexing hours, courage to hold to one's purpose in face of all obstructions, and power to resist the impact of disease and sickness depend—so Dresser holds, and declares he has abundant evidence for it—on this inward poise and balance of soul which faith in the unseen wisdom of the whole bestows. That reserve of moral strength which belongs to the man who does not fret against the Nature of Things, who does not propose to "dictate to the Supreme Power" or complain of the actual state of any part of the world as it appears at this particular stage of evolution to which we happen to have come, who leaves what is beyond his reach now, whether of possession or achievement, content with what is possible to-day, yet sure that more will be possible in due season, who has that balance and equipoise of soul which saves from worry, yet also from indifference and ease—this reserve of strength for the real duty and endurance of each hour is what Dresser in his "Power of Silence" pleads for with such ardour of conviction and prowess of faith. He writes as one who has looked on the evils which threaten his country by reason of the stress and overstrenuousness of its life, and has seen that the great need of his age is repose—the serenity of mind which only a great faith in the real world of spirit can give. He calls men to quiet thought and calm vision, knowing well that peace and plenty and power may be found thus, and not otherwise.

"To know how to rest—this is the great need of our hurrying age. We are too intense, too active. We have not yet learned the power and supremacy of the Spirit, nor the value of quiet, systematic thinking. We are unaware of the power and value of a few moments of silence. Yet it is in our periods of receptivity that we grow. . . . Oftentimes, if the way be dark, and we can get no help, it is better to cease all striving, and let the thoughts come as they may, let the Power have us; for there is a divine tendency in events, a tendency in our lives which we can fall back on, which will guide us better than we know, if we listen, laying aside all intensity of thought, and letting the activities settle down to a quiet basis. . . . Silence invites the greatest power in the world, the one Power, the one Life. Let us be still, in the truest and deepest sense of the word, and feel that Power. It is All in all. It knows no space. It knows no time. Its slightest activity is universal and eternal. It surrounds us here and now, in this present life, this beautiful world of nature, of law and order, this inner world of thought and the soul. It is the supreme wisdom and perfect love. . . . Its love and peace are present here with us. Let us then be still. In this one restful, happy moment we have won the peace of eternity, and it is ours for ever."

Reading some of these sentences, we may think that the old quietism of the mystics has, after all, come back to us

* William Watson.

with a little modern science and philosophy thrown in to win for it some attention in a new world and a critical age. But it is not so. It is a call to rest, only that we may wisely act and nobly rejoice. Man is his own star and must work out his own destiny.

"Life and all it brings him ultimately depends on his own wisdom and the intelligence he puts into it. He is weak and fearful, at the mercy of matter and passion, only so long as he lacks understanding. To know self and overcome it, to know the law and obey it—this is the sum of righteousness; and all that duty demands of us at first is to make the start, to remember Nature's law of growth, and persistently to keep the great end in view."

W. J. JUPP.

WORDSWORTH.

IV.

THE WORTH OF MAN.

WORDSWORTH has himself recorded that when his affections were first led

From kindred, friends and playmates, to partake
Love for the human creature's absolute self,

the feeling abounded most

Where sovereign Nature dictated the tasks
And occupations which her beauty adorned,

and shepherds were the men that pleased him first, the shepherds of his native hills whose task the winter long was "to wait upon the storms," driving the flocks into sheltering coves at their approach, feeding them when snow is on the ground,

And when the spring
Looks out and all the pastures dance with lambs,
And when the flock with warmer weather climbs
Higher and higher

following them upon the mountains. For such a life the shepherd leaves his home at dayspring, and with the companionship of his dog lives among the hills, the fragrant wild thyme beneath his feet; sometimes with the help of his staff he leaps

from crag to crag,
And o'er the brawling beds of unbridged streams,
Himself he feels,
In those vast regions where his service lies,
A freeman, wedded to his life of hope
And hazard, and hard labour interchanged
With that majestic indolence so dear
To native man.

Though he must have dimly felt that this creature whom he met on his schoolboy rambles had the common lot as husband, father, that he learned and taught and suffered like the rest

From vice and folly, wretchedness and fear;

yet he saw little and cared less for this: imagination spiritualised his early hero.

I felt his presence in his own domain,
As of a lord and master, or a power,
Or genius, under Nature, under God,
Presiding.

The shepherd's form in the landscape added sublimity to the scene and suited well the glory of the setting sun or towered giant-like through the mist.

Thus was man
Ennobled outwardly before my sight,
And thus my heart was early introduced
To an unconscious love and reverence
Of human nature.

Wordsworth considered it as a great advantage that his early impressions of humanity were thus removed from

The weight of meanness, selfish cares,
Coarse manners, vulgar passions, that beat in
On all sides from the ordinary world
In which we traffic,

and that men

Did first present themselves thus purified,
Removed, and to a distance that was fit.

His face he considered was thus "turned toward the truth." Imaginatively he beheld man surrounded by Nature, akin to Nature, his occupations determined by his direct dependence on Nature; and he expressed his thankfulness that he had not early intercourse with "the deformities of crowded life."

Humankind in his early imagination were a noble incident of nature.

Nature herself was, at this unripe time,
But secondary to my own pursuits
And animal activities, and all
Their trivial pleasures.

And later, when twenty-two years of his life had passed, and Nature, "prized for her own sake," became his joy, even then

Was man in my affections and regards
Subordinate to her, her visible forms
And viewless agencies: a passion, she,
A rapture often and immediate love
Ever at hand; he, only a delight
Occasional, an accidental grace,
His hour being not yet come.

During the time he was at Cambridge

An idler among academic bowers,

and when in London he met with

the vulgar light
Of present, actual, superficial life,

his perception of humanity was coloured by his study of history and antiquities, and London's actual present impressions of

trivial forms
Of houses, pavements, streets, of men, of things,

and the "vulgar men" about him, were overcome by the weight of ages, the strong vague sense of the wonderful significance of the capital city in history and its present place in his country's destiny and that of the world.

The human nature to which he belonged and which he reverenced and loved was not "a punctual presence," not the personality of individuals, but "a spirit diffused through time and space." Thus the grossness and triviality and ugliness of the lives of many people he met did not detract much from the general sense of the grandeur of human life built up of all the impressions of man's significance which had been fed by study and observation of buildings and monuments and his abiding conception of man as the supreme manifestation of nature to which he had now easily developed.

Everywhere a vital pulse was felt,
And all the several frames of things, like stars,
Through every magnitude distinguishable,
Shone mutually indebted, or half lost
Each in the other's blaze, a galaxy
Of life and glory. In the midst stood man,
Outwardly, inwardly contemplated,
As, of all visible natures, crown,
As, more than anything we know, instinct
With godhead, and, by reason and by will,
Acknowledging dependency sublime.

The multitudes of the vast city set forth before him the unity of man by their exhibition at times of the movement of a sublime idea among good, bad and indifferent people showing one spirit of conquest over ignorance and vice. Thus amid many scenes of vice and guilt, debasement and misery, he never lost faith in "what we *may* become." Amid the "busy hum," as throughout his life till then, *Nature* had led him on.

The world of humankind outweighed not hers
In my habitual thoughts: the scale of love,
Though filling daily, still was light, compared
With that in which *her* mighty objects lay.

The river of life down which Wordsworth smoothly glided during his early years brought him to torrents and cascades when he went to France at the time of the Revolution. He had been born in a poor and homely district, and had never throughout his schooldays met anyone, boy or man, who had been vested with attention or respect on account of wealth or blood; and at the University he found a Republic of letters, where all stood on equal ground, brothers in honour, scholars and gentlemen.

And wealth and titles were in less esteem
Than talents, worth, and prosperous industry.

God's mysterious power in Nature, the fellowship of venerable books, mountain liberty which he felt himself, and the freedom that impressed him in the sturdy shepherds, all helped to make him an enthusiast for "Liberty, Equality and Fraternity." He was ready to fight against the poverty and misery of the world, and he carried with him the vague but strong feeling for humanity as a whole, and was ready to sacrifice everything personal to himself for the sake of Freedom for the people. His love for a generalised humanity suffered shock when his own country turned traitor to the cause he held divine and her own, and leaders of the Revolution proved weak and libertine and lacking in principle, while the opponents of liberty had in their selfishness of interest the cohesion which was lacking among those who were pledged to the service of humanity. He sorrowed on the atrocities when

on every side beset with foes,
The goaded land waxed mad: the crimes of few
Spread into madness of the many.

In the night time he had "ghastly visions"

of despair
And tyranny, and implements of death;
And innocent victims sinking under fear,
And momentary hope, and worn-out prayer,
Each in his separate cell, or penned in crowds
For sacrifice, and struggling with fond mirth
And levity in dungeons, where the dust
Was laid with tears.

This was not vague and sentimental. The shock had come: he had plunged down the cataract, and cross-currents played with him, and his soul was troubled indeed, not for his own fancies or imagination, but for the people individually and collectively. Before, he had loved man as, like Nature, an expression of God, and there had been nothing

that disturbed seriously his beatitude. Now, man acting contrary to the will of God, opened the way for innumerable experiences of pain and melancholy. Wordsworth was face to face with the reality of sin and misery, and the first consolation and light that came to him as an explanation in some measure of this world problem which seemed overwhelming in its reality was the perception, like that of the Prophets of old, that there was retribution in these terrible events. These were not the harvest of popular government and liberty,

But a terrific reservoir of guilt
And ignorance filled up from age to age,
That could no longer hold its loathsome charge,
But burst and spread in deluge through the land.

He himself in his earlier mood, an active partisan, with genial feelings, had yet supposed

That throwing off oppression must be work
As well of License as of Liberty,

but *Liberty to do what we like* never got a hold upon him, and he parted company with all who proposed to build up social liberty out of individual license: his indulgence towards that sort of thing did not amount to justification of it in himself; it was no more than an allowance of that strain of influence in the workings of humanity which he looked at imaginatively in his earlier mood.

He became sceptical of nature and man, and saw neither in their wholeness and brotherhood, for a while, and he hoped that he or future time would see

The man to come, parted, as by a gulph
From him who had been,

and at the same time saw the events and shows of outward nature in dis-connection and lost her deeper harmonies.

The sceptical mood was but a phase of no permanence. Knowing much more of the actual character and condition of man, he regained faith in him, but recognised the difficulty of changing him and his condition from what it is to what it ought to be. He gained

A more judicious knowledge of the worth
And dignity of individual man.

Not the generalisation with which his imagination kept company when he joined in the revolutionary enthusiasm,

No composition of the brain, but man
Of whom we read, the man whom we behold
With our own eyes.

Considering the possibilities of this actual human being, he inquires with increased seriousness:

Why is this glorious creature to be found
One only in ten thousand? What one is,
Why may not millions be?

No sudden revolution would change the character of men wholesale and make of the community something different altogether from the individuals of whom the community consisted. General happiness and noble character are attainable only by the education of all towards the ideal of manhood. What was good was not to be judged according to the judgment

of the wealthy few who see
By artificial light;

we must not accept generalities framed to be easily understood and to satisfy the narrowness and self-conceit of those who are prosperous or of any *section* of the people, as if it were true education to know words which, setting forth

the outward marks
Whereby society has parted man
From man, neglect the universal heart.

Wordsworth would trust Nature and Human Nature in companionship. He would have every child taught the rudiments of knowledge, that the way might be open for obtaining information and holding converse with great minds, and for expressing what was felt and known; and no education would be an advantage which withdrew the child from play among the ordinary simple and beautiful surroundings of the natural world. It seemed a terrible thing to him that children should be taken from their games and away from country life to work in factories, and hardly less terrible that men and women, fathers and mothers, should be used in like manner, not for any advantage to themselves, but to build up a general prosperity, the "Wealth of Nations."

If it was foolish to expect that a great and sudden upheaval of society would transform men into something altogether different and better than they were before—and this lesson he had learned with a painful struggle—it was equally certain that the general wealth or well-being could not be built up by the degradation of the many. National well-being must be the sum of the well-being of the individuals that made up the nation.

He did not care that the people should have an extensive book education, a knowledge of systems and classifications, but that they should have the elementary knowledge of letters which would enable them to develop as circumstances and ability directed, accompanied by moral and religious influences, and never in separation from the sights and sounds and health-giving presence of Nature. Nor did he expect to bring all to one class level, but desired that there should be all the essentials of happiness for all classes, while his sympathies were with the lowly.

Wordsworth's respect for mankind, his confidence that there is something worthy of regard in every human being, that every child is a child of nature and of God and does not cease to be so as it grows though it go astray, his belief in a divine humanity whose glory and dignity are manifested in the few but are possible in all, are expressed not only in inspired passages of his poetry, but also in his choice of characters to portray. A notable example of this is the Wanderer, who is made the most revered and wise and beneficent personage in the "Excursion"; but throughout his period of deep poetic insight and expression he dwelt upon the life of simple people and depicted the excellence of those who were in no wise distinguished or renowned for their outward position. In his frequent choice of commonplace names and record of what before his time would have been considered very prosaic circumstances and events, we find expressed his love of ordinary humanity. Even when he failed, his effort was to show the poetry and beauty and worth of the common lot; and he did not always fail when his critics said he did. As his success was great where some poured ridicule upon him, judging by artificial standards; it is not surprising that he disregarded criticism when it had some scrap of wisdom in it, and valued poems that have not been much help to the world as highly as those which are immortal.

The Poet of Nature, of God living and revealing Himself in Nature now and always, was also the poet of the dignity and worth of every human being; and his purpose was, as a prophet of Nature, to teach others to love what he loved, and show them how the mind of man becomes

A thousand times more beautiful than the earth
On which he dwells, above this frame of things,
In beauty exalted, as it is itself
Of quality and fabric more divine.

PRIESTLEY PRIME.

KEEPING THE FAMILY.

From the "Christian Register."

RICHTER insisted that the school was nothing but a supplement, or a supplementary form of the family; and when he undertook to establish the kindergarten, he insisted that it was strictly a family evolution. Its intent was not to take children away from home, but to help those mothers who were unable to fulfil their home obligations. His purpose was to educate whole families, parents as well as children, in order to make nobler homes. Harris, our United States Commissioner of Education, uses almost the same language when he says "the school is a supplement of the family." Nothing should destroy or weaken the family relation. No phase of social life should intrude on or weaken family life. The State came out of the family, and is in all ways an enlargement of family functioning. The Church has no real end but to save the family. Its original purpose was to draw together the deceased members and the living members in a holy fellowship. Religion bound together the living and the dead, and perpetuated the love of kin. Its services were family services. Any social organism not based on the family is illogical and dangerous. Whatever else we do, we must keep the family clean, healthy and intact, or our government and our Church alike go to pieces. With the family bond weakened and the family relation divested of its sacredness, there is no confidence in community or in the State. The most unnatural Church is a sectarian Church, but the most historically true Church is a coalescence of families for common service. The old town church was, therefore, as natural for spiritual purposes as the town meeting was for political purposes.

But it is in this line that the school has been the most biassed of all our social functionings. The early English school was a matter of the household, and the public school was simply a coalescence or co-operation of several families in care of some one member of the community. It was intended to supply what the average home could not. It was in the completest sense of the word a family supplement. No nation ever existed in ancient or in modern history which did not give the first seven years of life to the care of the mother, the next seven to the father, and the next seven to the community or State. Our primary schools were not intended to take the child away from the mother or to release her from her duty. Neither were our secondary schools intended to discharge the father of his family obligations. Our public schools do not constitute an organisation by themselves any

more than do our Churches. They should be considered as standing for and sustaining the family instead of supplanting it.

Harriet Martineau was probably the ablest woman of the nineteenth century. In her "Household Education" she says:—"Every member of the household—children, servants, or apprentices—every inmate of the dwelling must have a share in the family education." She insisted that the differentiation of the school and Church from the family should not be so complete as to render the family effete, a mere breeding-place, while the house became a workshop. She would have every member of the family a real member, as the limbs are members of the body. "Every member of the family must be a member of the domestic school of instruction, and must know that he is such." In other words, education is a family matter, and religion is a family matter by no means to be delegated permanently and altogether to an outside organism. Our modern ideas are inclined to ignore the family. We try to begin education with the school itself. The school invades the rights of the family, and forbids the duties of the mother. The reconstructed school will do nothing of this sort. It will emphasise home instruction, and it will permit no parent to shirk responsibility.

To emphasise the family is an obligation that at present is most insistent. We have come to disbelieve in the ability of the family to judge wisely of its separate members or to fulfil natural obligations in the way of instruction. Is the family a failure? Did nature blunder? We believe that nothing can take the place of the family: first, in apprehending the idiosyncrasies of children; second, in setting life ideals; third, in safeguarding from evil influences; fourth, in establishing guiding principles; and, fifth, working these principles into characters. Ask any man of moral force to what he owes his power, and it will be a rare case that does not attribute effective manhood to home example, home precept, and home ideals. Miss Martineau pictures the complete family as advancing together, in equal companionship, toward the great object of human existence; that is, "the perfecting of each individual within its limits." These individuals are no longer all under the same roof. One may be in the distant town, another in a far country; yet they remain one household, living in full confidence and sympathy, though their eyes may seldom meet, and a clasp of the hand may be a rare luxury. "The deepest impressions received in life are those imparted to the sensitive mind of childhood; yet the mature reverence and affection of a manly mind are excited more efficaciously when the active members of a household see their grey-haired parents looking up to nature, and reaching after truth and right, with the humblest trust and earnest docility." It would be well if this little book of Miss Martineau could be republished, and become a household factor—a stimulus to the restored family. We believe that what is to-day wanted is not more socialistic government, but more family life and family independence and family honour.

To CORRESPONDENTS.—Letters, &c., received from the following:—E. S. L. B.; H. E. G. B.; J. A. B.; J. B.; A. H.; T. J. H.; W. L.; H. S. P.; J. P.; J. M. Ll. T.; F. H. W.; P. H. W.; T. W.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdeen.—The following note is from the *People's Journal*:—"The meetings conducted by the Rev. A. Webster on Sunday evenings on the Broad Hill are, in some respects, the most remarkable of their kind held in the city. Every summer during his ministry he has kept them going, and the audiences have sometimes been very large. Mr. Webster is dealing with objections to Unitarian teaching. He usually speaks for forty-five minutes, and gives equal time for questions. Mr. Webster makes a point of informing his hearers as to the course of the 'Higher Criticism,' and as expositions of advanced religious rationalism his addreses are unique."

Astley.—Harvest Thanksgiving Services were held on Sunday, the Rev. P. Holt being the preacher. The singing was led by an augmented choir. Larger congregations were present than on former occasions, and increased collections were taken. A fruit banquet was held on Monday evening, at which there was a good attendance.

Crewkerne.—On Sunday last the Sunday-school anniversary took place. Mr. S. W. Wright, of Devonport, conducted the services, and preached two very appropriate sermons to appreciative congregations, the chapel in the evening being crowded. The scholars, assisted by the chapel choir, sang special music in a manner highly creditable to them.

Doncaster.—Last Sunday evening, at the close of the service, a meeting was held to give the good wishes of the congregation to Miss Emily Cruse, who, as the winner of a King's Scholarship, is leaving Doncaster for Darlington to pursue her studies at the Training College for Teachers in that town. In recognition of Miss Cruse's devotion to the work of the church and Sunday-school, the presentation of a dressing-bag was made to her by the Rev. Halliwell Thomas, on behalf of the congregation.

Glasgow: St. Vincent-street.—A social meeting of this congregation was held on the 5th inst. in connection with the introduction of the electric light. After the light had been switched on by Mrs. T. Ballantyne, the chair was taken by Mr. Stewart, President of the Managing Committee, supported by the Rev. J. Forrest, and others. The Chairman stated that the church had now been reslated, the interior repainted, the electric light installed, and a number of other improvements carried out. Great satisfaction had been expressed with the whole of the improvements, which had been completed at a cost of £225. Mr. Forrest afterwards spoke gratefully of the willing support received from the Ladies' Sewing Society and from various members of the congregation in contributing a large proportion of the funds. The choir, in the course of the evening, rendered a number of anthems and solos, the whole proceedings throughout being of a very cordial and satisfactory nature. On Sunday last formal re-opening services were held, when, in the evening, the electric light was used for the first time during worship. The Rev. J. Forrest preached in the morning on "Our Purpose as a Free Religious Society," and in the evening dealt with the question, "Which is the Right Religion?" The discourses were intently listened to by large congregations. Liberal collections were made on behalf of the repairs fund, and it may be stated that nearly the whole amount required has now been raised by the members of the congregation themselves.

Gloucester.—A meeting to consider the Education Bill was held on Tuesday evening at Woodcroft, near Chepstow. The chair was taken by Mr. W. Moxon Fuller, and the meeting was addressed by Sir Charles Dilke, M.P., the Rev. Walter Lloyd, and Mr. J. W. Probyn, C.C. A letter was received from the Bishop of Hereford (who had been expected) regretting his absence and enunciating the views upon the question which he has already made public. A resolution condemning the Bill was carried unanimously; as was also a vote of thanks to Mrs. Price, of Pen Moel, for the use of the hall in which the meeting was held.

Hull (Induction of the Rev. F. H. Vaughan, B.A.).—A service for the induction of the Rev. F. H. Vaughan as minister of the Park-street Church was held on Tuesday afternoon, conducted in the first instance by the Rev. Charles Hargrove, of Leeds, in place of the Rev. A. N. Blatchford, of Bristol, who was prevented from being present. After the singing of "Now thank we all our God," prayer, and the reading of the lesson, Mr. Hargrove extended the right hand of fellowship to the new minister. It gave him the greatest pleasure, he said, to welcome Mr. Vaughan to that large company of ministers of religion, which included the Archbishop of Canterbury, the subject nearest to the King, and the lowliest captain in the Salvation Army. The preachers differed very much amongst themselves, but all stood as witnesses of the higher life and the call of God. As one who had for forty years enlisted in the ranks of the ministry, he welcomed Mr. Vaughan to those ranks, and to that little body of Unitarian ministers of the country, and more especially of Yorkshire. They might be few and insignificant, but all they had to ask was were they doing the duty that God had assigned to them, and speaking His word, which was given to them to speak? For their own part they had hearty good-will for all, and rejoiced to hold a place in the Catholic Church of all those throughout the world who strove after God and His kingdom. Mr. S. Harris gave expression to the congregation's recognition and welcome to their new minister, which Mr. Vaughan acknowledged in a few modest and earnest words. After a prayer of dedication, offered by the Rev. Joseph Wain, and the anthem "God is a Spirit," the Rev. Dr. Drummond, Principal of Manchester College, Oxford, delivered an earnest and eloquent charge to the minister. He said that preaching without self-sacrifice could never touch the conscience or the heart. Preaching was not to gain a reputation but to vanquish sin; not to draw crowds together to admire the rhetoric of the preacher, but to augment the moral and spiritual force in society. The minister did not preach himself, but effaced himself that the Divine Spirit might reach the hearts of his hearers, and God alone be glorified in every soul. They could not be Christians by attending to any observances, or assuming the outward garb of holiness, or professing holiness, which never rose above the level of dry intellectual formula, but only by possessing a heavenly and Christ-like mind. If ministers could not feed men's souls with the bread of life from heaven they might as well close their chapels, but if in simplicity they spoke what they had seen and knew, some would receive and find in Christianity a Lord who ruled only that He might emancipate. For the sake of the very men whom they would serve they could not consent for one moment to palter with the truth or lower the standard of right, and if they were ever misunderstood and incurred undeserved odium, so be it. They stood before a supreme Judge, and Him they could not disobey. A charge to the congregation was then given by the Rev. Alexander Gordon, and at the conclusion of the service tea was served in the schoolroom, followed by a welcome meeting, at which Mr. S. Harris presided. Addresses full of hearty encouragement and hope for the future of Mr. Vaughan and the members of the church were delivered by the Revs. C. Hargrove, Roger Smythe, John Dale, Dendy Agate, Alexander Gordon, Dr. Drummond, C. B. Upton, and J. Wain, and the meeting was brought to a close by a few words expressive of sincere welcome from the chairman, the Superintendent of the Sunday-school, and representatives of the various societies connected with the church.

London: Plumstead.—On Sunday, Aug. 31, after evening service, a meeting of this congregation was held, at which a presentation on the occasion of her approaching marriage and departure from the neighbourhood was made to Miss Ada Burrows, who for more than eight years has been voluntary organist of the church. The presentation, which was made by the Rev. L. Jenkins Jones, on behalf of the congregation, consisted of a massive dining-room clock, and a salad bowl in carved oak and silver. Mr. Jones spoke very warmly of the value of the services rendered by Miss Burrows to the church, and offered to her their very cordial good wishes for the future. The choir and Sunday-school also made gifts to Miss Burrows, who acknowledged the presentation with much feeling.

Rawtenstall.—The Rev. Jenkyn Thomas, formerly of Pendleton, commenced his ministry on Sunday last under auspicious circumstances. Large congregations assembled morning and evening, and his practical discourses—in the morning, "Feed the Church of God"; in the evening, "A House of Prayer"—were greatly appreciated. The pulpit and communion were beautifully decked with flowers. The choir sang special music, the anthem, "Praise God in His Holiness," being finely rendered. A public welcome conversazione will take place on Sept. 30 to inaugurate Mr. Thomas's ministry.

Stockton-on-Tees.—On Saturday, Aug. 31, Mr. and Mrs. G. R. Wright invited the teachers, Sunday scholars, and friends of the church to their farm at Eaglescliffe, and in glorious weather a very enjoyable time was spent.

Stourbridge (Welcome to the Rev. A. H. Thomas, B.A.).—On Friday evening, Sept. 5, a meeting of the congregation of the Presbyterian Chapel was held in the Town Hall to welcome the

Rev. A. Hermann Thomas as minister of the chapel, in succession to the Rev. A. W. Timmis, now of Manchester. Mr. Thomas, who completed his course at Manchester College, Oxford, in June, is a son of the Rev. Halliwell Thomas, of Doncaster. The proceedings of the welcome began with a tea, which was well attended, and subsequently a meeting, with something of the character of an induction service, was held. Mr. T. Grosvenor Lee presided, and was supported by the Rev. Dr. Drummond, Principal of Manchester College, and others. The charge to the Rev. A. H. Thomas was delivered by Dr. Drummond, who dwelt upon the responsibilities of the ministry and the congregation, and their duties one to the other. The Rev. H. McKean, of Oldbury, delivered the charge to the congregation. In an address of welcome the chairman briefly narrated the history of Protestant dissent from the days of Luther, and especially as it concerned Unitarianism. Addresses of welcome were given by the Rev. A. H. Shelley, of Cradley, on behalf of the local ministers, and by Mr. A. W. Worthington and Mr. J. T. Short on behalf of the congregation. Replying to these addresses, the Rev. A. H. Thomas thanked Dr. Drummond for his attendance, and the ministers and audience for their welcome. He spoke of the difficulties a young minister felt in taking over the charge of a church, and asked the congregation to bear with him in any shortcomings. The proceedings terminated with a musical programme provided by the organist, Mr. Arthur Woodall.

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OUR CALENDAR.

SUNDAY, September 14.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. W. COPELAND BOWIE.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. GORDON COOPER, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. PRIESTLEY PRIME, of Heaton Moor.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M.

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. PHARAOH, and 6.30 P.M. Mr. G. SKELT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

BEDFORD, Library (side room). Vacation.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars. No Service.

CHATHAM, Unitarian Church, Hamond-hill 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Mr. GEORGE G. ARMSTRONG.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Unwritten Creed of our Age and the Faith of Unitarians."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS POND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Sept. 14th, at 11.15 A.M., HERBERT BURROWS, "Orthodox Hymnology."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

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BURROUGHS—On the 7th Sept., at Kenilworth, Aigburth-road, Liverpool, the wife of B. P. Burroughs, of a daughter.

MARRIAGES.

ASPLAND—HARRIS—On the 4th Sept., at Portland-street Unitarian Church, Southport, by the Rev. C. H. Wellbeloved, William Arthur, elder son of Isaac A. Aspland, of Wicken, Cambridgeshire, to Janet Thornely, daughter of Robert Harris, M.B., of 18, Duke-street, Southport.

HILDER—WILSON—On the 6th Sept., at Baffin's-lane Unitarian Chapel, Chichester, by the Rev. C. A. Hoddinott, Edward Charles, second son of Edward Hilder, of Tenterden, Kent, to Bessie, only daughter of Henry Wilson, of Wandsworth Common, S.W.

STEINTHAL—OLDHAM—On the 5th Sept., at Platt Chapel, Rusholme, Manchester, by the Rev. S. Alfred Steinthal, Edward Theodor, his youngest son, to Frances Elizabeth, elder daughter of Walter and Elnor Oldham.

DEATHS.

MELLING—On the 3rd Sept., at 3, Oak-lane, Wilmslow, her brother-in-law's residence, Maria Melling, late of 56, S. Bees-street, Moss Side, Manchester.

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The British & Foreign Unitarian Association.

AUTUMNAL MEETINGS AT NEWCASTLE-ON-TYNE.

SUNDAY, OCTOBER 5.

The Rev. R. A. ARMSTRONG, B.A., President of the B. and F.U.A., will preach morning and evening at the Church of the Divine Unity, New Bridge-street. A United Sunday School Service, conducted by Miss Marian Pritchard, at 3 o'clock.

MONDAY, OCTOBER 6.

3 P.M. **Business Meeting of the Northumberland and Durham Unitarian Association.**

5 P.M. **Reception to Delegates** by the Rev. Frank and Mrs. Walters.

7.30 P.M. **Public Meeting** in the Lovaine Hall. Chairman: Ald. J. BAXTER ELLIS, J.P., supported by Rev. R. A. Armstrong, B.A., Miss Marian Pritchard, Rev. James Harwood, B.A., Mr. William Long, J.P., Rev. E. Ceredig Jones, M.A., Mr. Oswald Nettlefold, Rev. W. G. Tarrant, B.A., Rev. J. A. Pearson, Mr. Ion Pritchard, Mr. I. S. Lister, Captain W. Lowrie, Mr. Otto Levin, Rev. W. Copeland Bowie, Rev. Frank Walters, and others.

TUESDAY, OCTOBER 7.

10 A.M. **Devotional Service** in the Church of the Divine Unity, New Bridge-street, conducted by the Rev. John Ellis.

10.30 A.M. **Conference, British and Foreign Unitarian Association.** The Rev. R. B. Drummond, B.A. (Edinburgh), on "Theology as affected by the Results of Biblical Criticism." The Rev. J. Channing Pollard (Lancaster), on "What the Laity might make of their Churches." Each paper will be followed by Discussion.

1 P.M. Interval for Luncheon.

8 P.M. **Conversazione** in the Grand Assembly Rooms, Barras Bridge. Tickets to be obtained from the Local Hon. Secretaries.

The Sunday School Association.

SUNDAY SCHOOL CONFERENCE

NEWCASTLE-ON-TYNE, TUESDAY, OCTOBER 7, 1902, at the CHURCH OF THE DIVINE UNITY.

The Rev. JAMES HARWOOD, B.A., President of the Association, will take the chair at 2.30 P.M.

The Hon. Secretary (Mr. ION PRITCHARD) will open the proceedings with a brief statement of the work of the Association.

Short Addresses or Papers will be given as follows:—"The Sunday School as a Social Force," by Mr. John S. Mackie. "A Missing Link in our Sunday School Literature," by Rev. Frank Walters. "Temperance Teaching in the Sunday School," by Miss Clara C. Lucas. "Our Traditions," by Rev. Ottwell Binns. "The Duty of the Church to the Sunday School," by Mr. Charles Slater.

Mr. F. C. Slater and Mr. E. H. Coysh, the Local Hon. Secretaries, 110, Brighton Grove, Newcastle-on-Tyne, will be glad to be informed as soon as possible of the names and addresses of those who intend to be present.

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On Sept. 16th DIVINE SERVICE at 7.30 P.M. The Devotional Service will be conducted by the Rev. J. A. BRINKWORTH (of Saffron Walden). SERMON by the Rev. G. LANSDOWN (of Billingshurst).

Sept. 17th Devotional Service at 10 o'clock, followed by the PRESIDENTIAL ADDRESS by the Rev. J. WAIN (of Trowbridge), and usual Business Meeting. At 4.30 a COMMUNION SERVICE (open to all), presided over by the Rev. C. A. HODDINOTT.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

WE publish this week, as already announced, the first of Mrs. Bosanquet's articles on Questions of Social Economics, "How much can the State do?" Next week we hope to publish the first part of a valuable study of "Professor Huxley as a Scientific and Philosophic Thinker," by Dr. G. Dawes Hicks, of Unity Church, Islington. The first of Professor Poynting's articles is to appear on Oct. 4.

RECENT numbers of *De Hervorming*, the organ of the Dutch Protestantenbond, have borne witness to the keen interest excited by the application of Miss C. A. E. Cremer, a university graduate in Arts, to be admitted to the ministry of the Gospel in the Dutch Reformed Church. The application was first considered by a committee, which was equally divided and reported to that effect, three members being of opinion that it was desirable that women should be admitted to the ministry, adding nevertheless, that the moment was not opportune for giving legal effect to their wish; the other three, on the contrary, holding that a declaration should at once be made, to the effect that the admission of women was "contrary to the will of God."

ON this report, the matter was debated by the Synod of the Church on July 31, when the finding of the three willing members of the committee was rejected by twelve votes to seven, and the opinion of the other half was affirmed by ten votes to nine, but with an alteration made on the President's suggestion, so that the Synod affirmed the admission of women to the ministry to be, not indeed "contrary to the will of God," but "contrary to Scripture." The Synod, however, would seem to have a strong-minded secretary, for the letter informing Miss Cremer of this decision stated that the Synod declared her application to be contrary to the will of God! *De Hervorming*, in a comment on the situation, remarks that no one can wonder that the Synod could not at once agree to the admission of women, but that it is sufficiently remarkable that seven out of nineteen members considered it desirable.

THE last of the series of letters on the Education Bill contributed by Dr. Clifford to the *Daily News* under the title "What is at Stake?" appeared last Saturday, and the letters are to be printed at once as a pamphlet by the National Reform Union. In his last letter Dr. Clifford sums up the whole matter thus :—

I repeat, then, in conclusion, the question with which I started. What is at stake in the war raised by this Education Bill? and I answer :—

1. The primary rights of the people to control their own life, directly and freely, in the indescribably important department of elementary and secondary education.

2. The enjoyment and exercise of full liberty of conscience.

3. The maintenance of constitutional law in the procedure of Government.

4. The efficiency and adequacy of education, sustained by the funds of the people, in what are known as denominational schools.

5. The continuance and extension of the people's schools, and the progressive realisation of the true ideal of State education.

6. The complete equipment of the teaching profession, its deliverance from theological and ecclesiastical tests, and the opening of its doors as a profession, and of its training-schools, to ability, industry, willingness to serve, and citizenhood.

7. The exclusion of women from the ranks of those who may be freely and directly chosen to serve in the administration of national education.

8. The fair fame and augmented serviceableness of the English Church.

9. The stability and growth of our Empire. There is the stake! Let every citizen take the sword and play the man for his country and for the world.

UNDER the title "The Beatific Vision of God" last week's *Methodist Times* had a warmly appreciative leading article on the Essex Hall Lecture of 1899 by "the well-known, learned and devout Unitarian, Mr. Philip H. Wicksteed." The lecture, our readers will remember, is on "The Religion of Time and the Religion of Eternity," drawing lessons from the contrast between mediæval and modern thought. On this the *Methodist Times* remarks :—

There are profound differences between us and even so Christian a Unitarian as Mr. Wicksteed, but we do not know that we have ever seen so small a book so full of profound, instructive and edifying truth. We warmly commend it to all intelligent and educated Christians who are capable of reading with discrimination. Mr. Wicksteed bravely faces the fact that "the ideals of the Middle Ages, and more especially of the twelfth, the thirteenth, and the fourteenth centuries, are reasserting their attractive force." Certain developments of the High Church Movement in England are enough to fill thoughtful minds with bewilderment and almost with despair. What do they mean? Are we really going back again to the Middle Ages? To treat this whole movement with the vulgar scorn with which the *Church Times* treats Protestantism is to be equally foolish and futile. The late Dr. Dale demonstrated his pre-eminence as a theologian by the seriousness with which he recognised and examined the attractions of Romanism. The immensely increased influence of mediæval ideas is shown by the new enthusiasm for Francis of Assisi, the ever widening love of Dante, and the revived study of Thomas Aquinas. Mr. Wicksteed's profound knowledge of Dante has specially qualified him to deal with this perplexing fact. The Renaissance and the Reformation, like all urgently-needed and inevitable reforms in such a world as this, rendered inestimable service to mankind, but practically neglected or forgot some things that cannot be neglected or forgotten without immense loss.

"The Religion of Eternity" our contemporary prefers to describe as "The Beatific Vision of God," so well stated in the opening declaration of the Shorter Catechism as the chief end of man, "to glorify God and to enjoy Him for ever." This we do not perhaps realise so fully as the men of the Middle Ages, but it is no less profoundly true for us than for them.

What is the fundamental point of agreement between the three great Christian teachers of the Middle Ages? What is the supreme attraction of Christianity as they understand it? Aquinas appeals to the intellect, Dante to the imagination, Francis of Assisi to the heart. But they all fundamentally agree with the Shorter Catechism that the end, the ideal of human life, is "to enjoy God for ever." But can it be said that all the Protestant Churches have given in practice due prominence to that central truth? Our best teachers, our most devout preachers and poets, our mystical saints have done so. But will anyone with adequate knowledge maintain that the devotional literature of the last three centuries is as deep and heart-stirring as the devotional literature of the preceding centuries? We have happily escaped from the fatal "other-worldliness" of the misguided Christians who thought that they could best save their own souls by neglecting all their human duties and fleeing to monasteries and nunneries where they developed the worst forms of fanaticism and vice. But there is an opposite extreme into which we, with our practical virtues, are liable to fall. After all, we too, seek a city out of sight, our permanent home is not human society as at present constituted, and our eternal satisfaction is in God.

Not the fear of hell, says the *Methodist Times*, but love, is the great motive power in religion, that attractive power by which Christ draws all men to himself. The Methodist and the Unitarian will not give the same interpretation to the love of Christ, but they are at one in the profound conviction that "our eternal satisfaction is in God."

ON Sunday, Sept. 14, on the occasion of the British Association meeting, the Rev. R. A. Armstrong preached in All Souls' Church, Belfast, a sermon on "The Faith of Professor Huxley," which is now published as the September number of *Sermons for the Day* (Liverpool Booksellers' Company, 1d.). The text is Habakkuk ii. 4—"The just shall live by faith"—and the sermon shows with a number of striking citations from Huxley's Life, how he had a veritable faith in the reality and power of truth, and of the justice and beneficence of the Universe. After quoting several passages, concluding with Huxley's declaration that "veracity is the heart of morality," Mr. Armstrong adds:—

Now I say that all this passion for veracity, this absolute loyalty at whatever price to truth, is in itself a life-long act of faith. No one can prove by arguing that it is always best to tell the truth and to believe the truth. There is much that may be said by the mere debater in favour of the profitable deception of others and the pleasant deception of oneself. But deeper than such arguments, more profound than superficial dialectic, lies in the nobler spirits of our kind the unreasoned but intense conviction that truth is best, that all untruthfulness corrupts and degrades, all truthfulness purifies and exalts. And that conviction is a continuous act of faith in the moral structure of the universe and in a moral sanctity outweighing all expediency.

And having further dwelt on Huxley's conviction that "the Divine Government is wholly just," and set his assurance of its beneficence, as expressed to Kingsley, over against a later expression with the remark that it represents "a deeper and more deliberate opinion than the words thrown off in a casual note to Darwin in relation to a passing incident of a comparatively trivial character," Mr. Armstrong continues:—

'I am far indeed from thinking that the contents of Huxley's faith as here revealed are the fullest that are possible to an earnest and intelligent man even though he abjure all self-deception and refuse credence to all doctrine which contradicts sound reason. I believe in God the Father and in his personal and individual love for every child born into the world. But I hold these letters of Huxley to constitute a most notable and instructive illustration of the fact that the "just shall live by his faith," that deeper down than all the reasonings of the intellect on the phenomena of the material world, there is in every good man some underlying faith—some assurance prior to and independent of the more superficial reason, which will be his stay in great trouble and his guide and inspiration in the strenous struggle of life.

The sermon concludes by pointing out the limits of logical demonstration, and the necessity of faith in some fundamental facts for the man of science no less than for religion. In the last paragraph a superfluous "not" has slipped in, but the meaning is clear, that "No man can get away from sundry certainties which are wrought into our common human nature." And further:—

A good man cannot get away from sundry other certainties which make the universe a temple and life a sacrament. And though a good man declare that he knows not God, yet is no small part of the secret of the Lord revealed to him, and the lamp of the unknown God shines about his steps.

THE September number of the *Mill Hill Pulpit* completes the tenth year of the monthly issue of the Rev. Charles Hargrove's sermons. (To be had from Mr. Charles Stainer, 82, Ravenswood-terrace, Hyde Park, Leeds. Annual subscription, 1s. 6d., post free.) The September sermon on "Sea Tides on Inland Rivers" uses the parable of the tide, felt hundreds of miles from the coast of the great Amazon, to enforce the lesson of the silent intimations of the Spirit, which come to us amid the things of the earth, understood and interpreted by the sensitive soul. The religious impulse is indeed world-wide, but too often "the care of the world and the deceitfulness of the good things of life choke the word, and it becometh unfruitful."

Yet now and again, not twice in the day like the tides, nor once in the week like the Sabbath, but as the wind which bloweth where it listeth and when, comes to us all the witness of the Spirit and the call to the higher life. This earth is not all, nor this life the end of all. The Eternal Spirit "bears witness with our spirit that we are Sons of God," even we, like God spiritual, immortal, superior in our inmost being to the senses which make so imperious a claim upon us, and to Time which takes from us all which the senses reveal.

IN the September *English Illustrated* will be found an article on Oxford, with some good illustrations, and another on the Rock Temples of Ellora in the native state of Hyderabad. In the *Sunday Magazine* Miss Stone continues her account of experiences "In the Grip of the Brigands." Under the title "A Model Women's College," *Good Words* gives an interesting illustrated account of the Royal Holloway College at Egham, built at a cost of £800,000, and opened by Queen Victoria in 1886. There is accommodation for 200 students, and last year 133 were in residence. In *Harper* Mrs. Humphry Ward's new story, "Lady Rose's Daughter," which began in the May number, approaches a climax in its subtle and extremely interesting study of life "in what passes as the best of English society."

REFERRING to our note of last week on the conflict between the Tradesmen of St. Helens and the local Co-operative Society, a Manchester correspondent writes to justify the action of the Tradesmen on the following ground:—"If the Co-operative Stores were treated as joint-stock companies and paid income-tax on their profits before declaring their dividends, and instead of the present 'exemption' from the tax the exemption were that it be not recoverable on account of the limit of income of its members, there would be no ground of complaint by private traders, who are solely desirous that their competitors should be saddled with the same burdens as themselves."

THE September *Seed Sower* contains the first part of a most interesting paper on "*Pensées* Writers," by the Rev. E. L. H. Thomas. Starting from the famous Cartesian oracle, *Cogito ergo sum*, Mr. Thomas remarks that we cannot help *being* and we cannot help *thinking*, however little we may think or be, and then proceeds to describe the writers, who, without using any of the specific literary forms, such as the lyric, the drama, the essay or the novel, collected their thoughts together as "Pensées," Proverbs, Maxims, Meditations or what not. A writer of *Pensées* "will simply string them together or put them haphazard into a casket."

His method is an unsystematised seeking after wisdom—a *philosophy*, love of wisdom, but not a system, a *theology*, thought about God, but not a science. The race of "Pensées" writers perhaps share the "acute sobriety," as Mr. John Morley calls it, of Shaftesbury, one of whsoe "Pensées" is, that "the most ingenious way of becoming foolish is by a system."

There are many other sentences from this paper we should like to quote, but must be content with one more passage, and commend the whole to our readers' attention:—

The cover of my edition of Joubert's "Pensées" is scattered over with golden pansies. "There's pansies, that's for thoughts," and golden pansies for golden thoughts—"elect, precious," select, choice, elegant, "oracular gems," to use a phrase of Milton's. It is just possible that the golden pansies may have some slight allusion, also, to the prize of the Golden Violet awarded in the Floral Games at Toulouse, and its romantic associations with Clémence Isaure and Count Raymond of Toulouse, and where Joubert spent much of his early life. "To glance over Joubert's Pensées,'" said a writer in *Macmillan's Magazine* of 1852, "is like uncovering a tray of diamonds." It will scarcely be denied, therefore, that we have rich fields, not to say "diamond fields," for investigation and contemplation. "Light," says Joubert, "is the soul of the diamond," and light, we may say, is the soul of these "Pensées." Sometimes, no doubt, the light may in some way be obstructed or obscured, producing a somewhat vague and cloudy aspect, as if reflection had been carried on under difficulties. Such a "Pensée" may be likened rather to the milky iridescence of the opal than to the white light of the diamond. Joubert has himself said, "Fully to understand a grand and beautiful thought requires perhaps as much time as to conceive it."

THE autumnal conference of the United Kingdom Band of Hope Union will be held next week at Newcastle-on-Tyne, when the National Unitarian Temperance Association will be again represented by its treasurer, Councillor F. A. Edwards, F.R.G.S. In connection with the gatherings Mr. Rowland Hill will preach at the Church of the Divine Unity, New Bridge-street, in the morning, and in the afternoon addresses will be given to the scholars, teachers and friends by Mrs. Alec Tweedy and Mr. F. A. Edwards.

MR. G. H. PERRIS, editor of *Concord*, the monthly organ of the International Arbitration and Peace Association, is to sail to-day (Saturday) from London to Boston, on a short lecturing tour in the States. Mr. Perris will lecture chiefly on various aspects of the International Peace problem and the religious, political and social outlook in England.

QUESTIONS OF SOCIAL ECONOMICS.

I.

HOW MUCH CAN THE STATE DO?

How can we best promote a good life—*i.e.*, a life which shall be healthy, upright and enjoyable—amongst all the members of the community? That is the question to be answered primarily by the study of Social Economics; and it is involved in the many problems which come before us to-day in the shape of "questions." The Housing Question, the Drink Question, the Wages Question, and a score of others are presenting themselves to the social conscience as imperatively demanding an answer; and if the answers are slow to come it is not for want of much earnest seeking.

Extreme Theories Contrasted.

Perhaps the most marked general tendency in the various solutions offered is that towards increasing the sphere of State control and activity, including under this head the work of municipalities and other local government bodies which derive their authority ultimately from the State. In a series of articles entitled "Municipal Socialism," the *Times* is engaged in calling attention to the dangers and difficulties incident to this tendency, and takes up an attitude of apparently unmitigated hostility to the movement. Its attitude, indeed, seems to be that of the school which maintains—not without some show of justification—that society would get its business done best if everyone minded his own business. "If each before his own door swept, the village would be clean;" and to that end everyone should be left as free as possible both to judge for himself what his business is, and to carry it out as seems best to him. Perhaps the most consistent and forcible exponent of this view (much what the Germans used to call "Manchesterthum,") is Mr. Auberon Herbert; but there are many less articulate than he who cherish the same confidence in the happy coincidence between the interests of each man and those of his neighbours, and the same resentment against social compulsion, especially when it takes the form of rapidly increasing rates and taxes.

In direct opposition to these is the school which maintains that there is no necessary coincidence between the interests of each man and those of his neighbours, that the better able he is to look after himself the more likely he is to do so at the expense of others, and that every individual has duties towards society which he cannot be trusted to fulfil except under compulsion. It is followers of this school who urge that all business is, strictly speaking, public business, and should be managed by the community, instead of being left to individuals to carry on for private profit, and to this end they are consciously or unconsciously pressing forward all kinds of State and municipal enterprise.

The General Mean.

Between these extremes come the mass of people who, perhaps without any clear theory on the matter, maintain in practice a compromise between the two. They cling to individual freedom and enterprise, but are too shrewd not to see that however it might work in a village, it is wasteful and ineffectual in a town for every man to be his own street-sweeper and scavenger; while, on the other hand, they cannot avoid seeing that work which is monopolised by the State (or municipality) is apt to be itself inefficient and without legitimate profit to anyone, and they hold that many, if not all, of the desirable undertakings which individual enterprise is unequal to are nevertheless successfully carried on by voluntary associations of individuals.

Instances in Hospitals and the Work of Housing.

I may illustrate these different degrees of voluntary and compulsory activity by referring to the various kinds of hospital. There is the small private hospital which is the outcome of individual enterprise and carried on for private profit; there are the large public hospitals supported by charitable endowments and subscriptions, and managed by voluntary associations; and, finally, there are the Poor Law infirmaries which are under State control and supported by a compulsory rate.

As another illustration, I may take the provision of houses for the working-classes. For the main part it is still left to the speculative builder, who builds for his own profit. But it is more than half a century since voluntary associations were first formed to provide in London an improved type of accommodation, and these associations still continue and have their latest descendant in the newly-formed Garden City Association. Of late years also the municipalities have been eager to partake in the work, and are building out of public money; and, finally, perhaps the best movement of all has been that of the working-classes to provide houses for themselves with the aid of Building and Co-operative Societies.

Some Public Control Inevitable.

In no case, of course, is the element of public control entirely absent. Everyone who lives in society at all must adapt himself to his fellow-men, and in so doing must conform to general regulations and conventions. But the degree of compulsion exercised differs greatly as between the man who in building of his own free will merely has to conform to certain sanitary regulations, and the man who is compelled to contribute towards the building of houses in which he has no obvious interest. What degree of compulsion, or of public action involving compulsion, is wise and justifiable is the battle now to be fought out, and it is one of the greatest importance for the future.

Present Tendency to Extended State Activity.

For good or for evil, there is no doubt that the tendency to-day is to enlarge in every direction the sphere of State activity, and sometimes—though not necessarily—to diminish that of voluntary enterprise. Whilst Parliament is being reluctantly pushed towards schemes of old age pensions and a minimum wage, municipalities are pressing forward eagerly to undertake the provision of houses, train and tram services, electric lighting, water supply, libraries, cemeteries, slaughter-houses, and even in some cases of quite minor articles of consumption, such as ice. Some of these undertakings are supposed to be on a commercial basis, and to be actually profitable to the ratepayers; others are frankly uncommercial, and justified by their educational value.

Commercial Experiments and their Dangers.

To the extreme opponents who would condemn this extension of State action without a hearing, it is a fair answer to point out that the play of voluntary enterprise has *not* so far proved sufficient to meet all our difficulties, and that it is at least a legitimate experiment to try whether by taking action in common we cannot devise methods of carrying on the work, compulsory if need be, which shall attain better results. But then it must be borne in mind that such action *is* experimental; that experiments affecting the well-being of whole communities should not be undertaken too light-heartedly and without careful counting of the cost, especially as they can seldom be reversed; and that they can only be justified by their results.

There are certain very obvious dangers attendant upon the movement, and the *Times* has done good service in calling attention to some of these. It is an unpleasing picture which it draws of the reckless expenditure of the ratepayers' money upon the personal gratifications of municipal authorities; and even more reprehensible is the occasional practice of making some enterprise appear profitable to the public by charging its expenses to another account. These, it may be urged, are merely accidental evils, and should not be counted against the policy as such; but they are accidents to which business managed in this way is peculiarly liable unless we can ensure its administration by men of a high standard of rectitude and disinterestedness. Perhaps one of the reforms most seriously needed if the movement is to continue is that more men of this type should come forward to take their share in public work, instead of leaving it so much in the hands of less responsible people. Many, no doubt, refrain just because they will have nothing to do with doubtful practices; but it is a finer thing to maintain one's integrity in the pressure of public service than to protect it in retirement.

The Community and its Employés.

One difficulty which is revealing itself lies in the fact that the electorate of municipal bodies consists to a considerable extent of municipal employés, who are quick to discover that by a judicious use of their vote they can do much to influence their own wages and hours of work. It is said that there are 30,000 municipal employés in and around London; and that in Sheffield men are leaving the skilled trades to become tram conductors and street-sweepers. It is a good administrative rule that the employés in a business shall not elect their employers; and there would be no injustice involved if, in order to secure administration for the benefit of the *whole* community instead of for one section only, it were found necessary to apply this rule to municipal employés.

The Checking of Individual Enterprise.

Another danger incident more especially to municipal trading is that of checking individual enterprise. Even where the State or municipality does not monopolise an industry completely, its powers and its control of public money make it a formidable rival to contend with. Some,

of course, would desire to see voluntary enterprise altogether superseded, on the ground that public administration of business is more profitable to the community; but this is a position which it is hard to maintain in the face of past experience. It is a striking fact that even the advantage of working on a large scale is beginning to be claimed by voluntary enterprise, which (*e.g.*) is prepared to supply electric light from one centre to several towns, as against municipalities which are confined to their own area, and resist intrusion from without. Moreover, we have to reckon with the essential conservatism of public bodies. It is true that in embarking on any business they are likely to do so on the most expensive scale, and with all the latest improvements; but at our present rate of progress the improvements of one year are apt to be the dilapidations of the next; and we never find that public bodies are quick to move forward with the times, or to adapt themselves to the changing needs of the people. This has been strikingly shown in the Housing policy of the London County Council.

Two Points in Conclusion.

There is much more to be said on both sides of the question, and two points I must touch on, however briefly, before closing. The first is, that in counting the cost we must bear in mind that it does not fall entirely upon the well-to-do. We do not perhaps realise how much actual distress may be caused by high rates until we hear of districts in London where crowds of people may be seen outside the town hall (kept in order by the police) who are unable to pay their rates and want some grace allowed. There is no doubt that, either directly, or indirectly through high rents, many of the poorer workers are feeling acutely the pressure caused by the new policy; no doubt also they are feeling some of its advantages.

The second point is that when the State extends its activity not only to managing public business, but also to that most private business of all, the maintenance of individuals and their families, the dangers alluded to above of checking voluntary enterprise and of corrupt administration are greatly increased. But that opens up a whole new chapter of economic considerations, and must be left for a future occasion.

In conclusion, I would suggest that it is not important to try to predetermine any limit to the sphere of State activity, but that it is of the first importance when any extension is proposed to make ourselves acquainted with the circumstances, to form a clear judgment on them, and to elect the best men possible for carrying on our public work.

HELEN BOSANQUET.

NEVER give way to melancholy. Nothing encroaches more. I fight against it vigorously. One great remedy is to take short views of life. Are you happy? Are you likely to remain so till this evening, or next month, or next year? Then why destroy present happiness by a distant misery, which may never come at all, or you may never live to see? For every substantial grief has twenty shadows, and most of them shadows of your own making.—*Sydney Smith.*

LITERATURE.

MORE ESSAYS BY "J. B."*

IF readers of the *Christian World* do not know Mr. Brierley they will at least be familiar with "J. B." Others who may come across the man and his work for the first time in the present volume may find some stimulus to their interest in both in learning that by such previous volumes as "Studies of the Soul," "From Philistia," and "Questions for the Free Churches," he has already established a claim to respectful attention.

In the author's interest it is to be regretted that there is no explanation given in note or preface of the manner of the book's composition. Occasional essays upon a variety of things must allow of much "overlapping"; and merely to have stated that this volume is composed of reprints of such occasional essays would have palliated, if not wholly excused, a number of repetitions of phrases and illustrations which would have to tell against a reader's satisfaction with the work in book form. This, however, is a limitation of excellence that goes no deeper than the form of the production; and in other respects this form has much to commend it, for a volume of bright, short essays on such topics as these is more difficult to find than more ponderous tomes.

The ponderous tome cannot be dispensed with; but it should be more extensively popularised, and that is a function books of this kind perform.

"Ourselves and the Universe" is not an attractive title. "We and the Universe" would be worse. Either might be justified could it serve to awaken special interest in the contents. But on the back of a volume which appears at a glance as of Popular Essays, the first feeling produced is one of irritation and annoyance at being summoned by so loud a bell to so slight a feast. A title that raised no false expectations would do more honour to the book. But when we have discounted such elements and come to take stock of the volume on its merits we find, amongst whatever else, much friendly counsel and cheerful companionship.

These are things too rarely found in modern prose to be taken without some special grace of acknowledgment. Cold-blooded analysis and growling cynicism we are somewhat over-weary of; and there still remains to us some instinct for joyousness which welcomes all in sympathy with such an attitude without too curious inquiry as to its logical justification. The cynic indeed has logic on his side. But it is not the least of Mr. Brierley's merits that he does not "travel" in the interests of any firm of Syllogism manufacturers. He may by consequence have this defect of his qualities, that he gives you no points that you can put down in a note-book as new knowledge. But this is a defect shared by the blackbird, a day in the country, a timely glass of water, and most things that are helpful in our tired moments. We cannot dispense with logic all the time; we must come back to it sooner or later, and then we shall shake our heads, no doubt, over the seductions of this pleasant-voiced companionship. But we shall walk less heavily with those other fellows and be less afflicted with the grunting and the growling, from the vivified consciousness that the same world contains also such souls as Mr. Brierley's.

We are heartily at one with Mr. Brierley in his optimism. But we feel that as yet optimism must be its own justification; it cannot be based upon any induction of facts. If life is worth living it is because it *must be* worth living. To suppose the opposite brings its own refutation in the Euclidian "which is absurd." Our cynical friends, of course, admit the absurdity. Mr. Brierley denies the proposition, and would prove that life is worth living because "any man to-day if he chooses can have the consciousness of God in his own spirit."

That, indeed, were ground sufficient to dignify his span of mortal years to "any man." But is it a fact? We are familiar at Evangelical gatherings with the talk of people which abounds in such expressions as "We got hold of God," "God said to me," "God brought me to see," "Jesus spoke peace to my soul." In Roman Catholic circles we hear similar confessions of familiar intercourse with Mary or one or other of the accredited saints or angels. That these phrases stand for some real psychological experience may well be; but to translate it bluntly into a direct consciousness of God is one of those acts done in the name of religion that still make it necessary to distinguish between the words "truth" and "philosophical truth." Such an expression is *true* because it represents a valid experience. It is not *philosophically true*, because it gives to that experience an explanation which it cannot justify. And yet if a man shall thus claim to have "seen the Father" it is not for those less privileged to deny his claim. At the most we dare only caution against misapprehension, and ask of one so claiming, "*Are you certain?*" For the rest of us it is still by faith, and not by sight, that we must walk.

This is not an isolated instance of a bald assertion doing duty as argument in this book. But we quote only one more; it occurs in the essay on "The Art of Happiness."

An Amiel, when he is forty, may talk of hopes disappointed and of the future as a dreary prospect, but not even an Amiel can do that at twenty.

The pessimism of youth is surely no unfamiliar phenomenon. Those who have had no more immediate experience of it have met it at least in such types as Carlyle intends by his word "Wertherisms."

The book is weakened by a good deal of loose writing of this sort. For a certain type of readers no doubt it is just such writing that commends a book. It conveys an air of assurance; but the popular taste in such matters needs rather to be guided than satisfied.

A pleasing feature in the book is its wealth of literary reference. But this would be of more value if sources were quoted in footnotes, as some at least of the many passages introduced from ancient and modern writers suggest a context that many readers might turn to with interest. Merely to open these side issues, with possibilities to the reader of following out the clues, is to add very considerably to the serviceableness of such a volume. It is perhaps a strong testi-

* "Ourselves and the Universe." By J. Brierley, B.A. James Clarke and Co. 6s.

monial to our author's literary accuracy that he has given correctly (p. 9) a quotation from St. Paul which, in spite of its familiarity, is almost always given in accordance with the misquotation of a Patristic reference instead of in the actual Pauline phrase.

We hope the book will attain to further editions; for which some condensation and revising of raw places would be a worthy preparation. A few slips of type also on pp. 22, 40, 177, and 330 should be corrected; and on p. 156 either Lyte's name should be substituted for Newman's, or the title of the hymn altered. It is amusing to question whether unconscious association of ideas found in similarity of sound (Lyte and Light) led to the slip in the MS. Is *Pilgrimings* (p. 8) an improvement upon *Pilgrimages?* Alexander's is not a fortunate instance (p. 73) of the degradation of old age. He was still a young man when he died. To the statement "the outer has been fitted to the inner" (p. 80) we would suggest a *quære.*

Not God tempers the breeze to the shorn lamb, but God tempers the shorn lamb to the breeze, is surely the lesson of the Darwinian Book of Genesis.

On the whole, to criticise such a work as this is to destroy it; but to commend it is best to do it justice.

For in these matters one must have in view the requirements of a definite circle of students. For such readers—and they are a vast multitude—this is a kind of book we should gratefully see more of. Its tone is healthy, its style pleasant, its temper courageous and its outlook wide. It should help to break down the prejudices and alarms which keep so many living three centuries behind their times, and awake them to some appreciation of the more glorious liberties that attach to citizenship in (to use a phrase which makes the title of what is perhaps the best as it is also the first essay in the book) A ROOMIER UNIVERSE.

H. A. R. J.

SHORT NOTICES.

Everyman: a Morality Play, in a reprint with modernised spelling and a brief introduction by F. Sidgwick, will be welcomed by those (and they were very many) who were deeply impressed by the recent representations of the play in London, first in St. George's Hall and afterwards at the Imperial Theatre. A little more introduction for the uninstructed would have been better, but may be sought in Ward's "History of English Dramatic Literature" and A. W. Pollard's "English Miracle Plays." Reading the quaint, but somewhat bald text, one realises how much the play owed to the fine acting of "Everyman," especially in the passage where the penalty of wrong-doing is at last accepted with genuine contrition. (A. H. Bullen, 18, Cecil-court, Charing Cross-road. 1s.)

To our store of children's books we are extremely glad to be able to add *Elizabeth Fry, the Prisoner's Friend,* the story of a beautiful and devoted life simply and earnestly told by Miss J. E. Brown. Taking the life of this beneficent Quaker lady as the subject for lessons to her own Sunday School class, Miss Brown was deeply impressed by the value of the lessons in a life so rich in human interests and so far-reaching in its influence, and thus was happily impelled to throw her narrative into book form, now published by our Sunday School Association. The early life of Elizabeth Gurney in her Norwich home is first described, her awakening to an earnest consecration of her life to good, and after her marriage to Joseph Fry, the wonderful work she accomplished among the Newgate prisoners, and in wider efforts for prison reform. In telling the story Miss Brown makes good use of Mrs. Fry's memoirs, and there are some striking quotations from her more intimate expressions of faith and aspiration, helpful for the lessons which may be based on this little book. It deserves a warm welcome in our homes and schools. (Sunday School Association. 8d.)

The Channel Islands, in the "New Guides" Series, by E. Gallienne-Rôbin and Harold Child, appears to be a good matter-of-fact guide, with necessary information as to communications and places of interest, &c., and maps of each of the principal islands; but we miss a map of the whole group, to show their relative position. However small the scale, such a map seems essential to a good guide. And while we are very ready to belief in the delights of these islands, and especially of Sark, as a holiday resort, with grand rocky coast and glorious sea, we do not find that the guide attracts and quickens that enthusiasm. We have found much more of the atmosphere and fascinations of these islands in Miss Rôbin's stories (published by C. H. Kelly) "At the Leap of San Juan: a Sark Story," and "Jeannette of Jersey," which have the advantage, also, of good illustrations both of the scenery and the people. Miss Rôbin is doubtless aware, as her readers will be, of the weak points of her stories, but they are not without interest; the latter especially has an historical interest, telling of the early introduction of Methodism into Jersey. Another of Miss Rôbin's little books, "Guernsey and Sark Legends and Stories," is published at Guernsey itself. The "Guide" has a general chapter on the history and natural history of the islands, including [a list of notable islanders. Among these, Guernsey claims le Page Renouf, the Egyptologist; and Jersey, two distinguished artists, Millais and Ouless, and the scholar brothers Valpy. (Grant Richards. 2s. net.)

A new edition of *George Eliot's Life,* as related in her Letters and Journals, arranged and edited by her husband, J. W. Cross, has been issued in two small volumes, tastefully bound in limp cloth. These volumes belong to the "Warwick Edition" of George Eliot's works. The paper is so thin that over six hundred pages go into wonderfully small compass, and yet the type is clear and pleasant for reading. It is a more convenient edition to handle than the old one volume popular edition. (Blackwood. 2s. a volume net.)

An edition of *The Mill on the Floss,* cheaper even than the "Warwick," is also issued in two volumes, a little smaller in size, but with very good type. (Blackwood. 3s. net.)

Esther Allington; or, A New Investment, by Rose Harrison, hon. organising secretary of the Children's Protection League, is a good Temperance story, with abundant variety of human interest. The heroine is the daughter of a wealthy and good-hearted brewer, and the story tells how she and her brother Victor, when he comes home from Oxford, are gradually brought to realise the dreadful evils of the drink traffic, and the son and heir refuses to enter his father's business. The conflict which ensues, and the tragedy which at last brings the father to work out his son's good purpose, and the daughter's subsequent experiences, are vividly narrated, and the economic and moral teaching, while not unduly hindering the story, is forcibly impressed upon the reader. (Ideal Publishing Union, 33, Paternoster-row. 1s. net.)

The late Dr. Brewer's *Reader's Handbook,* re-issued in a new and cheaper edition, is a dictionary of "Famous Names in Fiction, Allusions, References, Proverbs, Plots, Stories, and Poems." It is a laborious compilation, full of curious and amusing information. Its very miscellaneous character may be seen from three consecutive entries, where under "Tweedledum and Tweedledee" we find a quotation from some verses by J. Byrom (1691-1763), followed by "Twelfth Night," with an account of Shakespeare's plot, and "The Twelve," with a list of the Apostles. Seven pages are devoted to the "Errors of Authors." On the page immediately preceding these the author speaks of the "Erl-King" as haunting "The Black Forest of Thuringia"! (Chatto and Windus. 3s. 6d.)

Another curious book of reference, *5,000 Facts and Fancies,* by W. H. P. Phyfe, comes to us from across the Atlantic. It is a "Cyclopædia of important, curious, quaint, and unique information in History, Literature, Science, Art and Nature." From "Aaron's Breastplate" and "Roman Walls" to "Bimetallism," "Fifth-avenue," and "Mugwump," the miscellaneous information ranges. Doubtless there are many more 5,000 facts and fancies in the world, but that does not make those included in this substantial volume less interesting. (G. P. Putnam's Sons. 21s.)

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Wesley's Journal. Abridged. By Percy L. Parker. 3s. 6s. (Isbister.)

No Cross, no Crown. By William Penn. 2s. 6d. (Isbister.)

The Louis Wain Nursery Book. 1s. (J. Clarke and Co.)

The Truth of Christianity. By Major W. H. Turton. 3s. 6d. (Jarrold and Sons.)

The Creation. Story of Genesis I. By Dr. Hugo Radan. 3s. 6d. (Open Court Publishing Co.)

Norfolk. By W. A. Dutt. 4s. 6d. (J. M. Dent and Co.)

Hampshire, with the Isle of Wight. By G. A. B. Dewar. 4s. 6d. (J. M. Dent and Co.)

Elizabeth Fry. By J. E. Brown. 8d. (Sunday School Association.)

From Behind the Arras. By Philip C. de Crespigny. 6s. (Fisher Unwin.)

Love and the Soul Hunters. By John Oliver Hobbes. 6s. (Fisher Unwin.)

KINGSLEY'S SNOWDON AND TO-DAY'S.

" . . . a little botanist, terrifically learned fellow. He and his father before him knew about this fern which grows nowhere else in Great Britain. One season he must bring it down in a pill-box, thinking to let the visitors rest their eyes upon it for once before they died. All excitement and eagerness he goes up to a blunt old gentleman and opens the precious pill-box, saying 'Have you ever seen an *Atroxis mellamina**?' 'No, sir, I haven't, and what's more I don't want to—not the least bit interested.' And then, 'pon my word, he hunts *me* up. I hadn't a notion what he was up to, but when I saw the pill-box I decided that the diminutive gentleman had secured a beetle or some other entomological specimen. 'Have you ever seen an *Atroxis mellamina?*' said he. 'Yes, rather,' said I, hoping to score; 'a magnificent fellow, isn't he?'"

While this story is being told I am waiting for my breakfast and wandering round the room after the manner of a new-comer. I had come up the night before and had only time to unstrap my luggage and dive into bed. A token of other days soon meets my eyes. It is a frame containing three photographs—Tom Hughes, Charles Kingsley, and, probably, Tom Taylor. For this is, and yet is not, the famous Welsh inn, "the divinest pig-sty beneath the canopy," of Kingsley's day. The landlord is no longer bluff Harry Owen, portrayed with such a gusto of affectionate regard in "Two Years Ago." Nor does the landlady patch certain garments (to quote Tom Hughes's verse)—

With flannel of three colours—she hadn't got no other.

The old spacious kitchen has to be looked for to be seen. There is now nothing isolated or remote about this heart of the heights. As you walk the roads to Capel Curig, Beddgelert, or Llanberis you suddenly hear the simultaneous put-t-t-t and grrr-rr-rr of a motor-car, and the next instant it swings rapidly round the bend in lordly insolence of black and yellow stripes, passes and swiftly disappears, emitting the stench of Stygian exhalations.

The "inn" is busy with alert waitresses who still know how to speak Welsh prettily to each other, and are, as I try to believe, specially attentive to me because I address them in that immemorial tongue. It is a rare old hostlery fragrant with the atmosphere of easy and innocent self-indulgence. The "new management" seems to succeed in the effort to provide city conveniences while maintaining the associations of a traditionary day. It would be for all the world like being in the best hotel of a first-class agricultural market town were it not that here are harboured some score of guests—guests whom you have met before in Switzerland, at the Lakes, everywhere, and will meet again every holiday season until you pass into a less monotonous and tourist-ridden world. You forget, of course, that you are yourself a tourist, and look about you with the protesting air of one that declines identity with so dubious an assembly. Then you observe with some amusement that every new-comer does the same, and you accordingly learn to display self-possession by surrendering yourself to the comedy and becoming thereby merged in the common life of the hotel.

* I advise the reader not to look this up.

Besides, we are not all British tourists. At least, one or two celebrated mountaineers with an Alpine reputation redeem the company from smug common-place. To the well-concealed merriment of the initiated these expert climbers encourage the garrulous boasting of green amateurs who are flushed with their recent triumph over the "Parson's Nose." Hence much tall talking about the Lliwedd gullies and chimneys, nice bits of rockwork, solid hand-holds, frightfully friable surfaces, and tremendous back-work.

One visitor, an old hand as you find out later, can tell interesting stories of the good old days when, as a youth, he sat with the immortals on Harry Owen's settle and watched them, not without awe, puffing Olympian clouds out of long churchwardens.

A day or two of rain and then—glorious vision!—the range stands out before us with miraculous nearness.

One has only to take a few steps up the road to see Crib-goch, its fissures all smoothed out by an illusive haze, gleaming like a polished piece of steel. This is Sunday, the one day in all the week on which to ascend Snowdon, for the trains are not running, and the summit will have standing room for all. I took the well-known upper track which affords an unsurpassable view of Llanberis Pass, showing its whole length enfolded by rugged heights, the road a wriggling riband below, and the lakes far off shimmering in the morning sunshine.

It is a marvellous day. The haze disappears and Snowdon towers close at hand with every sinuous crack strangely conspicuous, and the streaks of white quartz glistening like tiny torrents and cascades beneath the blinding light. Nearing the summit one can see the black ridge against a radiant sky with clean-cut rock projections—sentinels that grin like diabolic gargoyles of some titanic temple. I reach the topmost ridge to learn that there may be intense clearness on one side and curdling clouds on the other. A few more minutes and I am sitting on the ordnance cairn breathlessly surveying the wide impressive panorama of cloud and sea and land which roll around in perpetual and bewildering motion. I am exceptionally favoured, for this is one day in a thousand—as indeed is every day! I watch the revolving clouds boiling and seething up from below. It seems as if the watcher were poised in the centre of an earthless world—all sky below, above, around. I have stood on the Alps at a height of 13,000, not 3,000, feet, but I have never seen anything like this. The mid-day sun strikes vertically down on a tumbling sea of mist. The ascending vapours wreathe and weave themselves into fantastic shapes, skeins of white wool, wonderful networks of many tinted threads, and wild tangles of gauzy veils. Suddenly there is a rift and a break of bluey transparence through which can be seen, as through a window of some palace of cloud, the distant earth. On my left is Llyn Llydaw, green as Lac Thun. In front Tremadoc Bay, half hidden in a faint fog, which works confusion of sea and sky; and the river making a broad streak of winding light. On my right are Llyn Quellyn and other lakes and tarns visible for an instant, then hidden again in the fleecy depths of the under-sky. Each moment has its perfect effect never to be repeated. The sun shines fervently on the lower clouds which break up and move about with luxurious undulations and delicate wisps of white. At some attenuated spot you see revealed the pale blue outline of a neighbouring range. Patches of inky black shadow in full contrast with patches of dazzling sunlight dapple and speckle the whole visible earth with a wondrous mystical loveliness; and there, thousands of feet below, are the vivid green valleys dotted with houses, and every tree and hedge distinct. You breathe in the outlook as if it were an atmosphere.

The sheds and flagstaffs and ginger-beer-drinking tourists are forgotten. It matters not that on a single record day over 1,700 people will ascend this peak and that 450 will stand here together a hustling mass. There yet belongs to the summit an element of the eternal which man does not make and cannot mar. We may still brood here and contemplate the tumultuous ocean of breaking crests of rock and swelling billows of grassy heights and understand the words of the ancient—"I will lift up mine eyes to the mountains whence cometh my strength."

J. M. Lloyd Thomas.

Penygwryd, Sept. 7.

AN ECHO FROM THE SEAT OF WAR.

The Rev. C. J. Street, of Bolton, sends us the following extract from a letter received by him from Miss Bertha Sutcliffe, a nursing sister at the Burgher Camp, Krugersdorp, Transvaal, feeling that it will be interesting and instructive to our readers. The letter is dated July 27 last:—

"Many people have already 'treked' to their farms; but, although families are leaving every day, the camp gets no smaller, as the people are returning from Natal now, and many of the prisoners have already come in. We had 400 men come in from the commando in one day the week after peace was proclaimed.

"It was a touching sight—one never to be forgotten—to see the men come in; hundreds of the burghers, men, women, and children standing down by the 'spruit' (the entrance to the camp) to welcome the men in. Some looked for father or husband, who came not, while others met friends whom they had mourned as dead. One man came, and was only just in time to stop his wife being married to another man; he had been reported dead eighteen months before; she was very pleased to see her husband home again!

"You will perhaps remember my telling you of a woman who had lost five children in camp. Soon after I wrote to you the woman herself was very ill, and while she was too ill to be told, the news came that her husband had been killed. When she recovered she was told, and mourned him bitterly; but I am glad to say that *he* also turned up. In the midst of the rejoicing I saw one man standing alone, with tears streaming down his cheeks. I went up and asked him if he had no one to welcome him. He burst out crying, and told me he had come expecting to find wife and three children, but he found that they were all dead.

"Many men came up to us in camp on that and the following days, and shook hands and thanked us heartily for the care which had been bestowed upon their children. One Dutch woman came up to

the place where we were still waiting for the men to come, and said that when her 'maan' came she should let him kiss 'zuster' before he kissed her, which I think was one of the greatest compliments she could have paid me.

"Every one of the people who have gone home, although pleased to go home to their farms, say that they will miss us very much. Several people who are otherwise quite ready to go are remaining in camp for some time longer in order to receive medical attendance. Some of my people went away last week, and they said that if the baby was taken ill when they were on the farm, they should send a horse at once to fetch sister. I am enclosing a copy of a letter which I received yesterday, supposed to be written by the baby five months old. It is only one case, but it is typical of the feeling towards us throughout the camp.

"We have no fear now of anything being hidden away from us. The other day a little chap of five dragged his little brother of three up to the out-patient tent for sister to see his sore mouth, and when the little one was going to cry, he assured him that sister would make all right. Another boy we found was coming up from the town every day because he had heard that things were done well in camp.

"We have had many serious accidents lately, but one and all are marched up to the tent. To-day we had a man run over. He limped back to his mother's tent, where a kind neighbour was going to offer advice and dress with some old family ointment. You would have smiled at the look of disdain which the young man's mother gave as she flung away the ointment, and said that none must touch the leg but the doctor or the nurse."

In a previous letter, dated March 31, before the war was over, Sister Bertha Sutcliffe said :—

"This camp can scarcely be taken as a criterion, as it is, I believe, a model camp, and now our death-rate is the smallest of any camp. Last month we had only five deaths in the whole camp (4,000 people). . . . The worst of the sickness was over when we got here. At one time the suffering must have been dreadful even here. I don't know what it must have been in some of the camps. One woman, whose child died in my camp a few days after I came, told me she came into the camp with ten children, and now she has only two left. Another, whose two boys were very ill, begged me to save them ; she had already buried five. I am glad to say they got well. Another woman had buried twenty-three near relatives from the camp. I am glad to say that state of things is over; but we rather dread the winter with its cold nights. The medical superintendent spares himself no trouble. Before the trained nurses arrived, he would get up in the middle of the night and go round and poultice some bad pneumonia cases. . . . They are thinning out the camps very much. This one has spread out to nearly twice its original size, and yet they have sent over 2,000 away to Durban, so that the people have much more air-space."

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE CHILDREN'S COLUMN.

John Brown.

WHITTIER'S poem, "The Branded Hand," was written in 1846, and during the following years the conflict over the question of slavery in the United States grew more and more bitter and violent. A new territory west of the slave State of Missouri was being settled (now the State of Kansas), people from the North being determined that it should be kept free from the taint of slavery, while Southerners were bent on making it a slave State. Armed bands of lawless men crossed the border from Missouri to plunder and drive out the settlers who were against slavery, and there was much violence and bloodshed.

It was a time of very sore trial for all friends of freedom, and especially for such a lover of peace as Whittier. In 1856 he wrote some verses on the "Burial of Barber," one of the victims of that troubled time in Kansas. Whittier felt that the death of every true man in such a cause must hasten its victory, and really bring shame and defeat on those who seemed by their evil violence to be gaining the upper hand. Thus he wrote :—

We in suffering, they in crime,
Wait the just award of time,
  Wait the vengeance that is due ;
Not in vain a heart shall break,
Not a tear for Freedom's sake
  Fall unheeded : God is true.

While the flag with stars bedecked
Threatens where it should protect,
  And the Law shakes hands with Crime,
What is left us but to wait,
Match our patience to our fate,
  And abide the better time ?

Patience, friends ! The human heart
Everywhere shall take our part,
  Everywhere for us shall pray ;
On our side are nature's laws,
And God's life is in the cause
  That we suffer for to-day.

Well to suffer is divine,
Pass the watchword down the line,
  Pass the countersign, "Endure."
Not to him who rashly dares,
But to him who nobly bears,
  Is the victor's garland sure.

But there were many of the Abolitionists who could not have the patience for which Whittier pleaded, and felt that the time had come to fight for the freedom of the slaves. Whittier grieved that they should use such violent means to gain their noble end, but could not refuse his admiration for their heroism and self-sacrifice.

This is seen in his poem on "Brown of Ossawatomie," the famous John Brown, who with his sons had taken part in the conflict in Kansas, and in 1859 made an attempt at Harper's Ferry, in the State of Virginia, to raise up armed resistance, that should at once make an end of slavery in the States.

The attempt failed, and the old man and those of his party who had not been killed in the fight were taken prisoners, and John Brown was condemned to death as a traitor and hanged.

Whittier could not believe that he had been right to make such an attempt, and while greeting Brown as a martyr to the cause, he yet wrote :—

Perish with him the folly that seeks through
  evil good !
Long live the generous purpose unstained
  with human blood !
Not the raid of midnight terror, but the
  thought which underlies ;
Not the borderer's pride of daring, but the
  Christian's sacrifice.

He believed that patience would have proved "that right is more than might," and if they had not taken up arms the State would yet have been compelled to recognise that they were in the right.

She may strike the pouncing eagle, but she
  dares not harm the dove ;
And every gate she bars to Hate shall open
  wide to Love !

Yet, as I have said, he was filled with admiration of Brown's heroism and his single-hearted devotion to the cause, and in the earlier verses of the poem records a touching incident, which occurred as Brown left the prison on his way to execution, and revealed the tenderness of the stern old man :—

John Brown of Ossawatomie spake on his
  dying day :
"I will not have to shrive my soul a priest
  in slavery's pay.
But let some poor slave-mother whom I have
  striven to free,
With her children, from the gallows-stair
  put up a prayer for me ! "

John Brown of Ossawatomie, they led him
  out to die ;
And lo ! a poor slave-mother with her little
  child pressed nigh.
Then the bold, blue eye grew tender, and
  the old harsh face grew mild,
As he stooped between the jeering ranks
  and kissed the negro's child !

The shadows of his stormy life that moment
  fell apart ;
And they who blamed the bloody hand for-
  gave the loving heart.
That kiss from all its guilty means re-
  deemed the good intent,
And round the grisly fighter's hair the
  martyr's aureole bent !

The year after John Brown's death Abraham Lincoln was elected President, and in 1861 the Civil War between the Northern and Southern States broke out, and before it was over the freedom of the slaves was decreed. During those terrible years, the men of the North, who were fighting for the Union and for the cause of the slaves, remembered John Brown as a martyr to their cause. He had been willing to die, as they were, rather than suffer that great wrong any longer, and the thought of his brave death made them stronger for the fight. What they felt about him was put into the popular verse, which became a battle song,

John Brown's body lies mouldering in the
  grave,
But his soul goes marching on.

Whittier mourned that the cause of freedom and humanity had not triumphed without the awful sacrifice of that great war, but it was through cleansing fires of self-sacrifice that his people were passing, and he could not but honour the spirit in which, like John Brown, they gave themselves to the cause.

To perfect in you the image of God is the work of a life—the great work. It can be accomplished only by a life. Not by a few brief resolutions in your better moments, though they have their use, but by the plain path of daily duty is this won : by faithful work and just thought, pure and holy love, the heart of goodness and the soul of faith.—*Theodore Parker.*

The Inquirer.

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THE EDUCATION CONFLICT.

THE Bishop of HEREFORD, in the letter from which we quote in another column, urges once more his proposal for securing to the ratepayers effective control of the schools which they are to be called upon to support, but providing also that in denominational schools the head-master, where it is so desired, shall belong to the same denomination as the school. This compromise is urged as a just and fair agreement, in accordance with the axiom that taxation and representation must go together, and also as "wise and expedient, in the interests of peace and goodwill, because it will take away all reason for refusing payment of the rate, and will, I hope, produce harmony and friendly co-operation between Churchmen and Nonconformists instead of prolonged sectarian strife and bitterness." And in an earlier passage of his letter the Bishop writes :—

I should have rejoiced if the subject could have been lifted altogether out of party politics, and Churchmen and Nonconformists could have met everywhere in friendly conference on the subject, instead of ranging themselves in opposite camps and turning an educational discussion into a political fight.

But unhappily there is little hope of any abatement of the violent partisanship on either side, and the issue, whatever it may ultimately be, will come out of the sharp conflict of opposing parties. The determination of the Nonconformist opposition to the Bill steadily grows, under Dr. CLIFFORD's strenuous leadership (though one could wish that the movement had found a better poet than Mr. HIRST HOLLOWELL!), and the ultimatum of the refusal to pay rates, if the Bill passes in its present form, or to administer the Act, whether one regrets or glories in it, represents a serious factor in the situation not to be neglected.

Meanwhile, apart from this acute religious controversy, it is of the utmost consequence that the bearings of the Bill upon the education of the people as a whole should be clearly understood, and to this end we strongly recommend the careful study of a paper just issued by the National Education Association, a "Diary of the Bill," which furnishes a very clear statement of the present state of the Bill, as amended in committee up to Clause 7, and as it will be taken up again when Parliament meets next month.*

The first seven clauses of the Bill, as originally introduced, and as amended in committee, are printed in parallel columns, so as to show at a glance what alterations were made (the most notable being the rejection of the permissive Clause 5), and then follow the remaining clauses and the schedules, which have still to be dealt with, and a most instructive list of new clauses and some of the amendments to be proposed from both sides of the House.

The "Diary" gives a complete record of the progress of the Bill up to date, with the figures of each division, and then follow some valuable notes on the "Amendments and Concessions," and on the present position of the Education Question under the Bill as so far amended.

The notes show how slight is the provision made for Secondary Education, for while the "may" of Clause 2 was changed into "shall," the force of this more effective word was broken by further changes in the clause.

The Government successfully resisted proposals in this direction, and the ineffective result of much discussion was the establishment of an obligation only to "consider the needs of," and the insertion of words "as seem to them desirable," which expressly excluded the Authority from the compulsory obligation to supply or aid the supply of Education other than Elementary.

With regard to the present position of the Education Question under the Bill, the following are some of the concluding notes :—

Two great forces have created the Educational progress of recent years, (1) irresistible pressure (by a system of direct democratic control) from those people who have to gain or suffer as the education is good or bad, and (2) irresistible pressure from a Government Department armed with a statutory obligation to coerce, and with drastic powers of coercion.

Both these forces are to be abolished.

The Board Schools.

Each Public School for Elementary Education (Board school) is to be transferred from a popularly-elected body, elected mainly by the people who use it, and is in future to be managed by the nominees of a Committee largely composed of nominees of vested interests and generally far removed from any direct interest in the school.

The Curriculum is to be cut down (Clause 18), and the Education in Elementary schools will tend to become similar to that which has been considered adequate in the average Voluntary school; and as regards new ideas and methods their present sensitive adaptability is liable to be replaced by the cautious immovability which for centuries has distinguished the public schools and colleges under nominated governing bodies.

Great difficulties are put in the way of the creation of any more Public Schools, and inducements are offered for the closing of those in existence and the substitution of Denominational schools not under public management.

Voluntary Schools.

It has been decided (Clause 6) that the Public Education Authority (acting through a committee) shall "be responsible for and have the control of all secular instruction" in these schools, but these words have still to be defined, and there is no security at present for these schools being improved from an educational point of view. The interest and moral support of a constituency of "annual subscribers" (a valuable force which has much diminished in recent years) is to be discarded. The schools are to suffer (Clause 18) a restriction of their curriculum; the power of the Board of Education to compel improvements is curtailed. The defects and insufficiency of the buildings which is often their chief failing is left as at present to voluntary efforts, and the control of the buildings is separated from the control of the school.

Among the other subjects dealt with in these valuable notes are Secondary and Technical Education, the Training and Position of Teachers, the Position of the Municipal Authorities and Areas of Local Administration. Of this last it is said :—

The area of administration is a matter of vital importance in all municipal affairs. There are in round numbers about 1,800 municipal areas in the country, and the policy of Educational Reformers has been to make each one, to a large extent, autonomous. Powers of grouping and federation being added. The area must be of such a size as to bring in as many as possible of those who have a direct interest in promoting the efficiency of the work to be done, and narrow enough to exclude those outlying districts which would check local patriotism. The amendment of the Bill, so far as it has gone, with regard to the limits of areas for educational purposes, produces a ridiculous position.

And the conclusion of the whole matter is as follows :—

The progress and natural growth of popular education is threatened in every way. If there are buried amongst much evil in the Bill, a few possible benefits, these could more easily be secured by separate legislative or administrative changes, and the defeat or withdrawal of this Bill would be an advantage to National Education.

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* Education Bill, 1902. Diary of the Bill to Oct. 16, 1902, including Motions and Divisions, clauses as amended, full text of the Bill, New clauses and Amendments, the alterations explained and summary of the Position of the Education Question under the Bill as amended to October, 1902. Price 3d. National Education Association, Surrey House, Victoria Embankment, London W.C.

THE EDUCATION BILL: VIEWS OF CHURCHMEN.

AT the meeting held at Pen Moel last week a letter was read from the Bishop of Hereford to Mrs. Price, who had organised the meeting. In this letter the Bishop said:—

"The Bill deals with matters of such importance to the country, and if it passes in its present shape seems likely to produce such deplorable religious controversy and bitterness, that thoughtful people everywhere ought to give it the most serious and dispassionate consideration with a view to its being so modified as to save us from the consequences of an ill-starred policy."

"The amendments for which I have pleaded as required on grounds of justice and expediency alike are, I suppose, pretty well known. They are to this effect: that in every school where the buildings are provided by the denomination that (1) that denomination should retain the property rights in them, and be responsible for their upkeep and necessary extension; (2) should nominate one-third of the managers, whilst the parish council or parish meeting should elect one-third, and the local education authority the remaining third. I also propose it as reasonable that whilst the whole board of managers must, of course, appoint all teachers, those managers who are nominated to represent the denomination should have the right, if they choose to exercise it, to require that candidates for the office of head teacher must be members of the denomination; all other posts [should be open to members of any religious denomination."

Mr. H. Lee Warner, one of the Liberal members of the Norfolk County Council, who is also a Churchman, has forwarded to the Archbishop of Canterbury a memorial with regard to the Education Bill from thirty-eight members of the Council who are also members of the Church of England. The memorialists express a wish that a majority of the managers of Voluntary schools should be elected representatives of the county or parish—and that whilst preserving the office of head teacher in Church schools, where the Church is the only school available, other posts should be open to all denominations; and also (here the Norfolk County Councillors go beyond the Bishop of Hereford) they would make it incumbent on the managers to provide that, in addition to Church teaching as at present provided, there should always be an alternative class conducted by one of the teachers on the staff in accordance with the Cowper-Temple Clause.

How such a proposal is viewed by High Churchmen may be gathered from the Presidential Address of the Rev. G. Bayfield Roberts, at the annual meeting of the Gloucestershire (Central) District Union of the E.C.U., held last week. He said:—

"How could a Church school in return for so much cash down admit within its walls the ministry of the official teachers of heresy and schism? That would be to allow their organisation to be used for the propagation of error. . . . As Catholics they had to remember that exclusiveness was the note of Catholic doctrine. *Catholic doctrine was true, and every other doctrine was false.* They could not admit any rival. They must show themselves the determined enemies of every other form of doctrine, and to admit the teaching of Dissenters within their buildings would be a betrayal of their trust."

As Mr. Bayfield Roberts represents a very powerful section of the Church of England clergy, his words are worth attention. He described it as fatuous folly for Churchmen to seek aid from the ratepayer and taxpayer; it would eventually and justly end in disaster to the Church schools, but as Churchmen would not, or could not, support their own schools, he advocated "universally State-provided schools, with a free right of access to the ministers of all denominations." This proposal is an insiduous one; it means two things: that the public should pay for the whole cost of the Church schools, the buildings as well as the education given in them; and that as regards all other schools the Cowper-Temple Clause should be repealed. To be forewarned is to be forearmed.

THE WRITINGS OF H. W. DRESSER. III.

WE may say finally, and in simplest words, that to present a view of life which makes for larger health and nobler happiness is the aim of these writings; and a concluding notice of them must endeavour to give, and chiefly by extracts chosen with some care, further illustration of their significance and effectiveness in relation to that aim. Health and Happiness—so far as these depend on the mind, on the inward harmony of thought and feeling, on the mental attitude one maintains towards the world as a whole, and toward those other beings with whom we share life here: Health and Happiness, too, as enabling the individual to make his best available contribution to the well-being of his fellows and the social progress of the age in which his lot is cast. Our real life—that which is most significant and actual to us—is the life of mind. Not what happens to us, but what happens within us—not the outward conditions, but how we think towards these and reckon with them, is the vital concern, and determines the issues for character and conduct in the world. "As a man thinketh in his heart so is he." "Keep thine heart with all diligence, for out of it are the issues of life." These great sayings of old time receive some very effective comment in the writings of this young American thinker. To the mind is given a power by which to determine, not indeed the material conditions or flow of events in the external world, but their effect upon our own life, in relation to its strength and joyfulness and the moral worth of individual action. We have great power of choice in this matter, by reason of that inward freedom which enables us to *give attention* to one class of ideas and *refuse attention* to another class. "We are for ever choosing and rejecting certain ideas and lines of conduct to the exclusion of certain others, and into this choice is thrown all that constitutes us men and women." "The whole process, the law that, as is our direction of mind so is our conduct, seems wonderfully simple and effective when we pause to consider it. Yet we are barely conscious of the great power we exercise every moment of life. We are not aware that in the fact that the mind can fully attend to but one object at a time lies the explanation of a vast amount of trouble, and that by the same process in which we make our trouble we can get rid of it."

Many pages of "The Power of Silence" are concerned with the application of this principle to the various ailments and diseases from which human beings suffer so much. In America, during the last half-century, this doctrine of the power of mind over body, in relation to physical disease, has been carried to great extremes. Under the names of "Faith Healing," "Mental Cures," "Christian Science," and the like, all sorts of extravagant claims have been put forth. We have been assured that thinking can mend a broken bone, and believing eradicate cancer from the system. Dresser is aware of these extravagances and has reckoned with them, yet adheres to the saner view of which they are the abuse or the caricature. His position is that if we grasp the idea of an ordered purposive unity in things and rest calmly in the Perfect Whole, and then form the habit of resolutely turning away from morbid fears and worryings, and from brooding over real or imaginary ailments, and keep the mind fixed on the brighter, healthier side of life, an enormous power will be developed from within of resisting the attacks of illness, and of throwing off the troubles that afflict either the body or the soul. He rejects the theory of "faith healers" and "Christian scientists," that *all disease is mental.* He holds that it is very largely physical, and that there is in the body itself a natural healing and recuperative power. But the action of this power is often hindered by fear and forgetfulness on the one hand, and by drugs and doctoring on the other. Calmness of mind, hopefulness, faith in the wisdom of the universe, and a fixing of attention on the saner, happier side of life, will leave the restoring energies of Nature herself to do their work. "Healing is due to the action of natural restorative power within the physical organism. No healer ever healed. No drug ever cured. Wisely used, drugs may be effective in assisting Nature to remove impurities and other obstructions. Wisely used, therapeutic suggestion may produce the same result by more agreeable means. But it is very important to note that the real healing power is the natural tendency of the body to regain equilibrium. The prime factor in every case is the power of Nature. Healing is simply assistance rendered to Nature." He contends that, in the main, this help rendered to Nature is spiritual and from within. A rational and restful view of the universe, in which we are embosomed from the moment we come into being, and a wise direction of the mind, under all the varying conditions of life, will tend to create that inward repose through which Nature can best perform her healing and restoring work.

Few, I suppose, to-day would deny that there is much truth in all this. Many a doctor and nurse, as well as ministers of religion, would be glad to avail themselves of spiritual aids in the treatment of all kinds of suffering and disease. The merit of Dresser is in the clear and sane, yet vigorous and unfaltering statement of the principle involved, and the fearless application of it to actual life and the everyday interests of men. The following passage may seem to appeal somewhat too

confidently to our faith in the powers of the mind; but in the light of the whole argument of the book, it is worthy of serious attention. We should note that by "thought" is here meant, not merely or chiefly a logical process of the intellect, but the whole movement and purpose of the inner spiritual man in its vital relation to the spiritual universe itself.

"Of all known forms of the one energy, then, thought is the most powerful, the most subtle, and probably the least understood. Used ignorantly, it brings all our misery; used wisely, its power of developing health and happiness is limitless. . . . We have learned that all power acts through something; and, in order to understand how the realisation of spirit can break up an organic or chronic disease, so-called, one must remember how such a disease is built up, and what the power behind thought really is. We have seen that the inherited beliefs, the borrowed opinions and fears, the troublesome mental pictures, the description of symptoms made by doctors, and the whole thought process whereby a disease is made out of a disturbance which nature would have cured had she been permitted, is impressed upon spiritual matter, and then reflected in the body. All this must be changed . . . by another and more powerful direction of mind, not of the personal self alone, but a realisation which, consciously and intelligently, opens the individual to the healing power, to the same Power on a higher plane which unconsciously heals the ignorant enthusiast at the shrine, but leaves him no wiser, because he has no understanding of it. To many people it seems impossible that a person in a quiet frame of mind can wield such power as this, and actually penetrate with the energy of the spirit to the very core of a diseased state and break it up, overcoming density and contraction in the muscles and tissues of the body which no physical remedies can affect. Yet this has been done repeatedly, and done, too, by those who knew precisely what they were doing and how they did it. The right use of this quiet, penetrating thought is a science, and every detail of this present analysis of the healing process is based on actual experience in performing just such cures."*

All this may be a good deal more rational than will appear to the reader who is somewhat impatient of the more spiritual view of life in all its manifestations. The significance of what truth may be here becomes more evident if we can look on the various mental and physical troubles, from which men suffer, in the way Dresser looks at them. "Disease," he says, "is not an entity which can seize us any way, regardless of our condition. Disease is *mal-adjustment to the forces that play upon us.*" It is caused, in great degree, by such things as lethargy of mind or body, bigotry, narrowness and fixity of ideas, anxiety, fear, bad temper, depression and want of hopefulness and cheer. "Narrow religious opinions have a cramping effect on the whole life. The tendency to nervous hurry is responsible for a large proportion of the more modern ailments. People dwell in fixed and straitened directions of mind until they become cranky or insane. Worry and fear play an important part in all varieties of disease, and some people have scarcely a moment's freedom from tormenting beliefs and mental pictures. Ill-will, want of charity, jealousy, anger, or any emotion which tends to draw one into self, to shut in and contract, is immediate in its effect. Unrealised ambition, suppressed grief, continued unforgiveness, dwelling in griefs and troubles instead of living above them, disappointments, and a thousand unsuspected causes, which impede the free and outgoing expression of the individuality, have a corresponding effect on the outer being." Hence the secret of health is to be found in a "wise adjustment to the real conditions of life. We shall eliminate disease not by fighting it, not by studying its causes or doctoring its effects, but by seeing the wisdom of the better way. When we learn that it is a matter of economy never to rehearse the symptoms of disease, never to get angry, never to cherish ill-will, revengeful or unforgiving thoughts, never to make enemies, but always to be charitable and friendly, kind and hopeful, we shall not need to be told how we caused our own dis-ease; nor shall we need to say, 'I will not think these wrong thoughts any more,' for they will die out of themselves."

All this will appear ridiculous to the thoroughgoing materialist, and to the mere physical scientist, and to the self-centred invalid, and to many others. It *is* ridiculous if taken too literally and as a complete statement of the sources of human suffering and of the means of recovery to healthful joy. But as calling attention to one profoundly important and greatly neglected aspect of the successful conduct of life, it is an appeal not to be lightly disdained and dismissed.

Finally, let us hear the call of this practical idealist to take life, as often as we can, on its brightest, happiest side. There are words which, when heard or read, seem to lift a veil from before our eyes and show us a real world of beauty and joy, such as hardly any outward conditions can make or mar, if only the mind is well-balanced and the vision calm. It has been Dresser's privilege to write such words. They are the simple and sincere and unforced language of a heart that has thrilled to the truth they enshrine. Behind them is that large and liberal philosophic faith to which reference has been made in these pages; within them is the glow and fervour of a heart that has felt the joy and strength which the emotional realisation of such faith can bestow.

"It is a matter of economy for ourselves, and it is a source of happiness to ourselves and our friends, if we habitually look for the good wherever we go, and in this way show superiority to all that is belittling and mean. We shall soon find no time left for complaint and discouragement if we undertake this happy task with a will. We shall discover new traits of character in our friends, new sources of enjoyment in trivial things, and new pleasures even in the weather—that potent cause of useless complaint and regret. New beauties will reveal themselves in nature and human life. We shall gradually learn to see life through the artist's eyes, to look for its poetry, its harmony, its divine meaning. It is well, too, in matters of disagreement with others, to preserve the same large spirit and breadth of view, remembering that we have more points of agreement than disagreement with them, that we belong to the same infinite Love, and all mean the same great truth, only we cannot say it. It is rather better to be tolerant, to have a large charity for people, than to expect them to be like ourselves. One person of a kind is usually enough. God apparently needs us all. Those who have learned to think, especially those who realise the meaning of evolution, are usually aware of their faults; and encouragement is what they need. People do nearly as well as they can under the circumstances and with their scant wisdom. If we know a better way, it will become evident to them if we practise it"*

"It is enough for me to know that I am needed. Life can never seem dull and unworthy of being so long as this consciousness persists. If I lose it I have myself to blame. I fail to discover my true self until, having exhausted mere self-scrutiny, I await in silence, and let myself be discovered as a moment embosomed in eternity, a word in the divine language, a quality of perfect being. . . . If at one moment I seem puny and ignorant, at another—in the ineffable moment of illumination—I am the heir of all the ages and of all wisdom. In these two moments I know myself first as finite, then as infinite. I did not seek out this deepest truth, I did not reason it out. It sought me, and I recognised the Seeker. 'Out of the darkness it came insensibly into the marvellous light of day.'"

"Every factor in life may be made good in its place. It is for us to enlarge the consciousness of the whole, the eternal beauty of the never-ending right. It is for us, if we would grow strong in the Spirit, to live a simple life, that nothing may interfere with the steady advance of the higher nature from within. Where the heart is right, all good works shall follow as the fruition of natural law. Where the heart is right, one may save oneself a thousand trying experiences, thereby making one's life far more helpful to others. Where the heart is right, a love that is superior to ourselves will choose us as its instrument in the expression of its own divinity."†

So Health may be largely won through wise and calm and self-forgetting thoughts, and Happiness, through recognising, in ourselves and in each of our fellows, a child of the Eternal, with a real work to do and a rightful place to hold, even here amid the scenes and the surprises of time.

W. J. JUPP.

WE may plead the immanence and transcendence of God in such a way as apparently to evade both blame and duty. But not for long. Sooner or later reality must overtake us. God has not lost His hold, whatever we have done. And His hold is that of laws that not only religion, but science, recognise as universal. Our sonship is no more an abstraction than His Fatherhood. It is the assertion of principles that we must follow, whether to spiritual life or spiritual death. They are knit into the warp and woof of the universe, and into our own being.—*May Kendall, in "Present Day Papers."*

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* "Power of Silence," pp. 238-240.

* "The Perfect Whole," pp. 56, 299.

† "Power of Silence," p. 168.

A STUDY IN HUMAN NATURE.*

II.

We have seen some of the characteristics of Mr. James' method in his recent Gifford Lectures. He relies on experience, and bases his conclusions on a remarkably wide range of facts as contained in personal documents.

Broadly speaking, there are two types of spiritual experience, depending on temperament: the "sanguine" and the "sombre," the "once born" and the "twice born." These latter words are used by Francis W. Newman in a passage which Mr. James quotes :—

> God has two families of children on this earth, the *once-born* and the *twice-born*. . . . The former see God not as a strict Judge, not as a glorious Potentate, but as the animating spirit of a beautiful, harmonious world—beneficent and kind, merciful as well as pure. The same characters generally have no metaphysical tendencies; they do not look back into themselves. Hence they are not distressed by their own imperfections; yet it would be absurd to call them self-righteous, for they hardly think of themselves at all. The childlike quality of their nature makes the opening of religion very happy to them: for they no more shrink from God, than a child from an Emperor, before whom the parent trembles. They read his character, not in the disordered world of man, but in romantic and harmonious nature. Of human sin they know perhaps little in their own hearts and not very much in the world; and human suffering does but melt them to tenderness. Thus, when they approach God, no inward disturbance ensues; and without being as yet spiritual, they have a certain complacency and perhaps romantic sense of excitement in their simple worship.

The "twice-born" are introspective, with a strong sense of the need of deliverance from *sin*—that is, from the evil with which they feel themselves to be entangled—and sometimes with tendencies to morbidity and excessive self-accusation. The "once-born" are joyous, serene, optimistic, finding a congenial spiritual home in modern liberal Protestantism, and not least in Unitarianism as represented by such men as Emerson, Parker, and Hale. They possess or are possessed by a spiritual condition, temperament, tendency—call it what you will—which has a wider meaning than Newman gave to it. It is not "optimism" as a mere *opinion* about things; it is an active condition of mind which voluntarily concentrates attention on all that is good and happy, to the exclusion (to the utmost possible extent) of all that is bad and unhappy. This general tendency Mr. James calls "The Religion of Healthy-mindedness." "The supreme contemporary example of such an inability to feel evil is of course Walt Whitman."

"Healthy-mindedness" as a Permanent Condition.

Some would be inclined to dismiss such a state of mind as childish, if not something worse; but Mr. James warns us that the situation is too complex to lie open to so simple a criticism :—

> Much of what we call evil is due entirely to the way in which men take the phenomenon. It can so often be converted into a bracing and tonic good by a simple change of the sufferer's inner attitude from one of fear to one of fight; its sting so often departs and turns into a relish when, after vainly seeking to shun it, we agree to face about and bear it cheerfully, that a man is simply bound in honour, with reference to many of the facts that seem to disconcert his peace, to adopt this way of escape. Refuse to admit their badness; despise their power; ignore their presence; turn your attention the other way; and so far as you yourself are concerned at any rate, though the facts may still exist, their evil character exists no longer. Since you make them evil or good by your own thoughts about them, it is the ruling of your thoughts which proves to be your principal concern.

And when any kind of happiness is actually in possession, the thought of the opposite kind of evil can no more acquire the feeling of reality than the thought of good can gain reality when melancholy rules. This contrast may assume deep significance, for all invasive moral states and passionate enthusiasms make one feelingless to evil in some direction :—

> The common penalties cease to deter the patriot, the usual prudences are flung by the lover to the winds. When the passion is extreme, suffering may actually be gloried in, provided it be for the ideal cause; death may lose its sting, the grave its victory. In these states the ordinary contrast of good and ill seems to be swallowed up in a higher denomination, an omnipotent excitement which engulfs the evil, and which the human being welcomes as the crowning experience of his life.

The conclusion, therefore, which Mr. James presses upon us is this: The systematic cultivation of "healthy-mindedness" in our views of life is consonant with important currents in human nature and is anything but absurd. It has sound physiological and psychological foundations, which may be summed up in the statement that to a certain real extent *we make our own worlds*. "As a man thinketh, so is he." The reader will see that the question of relieving *evil* is here regarded from a point of view different from that of "egoism *versus* altruism." What Mr. James has in view is not so much a method by which a given individual may relieve the sufferings *of others* as a method by which *each and all* may learn to relieve themselves of much unnecessary suffering.

Extreme Forms of Healthy-mindedness.

In fact, "healthy-mindedness" sometimes works in directions far removed from what is usually known as religion. Havelock Ellis, in a book entitled "The New Spirit," says that *laughter* of any sort may be considered a religious exercise, for it bears witness to the soul's expansion. And in Seeley's "Natural Religion" it is maintained that "any habitual and regulated *admiration* is worthy to be called a religion." On this Mr. James makes a caustic remark :—

> He [Seeley] thinks that our music, our science, and our so-called "civilisation," as these things are now organised and admiringly believed in, form the more genuine religions of our time; and certainly the unhesitating and unreasoning way in which we feel that we must inflict our civilisation upon "lower" races by means of Hotchkiss guns, &c., reminds one of nothing so much as of the early spirit of Islam in spreading its religion by the sword.

The "religious" needs of the "healthy-minded" may indeed be met in various ways. There is a sort of religion of Nature which attracts many minds; it is based on the theory of evolution, interpreted so as to lend support to the idea of universal meliorism and progress. We thus get a naturalistic optimism which Mr. James considers to have displaced Christianity from the thought of a large part of our generation. Of this he gives a typical example, taken from the manuscript collection belonging to Professor Starbuck, of Leland Stanford University. Mr. Starbuck sent certain questions on the subject of personal religion to many and various individuals, and received many and various replies. The material thus collected is classified and discussed in a very interesting, sensible, and instructive book which he has recently published, entitled "The Psychology of Religion," published in the "Contemporary Science Series." To one of these circulars the following answers were given :—

> Question.—*What does Religion mean to you?* Answer.—"It means nothing; and it seems, so far as I can observe, useless to others. . . . Praying, singing of hymns, and sermonising are pernicious—they teach us to rely on some supernatural power, when we ought to rely on ourselves. . . . I *tee*totally disbelieve in a God. The God-idea was begotten in ignorance, fear, and a general lack of any knowledge of Nature. . . . As a time-piece stops, we die—there being no immortality in either case." Q.—*What comes before your mind corresponding to the words God, Angels, Heaven, &c.?* A.—"Nothing whatever. I am a man without a religion. These words mean so much mythic bosh." Q.—*Have you had any experiences which appeared providential?* A.—"None whatever. There is no agency of the superintending kind. A little judicious observation as well as knowledge of scientific law will convince anyone of this fact." Q.—*What things work most strongly on your emotions?* A.—"Lively songs and music. . . . I greatly enjoy Nature, especially fine weather. . . . I never go to church, but attend lectures when there are any good ones. All my thoughts and cogitations have been of a healthy and cheerful kind, for instead of doubts and fears I see things as they are, for I endeavour to adjust myself to my environment. This I regard as the deepest law. Mankind is a progressive animal. I am satisfied he will have made a great advance over his present status a thousand years hence." Q.—*What is your notion of sin?* A.—"It seems to be that sin is a condition, a disease, incidental to man's development not being yet advanced enough; morbidness over it increases the disease." Q.—*What is your temperament?* A.—"Nervous, active, wide-awake, mentally and physically; sorry that Nature compels us to sleep at all."

Mr. James is willing to call this writer's state of mind by courtesy a religion; "for it is his reaction upon the whole nature of things, it is systematic and reflective, and it loyally binds him to certain inner ideals." In any case he is a sufficiently familiar contemporary type.

Unitarianism as a Religion of Healthy-mindedness.

It is interesting to find that, for the best expressions of "healthy-mindedness" in religion in the ordinary sense of this word, Mr. James quotes from Theodore Parker and from Dr. Edward Everett Hale (for the latter, see Starbuck, "Psychology of Religion," pp. 305, 306). Dr. Hale says :—

> I observe, with profound regret, the

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* "The Varieties of Religious Experience: a Study in Human Nature." Being the Gifford Lectures on Natural Religion, delivered in Edinburgh in 1901 and 1902. By William James, LL.D., &c., Professor of Philosophy at Harvard University. London: Longmans and Co. 12s. net.

religious struggles which come into many biographies, as if almost essential to the formation of the hero. I ought to speak of these, to say that any man has an advantage, not to be estimated, who is born, as I was, into a family where the religion is simple and rational; who is trained in the theory of such a religion, so that he never knows, for one hour, what these religious or irreligious struggles are. I always knew God loved me, and I was always grateful to him for the world he placed me in. I always liked to tell him so, and was always glad to receive his suggestions to me. I can remember perfectly that, when I was coming to manhood, the half-philosophical novels of the time had a deal to say about the young men and maidens who were facing "the problem of life." I had no idea whatever what the problem of life was. To live with all my might seemed to me easy; to learn where there was so much to learn seemed pleasant and almost of course; to lend a hand, if one had a chance, natural; and if one did this, why, he enjoyed life because he could not help it, and without proving to himself that he ought to enjoy it. A child who is early taught that he is God's child, that he may live and move and have his being in God, and that he has therefore infinite strength at hand for the conquering of any difficulty, will take life more easily, and probably will make more of it, than one who is told that he is born the child of wrath and wholly incapable of good.

We scarcely need to remind our readers that these words express a faith which is a reality to the speaker—a faith which has grown as naturally as a tree grows, increasing in strength year by year—once a tender leaf and nothing more, now a sturdy oak.

Does this Cover all the Facts?

In what Dr. Hale says, Mr. James finds the expression of a temperament "organically weighted on the side of cheer, and fatally forbidden to linger, as those of an opposite temperament linger, over the darker aspects of the universe." The *Expository Times*, commenting on the passage which we have quoted, suggests a doubt as to whether the religion of "healthy-mindedness," even in such a case as that of Dr. Hale, is really a "religion." Other organs of "orthodoxy" have positively asserted that it is no religion at all. Thus, the *British Weekly* and the *Baptist Magazine* have affirmed that *apart from Jesus Christ no religious experience is valid*—which is equivalent to the assertion that there is no access to the Divine outside certain Protestant evangelical sects. This is not, of course, what is *meant*, but it is the immediate consequence of what is said. The absurdity arises from the confusion introduced into orthodox Christology by the doctrine of the Trinity. If—as the *British Weekly* seems to say—Christ may be experienced as a "present fact" in whom "all mysteries are revealed," the "fact" may equally well be named "God" or "the Holy Spirit." In Christian Mysticism all three modes of expression are found.

As regards the opinions of the "scientific" brother whose answers we have quoted, the *Expository Times* asks the same question with more reason:—

> Is this person one of "the healthy-minded" in religion? Is he one of the once-born? And are all the once-born, including such a one as this, who expects the same immortality as a time-piece, really heirs of eternal life? This question is the question of questions for us to-day. Other difficulties will wait, this one must be settled. The "sick souls" are not too well received among us at present. It is the "healthy-minded" we encourage. Our God is "the happy God." And we seem to have settled it in our minds, though we have not yet inserted it in our creeds, that in Adam all do *not* die, and that there is *less* joy in the presence of the angels of God over one sinner that repenteth than over one happy and healthy person who sees no occasion for repentance.

We hope that the leaders and guardians of "orthodox" thought will frankly face the questions thus put to them. The latter part of the passage which we have just quoted agrees in the main with what Mr. James himself says:—

> The advance of liberalism, so-called, in Christianity, during the past fifty years, may fairly be called a victory of healthy-mindedness within the Church over the morbidness with which the old hell-fire theology was more harmoniously related. We have now whole congregations whose preachers, far from magnifying our consciousness of sin, seem devoted rather to making little of it. They ignore or deny eternal punishment, and insist on the dignity rather than on the depravity of man. They look at the continual preoccupation of the old-fashioned Christian with the salvation of his soul as something sickly and reprehensible rather than admirable; and a sanguine and "muscular" attitude, which to our forefathers would have seemed purely heathen, has become in their eyes an ideal element of Christian character. I am not asking whether or not they are right, I am only pointing out the change.

The difficulty with the Religion of Healthy-mindedness is not—as the *British Weekly* and its friends seem to think—that the exponents of it avoid using the phraseology of the evangelical scheme. The difficulty is more fundamental. A strong, deep, simple faith, like that of Edward Everett Hale, is the fruit of a gradual and rational growth of the inner life, harmoniously responding to favourable outward influences, such as is not possible for the mass of mankind. Hence the forms in which it naturally expresses itself do not and cannot effectively touch the majority of men and women whom we meet day by day: the ideas do not correspond to their experience. Mr. James himself practically admits this. He thinks that the Religion of Healthy-mindedness fails to take account of the total situation in life, for *one* of the basal elements in religion must be deliverance from evil, and no deliverance is possible which does not sound the depths.

Some Educational Inferences.

Mr. Starbuck describes the religious temperament of which we have been speaking in a suggestive chapter entitled "Growth Without Definite Transitions" ("Psychology of Religion," Chap. XXIV.), in which he points out the chief conditions on which it depends:

> One condition which seems to conduce to gradual development is *religious surroundings in childhood*. If from the earliest years the child drinks in the conception that religion is a life of love and helpfulness, rather than a body of doctrines, this will go far towards obviating the necessity of learning it as a painful lesson. . . . Another pretty clearly-marked condition is that children *be kept reasonably free from dogmas that they are incapable of assimilating*. The dogmas may be in essence right if they can be fully interpreted, and it may be, and probably is, necessary to teach children much that they cannot understand—many things that appeal to the deeper intuitions, and will never be understood as clear cognitions; but it should never be forgotten that religious conceptions easily crystallise, and one of the greatest hindrances to growth is that these set forms which project themselves out of an earlier life frequently become numerous and insoluble. . . . Another condition is that there should be *a certain mixture of faith and doubt* continually—a sufficient degree of freedom to question all things, to ensure a clear horizon, and enough trust and insight and poise of spirit to remain firmly rooted in the heart of religion.

Mr. Starbuck was not thinking specially of Unitarianism when he wrote these words; and, as he shows, examples of this temperament, in a pure and attractive form, may be found even in those religious bodies which insist on the necessity of a "conversion" crisis. But he could hardly have given a better statement of the ideal which we, as upholders of a genuinely free Christianity, deliberately set before us for realisation—however far from that ideal our achievements may be. Still we have to face the fact that at the present time and with the conditions under which we live, growth usually does not come in this way. When we see how complex a fact mere existence has come to be—the ever-changing, ever-growing inner life, with its deep-seated instincts of mind and body, and the multiform social and physical influences brought to bear upon the individual by no will of his own; the natural tenacity with which familiar beliefs or established habits are held to, and the inevitable necessity of gaining new ideas or changing old points of view; above all, the native tendency of mind by which a man regards any beliefs or habits, whose value he has learnt by his own experience and thought, as being *for everyone* the only true paths to the goal which *he* has reached by them—remembering these things, we can understand that in spiritual matters development is more likely to proceed by crisis, storm and stress and struggle, or else to end in mental petrifaction, than to be the gradual, rational process by which the "once-born" have grown. A Church may give religious instruction and spiritual leadership which will effectively appeal to minds of this type, and yet may utterly fail to appeal to the mass of mankind; and if it deliberately limits itself to the former endeavour, it must needs fail in the latter. We must not complacently think that people only need to be "educated up" to our message: the varieties of experience and temperament are such that no kind of appeal can possibly be effective with all. Might not this simple fact be remembered by those among us who are ever in a state of feverish anxiety to "get the people in"? If all men were made after one type—and that the type which the influence of the particular minister and Church in question could touch—then the problem of getting the people in would be a simple one; but it scarcely needs much reflection to show that the real state of things is something very different.

S. H. MELLONE.

To CORRESPONDENTS.—Letters, &c., received from the following:—R. A. A.; W. A.; J. B.; J. C.; R. J. J.; W. J. J.; H. M.; A. N.; H. D. R.; W. S. S.; E. T.; J. C. W.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

LOYALTY TO TRUTH.

SIR,—If the letter from Mr. Walters, in your last week's issue, could be read either as a pure abstraction, or even in simple forgetfulness of the most remarkable sentence in Mr. Walters' sermon on which I commented a fortnight since, I do not think there is a single position in it, from beginning to end, which either I or any other reasonable man would think of controverting, or deem it worth while to controvert, at least at the present moment; but it is not at all possible for any man with open eyes so to read it. The simple fact is that, from beginning to end, the letter is an attempt by Mr. Walters to justify and vindicate that very sectarianism which, in his sermon, he so entirely repudiates, and which he would have others to entirely repudiate, and an attempt also to prove that, though he and others so inconsistently assume a sectarian name, take up a sectarian attitude, and combine for sectarian ends, they yet do so without the sectarian spirit of exclusiveness; and these contradictory things cannot, by any legerdemain or logic whatever, be made to hang together, excepting, in the well-known and unhappy sense of the "common hangman." It is morally and intellectually impossible for Mr. Walters to teach, as he does all through his letter of last week, that we cannot be "loyal to truth" without assuming the sectarian attitude, using a sectarian name, and acting from sectarian motives, and, at the same time, go on saying, as he does say in his sermon, that "here, then, in this latest heresy case, we have a distinct proof that, to be 'loyal to truth' a man must renounce sectarianism and all its works." If Mr. Walters finally chooses to stand wholly by the sectarian position of his letter, he must cease to hold the non-sectarian position of his sermon; and, until he gives up his own sectarianism, which he now tells us is indispensable to his loyalty to truth, he cannot advise the Wesleyans and others to give up their sectarianism, since they are as well, or as ill, entitled as he is to plead that, just as he now claims that his sectarianism is indispensable to loyalty to *his* truth, so their sectarianism is equally indispensable to loyalty to *their* truth. Such is the dilemma in which Mr. Walters has placed himself, as between the catholic sentence of his sermon and the absolutely irreconcilable sectarianism of his last week's letter.

As to the attempt which Mr. Walters also makes to show that while, like other sectarians, he and those who think with him use a sectarian name, assume a sectarian attitude, and combine for sectarian ends, they are yet *un*like their sectarian neighbours, free from the sectarian spirit and practice, it is as inconclusive and inconsistent as endless other attempts of the same kind that have preceded it. The astounding suggestion that there is some analogy or other between the legal and moral position of the fully representative character of the Wesleyan Conference in reference to all Wesleyan ministers and Wesleyan congregations, and the legal and moral position of the entirely *non*-representative character of the B. and F.U.A. in reference to our churches is entirely baseless; and so to reason from the practices or non-practices of the one, as compared with the practices or non-practices of the other, is as bad in ethics as it is poor in logic, and that it is logically worthless goes without saying. Moreover, it is an entire fallacy to assume, as does Mr. Walters all through his letter of last week, that, because the B. and F.U.A. does not do what it has neither the legal nor the moral right, nor the least disposition to do, and because there is no central authority of any kind amongst us to override the liberties of our ministers or of our congregations, therefore there is no fear and no danger of those liberties being interfered with at all. Have these champions of liberty in the abstract, and these repudiators of central interference, whether of Conference, Assembly, or Convocation, quite forgotten that the evil thing we all alike deprecate may transact itself, in all its enormity and ugliness, through congregations themselves, or sections of congregations, or little coteries of half-a-dozen men, in utter disregard, not only of all the personal and ecclesiastical rights of others, but also of legal and moral obligations on their own side? Will any one of these good friends, indeed, venture to deny what I here and now, as more than once before, affirm, that, as a matter of concrete fact, there have been, in our own churches, at least two cases of *dis*loyalty to truth, compared with either of which "the sad case of Dr. Agar Beet" is as nothing and less than nothing? Loving liberty as much as any man among us, and caring for "loyalty to truth" as much as I care for liberty, in view of abundant facts, I say again, "Good brothers all, let us look at home, and let us, at least, thus try to learn that, whether or not "the great Shepherd and Bishop" of all souls has set us to be watch-dogs over other folds, we may still humbly hope He has set us to be shepherds over our own little fold, and called us to be faithful, each in his own sphere.

Meanwhile, those of us who hold by the non-sectarian attitude Mr. Walters so finely assumed in his eloquent sermon, and then so incontinently abandoned in his letter, have no such difficulties as those which he and all who agree with him experience. So far from thinking that "loyalty to truth" demands from us the sectarianism of Mr. Walters' letter, we are quite certain that we cannot be loyal to truth without the clear and absolute renunciation "of sectarianism and all its works" set forth in Mr. Walters' sermon. We can preach and teach, and try to live, all the truth that comes to us as loyally and as earnestly as any sectarian of them all; but we do not, as our sectarian advocates do, see the necessity or the wisdom of putting a patented label on it, as if the great truth of God had become our own small nostrum. Why, indeed, should any man among us thus give up the prophet's free calling for the self-hired avocation of the spiritual quack-doctor? Nor can we honestly ignore the obligations laid on us by the best traditions and inheritances that have come to us from the past, especially as seen in our "open trusts." To us it seems the direct opposite of "loyalty to truth" for anyone now living to fasten either *the Unitarian* or *the Trinitarian* name upon chapels deliberately differentiated from both the one name and the other by those who, in the long ago, built, and, it may be, endowed them also. On all grounds we are quite sure that Mr. Walters got on to the right line when he preached the doctrine that, to secure "loyalty to truth," as well as loyalty to liberty, we "must renounce sectarianism and all its works." W. MELLOR.

21, Bath-street, Huddersfield, Sept. 9.

"OUR CAUSE."

SIR,—You refer in this week's INQUIRER to a note which appeared in the *Essex Church Calendar*, and you describe a statement which is there made—namely, "our cause at Hastings only dates back forty years"—as a dreadful piece of denominational slang. Is it any use, Sir, my protesting against this, for your criticism seems to me to be as unkind as it is uncalled for. We should all admit—and no one, I believe, more willingly than the writer of the note in question—that "our cause" is older than any single effort to serve it; but surely, Sir, any effort to serve the cause of truth and genuine religion may be fairly described as "our cause." If we are not to use the expression "our cause" to describe the effort that is being made at Hastings, will you tell us how we may express ourselves without giving such dire offence to yourself, and possibly also to others? "Our Church," I may add, would not express the same meaning—the present building not being erected till some time after the services were started.

I venture to say that your note only confuses and disheartens those of us who are striving to make known our cause to others. And it is guidance and encouragement that we look for in your paper.

ROBERT HARROP WOLFF.

Bayswater, Sept. 16.

[We should be sorry if our protest against the use of denominational slang, made last week, not for the first time, seriously confused or disheartened anyone. The matter surely is not so serious as that. But the habit of speaking of a congregation or a Church as "a cause" is a constant aggravation to us (and we believe to many others), from which we should be thankful to be rid. Why not say "the congregation" or "the work" dates back to such and such a time? That we take to be good English. But when someone writes to us that we have "only a very feeble cause" at Little Peddlington, or "it is a shame that we have no cause at Mudford," or "we once had a cause there, but it is dead," it sets our teeth on edge.—ED. INQ.]

EDINBURGH.

SIR,—It appears to me that Mr. Whytock, the secretary of the St. Mark's Chapel, Edinburgh, has quite misconceived the object of my letter. I wished to draw attention to the fact that at the chapel itself no announcement as to its closure or even as to its services was visible. The notice in the *Scotsman* was, for any who, like myself, had just disembarked from a steamer on which the daily papers were not delivered at sea, absolutely futile. But I venture to take a wider view, and to suggest that as our

chapels have to fulfil a public as well as a private function, it is monstrous neglect of the former to close an important chapel in the greatest show-city in the kingdom in the very height of the season. Other denominations do not close their doors because the minister is taking his well-earned holiday.

Armytage Bakewell.

Hampstead, Sept. 16.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Accrington.—Harvest Festival services were held on Sunday last, the preacher being the Rev. Charles Peach, of Manchester, who gave an address to scholars in the morning, and preached afternoon and evening to good congregations. Willing hands had decorated the chapel with fruit and heather and autumn foliage.

Acton.—The services here were resumed on Sunday evening last, when the Rev. W. C. Bowie preached an inspiring sermon on "Following Jesus." Several of those who have been attending these services have not yet returned from their summer holidays; but, notwithstanding this, there were about twenty present. The London District Unitarian Society have now undertaken the oversight of the Acton congregation, and have presented them with fifty copies of the new Essex Hall Hymnal. It is hoped that a permanent addition to our churches will be the result of the earnest effort now being made by the friends at Acton. Next Sunday the Rev. Frank K. Freeston, of Essex Church, will conduct the service. The help of any friends who may be residing in the neighbourhood is earnestly requested.

Ainsworth.—A note appeared in Tuesday's *Times*, in the column of Ecclesiastical Intelligence, announcing that some farm land belonging to the old Cocky Moor Chapel, left as an endowment for the support of the minister, has been found to be rich in minerals, the value of which is estimated at £40,000. Part of this wealth, if the sanction of the Charity Commissioners can be obtained, may be applied for the purchase of a new burial-ground, and for the renovation of the school buildings.

Chowbent.—On Sunday evening last the Rev. J. J. Wright lectured in the chapel on "Some Lessons from P. J. Bailey's Poem 'Festus,'" commending, to those who could not read the bulky volume, "A Festus Treasury," of admirably-selected passages, published at 3½d., by Broadbent, Manchester, of which twenty-five copies were ordered after the service. Mr. Wright's lectures during this month also include "Rose's Diary," a poem by H. S. Sutton, and Langbridge's poems, "Poor Folks' Lives" and "A Cluster of Quiet Thoughts," to which The Inquirer called attention some little time back.

Dudley.—On Sunday the anniversary of the Sunday-school connected with the Old Meeting House was celebrated by children's flower services morning and evening. The chapel was effectively decorated, and special hymns were rendered by the children, who entered the chapel at each service singing a processional and carrying bunches of flowers, which were received at the communion rails by the minister. Sacred solos were sung by Mrs. Beddard, and that in the evening was accompanied on the violin by Mr. Sidney Lewis. There were good congregations, especially in the evening. The services were conducted by Mr. Edgar Lockett, of Manchester College, Oxford, who is doing vacation duty at Dudley for a series of Sundays. Collections were taken in aid of the Sunday-school funds. On Tuesday the children had their annual treat, generously provided by Mr. and Mrs. Bean. The Rev. George St. Clair will be the minister-in-charge of the congregation for six months, beginning Oct. 12.

East London Unitarian Sunday School Union.—The seventh aggregate service of scholars and teachers was held at Mansford-street on Sunday afternoon, the 14th inst. There were about 250 present. The address was given by the Rev. R. H. Greaves, of Highgate, on "Sowing and Reaping," and was listened to very attentively by those present.

Hale (Appointment).—The Rev. Arthur Leslie Smith has accepted a unanimous invitation to the ministry of Hale Chapel, and will enter on his duties on Oct. 12, when the annual Harvest Thanksgiving services will be held.

Halstead.—The Harvest Thanksgiving service was held on Sunday, conducted by the Rev. T. E. M. Edwards, his subject being "Lessons from the Corn Fields." The church band played "Everlasting Life" at the commencement, and Mozart's "Twelfth Mass" at the close of the service. Two solos, "Calvary" and "The Way of Peace," were sung by Mrs. E. Arnold. The congregation was augmented by friends from Gosfield, Sudbury, Colne, and Bocking, and was the largest that had been for over thirty years, nearly 200 being seated inside, and several standing in the porch and outside. The collection was for new books, and was an improvement on previous years. Since the congregation has been under the Provincial Assembly the members have steadily increased, and the general congregations have been large.

Newchurch.—On Saturday last the quarterly conference of the North-East Lancashire Sunday School Union was held at Newchurch, when the Rev. Jenkyn Thomas, of Rawtenstall, read an able paper on "Parental Duty." An interesting discussion followed. There was a good attendance of delegates and friends. A vote of thanks was heartily accorded to the reader of the paper and to the ladies who provided tea. On Thursday Harvest Thanksgiving services were held, when the Rev. W. R. Shanks, of Manchester, a former minister of the church, preached two excellent sermons. At each service there was an exceptionally good attendance. Special hymns and anthems were sung. The collections were in advance of the previous year. On Monday evening a fruit banquet was held in the schoolroom, when dancing and games were enjoyed.

Padiham.—The Rev. J. H. Wicksteed preached farewell sermons in Nazareth Chapel on Sunday week, prior to his removal to London, and on the following Monday evening a largely-attended farewell meeting was held. Councillor Roberts presided, and an illuminated address was presented to Mr. Wicksteed, with warm expressions of gratitude to him and to Mrs. Wicksteed for the work they had done in Padiham, and for the gift of their house in Blackburn-road to the congregation for a parsonage. The Revs. A. W. Fox, W. H. Burgess, and J. J. Shaw, Messrs. N. Ingham and J. Hartley on behalf of the congregation, and Mr. J. S. Mackie, of Burnley, were among the speakers. Mr. Wicksteed acknowledged the great kindness of his friends, and on his own behalf and his wife's bade them an affectionate farewell.

Saffron Walden.—On Sunday, Sept. 14, the evening service at the General Baptist Chapel was taken by Mr. John Keates, of Trowbridge, and minister of Rushall, Wilts. His subject was "The Unspeakable Gift of God," which he worked out with admirable clearness and pathetic force. After the service the Rev. J. A. Brinkworth distributed a number of handsome medals commemorative of the Coronation to the Sunday-school children and to several old scholars who were present. The congregation, which included an "old scholar" who had not been in the chapel for forty years, exhibited much interest in the proceedings.

Sheffield: Upperthorpe.—Re-opening services were conducted on Sunday by the Rev. A. H. Dolphin, the minister-elect, the chapel having been closed for the last six weeks for extensive renovations. Chapel and schools have been thoroughly cleaned and redecorated, the heating apparatus and lighting arrangements have been considerably improved, and the organ has been re-built and enlarged by Mr. G. F. Heald. Mr. Hugh Stannus supervised the plans for the decoration, and the scheme is most effective, having given the chapel and schools a bright appearance, which was lacking before. The cost has been about £400, which has still to be raised, and collections were made for that purpose at the re-opening services, to be continued for the next two Sundays.

Whitchurch.—Sunday-school anniversary services were held in the Church of the Saviour last Sunday, the preacher being the Rev. C. D. Badland, M.A., who delivered three most impressive addresses on the importance of Sunday-school work. There were good congregations, and the collections were highly satisfactory.

Wolverhampton: Opening All Souls' Church.—On Sunday, Sept. 7, the opening services were held in the new temporary church, Bath-road, which, thanks to the generosity of the Midland Christian Union, the trustees have been able to erect, and which has been christened All Souls' Church (Unitarian). The building is quaintly picturesque and somewhat unique in appearance, and will accommodate about 150 persons. The preacher for the occasion was the Rev. J. C. Street, of Shrewsbury, who gave two inspiring sermons, entitled "Holy Places" and "A Living Church for To-day" respectively. The number of attendants was good. Several members of the Kidderminster choir kindly came over and rendered assistance. On Monday, Sept. 8, a tea was served in the schoolroom (lately used for services), and was partaken of by over eighty adults and children, a number of friends having come from other Unitarian churches in the district. After tea a public meeting was held in the church, presided over by Mr. H. E. Perry, chairman of the church committee. Amongst those on the platform were the Revs. A. A. Charlesworth and E. D. P. Evans, and a number of other Unitarian ministers of the district were present. Upon the platform also was the Rev. C. F. Bone (Congregationalist minister), who spoke of the common sympathy which underlies spiritual services. There were certain underlying principles on which they as Christians might all agree, and that was the reason why he was there that night. Mr. T. Grosvenor Lee spoke as representing the British and Foreign Unitarian Association and Mr. Byng Kenrick as representing the Midland Christian Union, of which he is president. The pastor of the church, the Rev. J. B. Higham, said he was at that church not to emphasise a creed, therefore they called the church "All Souls." They believed the secret of grace lay deep in the souls of all men, and not in the surface of words. They called the church Unitarian because it was governed by people whose convictions tended to the greatest simplicity in all things. He wanted to gather in that church people who each knew the sorrow, failure, or disappointment of individual life, so that they could find brotherly sympathy and words of comforting prayer. The secret of the Church was its corporate life of mutual help. Alderman Price Lewis (a Methodist, and at one time mayor of Wolverhampton) made a fraternal speech, and other speakers were Rev. J. C. Street, Councillors Frost and Evans, Mr. Phillips, and Mr. W. L. Teasdale. The meeting was well attended, and it is felt will be productive of good feeling and sympathy.

The old hermit Palladius having five hundred scholars, used never to dismiss them without this admonition: My friends, be cheerful; forget not, I beseech you, to be cheerful.—*H. Scougal.*

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OUR CALENDAR.

SUNDAY, September 21.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. FRANK K. FREESTON.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A M., Rev. FRANK K. FREESTON, and 7 P.M., Rev. GORDON COOPER, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. E. DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M , Mr. A. J. CLARKE, and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M.

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. G. WARD.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. D. AMOS.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

BEDFORD, Library (side room). Vacation.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M. Mr. C. A. GINEVER.

CHATHAM, Unitarian Church, Hamond-hill 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Jacob at Peniel, or the Supreme Crisis in a Human Life."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, Horsman-st., Bath-road, 11 A.M. and 6.30 P.M., Rev. J. BELLAMY HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Sept. 21st, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Bible in Tatters—the Plaint of the Nonconformist."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Sept. 21st, at 11.15 A.M., J. M. ROBERTSON, "The Human Retrospect of Rousseau."

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BIRTHS.

CONSTABLE—On the 11th Sept., at Thornlea, Heath-road, Stockport, the wife of the Rev. B. C. Constable, of a son.

MARRIAGES.

ANDREWS—ORMROD—On the 10th Sept., at Rivington Chapel, by the Rev. C. J. Street, M.A., LL.B., assisted by the Rev. C. C. Coe, F.R.G.S., and the Rev. E. S. Hicks, M.A., John Miller Andrews, eldest son of Thomas Andrews, D.L. of Ardara, co. Down, to Jessie, eldest daughter of the late Joseph Ormrod and Mrs. Ormrod, of Morelands, Heaton, Bolton.

REEVE—CLAYTON—On the 23rd ult, at Avondale-road Unitarian Church, Peckham, by the Rev. G. Carter, George, only son of George Reeve, of Lewisham, to Frances Eleanor Maria, second daughter of William T. Clayton, of Hatcham.

DEATHS.

BOLTON—On the 16th Sept., at 7, Palmerston-road Wood Green, N., Frederick Anthony Bolton, aged 53, son of Mrs. E. A. Bolton, and grandson of the late Andrew Aspden, of Rossendale and London Wall.

BOOTH—On the 30th August, at Brighton, suddenly, Elizabeth Mary, the beloved daughter of the late William and Elizabeth Booth, of London, in her 65th year. Interred at Brighton.

CHANEY—At 26, Maryon-road, Old Charlton, on the 15th Sept., 1902, Lucy Hoad Chaney, the devoted wife of William Henry Chaney, aged 48 years.

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The FOURTEENTH ANNUAL MEETING will be held at the FREE CHRISTIAN CHURCH, SOUTH TERRACE, HASTINGS, on TUESDAY, September 30th.

RELIGIOUS SERVICE, 11.45 A.M. Preacher, the Rev. G. DAWES HICKS, M.A., Ph.D., of Islington. The Service will be conducted by the Rev. J. J. MARTEN, of Horsham. Collection in aid of the Assembly's Funds.

LUNCHEON, 1.15 P.M., and TEA, 5 P.M., at the ALBANY HOTEL, Robertson-terrace.

BUSINESS MEETING, 2.15 P.M., in the QUEEN'S ASSEMBLY ROOMS, Queen's-road. JOHN HARRISON, Esq., President, in the Chair.

POSTAL MISSION MEETING in the School Room at 5.45 P.M.

PUBLIC MEETING, at 6.30, in the QUEEN'S ASSEMBLY ROOMS. Chairman, F. A. HARRISON, Esq., supported by John Harrison, Esq., Revs. W. Copeland Bowie, W. G. Tarrant, B.A, F. Lawson Dodd, Esq., L.R.C.P., &c.

SPECIAL NOTICE.—Members of the Assembly requiring hospitality should apply to the Secretary of the Hastings Congregation, Mr. A. M. ELLIOTT, 122, Milward-road, *not later* than Sept. 25th, as the accommodation that can be provided is *very limited.*

CHEAP RETURN TICKETS at 6s. are issued by the London, Brighton and S.C. Railway as follows:—London Bridge, 8.8 A.M.; Victoria, 8.10; New Cross, 8.15; Clapham Junction, 8.17; E. Croydon, 8.36; S. Croydon, 8.41.

Luncheon and Tea Tickets (Ministers and Delegates free), 2s. 6d. and 1s. 6d. each, can be obtained of the Church Secretaries; of Mr. PHILIP GREEN, Essex Hall, Essex-street, Strand, W.C., or of the Hon. Sec., Rev. FREDERIC ALLEN, 5, Holland Grove, London, S.W.

THE SOUTH SHORE UNITARIAN CHURCH, BLACKPOOL,

has purchased, at a cost of nearly £600, a plot of freehold land, and they now appeal for help to erect a plain, substantial building to serve for all purposes. It is hoped to be able to do this for £1,500, making a total cost of £2,100. The land, thanks to the generosity of Mrs. John Grundy, of Summerseat; Miss S. Scholes Wrigley, of Windermere (on her own and her late mother's behalf), and Mr. R. T. Heape, of Rochdale, is entirely paid for. The Congregation have themselves promised over £300 towards the erection of the building. They carry on the Services and the Sunday School without any grant, and they feel that the remarkable success of their efforts justifies them in asking friends to help them to carry on their work under more favourable circumstances than at present. Their appeal has the full approval of the British and Foreign Unitarian Association, the North and East Lancashire Mission, and the North Lancashire and Westmorland Unitarian Association; and the B. and F. U. A. has promised £25 to the Building Fund.

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EDWIN S. HEYWOOD, } Secs.,
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MR. JOHN HARWOOD is prepared to give DRAMATIC RECITALS of two hours' duration to Societies connected with our own Churches and Schools, upon exceptional terms. Selections from Dickens's "Christmas Carol," "Cricket on the Hearth" (original adaptations), Shakspere, Colman, Sheridan, and other Authors; also a novel "Lecture," entitled "The Art of Public Recitation: its Humours and Difficulties—a Leaf from my Own Experience," followed by one hour of illustrative Recitals.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE subject of the first of Dr. J. H. Poynting's scientific articles, which we hope to publish next week, is to be "The Transformation and Dissipation of Energy," with some reference to Professor Dewar's recent address as President of the British Association. Dr. Poynting, who is Professor of Physics in the Birmingham University, and late Fellow of Trinity College, Cambridge, published in 1894 his Adams Prize Essay on "The Mean Density of the Earth," and five years later, in conjunction with Professor J. J. Thomson of Cambridge, brought out the first volume of a Text-book of Physics, on "Sound." A second volume of this elaborate work, on "The Properties of Matter," is to appear within the next few days.

THE fourteenth annual meeting of the London and South Eastern Counties' Provincial Assembly is to be held, as already announced, at Hastings next Tuesday. Cheap return tickets for the day, at 6s., can be had of the L.B. and S.C.R., and good resolution starting by the 8.8 A.M. train from London Bridge, or 8.10 A.M. from Victoria, will arrive in time for the morning service, at which Dr. Hicks is to be the preacher. Sobriety must leave again for town at 8.10 P.M., or stay all night, so that we trust the evening meeting will be promptly begun and vigorously carried through. The Assembly Rooms, where that meeting is to be held, are in the centre of the town, close to the station. The speakers are to be Mr. F. A. Harrison (chairman), Mr. F. Lawson Dodd, and the Revs. W. Copeland Bowie, W. G. Tarrant, and H. M. Livens.

THE centenary of the birth of Louis Kossuth, the Hungarian patriot, was celebrated throughout the country, and particularly at Buda-Pesth, on Friday week, as a national festival. Kossuth, who died at Turin in 1894, had been an exile from his country since the disastrous ending of the revolution of 1848-9, for he could not bring himself to accept the *Ausgleich* of 1867, by which the liberties of Hungary and the separate monarchy were restored, under the Austrian crown. But the old divisions are now forgotten, and the whole people remember and honour Kossuth as their national hero, their leader in the time of sorest trial, to whom, in fact, more than to any other, they owe the constitutional liberties which they now enjoy. A commemorative service was held on Sept. 19 in the Protestant Church at Buda-Pesth, and then a great procession of the Hungarian Chamber of Deputies, headed by Count Apponyi, the City Council, headed by the Burgomaster, and representatives of all the counties and municipalities of Hungary proceeded to the cemetery, where wreaths were placed on Kossuth's grave and the foundation-stones of a mausoleum, to be erected in his honour, were laid.

THE demonstration of Yorkshiremen against the Education Bill was carried out at Leeds last Saturday afternoon with the greatest determination, and with unqualified success. From all parts of the West Riding the people streamed into Leeds, not a holiday crowd, but men and women bent on a serious purpose, and it was estimated by those well qualified to judge that 100,000 persons were gathered on Woodhouse Moor. The speaking was from five platforms, and lasted an hour, at the end of which a simultaneous resolution was enthusiastically passed. The demand for genuine popular control, and indignation at the destruction of School Boards, and making sectarian schools a charge upon the rates, was the burden of the demonstration. "Withdraw or Dissolve" was the demand addressed to the Prime Minister.

AT the autumn meeting of the Congregational Union held at Glasgow on Tuesday, in the absence of the President, Dr. Caleb Scott, through illness, the chair was taken by Dr. Fairbairn, Principal of Mansfield College, Oxford, who gave an address dealing for the most part with the Education Bill. With party politics, he said, as a conflict of "outs" against "ins" they, an assemblage of Christian men, of Free Churchmen, had no concern whatever. But with politics as a great public question they had a most intimate and immediate concern. Politics was to them religion applied to the Government and the constitution of the State, and they, as men who spoke for faith, who sought to construe and apply religion to the conduct of life, dare not be indifferent to it when it concerned the organisation of society, the conduct of the State, the behaviour of our statesmen, and the future of our people. Of all questions in domestic politics education was unquestionably the greatest, for education, from the root to the utmost flower, was concerned with one thing—the making of men. He then subjected the Bill to trenchant criticism, emphasising the fact that his objections to it were throughout educational, and said that they demanded a "complete, honest, perfectly sincere, free and really representative system of education. The schools of the people must not be under clerical control. There was no safeguard for religion like entrusting power in regard to it to the people.

AT the conclusion of Dr. Fairbairn's address Mr. A. E. Hutton, M.P., moved the resolution, which we printed a fortnight ago, but with the last clause amended to read:—

It urges all friends of education and of civil and religious liberty (*a*) to organise themselves more thoroughly to secure the abandonment of the measure or appeal to the people, and (*b*) if the Act is forced upon the nation to employ all personal and civil measures open to them to frustrate its operation and to destroy the Act.

This was again amended, on the motion of the Rev. C. Sylvester Horne, by omitting (*a*), and for (*b*) substituting:—

But if the Act is forced upon the nation the Assembly is prepared to advise its members to refuse to pay the rate.

Opinion on this point was by no means unanimous, but a motion for adjournment for fuller discussion was lost, and the resolution as amended was passed by an overwhelming majority.

THE proposed organised resistance to the Bill in the form of a refusal to pay the Education rate if the Bill is passed in its present form does not commend itself to Liberals generally nor to all Nonconformists. The *British Weekly* and the *Methodist Times* advocate it strongly, while it is deprecated by the *Methodist Recorder* and the *Christian World*. According to the *British Weekly* 180 Free Church Councils in England and Wales have held meetings regarding the Education Bill, and with few exceptions have declared for a policy of "passive resistance." About sixty Councils favour organisation for this purpose before Parliament meets; thirty-eight are for leaving the matter open as regards time, a few favour postponement, and some disagree altogether

THE *Manchester Guardian* strongly deprecates the "anti-rate" agitation, and

points out that it is bad tactics, as likely to prevent the object aimed at. A still more serious objection is that if this kind of resistance to law is introduced it might be used by others, if the Liberals should at any time bring in an Education Bill which the Church party did not like. "We hope," says the *Manchester Guardian*, "on full consideration nothing will be done to injure a public movement on which so much depends, by associating it in the minds both of its friends and its enemies with a kind of political pressure which is not congenial to English politics."

THE silence of the chief supporters of the Government with regard to the Education Bill is significant. Mr. Balfour has confessed that one of its objects was to give additional assistance to the Voluntary schools. The members of the Church party who are largely, if not entirely, responsible for the introduction of the Bill have discovered that they made a great mistake when they asked for, or accepted the proffer of, rate-aid. They are convinced that if they accept aid from the rates their schools must come under public control; the clerical party would therefore prefer to see the Bill dropped.

As "a sign of the times" we may refer to a startling article which appeared in the *Gloucestershire Chronicle* on Saturday. This paper is the leading Conservative organ for an important Midland district, and is generally understood to be well informed. The article to which we refer is headed "The Doomed Bill." It describes the withdrawal of the Bill as an absolute certainty, and without a single word of regret. It begins with a reference to the speech of the new President of the Board of Education at Wynyard, on the 13th, in which Lord Londonderry kept absolute silence on the Education Bill—a silence that in itself is significant enough. In the same speech Lord Londonderry informed his Primrose League audience that it was their duty to be prepared for a General Election. The *Gloucestershire Chronicle*, in opposition to most newspapers, believes the hint was meant to be taken seriously. "We believe," it says, "that the Education Bill is doomed, and that a General Election may possibly be precipitated in the course of a few months."

P.S.A. WE have been long familiar with, and now there comes to us from Clifton the announcement of M.O.M. That is to say, Dr. Warschauer has arranged to hold a series of "Men's Open Meetings" in the lecture-room of Oakfield-road Church on the Sunday afternoons of the next three months. At the first meeting, on Sunday week, he is to give an inaugural address, "What? and Why?" and among the other subjects announced are "Shall Mars and Moloch Rule the World?" by Major Edwards; "The Social Teaching of the Sermon on the Mount," by Mr. J. Pearson; "England's Future," by Mr. W. R. Oxley; "The Present Position of Trade Unions," by His Honour Judge Austin; and "The Growth of Toleration" and "Religion and Theology in 1902: A Review" (this on Dec. 21), by the President. The meetings are intended for the free discussion of all religious, ethical and social questions of the day, and the platform is to be freely open to adherents of every school of thought. The opener of a debate is always to have the final word, and the object is "not to establish any particular *ism* or *doxy*, but to pursue and, if possible, ascertain *true views*."

UNVEILING OF THE JOHN SEDDON TABLET AT WARRINGTON.

ON Tuesday, Sept. 23, a tablet which has been placed upon the front of the Old Academy at Warrington was unveiled by Dr. Drummond, Principal of Manchester College, Oxford. The tablet, which is of Wedgwood ware, and was designed by Mr. Albert Warburton, bears a medallion portrait of John Seddon, the founder of the Academy, and the following inscription:—

The Warrington Academy was founded in this building in 1757, removing to larger premises in what is now Academy-street in 1762. This tablet was erected by the Warrington Society in 1902.

After the unveiling a meeting was held within the house.

Mr. WM. LONG, who presided, explained how, a few years ago, when the building was threatened with destruction, the efforts of a few gentlemen had succeeded in preserving it as a monument of historic interest. (The chairman did not mention, however, that this result was due in no small part to his own enterprise and enthusiasm.) In sequel to this the Warrington Society had been formed, one of whose objects was to preserve old buildings, and erect tablets or memorial stones, that it might be known to all time by what men and deeds they had been dignified.

Dr. DRUMMOND then delivered a most interesting historical address, in which he spoke of the settlement of John Seddon at Warrington in 1745, as minister of Cairo-street Chapel, and of the part he subsequently played in the establishment of the Warrington Academy. After the passing of the Act of Uniformity and other persecuting Acts, the Dissenters, shut out from the national Universities, were yet determined to secure for their young men a University education. Hence the remarkable succession of academies, conducted by individual men, beginning with that of Dr. Frankland, at Rathmel, in Yorkshire. When it appeared that the succession of these private academies was about to cease, a larger movement was initiated. Subscriptions were secured from all parts of the country, that old house was taken, and the Warrington Academy was established. Dr. John Taylor, of Norwich, was appointed the first Principal, and John Seddon became secretary and librarian, and ten years later he became rector of the Academy, responsible for its discipline, and succeeded Dr. Priestley in the chair of Belles Lettres. Although the Academy was founded by Dissenters it was never intended to be limited in its teaching; members of any denomination, and even Churchmen, came under its instruction in those early days. All their universities had been thrown open in the manner in which the Warrington Academy was thrown open with the single exception of theological chairs, but the Academy at Warrington anticipated what he hoped would yet be the case—the opening even of theological chairs in all the great public institutions. It was the principle of the Academy that instruction should be given in all the subjects pursued at the University. Naturally at first the professors belonged to the class of Dissenters, but they were laid under no obligation whatever in regard to their theological opinions, and so strictly was the freedom of the students respected that one of the friends of the College even remarked that if it were possible it would be desirable that the teacher's opinion should not be known, even to the pupils. That was going too far. Their present principle was free teaching as well as free learning, and the true principle was to say to the teacher, "Do all you can to find the truth. Speak freely and openly what you believe to be true. Give your students the best results of your thought and study, and leave them in absolute freedom to follow your teaching or reject it as may appear to them in accordance with the evidence." That was the course which the theological faculty which had survived from the old Warrington days sought to pursue. It was on account of that catholicity of principle that the citizens of Warrington, without inquiry as to political or religious classification, were alike interested in the Old Academy, which represented a public movement. It was intended to be public and was governed throughout by a public aim and a public spirit. Mr. Seddon, to whom he had just referred, was largely instrumental in founding the Public Free Library in Warrington. He was its first president, and he helped in the establishment of the Widow's Fund, which still existed, and of which he was also the first secretary. And so the Academy remained in that building for five years, when it was found necessary to erect larger premises, and the Academy (which had been pulled down) was erected in Academy-street. Various difficulties arose, but not until after John Seddon's death. He died suddenly in 1770. He had done a good work, for which he was most deservedly held in remembrance, and to him they had that afternoon erected a tablet that he might be remembered and honoured. The Academy came to an end ten years afterwards, but in order that it might not really cease, but be transferred to new ground, the cause was taken up by a few people in Manchester chiefly, who founded the Manchester New College, which, after various migrations, was now established in its beautiful home at Oxford. It was on account of his connection with that College that they had done him the honour to ask him to unveil the tablet. It had been a great pleasure to him to do so, and he hoped that all that was best and finest in the culture and spirit of the Old Academy might remain and grow in the good town of Warrington.

Alderman THOMPSON, chairman of the Council and treasurer of Owens College, Manchester, and one of its earliest students, also addressed the meeting.

A vote of thanks to Dr. Drummond and Mr. Thompson was moved by the Rev. MORLEY STEVENSON (Principal of the Warrington Training College), and seconded by the Rev. E. W. LUMMIS, the present successor of John Seddon at Cairo-street Chapel.

A vote of thanks to the chairman, moved by Mr. F. MONKS, and seconded by Councillor ARTHUR BENNETT (secretary of the Warrington Society), brought the meeting to a close.

IF we choose to be, we can be wanted in this world.—*W. C. Gannett.*

PROFESSOR HUXLEY AS A SCIENTIFIC AND PHILOSOPHIC THINKER.*

I.

THE materials for forming a just estimate of the character and labours of Professor Huxley exist now in abundance. Few men's fortune has it been, within so brief a period from death, to have had their work and personality thus carefully preserved for posterity. The "Life and Letters," given to the world by his son, is a fascinating and delightful book, the very pattern of what a good biography should be; and it is to be hoped the publishers will soon see their way to re-issuing it in some such form as the recent popular edition of Darwin's "Life and Letters." The four massive volumes of "Scientific Memoirs," just completed, furnish a monumental memorial of a career almost unparalleled for incessant intellectual activity and for constant engagement upon original research of the highest value and significance.

Truth-Seeker and Biologist.

Those whose acquaintance with Huxley has been confined to the Essays, now collected into nine volumes of "The Eversley Series," will gain an altogether different idea of him from the sources mentioned. The editors of the "Memoirs" tell us that the progress of biology during the past fifty years was largely due to labours of his of which the general public knew nothing, and they are of opinion that "he was in some respects the most original and most fertile in discovery of all his fellow-workers in the same branch of science." In the pages of the Biography, it has been said—by one who had the right to say it—"the reader has the privilege of being brought into as frank an intimacy with Huxley as was enjoyed by even his closest friends." First and foremost, he appears there as the earnest and painstaking investigator, continually approaching nature with well-designed questions, and skilfully framing a medium of communication by which the answers could be conveyed. A man of Huxley's temperament would, indeed, never have been content with the quiet, secluded life of his friend Darwin; but there is more than a touch of pathos in his son's description of how, in his busiest years, when official work and the duties of his professorship crowded upon him, he would steal a precious half-hour by driving back from the Home Office to his laboratory at South Kensington before returning home to St. John's-wood, in order to pursue his anatomical studies. A better illustration than this of the tremendous cost at which genuine scientific research in England is often carried on it would be difficult to imagine. And scarcely less noteworthy than the value of Huxley's work in itself is the spirit in which it was undertaken. "So far as I understand myself," he says, "my faculties are so entirely confined to the discovery of truth, that I have no sort of power of obscuring it." "If wife and child and name and fame were all lost to me, one after another, as the penalty," he protests to Kingsley in 1860, writing after the death of his little boy Noel; "still I will not lie." And then, in golden words which deserve to be reckoned among the proverbs of the English language, he adds: "The most sacred act of a man's life is to say and to feel, 'I believe such and such to be true.' All the greatest rewards and all the heaviest penalties of existence cling about that act." We, in these days, are drifting into mental habits, in which it would be as much for our moral as our intellectual salvation to recognise the profound significance of that supreme maxim of conscientious veracity.

His Scientific Investigations.

Huxley's original contributions to science are so many and various that only two or three of the more important can be selected for comment here. There is, however, no possibility of thoroughly understanding his attitude towards the problems of philosophy and religion, unless account be taken of his more special biological pursuits, and, in considering him in the former capacity, there is a particular interest in asking, how far he was consistent in applying the processes of inquiry and the methods of proof, which served him in such good stead as a scientific investigator.

For the purpose indicated, one "Tendenz" of Huxley's mind ought to be emphasised at the outset. He differed, namely, from Darwin in a very marked and essential respect. Darwin was a naturalist *par excellence;* his characteristic strength lay in the wonderful patience and subtlety with which he conducted observations of living organisms in their native haunts, and under the actual conditions of organic existence. "There is very little of the genuine naturalist in me," reports Huxley of himself; "I never collected anything, and species work was always a burden to me; what I cared for was the architectural and engineering part of the business." Physiology, "the mechanical engineering of living machines," was, he confesses, the only portion of his professional course that really and deeply interested him; his aim was devoted to working out the unity of plan in the construction of thousands of diverse living organisms, and "the modifications of similar apparatuses to serve diverse ends." There is always danger in a too-exclusive and one-sided concentration upon this aspect of the living world. It tends inevitably to an altogether disproportionate and undue stress being laid upon mere mechanism; to a belief in it as a fundamental and ultimate principle of explanation; and to a hasty reduction of vital processes to forms of physical energy and material force. A preconceived theory is thus easily carried to the interpretation of spiritual phenomena, and, since the facts are in consequence already dyed and coloured at the start, one may be sure of the result, as in the case of orthodox Apologetics, from the very beginning of the enterprise.

Wer will was Lebendig's erkennen und beschreiben,
Sucht erst den Geist heraus zu treiben,
Dann hat er die Theile in seiner Hand,
Fehlt leider nur das geistige Band.

Memoir on the Medusæ.

The physiological bent of Huxley's mind becomes at once apparent in his classical memoir on the Medusæ, written whilst as a man of little over twenty he was voyaging over southern seas, and accepted and published by the Royal Society in 1849. The Medusæ, a large family of lowly organised oceanic creatures, included within the class Hydrozoa, had previously attracted the attention of numerous observers, but no satisfactory investigation of their nature and constitution had been attempted. Huxley attacked the problem in a large and systematic way, and his researches were of epoch-making importance in the history of biological science. In the first place, from the point of view of structure, he demonstrated that the organisms in question were built up of two thin cell-layers, or "foundation membranes," an outer and an inner (to which the names Ectoderm and Endoderm respectively have since been given), disposed round a central sac or rudimentary stomach-cavity. In fully formed Medusæ, the outer membrane becomes differentiated into the skin and nervous system (the existence of which, however, at that time appeared doubtful to Huxley, but has more recently been established), and the inner membrane forms the lining of the stomach-cavity and the alimentary organs. In the second place, from the point of view of relationship, or affinity, as he called it, Huxley examined a number of other families belonging to the class Hydrozoa, and found that they were organised upon a plan essentially similar to what he had discovered in the Medusæ. Thus the first step was made towards the modern scientific method of grouping animals together on account of their real identity of structure, instead of according to the superficial external resemblances adopted by the older naturalists. But not only so. In a passage of remarkable insight, Huxley calls attention to the fact that the outer and inner membranes of the Medusæ appear to bear the same relation to one another as do the serous and mucous layers of the vertebrate embryo, the former developing into the muscular system, the latter into the organs subserving the purposes of nutrition and generation; or, in other words, that in the embryonic development of all the higher animals a stage is gone through recapitulating exactly the condition of things exhibited in the Medusæ. "This discovery," says Professor Allman, "stands at the very base of a philosophical zoology, and of a true conception of the affinities of animals"; it supplies, in fact, the key to the solution of the problems that form the subject-matter of the new science of embryology.

The Cell-Theory and Protoplasm.

In later papers, still continuing his way towards the central doctrine of unity of plan in the mechanism of living organisms, Huxley was led to a searching review of the "Cell-Theory," as formulated by Schleiden and Schwann in 1838. He came to the conclusion that the theory in question consisted of two portions of very unequal value. In so far as it offered an ultimate anatomical analysis of living beings, it was perfectly true that the substance of vegetable and animal tissue was built up of cells; but in so far as it professed to regard the cell as the ultimate unity of vital activity, the theory was without justification.

* "Life and Letters of T. H. Huxley." By his son Leonard Huxley. Two vols. Macmillan and Co., 1900. "Scientific Memoirs of T. H. Huxley." Edited by Professors M. Foster and E. Ray Lankester. Four vols. Macmillan and Co., 1898-1902.

The living body has often, and justly, been called "the house we live in." Suppose that one, ignorant of the mode in which a house is built, were to pull it to pieces, and find it to be composed of bricks and mortar, would it be very philosophical on his part to suppose that the house was built by *brick-force*? But this is just what has been done with the human body. We have broken it up into "cells," and now we account for its genesis by cell-force.

In short, the cell is the unit of structure, and not the unit of function. It is not the cause but the result of organisation. Cells are to the tide of life what the shells and weeds on the seashore are to the tide of the sea—a view, we are informed upon the highest authority, which, after forty years of immense progress, is becoming more and more the accepted tenet of biologists. For Huxley it furnished a basis for establishing the identity of structure in animals and plants. He laid down in the clearest way what is now matter of elementary knowledge that the slimy contents of the cells, the substance to which the name "protoplasm" has been given, is essentially the same in composition from one end of the living world to the other, and that, in many cases, it is a mere matter of convention whether we call a given organism an animal or a plant. A plant, as he picturesquely expressed it, is "an animal confined in a wooden case, and Nature, like Sycorax, holds thousands of 'delicate Ariels' imprisoned within every oak."

Before Darwin's "Origin of Species."

These investigations were published in 1853, six years before the appearance of "The Origin of Species," and it is obvious how pointedly they were making for some kind of theory of Descent. Unknown to himself at the time, other researches of his, chiefly of a palæontological character, and disclosing the intimate affinity between birds and reptiles, were tending also in a like direction. And yet, prior to the advent of Darwin's book, Huxley was a strenuous opponent of the conception of "progressive development," as it was then called, and contended that there was "no real parallel between the successive forms assumed in the development of the life of the individual at the present, and those which have appeared at different epochs in the past." Whilst admitting a process of evolution within each typical group of organisms, he did not believe that any transition of a lower type into a higher ever occurred. Indeed, curiously enough, the very principle which lay at the basis of the Darwinian hypothesis is rejected by him, in 1856, in so many words.

Regard a case of birds, or of butterflies, or examine the shell of an echinus, or a group of foraminifera, sifted out of the first handful of sea-sand. Is it to be supposed for a moment that the beauty of outline and colour of the first, the geometrical regularity of the second, or the extreme variety and elegance of the third, are any *good* to the animals? * that they perform any of the actions of their lives more easily and better for being bright and graceful, rather than if they were dull and plain? So, to go deeper, is it conceivable that the harmonious variation of a common plan which we find everywhere in nature serves any utilitarian purpose?

"Who," he asks again, "has ever dreamed of finding an utilitarian purpose in the forms and colours of flowers, in the sculpture of pollen-grains, in the varied figures of the frond of ferns?" And he even goes to the extent of maintaining that features such as these are "manifestations of the highest and noblest art," and that, if we have a right to assume an infinite Intellect and Benevolence, then, from the existence of a beauty and of a harmonious variety in nature, we are bound to conclude that "the æsthetic faculties of the human soul have also been foreshadowed in the Infinite Mind."

Structure and Life.

How comes it, then, that a man of Huxley's intellectual penetration should have come so near to the idea of Evolution and yet have remained so far from recognising it as he was in those Pre-Darwinian years? The explanation lies, I think, readily to hand, and it is, at the same time, full of instruction in regard to the true method of approaching the phenomena of life. No one, of course, would dispute that for certain purposes and within certain limits, the category of Mechanism may, with perfect legitimacy, be applied to the investigation of living bodies. But the boundary is soon reached when, even from a strictly scientific point of view, the conception of Mechanism can carry us no further. Possible, as it is, to regard an organism as being, in one sense, a machine, there is always another aspect in which such a view of it utterly breaks down. Whatever else it may be, it is at least a *living* or *self-acting* machine, and, in the fact of life, or self-activity, the fact of mechanism is transcended and transformed. So long as attention is confined merely to structure, the "engineering part of the business" may yield valuable information, but the moment you are concerned with growth or development, the attitude of the engineer becomes wholly and entirely inadequate. Now, growth or development, the tendency to self-maintenance and self-advancement, as opposed to the dissipation and downward trend of physical energy in the inanimate world, is just exactly what we mean by Evolution, and it is no wonder, therefore, that Huxley, confining himself almost exclusively to the material constituents of organisms, should have been standing on the threshold of a region he was not able to enter. No theory of Evolution has ever been acquired as the outcome of mechanical considerations alone.

Lamarck and Darwin.

The conception of Lamarck, for example, was openly and avowedly teleological, in the sense that it presupposed psychical, as distinct from physical, activity, and that was the ground probably of Huxley's life-long distrust of it, although many modern biologists are attempting to reinstate and support the main contentions of the older naturalist. Lamarck held that variations in the structure of an existing bodily organ or the production of a new organ resulted from new needs or wants arising and continuing to be felt by the creature concerned, and from the new movements which these needs or wants initiated and sustained. Thus, he supposed that the stretching of the giraffe's neck to reach the foliage it required for food enabled it by degrees to add a cubit to its stature, and that the efforts of some short-necked bird to catch fish without wetting itself had, with time and perseverance, given rise to our herons and long-necked waders. In other words, changes of structure were due to conscious, or, at least, sentient, changes of function on the part of the organism, directed to meet altered conditions in its environment; these changes were confirmed or strengthened by use or repetition, and all that had been changed in this way in the individual was conserved by generation and transmitted to the descendants. It is true that the Darwinian theory has much more the appearance of dispensing with the notions of purpose or end than the Lamarckian, and that Huxley would, from that reason alone, have found it more congenial to his mode of thought. Natural Selection blindly working upon accidental variations blindly produced *seems*, no doubt, a purely mechanical process. But there is little difficulty in showing this to be a wholly misleading description of Darwin's real teaching. In the first place, as already pointed out, the theory was based, not upon anatomical analysis of organic structures, but upon actual observation of the conditions of existence and of the modes of life and action of organic beings in the midst of those conditions, * and it was originally suggested to its author's mind by reflection on the *conscious* selection exercised by man in the production of artificial breeds. In the second place, such phrases as "adaptation," "function," "advantage," "sexual selection," and the like, phrases of constant occurrence in Darwin's writings, are no whit less teleological in import, and imply just as certainly psychical factors, as the conscious wants and needs that played so essential a part in Lamarck's conception. And in the third place, unless resort be made to some such notion as that of conscious effort or striving on the part of the organism to adjust itself to altered conditions, and the consequent change of structure resulting from repetition of such effort, no account is furnished of the origin of the multitude of slight variations which must be there before Natural Selection can act at all. For clearly we are but shelving the real problem, if, in order to account for the large variation that must come about in the development of a higher from a lower species, we are obliged to *assume* an indefinite number of *small* variations, of which no account can be given. Large or small, it is the *fact* of variation, not simply the *quantity* of it, that requires explanation,† and we do not rid ourselves of that difficulty by the device of reducing the variations to such very little ones! Evidently, then, however unaware of it he might sometimes have been, Darwin was working throughout with teleological conceptions, and had he adopted and consistently applied Huxley's maxim, that life is as much the result of the nature and disposition of the molecules of protoplasm as the properties of water are the result of the nature and disposition of its molecules, we may safely assert he would have come no nearer to his theory of Evolution than Huxley himself did.

Acceptance of Darwin's Theory.

In an interesting chapter contributed to Darwin's Biography on "The Reception of

* Cp. Darwin's statement, "Natural Selection acts solely by and for the *good* of each."

* The same thing is true, of course, as regards Wallace's work.

† Cp. Darwin's question addressed to Huxley, "If, as I must think, external conditions produce little *direct* effect, what the devil determines each particular variation?"

the 'Origin of Species,'" Huxley has described the state of biological opinion prevalent at the time, and the grounds of his own conversion to the Darwinian hypothesis.

My reflection, when I first made myself master of the central idea of the *Origin*, was "how exceedingly stupid not to have thought of that." The facts of variability, of the struggle for existence, of adaptation to conditions, were notorious enough, but none of us had suspected that the road to the heart of the species problem lay through them, until Darwin and Wallace dispelled the darkness, and the beacon fire of the *Origin* guided the benighted.

His subsequent advocacy of the doctrine, and his own contributions to its support, are matters of a more familiar story and must be passed over here. Suffice it to remark that the "thätige Skepsis"—the doubt which so loves truth that it neither dares rest in doubting, nor extinguish itself by unjustified belief—the attitude of mind he commended at the outset to students of Darwin's work, remained his own to the last; throughout life he "absolutely disbelieved in use-inheritance as the evidence stood," and he felt that the logical foundation of Darwinism was insecure so long as experiments in selective breeding did not produce varieties which were more or less infertile; but he accepted the theory as a "working hypothesis," and as a fruitful instrument of research. It shed a flood of light upon vast stores of facts he had been gradually accumulating, and it set him at once on the track of further discoveries.

The Utility of Theory.

And this leads us to notice, as furnishing a convenient mode of transition to the philosophical field, Huxley's view of the logical method that ought to be pursued in scientific investigation. He was fully alive to the consideration that science might be swamped in mere minutiæ, and that an illuminating idea is often of more value than cartloads of empirical details. "Progress can only be made," he insists, "by a careful combination of the deductive method with the inductive, and by bringing the powerful aid of the imagination, kept, of course, in due and rigid subordination, to assist the faculties of observation and reasoning." The utility of an hypothesis he regards as two-fold—to the original investigator its worth consists more in what it suggests than in what it teaches; for the mass of men, and for the worker himself, it provides a system of artificial memory absolutely necessary. "Those who refuse to go beyond fact," he writes again, "rarely get as far as fact; and anyone who has studied the history of science knows that almost every great step therein has been made by the 'anticipation of nature,' that is, by the invention of hypotheses, which, though verifiable, often had very little foundation to start with; and, not unfrequently, in spite of a long career of usefulness, turned out to be wholly erroneous in the long run." In other words, science for him consisted in a body of *rational* conceptions, under which empirical details might be reduced to order and rendered intelligible; it was as much a product of reason and even of speculative insight as the most *a priori* system of Metaphysics or Theology. "The world is absolutely governed by ideas," he said, and he had no desire to "weaken the foundations of rational certainty."

G. DAWES HICKS.

LITERATURE.

SIR LESLIE STEPHEN ON GEORGE ELIOT.*

SIR LESLIE STEPHEN'S "George Eliot" is a much happier effort than Mr. Paul's "Matthew Arnold" reviewed in these columns a few weeks since. Our newly-created knight of literature is a critic in the true and best sense of the word. He carefully analyses the characteristics of the writing or the writer under notice, allowing himself admiration as freely as censure, and presenting a total impression organic and distinct.

In the present volume the outward story of Mary Ann Evans is briefly sketched, and the relation of the scenes and characters of her novels to localities and persons familiar to her childhood and youth is indicated in suggestive fashion free from the exaggeration which finds a portrait in every individual and a recollection in every incident. But the book is mainly a series of careful criticisms of George Eliot's successive works from "Scenes of Clerical Life" to "Daniel Deronda."

Among the notes of Sir Leslie's criticism, more or less common to him and other critics, but presented by him with great force and lucidity, are the opinions that George Eliot's earlier work has its roots in memory and experience, which give it a more life-like reality than the later work, in which persons are too often but the incarnation of specific philosophical or ethical ideas; that while her women are real, her men are either women or at best women's men, and even Adam Bede it appears would never have had the virility to fight Arthur Donnithorne but for Mr. Lewes's intervention; that she totally fails in catching the atmosphere of life other than that of the England which she knew, and, for example, places Romola in no real Florence and Fedalma in no real Spain—Romola and Tito were only "masquerading" in Florence. Romola was, in fact, "a cousin of Maggie Tulliver"; and finally that George Eliot is no poet, an opinion which appears to be almost unanimously held by critics. At the end Sir Leslie Stephen thus sums up the position of George Eliot as an author:—

> We feel that the writer with whom we have been in contact possessed a singularly wide and reflective intellect, a union of keen sensibility with a thoroughly tolerant spirit, a desire to appreciate all the good hidden under the common-place and narrow, a lively sympathy with all noble aspirations, a vivid insight into the perplexities and delusions which beset even the strongest minds, brilliant powers of wit, at once playful and pungent, and, if we must add, a rather melancholy view of life in general, a melancholy which is not nursed for purposes of display, but forced upon a fine understanding by the view of a state of things which, we must admit, does not altogether lend itself to a cheerful optimism. I have endeavoured to point out what limitations must be adopted by an honest critic. . . . But when I compare her work with that of other novelists, I cannot doubt that she had powers of mind and a richness of emotional nature rarely equalled, or that her writings, whatever their shortcomings, will have a corresponding value in the estimation of thoughtful readers. (Pp. 205-6.)

This is a verdict entirely without superlatives; but, taken clause by clause, it carries very lofty praise, and with it the George Eliot enthusiast (and I write myself down as such) must needs rest content. And yet one would have liked some recognition and explanation of the extraordinary power of George Eliot to impress, absorb, and delight; a power manifest in all her novels and, in my opinion, in most of her poems too, and a power so diffused that, for my own part, whichever of her books I happen to have read last, except "Felix Holt," and perhaps "Daniel Deronda," and of course "Theophrastus Such," I always remain for many days afterwards under the vivid conviction that *that* is certainly the greatest of all her achievements.

Although the verdict seems to have gone forth that George Eliot was not a poet, Mr. Richard Hutton, I remember well, described her poems to me as "the recreation and delight of literary men." And for my part I cannot give up her claim to the poet's rank. I throw over "A College Breakfast Party"; but the pen that wrote "The Spanish Gypsy," "Armgart," "The Legend of Jubal," "How Lisa Loved the King," and "Brother and Sister," is certainly, I think, the pen of a poet. It is true there is often a lack of music; so there is in Browning. If vivid picture have anything to do with poetry, who can ever forget the picture of Fedalma dancing in the public square, or that wonderful group chiselled forth in living and breathing marble in the passage beginning—

> The tribe of Cain was resting on the ground,
> The various ages wreathed in one broad round.
> Here lay, while children peeped o'er his huge thighs,
> The sinewy man embrowned by centuries?

Note, too, the power of tragedy with which Armgart's sorrow—deemed apparently by Sir Leslie trivial—is impressed upon the heart, and the exquisite and pathetic simplicity of the recollections of the old home-life in "Brother and Sister." Nor does Sir Leslie Stephen's way of treating "The Spanish Gypsy" seem quite worthy. He complains that Fedalma's interview with Zarca, her father, affords no sufficient ethical motive for the sacrifice of her own happiness and that of her betrothed. This is how he sums up the crucial scene:—

> She is on the eve of marriage to a typical Spanish noble, with whom she is passionately in love. To her enters abruptly one of the gypsies. He explains without loss of time that he is her father; that he is about to be the Moses or Mahomet of a gypsy nation in Africa; and orders her to give up her country, her religion, and her lover to join him in this hopeful enterprise. She is, of course, a good deal put out, and explains some obvious objections; but after exchanging some paragraphs of blank verse, she walks off with her parent, leaving a short note to inform her lover that she can have nothing more to do with him. (Pp. 163-4.)

Now there is no dramatic or tragic situation in all literature that cannot be vulgarised and made to seem absurd by this sort of cheap description, and Sir Leslie Stephen seems to me here sadly to have lapsed from that sympathetic insight which alone can give understanding and appreciation. It would be just as easy,

* "English Men of Letters: George Eliot." By Leslie Stephen. London: Macmillan and Co. 1902. 2s. net.

and precisely as just and helpful, to make game of the soliloquy of Hamlet or the passion of Othello; and if the critic had approached "Adam Bede" or "The Mill on the Floss" in the same mood, he could without difficulty have made these also appear ridiculous.

But for them he has much more respectful treatment; and in the exact measure of his respect his criticism becomes luminous, suggestive, and informing. And the chapters which treat in succession all the great novels of the fifties, the sixties, and the seventies are delightful reading, helping the lover of George Eliot to rationalise, without impairing, his admiration. To the early novels Sir Leslie Stephen does full and ample justice. I think he fails to recognise the full merits of "Middlemarch," and I do not understand his depreciation of the Garths, father and daughter, two of the most living and lovable of the great novelist's creations. To me it has always seemed that "Middlemarch," while exhibiting afresh all the wonderful gifts revealed in "Adam Bede," adds to the earlier books a further note of power in the extraordinary skill with which the society of a whole country town, with all its various centres of life and interest, is woven into one whole and vivid picture—the Brookes, the Vinceys, the Garths, Lydgate, Bulstrode, and Casaubon, all stamped with an individuality and reality which are the product of the highest imaginative and plastic genius. Curiously enough, if there be one figure that hardly seems so real or so "convincing," it is that of Ladislaw, whom, after reading Sir Leslie's vivacious description of G. H. Lewes, one is irresistibly compelled to view as drawn in part at least from life. With this description this brief account of a charming and instructive monograph must conclude.

> He (Lewes) was what is generally called a Bohemian, though always with a serious ambition. He could converse ably upon all such matters as interested literary and journalistic circles in London, and his wide knowledge of continental writers gave him an authority in some matters not shared by many English contemporaries. He was a brilliant talker, fully able to turn his knowledge to account. His conversation abounded in lively anecdotes, told with infinite zest; he was thoroughly genial, and ready at good-humoured repartee; and he was not hampered by any excessive reverence for conventional proprieties. He was of slight figure, and, according to Douglas Jerrold, the "ugliest man in London." It would be presumptuous to express any opinion upon the justice of so sweeping an observation. But if not beautiful, he was a man to forget, and to induce companions to forget, any such defects. He had bright eyes and a fine brow, and the whole face and bearing was full of intelligence. A social gathering must have consisted of very ponderous interests, if it could not be stirred into animation by a man with so much more quicksilver in his composition than falls to the lot of the average Briton. Nobody, one might guess, was more likely to dazzle the grave young lady, profoundly interested in philosophy, and anxious to get the newest lights in speculation, than this daring and brilliant writer, who knew all that was being done in France and Germany, and could talk with equal confidence upon Comte or Hegel or upon the last new play or oratorio in London. (Pp. 45, 46.)

R. A. ARMSTRONG.

THE COMING UNITY.*

WE are no believers in the possibility of a reunion of Christendom on the basis of the creeds. Historically fictitious, philosophically impossible, and religiously misleading, these ancient documents are without promise for the regeneration of that spiritual life which is at once a Church's evidence and object. Nevertheless, as a stepping-stone to higher things, we are glad to see any effort undertaken to turn these our "dead selves" to account, and in all matters of controversy anything that may serve to a clearer definition of the issues involved is to be heartily welcomed in days when such issues are too frequently obscured in a cloud of hazy rhetoric or the vagueness of metaphors and generalities. In contrast to such an attitude here is a passage from a back number of the *Church Times* in which there is no lack of precision:—

> We have often had occasion to affirm that the drift of undenominationalism is in the Unitarian direction. Our contention has just as often been derided or flatly denied, although the facts on which we relied were obvious enough. . . . At the rate at which the descent from Christianity to Unitarianism is proceeding, the time cannot be far distant when those who still value the primary doctrines of the Christian faith will have to consider their position, and ask themselves whether doctrinal Christianity can be found outside the pale of the Church, which continually recites and unswervingly cherishes the ancient creeds of Christendom.

We may take it, then, that there is in the Churches (and in the Church of England not less than elsewhere) a large measure of latent Unitarianism, as it were in solution, needing only to be precipitated by the introduction of some "test." Mr. Harvey's book is in effect a proposal to apply such a test, and if it were carried out the result would be highly instructive. If people would only attempt to explain to themselves what they mean by the formularies they use, many would be astonished at the unsuspected heresies of which they are guilty. How many Tritheists have we calling themselves in all good faith Trinitarians? The tapestries in the choir of Cologne Cathedral are extremely difficult to explain on a basis of "The Ancient Creeds of Christendom." But for the most part compromise, compromise, compromise settles everything. The trumpets give an uncertain sound. Your Jowett signs the articles; and the man who thinks Hegel in his study preaches Hooker in his pulpit. A very distinguished Unitarian told the present writer that he had himself been told the ministry of the Church of England was wide enough to include him. It would mean, of course, consent to wear a muzzle of phrases. But what is the value of a watch-dog muzzled?

We need say no more about this book beyond that it is well written, in a refreshingly broad and charitable spirit, with evidences of acquaintance with strong writers, if not of any depth of independent research. Let us close with a quotation from the volume, though our readers may, perhaps, give to the words an application more comprehensive than their author would endorse:—

> Without the growth of this spirit of brotherliness no action on the part of those in authority would be of much use, but in proportion as it pervades the Churches the solution of the problem of our present unhappy divisions will steadily and rapidly work itself out. There are no real barriers to remove, only imaginary barriers, the products of a false interpretation, and of a special theory of the ministry which has no place in the Prayer-book.

We fear that some of the author's co-religionists would call this last clause a *petitio principii*. But let divines settle these things amongst themselves, and let us be ready to hear them in a friendly spirit when they have determined what they mean to say.

* "The Coming Unity." By the Rev. Alfred J. Harvey, M.A. Elliot Stock. 2s. net.

DENT'S COUNTY GUIDES.*

THE great pleasure we found in Mr. Collingwood's Guide to the Lake Counties in Messrs. Dent and Co.'s series of County Guides led us to turn to the other volumes of the series already issued, and the anticipation with which we opened these books on Hampshire, Norfolk, and Surrey, was not disappointed. The series is edited by Mr. G. A. B. Dewar, the author of the Hampshire Guide, on a uniform plan, and with admirable result. The larger half of each volume consists of a series of Itineraries, by means of which the author takes us through one district of his county after another, describing what is most charming in the scenery, pointing out whatever is of most interest to be seen, and weaving into the narrative much historical reminiscence and matter of biographical interest in a manner which adds greatly to the pleasure of the ramble. Thus one comes to realise the marvellous richness of our English counties, and not only the wealth but the endless variety of natural beauty. It makes one see that there can never be any lack of delightful holiday places close at hand within our own borders, and that their interest can never be exhausted. Even if one has no chance of ever traversing half the country so described, it is pleasant reading, and delightful to feel that this is our own country, and that there is so much for our people to enjoy.

In the second part of each volume there are chapters by special writers on the birds, flowers, geology and various forms of sport in each county, and then follows a concise Gazetteer of the county, which, with the Index references to the Itineraries, helps one to abundant information as to all places about which one is likely to inquire.

The editor rightly says, in his preface to the series, that these books are not merely for the use and amusement of visitors to the counties; they will be quite as welcome to residents. Each writer is an enthusiast for his own county, and happily we have not to decide which is the most beautiful and rich in interest.

"Hampshire" was the first volume to be issued two years ago, and very fittingly while Winchester was preparing to celebrate the Millenary of Alfred. Other special interests in the county are found in

* "Hampshire, with the Isle of Wight." By George A. B. Dewar, John Vaughan and others.
"Norfolk." By William A. Dutt, with special articles on the Natural History of the county, &c., by others.
"Surrey." By Walter Jerrold, with special articles on the Natural History of the county, &c., by others.
All three volumes illustrated by J. A. Symington. J. M. Dent and Co. 4s. 6d. net, each volume.

"Charles Kingsley's Country," about Eversley, and "Gilbert White's Country," about Selborne, one of the most charming of villages, with its Hanger and the long Lithe, which would be delightful to linger in even if the old naturalist had never been heard of. Then there is the New Forest, and in the Isle of Wight the special interest of Tennyson's home near Freshwater.

In Norfolk, also, there is the cathedral city, and a wealth of beauty of many kinds, which will astonish strangers to East Anglia, the long coast line, and the Broads (with 200 miles of navigable river), a paradise for the naturalist no less than for the eager boatman.

Of Surrey we must not begin to speak, but we advise those who do not already know to get this book and see for themselves. We will only add that Mr. Symington's illustrations contribute greatly to the charm of all three books.

THE lesson of Mrs. Humphry Ward's Vacation School experiment at the Passmore Edwards Settlement in Tavistock-place has been emphasised by the Bishop of Hereford, who related in the *Times* of Friday week what has been done during the past vacation in his own cathedral city. Hereford has only about 22,000 inhabitants. "But even here," the Bishop says, "we have mean and crowded streets, and gutter life in such streets during the rather lengthy summer holidays of six weeks becomes very monotonous and unhealthy for the children, and tends, moreover, to undo much of the good work of school time." So the loan was obtained of some elementary school buildings in the city, and notice was given in the other schools before they broke up, that a vacation school would be held there. For four days in the week (avoiding market day) the school was open from 10 to 12, and the average attendance was a little over 300, the largest attendance being 364 of boys and girls in equal numbers.

THE school opened with a daily religious lesson by the vicar of the parish, assisted on one or two occasions by a friendly Nonconformist minister, who is also one of the managers of the school where the meetings were held. In addition to kindergarten work for the younger children, drill, singing, &c., special attention was given to nature study, and lantern lessons took the children for various trips into the country. Drawing and clay-modelling were also very popular, and visits were paid to the city waterworks, the public gardens, and the Cathedral, where the officials joined in the friendliest way in ministering to the interest and pleasure of the children. The superintendent reports that the work proved most interesting to the teachers, and gave unbounded pleasure to the children, and everything went as smoothly as possible. The cost was about £45, and the Bishop points out that it might be considerably less if, under the superintendence of a capable teacher, volunteers of sufficient culture and goodwill would undertake the work. There must be scope for it in every provincial town of any size, as well as in the metropolis.

To CORRESPONDENTS.—Letters, &c., received from the following:—J. E. C.; A. H.; L. H.; W. C. H.; T. L. M.; H. P.; H. D. R.; J. R.; J. W.; J. H. W.

THE CHILDREN'S COLUMN.

The Brother of Mercy.

IN the year after he published "Snow-bound," telling about his old home, Whittier brought out another little book which was very popular. It was called "The Tent on the Beach," and contained a number of old stories told in verse. They were written mostly during the war time, or just after, and Whittier, feeling that they might be thought "too light for serious years," especially in the half-playful way in which they are linked together, excuses it by saying that they were written in "the enforced leisure of slow pain."

He pictures three friends camping one summer in a tent on the sea-shore, he himself being one of them, and in the evening he reads to the other two some of his poems. In the introduction, describing himself, he says that, though a born dreamer, he had to turn from his poetry to the anti-slavery fight,

> Making his rustic reed of song
> A weapon in the war with wrong.

He seemed to himself too quiet a man to make much impression on the people amid the tumult of that storm,

> A silent, shy, peace-loving man,
> He seemed no fiery partisan
> To hold his way against the public frown,
> The ban of Church and State, the fierce mob's hounding down.

But we know with what steadfast courage he did his duty, and how through his poems of indignation against the great wrong and in praise of the noble workers for freedom, he did make his voice heard.

Yet all the while, he says, his poet-visions haunted him:

> The common air was thick with dreams,—
> He told them to the toiling crowd;
> Such music as the woods and streams
> Sang in his ear he sang aloud;
> . . . . .
> And as the gray old shadows prompted him,
> To homely moulds of rhyme he shaped their legends grim.

There are stories of the New England coast, which he knew as a boy and now put into verse, and there is one story of Italy, or rather a picture from that distant land, with a touching and beautiful lesson in it. It is in the poem called "The Brother of Mercy."

It pictures an old man, Piero Luca, at Florence, who for many years had fulfilled his humble duties as a porter in the city, and had also belonged to the "Brothers of Mercy," but now is lying on his death-bed. It is a beautiful evening, in the spring-time, and the gardens of the city are filled with lovely blossom; but nothing of this can be seen in the dim place where the old man is lying, while a monk is watching by his side.

Then in the stillness he hears the tinkle of a bell from the street below, and the measured tread of a number of men walking together and carrying some burden. Piero knows at once that it is some of the Brothers of Mercy, with whom he used to work, carrying the body of someone who is dead. He feels that he ought to be with them at their work of mercy and tries to rise, but sinks back with a moan of pain, and then laments that he can no longer help, as he was wont to do.

But when the monk thinks to comfort him by telling him that now his work is done, and he is to have his reward in heaven, where he will sit crowned in glory and rest for ever, that seems to the old man a dreary prospect, and he feels that he could not be himself in such grand company. It would be hard to sit there all the time,

> doing naught
> With these hard hands, that all my life have wrought,
> Not for bread only, but for pity's sake.
> I'm dull at prayers: I could not keep awake,
> Counting my beads. Mine's but a crazy head,
> Scarce worth the saving, if all else be dead.
> And if one goes to heaven without a heart,
> God knows he leaves behind his better part.
> I love my fellow-men: the worst I know
> I would do good to. Will death change me so
> That I shall sit among the lazy saints,
> Turning a deaf ear to the sore complaints
> Of souls that suffer? Why, I never yet
> Left a poor dog in the *strada* hard beset,
> Or ass o'erladen! Must I rate man less
> Than dog or ass, in holy selfishness?
> Methinks (Lord, pardon, if the thought be sin!)
> The world of pain were better, if therein
> One's heart might still be human, and desires
> Of natural pity drop upon its fires
> Some cooling tears.

That seems to the monk a terrible thing to say—that any anyone should think it better to go to hell, to help those who are suffering there, rather than to heaven! He flies from him in terror, and the old man is left to die alone. But he from his troubled thoughts sinks back to the prayer "Thy will be done!"

And then in the stillness he feels as though some tender presence is bending over him, and a gentle voice, like his mother's, speaks very tenderly to him:

> "Never fear!
> For heaven is love, as God himself is love;
> Thy work below shall be thy work above,"
> And when he looked, lo! in the stern monk's place
> He saw the shining of an angel's face!

It was no matter what the monks might teach about heaven and hell, his own heart of simple goodness was his best teacher. As he himself loved to be helpful and was full of pity so he might be sure that God also was loving and pitiful, and would wish him always, in heaven just as much as on earth, to be busy with his work of love.

That is the lesson of the poem, and it is one which Whittier repeats in many other ways. It was the great truth which made his own life noble and beautiful.

MR. STOPFORD BROOKE'S study of "The Poetry of Robert Browning" is published this week, in a companion volume to his delightful "Tennyson." A full notice of the book we hope to publish next week. The following sentences are the opening of an article upon it by Mr. G. K. Chesterton, in Thursday's *Daily News*:—

Mr. Stopford Brooke writing on Robert Browning will be to most of those who know anything of either, an important thing. For whatever other differences they may have, both are alike in this, that they have, in the age of change and scepticism, saved innumerable souls, and both alike in this, that they have maintained in that age the eternal and commonsense necessity of religion.

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OUR CHURCH POLITY.

AT the meeting of the Provincial Assembly of Lancashire and Cheshire, held at Altrincham last June, the Rev. E. W. LUMMIS gave an address on "Organisation," the substance of which he has since embodied in a carefully written paper, which will be found in the September number of the *Seed Sower*. The subject is one upon which it is eminently desirable that we should have clear conceptions, both as to the principles on which our Churches are founded and the method by which their common life in one religious fellowship may best be maintained, and also, in view of their past history, as to our present duty and the lines of progress upon which our energies ought chiefly to be concentrated.

The "We" of whom Mr. LUMMIS speaks, and with whom we are here concerned, are, broadly speaking, the people gathered for religious fellowship and work into the 362 churches in these British Isles mentioned in the list of the "Essex Hall Year Book," and included within the comprehensive title of the "National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-subscribing or Kindred Congregations." These Churches, it must be recognised, have been brought together into one religious fellowship by various causes—partly by repulsion from more orthodox communions, partly by the attractive power of agreement on the broad lines of Unitarian teaching and the principles of liberal religion, some have been the fruit of distinctly propagandist work by Unitarians—but there is one characteristic (we would fain hope) now common to them all: They are free and undogmatic Churches, they hold to the fundamental principle of non-subscription to any form of doctrine. Unitarians have indeed founded many of them, but with Unitarians faith in a Free Church must be fundamental. Many of these Churches, indeed, are called Unitarian Churches, which on the face of it implies a particular form of doctrine, and the whole community is popularly known as the Unitarian body. On this Mr. LUMMIS says:—

> Some of us, it is true, are willing to speak about a Unitarian Church; but these would define the adjective in such a way as to exclude any specific theological meaning. Most of us, believing that the word is still generally understood in a theological sense, prefer, whenever we speak of our loosely-knit community, to avoid it, and to make use of an unqualified pronoun.
>
> Into the old question of the name we do not propose to enter here; we are anxious to deal with the facts of the religious life of our community. And this we take to be a fundamental fact of our Church life, that we hold to the principle of freedom, and in the fellowship of our religious life refuse to set up any dogmatic limitations. We believe in the divine power of Truth, and in order that Truth may indeed prevail our Churches must be Free.
>
> It is therefore of a community of Free Churches, in which the people are pledged to utter loyalty to Truth, that Mr. LUMMIS asks, Ought they to be organised for more effective life? And we will at once quote here the concluding passages of his paper, in which he deals with the objection to such organisation, which goes deepest:—
>
> Lastly, there are some who take higher ground. They declare that a Church organisation must always be a peril to freedom. In history all assaults upon freedom of conscience can be traced to a distrust of God's self-revelation, and an attempt to limit inquiry by premature definition. If we found a Church upon the directly opposite principle, she will offer no menace to freedom, but a glorious safeguard. Our love of freedom depends upon our love of truth. It is because we would be guided aright that we drive no nails into the compass, but allow the Polar needle to waver and tremble at its own longing. The short way to cramp our freedom is to blunt our love of truth; and the short way to blunt that, or any other faculty, is to forbid it its natural expression.
>
> Organisation is necessary to our intellectual life. The exponents of such a principle as ours ought to be in the forefront of theology—the keenest, sanest critics, the pioneers of spiritual discovery, the most helpful comforters of the soul with freight from the voyages of mind. To attain all this the mere elemental impulse is not enough; it must be equipped. Books, teaching, intercourse, co-operation, are needed, and they must radiate from a central point. The work of Manchester College must be magnified, glorified, extended. The work of building up a great school of philalethian divines is an urgent work, and it is our work, and only by organisation can it be performed.
>
> And most important of all, by neglect of this task we impair our spiritual health. It calls us, and we can do it or shirk it, but we cannot disown it. Our message is God's message, the world needs it, and we are sent. Shall we go to the world with it, or content ourselves with muttering it behind our open door? To those who love our quiet seclusion too well, and shrink from the bustle of a larger Church life, may be commended these closing words from a thrice famous tract: "I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat."

That is finely put, and we are entirely convinced of the justice of this plea. Our service of Truth is service of GOD, and it needs to be more effectively equipped, for its own progressive life and for clearer and more powerful demonstration to the world.

But when Mr. LUMMIS has so defined the meaning of our service of Truth, there remains something more to be said as to the foundations of our Church life. The principle of openness to truth is, indeed, a fundamental characteristic of our Churches, but it is not that principle which constitutes them Churches. A society which is formed simply for the investigation and dissemination of truth is not a Church. The very essence of the Church is that it is for the worship of GOD and the cultivation of religious life; and the quality which distinguishes genuinely free Churches from others is, that in them those who gather for worship are convinced that it must be with minds open to all the light of Truth, because that is the very light of GOD.

The recognition of this fundamental fact is doubtless implied in Mr. LUMMIS's paper, but it seems to us important that it should be explicitly stated, because it is at this point that we must look for every quickening of fuller life.

It is the *Churches*, in which there is a true fellowship of worship and of work, that need to be strengthened, and then to be drawn together into closer union of sympathy and mutual helpfulness and common work, by whatever method of organisation appears to be the best.

Mr. LUMMIS has no hesitation as to the course which ought to be pursued:—

> The task of fulfilling this duty has already been begun. In the National Conference we have such a living machine. It is imperfect, even rudimentary, as yet; but it possesses continuous life; its church roll realises a corporate unity; its assemblies, committees, and sub-committees are limbs that work, and can already point to worthy results of their efforts. It behoves us now to complete what we have begun, by making the National Conference as effective a machine for our grand purpose as it lies in our power to make it. The lines of progress are obvious. They continue those along which we have already come. Those inspiring assemblies, to which more than anything else we owe our sense of membership one of another, must be made annual. Why, in all conscience, should two years out of every three be deprived of this great aid to God's work for man? The powers of the committee must be enlarged. The treasurer's fund must be abundantly increased. If this work is worth doing at

all, ought it not to be done as thoroughly as our energy, intellect, and wealth can do it?

But at this point we are met by a very serious practical difficulty, which has grown with our growth, and was already firmly established as a circumstance in the life of our community before the National Conference was thought of.

Our idealists (and we count our selves of their number), asking for a consistent Church polity on the principle of undogmatic fellowship, see in the National Conference, which is representative of our Free Churches, the natural completion of such a system. Yet the fact remains that the British and Foreign Unitarian Association, a society, avowedly not representative of Churches, but of individual subscribers pledged to "the diffusion of the principles of Unitarian Christianity," has for many years occupied the field as a central Treasury and Administrator of funds for the strengthening of our Churches and the direction of missionary efforts. There may be little logic in the situation, but the Association has so interpreted the "principles of Unitarian Christianity" that for many years its helpful work has been done in a manner entirely congenial to the spirit of our Churches. It has gained a wide experience and practical efficiency, and has become the trusted friend of the Churches.

We should therefore strongly deprecate any attempt at sudden revolution in the order of our Church polity, with the inevitable confusion and dissension that it would cause. Evolution, not revolution, should be our watchword, and notwithstanding what Mr. LUMMIS says on the subject, we believe that to the individual Churches and the District Associations we ought to look in the first instance, as the field in which the work of regeneration must begin. There must be a deepened sense of the responsibility of membership in the individual Churches, more of the true spirit of devotion and self-sacrifice and mutual helpfulness, and then the meaning and the opportunities of the District Association of Churches will grow clearer. When the Churches have recognised the duties of brotherhood among their immediate neighbours, and have proved themselves in their own field capable of united action, and have thus been more thoroughly trained in fidelity to their fundamental principles, then, and then only, will they be fit to take their place in a National Union of Churches. Thus, out of the natural unfolding of a genuine religious life, our difficulties in the matter of organisation will solve themselves.

IT is difficult to act a part long, for where truth is not at the bottom, nature will always be endeavouring to return; and will peep out and betray itself one time or other.—*Bishop Smith.*

THE DOGE'S PALACE IN VENICE.

THE modern traveller reaches Venice by a long railway-bridge from the mainland, and enters the city, as it were, by the back door. In old days the approach was from the sea. The trader or ambassador sailed up the Adriatic with the blue waters at his feet and the blue sky over his head, and a line of mountains in the distance. As he drew nearer, the tall tower of St. Mark's, now unhappily a ruin, rose high above the lagoons. Making his way among islands and fishing-boats, gulls and moving masses of sea-weed, he would step ashore at last on perhaps the most beautiful quay in the world. In front of him would stand two granite columns, of a single stone each, brought from Tyre, with figures at the summit respectively of St. Theodore, the former patron of Venice, and a winged lion. Passing between these columns he would enter a square, with the Doge's Palace on his right. Next to the Palace, facing a much larger square, was the old Church of St. Mark, the resting-place, it was believed, of the body of the evangelist. Above the central doorway of St. Mark's were the four bronze horses—the only horses in Venice—from Constantinople. By another entrance were pillars from Acre, and figures cut in porphyry from Greece. Apart from the church in the square stood the huge Bell Tower; and close by rose three red masts, the trophies of conquest in the Mediterranean. Probably, also, the visitor saw flocks of pigeons used as messengers between Venice and her dependencies.

The Venetian Character.

As I have said in a recent article, the Venetians were originally landsmen. Flight from the Goths to the mud-banks of the Brenta made them seamen. By stress of circumstance they became fishermen and sailors, and at length lovers of the element they conquered. They grew into a strong-armed, broad-chested, ruddy-faced people, with great presence of mind and keen delight in the glowing colours of the Italian shore. They were very different from the Florentines. They were not ascetics, nor saints, nor dreamers. Dante and Fra Angelico would have found Venice uncongenial—it may be, intolerable. Yet Venice had her Christian gentlemen—her honourable merchants, her public-spirited and princely statesmen. She had also her beautiful women and children. Her artists were colourists, who painted what was wholesome and pure and dignified, and never descended, until her fall, to anything mean or foul. Shakespeare gives us a true picture of the Venetian character. Antonio is generous; Bassanio is lavish—a spendthrift—but not base. Shylock appeals to the honour of the Senate. When Bassanio pleads—

> Wrest once the law to your authority;
> To do a great right, do a little wrong;

the answer is

> It must not be; there is no power in Venice
> Can alter a decree established.

Where the Doge's Palace joins St. Mark's Church is a stone pillar from which the laws of the republic were read to the people, and on which exiles stood for two days before their banishment. On the church wall above, by an ancient Madonna in mosaic, are two small lamps which have perpetuated for three or four centuries the repentance of the city for an unjust judgment. Two stories are told of it—one of a baker's boy condemned for a crime of which he was afterwards proved innocent; the other of a certain Giovanni Crassi similarly punished, and ten years later found to be guiltless.

Structure of the Palace.

Now what sort of a palace or town hall did these people build for their duke or lord mayor?

Picture to yourselves two rows of white Gothic arches, one above the other, supporting a broad, rose-coloured marble wall. This wall is pierced by windows, that in the centre being larger than the rest, with a balcony. This is the appearance of the building on the two sides facing the sea and the square. A third side is hidden, joining St. Mark's Church; the fourth, which looks down on a narrow canal, is in a later style, and may be seen from a gondola. Unfortunately the roof is flat and invisible. If the building had had its Gothic, tall-pointed roof added, it would be probably the most beautiful secular edifice in the world. A glance across the square at a heavy, thick-set Renaissance mansion emphasises the delicate qualities of the Gothic. The ponderous circles and columns of the Renaissance work seem to groan under a trifling burden; the palace, on the other hand, is lifted on slender but powerful pointed arches like a building in the air. So powerful are these Gothic arches that when a fire destroyed the interior of the building, the walls remained firm and practically uninjured.

Early Venetian houses were built on colonnades. The ground was so low and so damp, and so often flooded by a high tide, that it was necessary thus to raise them. Later, when the foundations of the city were stronger and higher, the old style was for a time preserved. The Doge's Palace, therefore, as an historical building should, recalls the former difficulties and labours of the citizens. Another purpose served by these arches was the provision of a promenade out of the heat of the sun and in view of the sea. The second row above afforded a similar walking space for the senators, who came from their council chamber to take the air and look upon the port whose destinies were in their keeping.

The Sculpture of the Columns.

And what further did they see, both citizens and people, as they walked in the pleasant shade? Just over their heads, and almost within reach of their fingers, were series of Gothic sculptures. The thirty-six columns of the lower arcade, and the seventy columns of the upper are adorned with figures and emblems, comprising, as it were, two great picture-books in stone for the pleasure and instruction of the city. A visitor might spend a month in studying them and be always finding something new and beautiful. I saw representations of the virtues and vices, love and marriage, nations, the ages of man, trades, arts, and sciences, the months of the year, the planets, men of justice, philosophers, kings, children, birds, lions, and all sorts of animals, grotesque monsters, sports, baskets of fruit, and many other things. I must be content to mention only a few of them.

In the upper arcade, where the senators walked or sat and conversed of affairs of state, is the figure of Venice as a queen, with the inscription *Fortis et justa trono*

furias, mare sub pede pono—which means "Strong and upright, I set wrath beneath my seat, the sea under my foot." It expresses the mind of the city in her best days, when she trusted in righteousness as well as in her navy to make her powerful. Many a statesman must have looked at this sculpture with pride—or later with humiliation.

In the lower arcade, that for the citizens, is a story full of wisdom and pathos. It represents eight stages of love. It you like, it is a mediæval love tale. The artist was very human, and wanted to give men and women a true view of a subject about which they sometimes go dreadfully astray. We see the lovers admiring each other. They meet and speak; they exchange gifts; at length they embrace, and are wedded. A child is born, and they hold it in their hands. They are now more to one another, bound together by a new and sacred tie. The child grows, and is happy, and gives happiness. But one day the child is dead. The young parents mourn over the little body. They are yet closer to each other, having a child in Heaven. And, like a true artist, the sculptor tells us of the deepening of their characters. You may observe that when they are lovers they are very neat and particular in their dress, that they take pains about appearances. But in their joy in their child, and again in their sorrow for its death, they forget such matters, caring for something beyond themselves.

Principles of Venetian Government.

On the three angles of the palace visible to the eye are conspicuous sculptures, intended to convey the leading principles of Venetian Government—Just Judgment, Resistance to Temptation, Sobriety, and Filial Obedience. Of the first, the Judgment of Solomon, I have spoken in the article referred to. It is near the gate of the palace, to encourage or restrain those who enter. At the opposite corner is Noah and his sons, Ham and Shem and Japhet. Noah is drunk on the ground. His venerable face and flowing white beard, splendidly carved, intensify the pitifulness of his degradation. "Here," says the artist, "is humanity, created a little lower than the angels, to be crowned with honour and glory, fallen, by servitude to his appetites, below the level of the beast." Divided from their father by the stem and leafy branches of the vine are Shem and Japhet, and behind them crouches the impious Ham. Above the group is the archangel Raphael, followed by Tobit bearing a scroll with the inscription, "Make the bay calm, we beseech thee, O venerable Raphael."

On the central corner is a sculpture of the old story of free choice between good and evil. Adam and Eve stand beside a fig tree, round which the serpent curls itself. Above them the archangel Michael holds a sword and says, "With this sword I protect the good and purge the crimes of evil." It is the symbol of conscience, the Sword of the Spirit, which is the word of God in man's heart, strengthening him in the doing of what is right, wounding him when he does wrong. The capitals of the pillars at this central angle are particularly interesting. On the upper are the four winds, facing north, south, east and west; on the lower is man, as the child of God, the object of the care and watchfulness of the heavens. Christ enthroned creates Adam out of dust and Eve from a rib. The planets in their houses, or constellations, look down upon them—the Sun, Jupiter, Mars, Saturn, Venus, Mercury and the Moon, with various characteristic emblems. For example, the Moon sits in a boat and floats down the stream holding a crescent in her hand. The Venetians had reason to respect the mistress of the tide. Without the daily ebb and flow of the sea the waters of the city would become pestilential, and the difference of a few feet would flood half the houses and fill the lower stories with sand and weed.

The Decadent Interior.

But let us now leave these noble cornerstones, which might suggest thought to the builders of modern town halls, and walk into the palace, through a large square court and up a flight of steps to the state chambers.

These chambers were burnt, and rebuilt in the sixteenth century, when Venetian faith and citizenship were on the decline. Formerly they had been painted by Bellini and his pupil, Carpaccio, and no doubt were covered with pictures of religious history and symbolism. But we are struck now with the worldly spirit of the decoration. In the hall, for instance, where Venice welcomed her foreign ambassadors, we see not "Fortis et justa trono furias, mare sub pede pono," but "Venice, the never undone, the unconquered, the guardian of freedom," and similar mottoes. In an ante-chamber is a picture by Titian of a Doge kneeling before Faith—a splendid piece of colouring, but otherwise purely secular. Mr. Ruskin says:—"The figure of Faith is a coarse portrait of one of Titian's least graceful female models. The eye is first caught by the flash of the Doge's armour. The heart of Venice was in her wars, not in her worship."

But let us enter the great council-room, which contains work of the gifted and serious Tintoret. Round the chamber are seats for the senators. At one end, raised up, is the Doge's chair. In the middle of the ceiling, visible to the whole assembly, is a great picture by this artist, crowded with beautiful figures and glowing with rich harmonies. It represents a queen in the sky, enthroned among the clouds, not the Queen of Heaven, the Madonna, but the Queen of the Mediterranean, Venice herself—no longer the worshipper but the worshipped. Beneath is the ocean, a fine piece of sea-painting, an expanse of blue rolling water with white crests, out of which rise gods and goddesses, tritons and nereids, with offerings of pearl, coral, shells, and all the treasures of the deep; and about her throne, paying her reverence, are the greater heathen deities. The whole is pagan, frankly pagan, and full of self-glory—an embodiment of the Venetian spirit at the close of the sixteenth century.

The Dead Christ.

And Tintoret knew it. The old painter, the last great painter of Venice and of Italy, represented the city as she loved to be represented; and probably, in a further picture, on the wall at the end of the room, behind the Doge's chair, we may see his comment upon it. Looking from the ceiling to the Doge every man in the council-room might see it—a painting again of Venice, with her towers and palaces, and in the forefront, adored by two of the city fathers, *a Dead Christ.* Yes, a Dead Christ. Once the Venetian senators had bowed down before a Living Saviour. The people had known disgrace and adversity, and by work and prayer had changed them into blessing, lifting their homes and churches above the mud waste. Now in the days of her pride, delighting in luxury, trusting in her material power, Venice knelt before a Dead Ideal.

When does Christ die? Not when honest opinions about him are changed; nor when men cease to believe in wonders recorded of him in Scripture; nor when they reject the old dogma of his Divinity; but when they no longer have the spirit of Jesus, and cease to love God and Man, and are puffed up by the sense of their own wisdom and power, and forget their need of Divine Mercy. Christ is dead to us when we have faith in money instead of in righteousness, in ships and guns rather than in the arm of the Lord, when we grow accustomed to the sight of sin and misery in our streets and in hardness of heart declare that we cannot help it, when we spend much on eating and drinking, on costly and showy works that give no noble happiness to men, and go to church to fulfil a social function and not to gather strength for the work of the Kingdom of God. Then is our Saviour dead, and we bend before a corpse.

EDGAR I. FRIPP.

A STUDY IN HUMAN NATURE.*

III.

AFTER describing the Religion of Healthy-mindedness, Mr. James concentrates his attention on the opposite type, represented by the hosts of people whose moral and spiritual growth is not and never could be like the harmonious progress of the once-born.

The Divided Self: Religious Cases.

He shows the point of view which a temperament organically weighted on the side of melancholy loves to occupy. He dwells at length, and with great sympathy, on two cases of religious melancholy which are also cases of genius: Bunyan, in "Grace Abounding," and Tolstoy, in "My Confession." He then proceeds to show the cause from which religious melancholy so often results: an inner constitution which from the outset is lacking in harmony and balance—the impulses inconsistent with one another, so that the will follows now this, now that—the passions often excessive—the life usually haunted by regrets:—

> A little inconsistency will only count as an amiable weakness; but a stronger degree of heterogeneity may make havoc of the subject's life. There are persons whose existence is little more than a series of zigzags, as now one tendency and now another gets the upper hand. Their spirit wars with their flesh, they wish for incompatibles, wayward impulses interrupt their most deliberate plans, and their lives are one long drama of repentance and of effort to repair misdemeanours and mistakes. . . .

* "The Varieties of Religious Experience: a Study in Human Nature." Being the Gifford Lectures on Natural Religion, delivered in Edinburgh in 1901 and 1902. By William James, LL.D., &c., Professor of Philosophy at Harvard University. London: Longmans and Co. 12s. net.

This is the religious melancholy and "conviction of sin" that have played so large a part in the history of Protestant Christianity. The man's interior is a battle-ground for what he feels to be two deadly hostile selves, one actual, the other ideal. . . . Wrong living, impotent aspirations; "What I would, that I do not; but what I hate, that do I," as St. Paul says; self-loathing, self-despair; an unintelligible and intolerable burden to which one is mysteriously the heir.

St. Augustine's case is a classic example. If we wish to regard these things intelligently—neither magnifying them as unique experiences due to special visitations of God, nor dismissing them with contempt as due to neurosis, hysteria, &c.—we must remember that they are only intense forms of experiences which are more common than is supposed, and not entirely unknown even to the once-born. Who does not know what it is to feel an inner incompleteness needing to be remedied, an inner discord to be resolved? In its specially religious form this is based on the fact that man has a dual nature and is connected with two spheres of existence, a shallower and a profounder sphere, in either of which he may learn to live more habitually. Thus we come upon the truth in the old idea that there is a natural and a spiritual life, and that by surrendering the former we gain the latter.

The Divided Self: Non-Religious Examples.

The inner division need not, however, necessarily assume the religious form. It may take place with any sort of mental material; and the happiness of release from it is great in proportion to the severity of the previous discord. The release may come gradually, or it may come abruptly; but however it come, it brings a characteristic sort of relief—"and never such extreme relief as when it is cast into a religious mould." In the latter case we have what is called "conversion":—

To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong inferior and unhappy, becomes unified and consciously right superior and happy, in consequence of its firmer hold upon religious realities. This at least is what conversion signifies in general terms, whether or not we believe that a direct divine operation is needed to bring such a change about.

But just as the discord need not be connected with religious subjects, so neither need the regeneration be. Religious regeneration, in the ordinary sense, is in fact only *one species of a genus that contains other types as well*:—

For example, the new birth may be away from religion into incredulity; or it may be from moral scrupulosity into freedom and license; or it may be produced by the irruption into the individual's life of some new stimulus or passion, such as love, ambition, cupidity, revenge, or patriotic devotion. In all these instances we have precisely the same psychological form of event—a firmness, stability, and equilibrium succeeding a period of storm and stress and inconsistency. In these non-religious cases the new man may also be born either gradually or suddenly.

Among his illustrations Mr. James quotes from the French thinker Jouffroy. His doubts had long harassed him; but on a certain night his disbelief grew fixed and stable, and the *immediate* result was sadness at the illusions he had lost. Our author also describes the sudden conversion of a prodigal spendthrift to extreme parsimoniousness and avarice. The "explosive" ways in which emotions such as love, jealousy, guilt, fear, remorse or anger, can seize upon us are familiar to all. The man who has illustrated most things in life has shown us this also—for *remorse*, see Othello after the murder; for *anger*, Lear after Cordelia's first speech to him. There are also recorded numerous "conversions" which are purely *ethical*, as in cases of habitual drunkenness. John B. Gough's case, for instance, is practically the conversion of an atheist—neither God nor Jesus being mentioned. In this connection Mr. James quotes the opinion of the founder of the Salvation Army, that the first vital step in saving outcasts consists in making them feel that some decent human being cares enough for them to take an interest in the question whether they are to rise or sink.

The explanation which Mr. James gives of conversion is the key to his whole point of view.

Explanation of Conversion.

In the first place, conversion, whatever it may *seem* to those who undergo it, is not a supernatural creation of a "new man." We see this by applying Mr. James' favourite "pragmatic" test—"by their *fruits* ye shall know them":—

The believers in the non-natural character of sudden conversion have had practically to admit that there is no unmistakable class-mark distinctive of all true converts. The super-normal incidents, such as voices and visions and overpowering impressions of the meaning of suddenly presented Scripture texts, the melting emotions and tumultuous affections connected with the crisis of change, may all come by way of nature, or, worse still, be counterfeited by Satan. The real witness of the spirit to the second birth is to be found only in the disposition of the genuine child of God, the permanently patient heart, the love of self eradicated. And this, it has to be admitted, is also found in those who pass no crisis, and may even be found outside of Christianity altogether.

Further, conversion does not require—in order that anyone may attain to it—any particular views of God or of Christ; it may indeed take place with any kind of theological belief or with none. This is in direct opposition to the evangelical view.

In the second place, conversion is not a mere pathological disturbance. At bottom it rests upon the common nucleus of fact to which under all their discrepancies the creeds unanimously bear testimony: that "there is *something wrong about us* as we naturally stand. . . and that *we are saved from the wrongness* by making proper connection with the higher powers." The whole course of investigation pursued by Mr. James forms a continuous demonstration that new spiritual energies do in point of fact arrive upon us, their fruits being unmistakable. And in identifying ourselves with these higher energies and making them our ideals, we become conscious that "they are conterminous and continuous with a MORE of the same quality"—a source or fountain of such energies, as we might say—existing beyond the narrow limits of the conscious self. What is this "more" with which we make connection? Whatever else it may be, it is the subconscious continuation of our conscious self. By the "subconscious" or "subliminal" is meant that region of our mental life which lies beyond the thoughts and feelings of which we are clearly aware.

The Subconscious Self.

The whole mind of man is essentially one; a smaller portion is to a varying extent illuminated by consciousness, while around this stretches the larger part, in contact on one side with the highest spiritual influences, and on another intimately bound up with the rise and fall of the physical energies of life. This region is the larger part of each of us, for it is "the abode of everything that is latent, the reservoir of everything that passes unrecorded or unobserved." The late Mr. F. W. H. Myers and others may have carried the theory of a "subliminal self" too far; but there is no doubt that, since the time when Dr. W. B. Carpenter wrote of "unconscious cerebration," there has been an accumulating mass of facts to prove that there really is a part of us, beyond ordinary clear consciousness, where impressions, thoughts, &c., may not merely lie dormant, but actually develop themselves—sometimes *almost* as if they constituted an independent personality.

The application of this to the explanation of religious experience is made by Mr. James as follows. The subconscious may contain tendencies, moral proclivities or possibilities, of a different character from those which had been governing the conscious life. They may have been inherited, or the mind may for long have been gathering them to itself in obscure ways from experience. At length these subconscious energies burst through into full upper consciousness, taking command of the affections and aims, of the whole life, in fact. Hence "conversion"—that is, change in mental development by a sudden transition or crisis—can only take place with persons in whom there is a certain cleavage between the conscious and subconscious regions of the mind, so that in the latter may be gathered moral forces different from those in possession of the former. When the influences, maturing in subconsciousness, are of a higher moral and spiritual worth than any to which the conscious struggling self has attained, and they burst through to consciousness "explosively," we have a case of sudden "saving conversion." When there can be regular and harmonious intercourse between the two regions we have the kind of growth characteristic of the once-born. Mr. James seems to us to have made good his case; and, speaking as a scientific psychologist, he has a right to say:—

We have in the fact that the conscious person is continuous with a wider self through which saving experiences come, a positive content of religious experience which is literally and objectively true as far as it goes.

And, further, still speaking from the strictly scientific point of view, this reference of a fact to the subconscious does not *exclude* the possibility that divine agency may be present in it.

Divine Influence may be Subconscious.

So far, we have scarcely transgressed the limits of scientific fact. But Mr. James makes a further contribution to that great enigma of the spiritual life.

He modestly asks indulgence for it as an "hypothesis," and speaks of it as one of his "over-beliefs"—those beliefs which we all have in every department of life, and which go beyond what is scientifically deducible from clearly conceived facts; and if we discarded all over-beliefs our intellectual furniture would become scanty:—

The further limits of our being plunge, it seems to me, into an altogether other dimension of existence from the sensible and merely "understandable" world . . . So far as our ideal impulses originate in this region—and most of them do originate in it, for we find them possessing us in a way for which we cannot articulately account—we belong to it in a more intimate sense than that in which we belong to the visible world, for we belong in the most intimate sense wherever our ideals belong. Yet the unseen region in question is not merely ideal, for it produces effects in this world. When we commune with it, work is actually done upon our finite personality, for we are turned into new men, and consequences in the way of conduct follow in the natural world upon our regenerative change.* But that which produces effects within another reality must be termed a reality itself, so I feel as if we had no philosophical excuse for calling the unseen world unreal. God is the natural appellation, for us Christians at least, for the supreme reality, so I will call this higher part of the universe by the name of God.

Thus the "more" with which we find our ideals to be connected is not simply the subconscious part of ourselves; it has its roots in—or is "continuous" with, as Mr. James would say—a larger Power that is friendly to us and to our ideals. He speaks of this idea as an "hypothesis"; but evidently it is something more than this. He frequently speaks of it also as an interpretation of experience. Individuals are conscious of an intercourse between themselves and a larger Power to which they feel themselves to be related. This phenomenon connects itself specially with the highest objects of endeavour—Truth, Beauty, or Goodness: when something ideal, something that at first seems only a dream of future possibility, seems to become more than this, and to bring us into direct connection with a present Reality larger than ourselves, ready to help us as we try to make the ideal a part of ourself. In this we have the real basis of religious belief, without which such belief could never have arisen; and were this foundation to fail, theologies and churches would speedily become extinct among us.

Divine Influence not a mere Hypothesis.

The present writer is not perhaps well qualified to *criticise* this view of the basis on which religion rests, because he had already convinced himself of its truth before these lectures were delivered. As we have seen, Professor James states it in connection with the psychological distinction of the "fully conscious" and the "subconscious," and teaches that divine comfort and guidance are received through our subconscious self, where the life of the soul has its roots in God. Professor James' exposition of this basal spiritual truth in connection with the psychological doctrine aforesaid is rich in suggestiveness and interest. It is not likely to find favour with our academical psychologists, most of whom have preferred to ignore the evidence in favour of the belief that there is a large subconscious region of the mind. They limit the meaning of the "subconscious" to those impressions which are just outside the focus of attention, on the *margin* of consciousness: such as the ticking of the clock in the room when we are engrossed in writing or thinking. It is true that many of the speculations to which Professor James refers with approval are likely to remain *sub judice* for a long time to come; but the "subconscious self" is a fact of which account will have to be taken.

The present writer had stated the principle in another way—by trying first to make clear the significance of the fact that our *knowledge* of ourselves is partial and fluctuating at the best, and has many varying degrees of truth. The whole personality of a man—all that makes up his selfhood and is involved in it—must be in him as a matter of immediate experience; but he does not *know* what is in him until his intelligence has wakened up sufficiently to interpret the facts of this inner experience. Thus, the region of "full sunlit consciousness" consists of what we experience *and* (to some extent) think about or understand; the region of "subconsciousness" consists of what we experience but do not understand, and perhaps not think about at all.* These variations in self-knowledge account for the fact that there are so many who believe themselves to have *knowledge by experience* of intercourse with the Divine, and so many more who cannot admit that they experience anything of the sort. Such surface-work as our ordinary knowledge of ourselves does not usually—nor often—embrace the deeper sides of our being. The soul of man may be in vital union with the life of God and continually derive spiritual energies from that life, and yet we may have no clear, distinct perception of it, while we experience its immediate action.

Professor James' Gifford Lectures afford what seems to be a convincing demonstration, that this *experiential* view of the basis of religion is a sound one.

To follow Professor James in this respect is not to accept the details of the "philosophical" construction which he suggests. To some of these points we must direct attention in a concluding article.

S. H. Mellone.

Interest in Mr. Jupp's recent articles has led to several inquiries as to H. W. Dresser's books, and we may note here that three of them are published in this country by Messrs. Gay and Bird, 22, Bedford-street, Strand: "The Power of Silence," "Voices of Hope," and "The Perfect Whole." A series of extracts from the first and last of these is also published, under the title, "The Heart of It." The price of these four books is 3s. 6d. net each. Other books by Mr. Dresser, published in America, may also be procured through Messrs. Gay and Bird. These are "Living by the Spirit," 75 cents, and "In Search of a Soul," 1.25, and a monthly periodical, *The Higher Law*.

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* When speaking thus we must remember that for some men these changes arrive suddenly, for others gradually, while others again enjoy them all their life as part of the natural growth of mind and character.

* See *Mind* for July, 1900; and "Leaders of Religious Thought," Chapter V.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

AN APPEAL.

The extension of the work of this Association has enabled the officials to render more effective aid to a large number of Sunday-schools, principally in Lancashire and Cheshire. The admirable syllabus of lectures and subjects for examination of scholars, the lists of lantern slides, temperance speakers, and the periodical issue of musical publications have long been recognised features. A new departure was made when the Holiday Home at Great Hucklow, Derbyshire, was established. The initial cost for the erection and furnishing of the Home reached £1,500, and of this sum only £200 remains to be secured. That such an experiment would meet a growing necessity has been proved by the Home becoming self-supporting. The Association has further maintained a Convalescent Home at Blackpool, kindly provided by Mr. C. C. Grundy, where numbers of scholars from thickly-populated districts have been greatly benefited. The increasing work has, however, considerably taxed the financial resources of the Association, and it has become necessary to make this appeal. Arrangements are being made to hold a bazaar next year in the Lower Mosley-street Schools, Manchester (kindly lent for the occasion), with the object of raising at least £1,000. Subscriptions are earnestly invited from all interested in Sunday-school work, and may be sent to the Bazaar Treasurer, Mr. J. H. Pimley, 44, Bishop-street, Moss Side, Manchester, or the Secretary, the Rev. A. Cobden Smith, 52, Barton-street, Moss Side, Manchester.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

LOYALTY TO TRUTH.

Sir,—It is satisfactory to know that, apart from prejudice, there is nothing in my previous letter that "any reasonable man would think of controverting." Mr. Mellor is needlessly alarmed by the apprehension of some "evil thing that is going to transact itself, in all its enormity and ugliness, through our congregations." I wish, for his own peace of mind, he could be happily delivered from this nightmare. I have already reminded him that the B. and F.U.A. is not a hotbed of ecclesiastical tyranny, but is simply a union of individual subscribers, incapable of interfering with anybody's religious liberty. Mr. Mellor credits me with the "astounding suggestion" that there is some analogy or other between the Wesleyan Conference and the B. and F.U.A. I never made any such absurd suggestion. On the other hand, I emphasised the difference between them in constitution, in function, and in ecclesiastical authority. The Wesleyan Church is a sect; the B. and F.U.A. is the name for a band of men and women associated for missionary purposes, having neither desire nor power to compel faith, to excommunicate for heresy, or to silence free inquiry. In my sermon I enforce the confession of one's own personal convictions as an element of loyalty to truth.

Well, I am, by conviction, a Unitarian; and, for the life of me, I cannot see that there is any sectarianism in such an affirmation of personal faith. Is it meant that we are to be loyal to truth and yet decline to indicate what we mean by truth? Mr. Mellor is under no necessity to become a member of the B. and F.U.A.; he is not compelled to call himself a Unitarian; he is at perfect liberty to withdraw his name from the "Essex Hall Year Book"; his congregation can call itself by any title it chooses; and I find that his Church is voluntarily affiliated to the Yorkshire *Unitarian* Union! Let your correspondent be at rest; there is no plot on the part of those whom he honours me by calling "my friends" to interfere either with his private faith or his public ministry. Why do not those who desire some ecclesiastical organisation at once set about to secure it? There is nothing to hinder them; there is no authority at Essex Hall to thwart them in the construction of an "English Presbyterian" or "Free Catholic" Church at whose portals "no Unitarian congregation need apply," and from whose "Year Book" (so we are warned) the very mention of the B. and F.U.A. is to be severely excluded. I fancy our brave old Association will manage to survive even such an anathema as that; it will not be a penny the worse; and, perchance, it will still contribute to the support of the very Churches within whose narrow borders there will be no room for its broad and generous growth. Twenty-eight years ago I renounced sectarianism and all its works; and, in the service of three Unitarian churches, I have found the joy of "the prophets free calling," though Mr. Mellor evidently thinks that I have incurred the terrible risk of adopting the "self-hired avocation of the spiritual quack-doctor."

FRANK WALTERS.

Newcastle-on-Tyne, Sept. 22.

THE AUTHOR OF "FESTUS."

SIR,—Most of the papers which refer to the late Philip James Bailey (THE INQUIRER among the number) give a criticism of "Festus," but omit any biographical details. I am sorry I cannot supply this omission to any extent, but one or two notes as to the poet's connection with Nottingham Unitarians and the High Pavement may be of interest to your readers.

Mr. Bailey was brought up among the Independents, and sat at the feet of the Rev. Josiah Gilbert, the well-known Congregational divine, and one of his early schools was that kept by Mr. Gilbert's co-pastor in the ministry of St. James's-street Chapel, Nottingham. His chief education, however, prior to his entering Glasgow University, was received from the Rev. Benjamin Carpenter, minister of the High Pavement, who at that time kept a school for boys, which was attended by the sons of many well-known Nottingham people. Bailey had as schoolfellows Robert Gregory, now Dean of St. Paul's, Kirke Swann (a relative of Henry Kirke White), Oldknow, and (among others) Richard Enfield, Alfred Lowe, of Highfields, Edward and Sydney Smith, Francis Hart, and Samuel Hollins—all sons of well-known Unitarians.

Mr. Carpenter taught his scholars Latin and Greek, the pupils reading Virgil and Horace, the "Iliad" and some of the works of the Greek dramatists. The class of books used for English reading and study appear to have been particularly good, and may have helped to foster the literary tastes of the poet. Bailey does not seem to have displayed any special poetical talent in his schooldays, but he took a good position in his class work. The lads had weekly "Judgment Books." Oldknow was always first, while Bailey and Richard Enfield were constantly bracketed equal, second.

After Mr. Bailey's final return to Nottingham a few years ago, he was a frequent attender at the High Pavement Chapel during Mr. Addis's ministry. He always, however, cherished an affectionate regard for the religious body in which his early years were spent, and cannot be claimed as a member of any denomination.

JOHN C. WARREN.

Nottingham, Sept. 17.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdare: Highland-place.—The induction of the Rev. H. Fisher Short took place on Tuesday, Sept. 23. The devotional part of the service was conducted by the Rev. R. J. Jones, M.A., of Aberdare. Other ministers present were the Revs. D. Evans (Cwmbach), D. Rees (Rhondda), J J. George (Aberdare), and J. Morgan Jones, M.A. Lond., Congregational minister, Aberdare. The charge to the congregation was given by the Rev. John Ellis, of London, who, in the course of an earnest address, appealed to the congregation to give their minister time to read, to think and meditate. After time well spent in that direction he would come back to them with greatly increased power. There was a tendency nowadays of multiplying organisations—Sunday-schools, Literary Societies, Young People's Unions, Bands of Hope, and various other organisations with special objects in view. A great part of this work could be done by members, and the time of the minister could be devoted to more important duties. The prayer of dedication was then offered by the Rev. Alexander Gordon, M.A., who also delivered the charge to the minister, who was one of his students at the Home Missionary College. The church, he said, had its place and the ministers of the churches had their place; but as a means, not as an end. The end was the regeneration of the world. The end would not be attained even if their new and devoted minister filled the church with earnest members. The church must be a door through which souls might pass on to Christ. In order to be a door there must be that in them which drew confidence, which would bring people to see that through them they might be able to come into closer relation with things both divine and human. The minister would have to be sympathetic or he would not receive sympathy. He would have to come in contact with human nature; he would have to study the great book of books, and in this connection a great part of the secret of a minister's invincible power was his knowledge of the book of human nature. He would meet dark human nature and bright human nature; dry human nature and enthusiastic human nature. In gaining experience in this way he would be better equipped to meet the difficulties which must of necessity confront him. Not intellectual difficulties so much, but moral difficulties; difficulties of conscience and difficulties of character. To meet these it would require knowledge of human nature. He was entering a calling in which there were the sweetest joys. He would be certain to meet with disappointments; he would be disappointed with himself, disappointed with his opportunities, disappointed most of all with his own work. But in these hours he could turn to God and be sure that disappointment would not meet him there. Later in the evening a social meeting was held, Colonel S. Phillips in the chair, who extended a hearty welcome to the new pastor. Letters of regret at inability to attend were read by the secretary, Mr. L. N. Williams, from Mr. Carslake Thompson, Cardiff; the Revs. Copeland Bowie and Tudor Jones, Swansea.

Billingshurst. — Anniversary and Harvest Thanksgiving Services were held on Sunday, conducted by the Rev. G. Lansdown, and continued on Monday, when the Rev. F. Allen was the preacher. Subsequently a meeting was held, when the Rev. G. Lansdown and Mr. W. Carter offered a cordial welcome to the visitors from Horsham and elsewhere, and speeches, largely dealing with the Education Bill, were made by the Revs. E. S. Lang Buckland, A. J. Marchant, F. Allen, and J. J. Martin. Mr. Martin also congratulated the congregation on the adoption of the Essex Hall Hymnal.

Birmingham: Hurst-street Mission.—Sunday-school Anniversary and Harvest Festival Services were held last Sunday, conducted by Mr. W. J. Clarke, who delivered appropriate addresses to crowded congregations morning, afternoon, and evening. The chapel was very effectively decorated. An anthem, "Sing a Song of Praise," was excellently rendered by the Sunday-school choir, trained by Mr. C. Johnson, the Superintendent; and Dr. Gauls' anthem, "The eyes of all wait upon Thee," was beautifully sung by the chapel choir. The services will be repeated for the junior scholars on Sunday next in the Hall, the large congregations now regularly attending the chapel services making it impossible for Sunday-school scholars to be accommodated with the ordinary worshippers.

Bridgwater.—The annual treat of the Christ Church Sunday-school was held on Sept. 18, by kind invitation of the Misses Spiller, at Sunny Bank. On Sunday last very successful Sunday-school Anniversary and Harvest Thanksgiving Services were held. The preacher for the day—the Rev. G. V. Crook, of Taunton—gave appropriate sermons, both discourses being greatly appreciated. A good congregation assembled in the morning and a large one in the evening. The collections exceeded the amount taken in past years.

Clifton.—On Sept. 14 and 21 the Rev. Dr. Warschauer paid return visits to Old King-street Baptist Chapel, Bristol, to address the men's class, at their request, on the subjects "How Came Men to Think Jesus God?" and "The Unitarian Case Against the Doctrine of the Deity of Jesus." The attendances on both occasions were exceptionally large, fully 500 men being present on Sept. 21; and it may be at once recorded that the reception given to the lecturer was not only friendly, but cordial and almost enthusiastic. The address delivered by Dr. Warschauer before the same class two months ago, on the question "Did Jesus Claim to be God?" has evidently served to stir much theological interest, especially as the minister of Old King-street Chapel, the Rev. J. Moffat Logan, who is uncompromisingly orthodox, has in the meantime preached and published two sermons in reply to it. On Sept. 14 the lecturer treated his subject from a purely historical standpoint, showing how late the doctrine of the deity of Jesus began to be promulgated, how hesitatingly it was introduced, how long the belief in the humanity of Jesus remained the dominant one in the Church, and by what sanguinary means it was finally extirpated. Last Sunday he presented a survey of the whole question, maintaining the position that the orthodox doctrine could be justified neither from reason, Scripture, nor history, and repiying incidentally to arguments used by defenders of the popular theology. Both addresses were listened to with marked attention, frequent applause showing on which side the sympathies of a large proportion of the audience lay; and the discussions which followed gave the lecturer still further opportunities for clearing up misunderstandings and answering objections. A large quantity of Unitarian literature, generously supplied by the British and Foreign Unitarian Association, was distributed among the men, 300 pamphlets proving all too few "among so many." For October Dr. Warschauer announces a course of evening sermons, in which the Rev. J. Moffat Logan's defence of the orthodox position will be examined.

Derby.—The Anniversary and Harvest Festival Services were held in Friargate Chapel last Sunday, conducted by the Rev. Principal Gordon, of Manchester, and on Monday the annual social gathering was held in the schools. After tea the chair was taken by the Rev. John Birks, F.G.S., who, in his opening remarks, referred to the work of the church, Sunday-school, and connected institutions, as affording ample scope for the exercise of all their powers in the love of God and the service of man. He also spoke of the increasing interest manifested in a truly national system of education, for which they had always stood—namely, unsectarian, efficient, and free. Their religious work was illustrated by the Parable of the Leaven, and they had great encouragement in the gradual broadening of the thought and life of the age, of which he gave several interesting facts. An earnest,

practical address was delivered by the Rev. W. Lindsay, of Nottingham. Enjoyable music was given at intervals during the evening, and the meeting closed with the customary vote of thanks proposed by Mr. S. D. Hall, seconded by Mr. G. Kitching, to all who had in any way contributed to the success of the anniversary.

Gateshead.—In connection with the Band of Hope Union Conference in Newcastle-on-Tyne, special Temperance Sermons were preached at Unity Church last Sunday; the Rev. Rowland Hill, of Bedford, occupied the pulpit in the evening. The October Calendar announces a course of evening sermons on "Man and God," and a series of lectures on Tennyson's "In Memoriam," extending over the next three months.

General Baptist Assembly.—The 249th annual gathering was held at the Bethnal Green-road Chapel last week, delegates or ministers from the following places being present:—Bethnal Green, Billingshurst, Chichester, Deal, Deptford, Dover, Headcorn, Long Sutton, Portsmouth, Rushall, Saffron Walden, and Trowbridge. On Tuesday evening a religious service was conducted by the Rev. J. A. Brinkworth, and the Rev. G. Lansdown preached the annual sermon, taking for his subject, "Numbers not a test of strength." The sermon was instinct with courage and strong conviction, dwelling upon the power of truth, upheld by even a few faithful witnesses. On Wednesday morning, after a devotional service, conducted by the Rev. W. Harvey Smith, the Rev. Joseph Wain delivered the presidential address, in which he spoke of the strength of their position being in a loyal attachment to the principle of faith, faith being the utterance of the whole man, not a matter of demonstration, but of deep inward experience. He further dwelt upon that aspect of the religion of Christ which shows it to be the religion of progress, making for the establishment of the Kingdom of God. The power of their religion must make itself felt among the people by the influence of their personal lives. The business meeting was subsequently held, when the roll of the Assembly was called by the secretary, the Rev. C. A. Hoddinott, and the usual business was transacted. The Rev. G. Lansdown, on behalf of his church, invited the Assembly to meet next year at Billingshurst. A telegram of fraternal greeting was sent to the venerable Rev. Henry Solly. In the afternoon, in the course of a discussion on public questions, the Education Bill was strongly condemned. The proceedings closed with an open Communion Service, conducted by the Rev. C. A. Hoddinott.

Loughborough.—On Sunday week the Rev. Peter Dean gave a lecture in the Victoria-street Church on "Denmark," recounting his experiences in the course of a recent holiday spent in that country. Of the well-being of the Danes, physically, intellectually and morally, he gave a glowing account, describing the happy conditions of their land tenure, and their admirable educational system, from both of which we have much to learn. The lecture is published in full in the *Loughborough Examiner* of Sept. 20.

Mossley.—On Sunday afternoon, Sept. 14, the annual Service of Song was given by the choir and scholars to a full congregation. Miss Elliott was the reader, and notwithstanding that some half of the mills in the town are "not working," the collection was in advance of that of last year.

Newcastle-on-Tyne.—On Sunday morning last the Rev. Rowland Hill, of Bedford, delivered a special address in the Church of the Divine Unity in connection with the autumnal meetings of the National Band of Hope Union. In the afternoon the scholars and teachers were addressed by Mrs. John Tweedy, of Newcastle, and Mr. F. A. Edwards, of Hammersmith. It is hoped in a short while that the Band of Hope will be re-established.

Padiham.—The Harvest Thanksgiving Services were conducted at Nazareth Chapel last Sunday by the Rev. M. R. Scott, of Ainsworth, and his addresses were much appreciated. Anthems were rendered by the choir.

Parkstone.—On Sunday last a Temperance Service took the place of the usual P. S. A., conducted by Mr. W. T. Bushrod, assisted by the Rev. J. W. Bishop, of Manchester, and Messrs. Bunce and Smith, who gave earnest and telling addresses to a good assembly. At the evening service Mr. Bushrod addressed a goodly company. The collections at both services were taken on behalf of the local hospital.

Southend-on-Sea.—Harvest Thanksgiving Services were held last Sunday, the preacher being the Rev. T. E. M. Edwards. There were good congregations.

Whitchurch: Salop (Appointment).—The Rev. C. D. Badland, M.A., has accepted a unanimous invitation to become the minister of the Church of the Saviour, and will enter upon his duties at once.

We are glad to note the following instance of inter-denominational friendliness. On Thursday week the Rev. R. W. Berry, Congregational minister at Grange, Lancashire, having heard that the Rev. Dr. Griffiths, Unitarian minister of Ilkeston, was visiting Grange for his holiday, called upon him and pressed him to take his pulpit for the morning and evening of the following Sunday in order that he himself might be able to attend the Congregational Union meetings at Glasgow. Dr. Griffiths accepted the invitation, and his sermons gave great satisfaction.

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BIRTHS.

BURGESS—On the 20th Sept., at Accrington, to the Rev. Walter H. and Beatrice Burgess, a son.

MARRIAGES.

HOWELL—BAKER—On the 17th Sept., at Essex Church, The Mall, Kensington, by the Rev. Gordon Cooper, B.A., George Howell, youngest son of the late William Howell, of Liverpool, to Augusta Mary Baker, youngest daughter of the late John French, of Weston Zoyland, Bridgwater.

WAIN—VAUGHAN—On the 24th Sept., at Lewin's Mead Meeting, Bristol, by the Rev. A. N. Blatchford, B.A., the Rev. Joseph Wain, of Trowbridge, to Florence Emily, daughter of E. Kelleher Vaughan, of Bristol.

WORTHINGTON—BEALE—On the 20th Sept., at Essex Church, Kensington, by the Rev. F. K. Freeston and the Rev. V. D. Davis, B.A., Edgar, second son of S. Barton Worthington, of Mill Bank, Bowdon, Cheshire, to Amy Elizabeth, eldest daughter of James S. Beale, of 32, Holland Park, W., and Standen, East Grinstead

OUR CALENDAR.

SUNDAY, September 28.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. ALEX. FARQUHARSON.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. & 7 P.M., Rev. HAROLD RYLETT.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. E. DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M., Rev. W. WOODING, B.A., and 7 P.M., Mr. E. CAPLETON.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M.

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. C. A. GINEVER.

CHATHAM, Unitarian Church, Hamond-hill 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. CHARLES TATTERSHALL DODD, of Tunbridge Wells.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. E. W. LUMMIS.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. HARWOOD, B.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A. Harvest Services.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Prayer as a Reasonable Service."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, All Soul's Church, Bath-road, 11 A.M. and 6.30 P.M., Rev. J. B. HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. P. M. HIGGINSON, M.A.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Sept. 28th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Legend of the Tower of Babel and the Origin of Speech."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Sept. 28th, at 11.15 A.M., J. M. ROBERTSON, "The Grounds of Meliorism."

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RELIGIOUS SERVICE, 11.45 A.M. Preacher, the Rev. G. DAWES HICKS, M.A., Ph.D., of Islington. The Service will be conducted by the Rev. J. J. MARTEN, of Horsham. Collection in aid of the Assembly's Funds.

LUNCHEON, 1.15 P.M., and TEA, 5 P.M., at the ALBANY HOTEL, Robertson-terrace.

BUSINESS MEETING, 2.15 P.M., in the QUEEN'S ASSEMBLY ROOMS, Queen's-road. JOHN HARRISON, Esq., President, in the Chair.

POSTAL MISSION MEETING in the School Room at 5.45 P.M.

PUBLIC MEETING, at 6.30, in the QUEEN'S ASSEMBLY ROOMS. Chairman, F. A. HARRISON, Esq., supported by John Harrison, Esq., Revs. W. Copeland Bowie, W. G. Tarrant, B.A., F. Lawson Dodd, Esq., L.R.C.P., Rev. S. Burrows, &c.

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"RIGHTEOUSNESS of GOD" in ST. PAUL'S THEOLOGY. Principal James Drummond, LL.D., Litt.D. of Oxford.
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NOTES OF THE WEEK.

We have received from the Rev. Philip H. Wicksteed, M.A., a letter on the question of the Natives in the Transvaal, which will appear next week. We are also obliged to defer until then the publication of the second part of Dr. Hicks' study of "Huxley as a Scientific and Philosophic Thinker."

The first number of the *Hibbert Journal*, "a Quarterly Review of Religion, Theology, and Philosophy," is published this week, and will receive, we trust, a very cordial welcome from all friends of earnest thought on the deepest questions of life. Of the contents of this first number we shall have more to say next week, but may note at once the fact that the *Journal* is not to be merely an organ of technical scholarship, beyond the reach of a wide public interest, for in this first number we find three contributions (independently written) on "Catastrophes and the Moral Order," by Professor Howison, and the Revs. R. A. Armstrong and R. F. Horton, and an article on "Matthew Arnold," by Mr. Stopford Brooke, side by side with such articles as Professor Percy Gardner's on "The Basis of Christian Doctrine," and Sir Oliver Lodge's on "The Outstanding Controversy between Science and Faith."

THE *Hibbert Journal*, the Editors state in their opening address, aims at providing a common ground for the literary expression of opinion on the great subjects to which it is devoted. It will offer to religious thought a genuinely open field, in which frank discussion may further the cause of truth. "We stand," the Editors declare, "for three positive truths: that the Goal of thought is One; that thought, striving to reach the Goal, must for ever move; that, in the conflict of opinion, the movement is furthered by which the many approach the One."

In the mode of conducting this Journal the implication will be that movement, in accordance with intellectual law, betokens health and vitality in religion. At the same time, we are on our guard against defining the direction such movement ought to take—whether as a return to old positions or as a departure for new. Carefully avoiding the pre-judgment of that question, our aim must be to reflect the movement of religious thought in its continual approach to firmer ground.

Controversy will be welcomed, because "the encounter of opposites kindles the spark of truth," "and when conducted in the right spirit" the end of controversy is not darkness but light."

FROM a northern correspondent we hear that the *Hibbert Journal* has been ordered for his Church Library, and that several readers have already bespoken it. That is an example which should as far as possible be followed in all the Liberal Churches of the country, and we may add that good service may be rendered by those who can secure a place for the *Journal* in their Free Library and in other public libraries and Reading Societies.

PARTICULARS as to the autumn meeting of the British and Foreign Unitarian Association at Newcastle-on-Tyne on Monday and Tuesday next have already been announced in these columns. From the programme of the public meeting on Monday evening we see that in addition to the addresses by the Chairman, Alderman J. Baxter Ellis, J.P., and the Rev. R. A. Armstrong, President of the Association, Miss Marian Pritchard is to speak on "What Unitarianism means to me," the Rev. Frank Walters on "Have we a Mission?" the Rev. E. Ceredig Jones on "Our Religious Homes," the Rev. W. G. Tarrant on "The Problem of the City," and the Rev. W. Copeland Bowie on "The Crisis in National Education."

ON Sunday week the Rev. Stopford A. Brooke is to preach at the morning service in Little Portland-street Chapel, and from that date has consented to occupy the pulpit regularly on Sunday mornings through the winter until the end of March. We understand that at these services Mr. Brooke's "Christian Hymns" will be used, and that copies of the book will be on sale at the chapel; also that arrangements have been made to reserve their places for seat-holders, until five minutes before service begins, and that intending seat-holders have still time to subscribe. As to this, they had better communicate at once with the officers of the congregation.

THE autumnal conference of the United Kingdom Band of Hope Union at Newcastle-on-Tyne was attended by some 300 or 400 workers from all parts of the kingdom, and proved a very successful and encouraging series of gatherings. After a great children's demonstration in the afternoon and a people's meeting in the evening of Saturday, Sept. 20, at the Town Hall, there were on the following Sunday Temperance sermons and addresses given in nearly all the churches, chapels and Sunday-schools in Newcastle and the neighbouring towns and villages, among the principal preachers being the Bishop of Newcastle (Dr. Jacobs), and the Rev. G. Armstrong Bennett, B.A. Special addresses in our own churches have already been reported.

THE succeeding days were busily employed with sessions of the conference, public meetings, and social functions. The papers read and discussed were of a high order, and included the subjects: "Evening Agents and Lecturers for Bands of Hope," "Successful Methods of Retaining our Senior Members," "Periodic Temperance Lessons and Addresses in the Sunday-school," "Efficient Band of Hope Secretaries and their Equipment," "Festivals and Demonstrations," "The Value of Women in Band of Hope Work," "How to Secure the Educated and Leisured Classes as Band of Hope Workers," "What the Band of Hope can do to train Temperance Citizens," and "The Value of Enthusiasm in Band of Hope Work." Some of these papers were very suggestive, and those interested in Band of Hope work should look out for them in the pages of *The Band of Hope Chronicle*. The public meetings were large and enthusiastic, and the visits to Durham and Sunderland, where likewise sessions of the conference and public meetings were held, were not less useful. Altogether the series of gatherings passed off very successfully, and testified not only to the earnestness of the workers in the North, but to the solid determination for aggressive work of those interested in the Temperance movement amongst the young throughout the country.

THE remarks of Justice Grantham at the last Durham Assizes on the extraordinary list of crimes he had to deal with brought forth the following comment in the *Daily News*:—"Until the present or, perhaps, the previous generation, Methodism was an all-prevailing morally and socially uplifting power in the mining villages of the county. For reasons which cannot now be discussed it has in recent

times lost ground. The spiritual fervour, and the quaint but touching and noble ideals of goodness, which were frequent, if not common, in a bygone age have nearly ceased to exist." The *Methodist Recorder* contests these allegations, quotes several testimonies to the effectiveness of Methodism in Durham; shows that membership in the Wesleyan body has risen from 15,600 in 1880 to 18,100 in 1901, and protests that "Methodism is still the most potent force in the social and religious life of the Durham mining villages. The men's leaders are chiefly Methodists, and many of them local preachers in one or another of the Methodist bodies; the man they send to Parliament from amongst themselves is one of the most respected Primitive Methodist local preachers in the North; and their Permanent Relief Fund—with which are associated the Northumberland miners—has as its President our own veteran George Parkinson, whilst its secretary is a local preacher in another Methodist denomination." These statements meanwhile are not necessarily inconsistent with the comments that occasioned them. The loss of spiritual fervour and the obscuration of an ideal may not for a time involve the destruction or the diminution of a Church, but merely impair its usefulness. If some unseen, impalpable cause prevents a man from being so intensely earnest about his own soul as at one time he would have been, and if meantime no other intense earnestness has taken hold of him, he will be a worse man even when singing the old hymns and using the old words. A danger similar in kind besets every Church, and not only the Methodist.

A new chapel belonging to the Methodist New Connexion was recently opened in Failsworth, Manchester. Being in debt about £400 on their former place of worship the congregation exerted itself so vigorously that the debt was cleared off, and the nucleus of a new building fund formed. The new chapel costs £4,000, of which some £3,000 are in hand. Evidently there will be a chance to repeat the previous policy on a larger scale. The plan may be commended to any church which has a debt.

The *Methodist Times* describes from an an old document, dating 1825, the kind of report which a Methodist class-leader was expected to be able to give of the members who, week by week, met him for advice and exhortation. The name and address of every individual would, of course, be recorded; a special mark would indicate if he was married, widowed, or single; but, further, each one's state of grace was to be notified thus:—(*a*) for awakened; (?) for one whose state is doubtful; (1) for one who professes justification; and (:) for one who professes the perfect love of God. Happy day, when the rise and progress of Religion in the soul could be so clearly marked out, and its stages so accurately discerned! Since then life has become more complex, men's lives and characters are no longer "built up like rows of neatly-ordered bricks," and the deftest class-leader must at times be bewildered.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

AN APPEAL FOR WORKERS.

The Rev. John Ellis, of the Mansford-street Church and Mission, Bethnal Green, has issued an earnest appeal addressed particularly to young people of some leisure and culture, for help in the work of his Mission. Such an appeal every one of our ministers working among the poor might make with equal urgency, and we print the following passages from Mr. Ellis's statement to show how many and various are the opportunities of service for men and women of good will. Whoever is willing to help at Mansford-street should address Mr. Ellis at the Parsonage.

APPEAL.

Our objects are:—"The promotion of the Moral and Religious Life of the People, and the amelioration of the condition of the poor." We seek to do this in the spirit of Jesus Christ. Consecrated effort on the part of numerous workers is what we need.

You, young men and women, who have culture and refinement, who have the love of God and the love of man in your hearts, who have a fair amount of leisure time at your disposal, do you ask yourselves sometimes how you can make your lives of real service?

I will tell you some of our needs. These will probably show you the way.

1. In the *Sunday School* there is always scope for men of ability. Our special needs are (1) a Superintendent to relieve me of that duty on Sunday afternoons, so that I might give special attention to the Senior Scholars. (2) Some devoted woman to take charge of the Women's Sunday afternoon class which was the joy of Miss E. J. Garrett's life for so many years.

2. In *the District* the Provident Society is greatly in need of workers. The work is exceedingly interesting to all who undertake it. It gives an opportunity to enter the homes of the poor, and helps to quicken the sweetest human sympathies.

3. *During the Week* there are various ways in which you can help to brighten the lives and stimulate the intelligence of your brothers and sisters who are less fortunately placed than yourself. At the *Mothers' Meetings* Vocal and Instrumental Music, or an occasional Recital, would be delightful to tired and hard-worked mothers. At the Week-night *Entertainments*, Music, Lectures and Dramatic Performances are needed. The *Gymnasium*, fully equipped, cannot be started this year without an Instructor. The *Girls'* and *Boys' Clubs* would be glad to have friends interested in their welfare. Indeed, there is opportunity, during the winter evenings, for any Social Service you may wish to render.

4. The *Preston Club* appeals to the men. The fellowship of men of refined tastes would help to raise the tone and quality of the lives of many in this district. I want a dozen young men from our Churches in the W., N. and N.W. to come and participate in the life of this Club. We can allot them duties which will not be too arduous, but will give real pleasure in return.

5. *Outside.* An occasional visit to the Museums, Art Galleries and places of Historical Interest, under a capable leader, on Saturday afternoons, would have educational value, and for many would add interest to life. I should be glad to hear of any friend who would be willing to conduct parties and point out features of special interest.

Now, my brother and sister, that you have surveyed the field, will you not come into the harvest? In the Master's Name, come. In the Spirit of Brotherhood, come. I can promise you joy for your pains. John Ellis, Minister.

A SONG OF HARVEST.

What of the brave?—
Is it naught
That they laboured and fought,
That they wrote and they wrought?—
It is well, it is well with the brave,
Though the end of the day be dark night,
and the end of their life but a grave.

What of the wise?—
Is it naught
That they dreamed and they thought,
That they questioned and sought?—
It is well, it is well with the wise,
Though the lips that have spoken be dumb, and the vision hath died from their eyes.

What of the seed?—
Is it sown?—
Right and left it was thrown,
And has sprouted and grown;
It was scattered afar through the land;
In the morning the sower went forth, in the evening he held not his hand.

What of the corn?—
'Twill unfold
O'er weald and o'er wold
With a promise of gold;
And they who have toiled and are dead
Live again in the joy of the harvest, are known at the breaking of bread.

R. H. U. Bloor.

The September number of *Present Day Papers* contains the first instalment of a "History of the Adult School Movement," by the editors. A chronological record of this movement, by which the Society of Friends has done such a remarkable religious and social work, is appended, the first date being that of the opening of the Nottingham Adult School in 1798, and the last that of the appointment of an organising secretary to the National Council in the present year. The mind of the editors on this subject may be seen from the following passage in another article in the same number, entitled, "The Wages of Going On."

To ride for a fall is not the same thing as riding to clear the ditch. If we say that adult schools have reached the limit of their development we go a long way to prove our statement true. If we say that Quakerism is destined to be the cult of an exclusive few, we close the doors to expansion if we do not bolt them. . . . A Church that ceases to nurture life is dead.

And in a previous article on "The Need for Adult Schools" in the August number, we read:—

The Adult School idea has its basis in the promotion of a vivid sense of human fellowship, rooted in all-embracing Divine Love. The small gatherings are or should be in the family spirit; their intensely human character, their simplicity, their freedom from conventional restraint tend to keep them close to the difficult problems of life.

THE TRANSFORMATION AND DISSIPATION OF ENERGY.

AUTUMN is the stock-taking time of Science. Every September the addresses and lectures given at the meeting of the British Association tell us of some of the recent advances made and of new outlooks attained. This year the President, Professor Dewar, gave a most interesting account of one of the greatest advances in Physical Science in our time, the development of the methods of producing low temperatures and the investigation of the properties of matter at those low temperatures, a subject in which he is among the foremost workers. He is engaged in exploring a region not far above the absolute zero of cold, than which we can imagine nothing colder. I propose in this article to give some account of the theory of the transformation of energy which leads us to the belief that there is this absolute zero, this starting point of temperature below which we cannot go. In another article I shall say something of another great advance, the discovery and investigation of the new radiations with which Professor Thomson dealt in the Friday evening lecture, and I shall give some account of the theory of the constitution of the atoms which Professor Thomson has set forth.

Temperatures on the Mercury Thermometer.

An ordinary mercury thermometer gives what we may call an arbitrary scale, since it depends for its indications on the behaviour of two arbitrarily chosen substances, mercury and glass. It depends on the fact that mercury expands more than the glass tube containing it, and dividing the excess expansion between the temperatures of melting ice and boiling water into 100 equal steps, each step is a degree on the mercury in glass scale. Most other substances expand nearly equally for each step upwards, each degree, of the mercury thermometer, though, of course, the length of step for one substance may be quite different from that for another. But not quite equally, and some substances, of which water is a very notable example, get hopelessly out of step with mercury. Nor is glass a consistent expander. If we take two mercury thermometers made of different kinds of glass they give slightly different readings when exposed to the same temperature. Then again, mercury freezes at about 40 deg. below melting ice, and at some 400 deg. or 500 deg. above that temperature it evaporates so much that it bursts the containing tube. So that not only is the common scale of temperature arbitrary as depending on the properties of one or a pair of particular substances, but it is very limited—too limited in one direction for use on Arctic expeditions, too limited in the other for manufacturers who wish to measure the temperatures of their furnaces. Further, it affords no sign of a beginning.

Temperatures on the Gas Scale.

The first idea of a definite general scale of temperature came from the discovery that various gases expand by almost exactly equal amounts for equal rises of temperatures. Imagine, for instance, two ordinary thermometers, one containing air instead of mercury, but open at the top of the tube to allow the air to expand and with a little plug or pellet of mercury separating the air inside from the air outside, this plug sliding up and down the tube as the air expands and contracts, and telling the volume of the inside air. Let the other thermometer be just the same size, but let it contain hydrogen instead of air. Then if the two start level at any one temperature, as the temperature is altered, they will advance or recede almost exactly together.

If we imagine the bulbs so big that they hold 273 cubic inches of gas at the temperature of melting ice, each gas will expand to 373 cubic inches at the temperature of boiling water, and if each inch added is taken as marking a degree we have the gas scale. Oxygen, nitrogen, hydrogen, helium, and others agree very nearly in this equality of expansion, and the gas degrees agree very nearly with mercury degrees between 0° C. and 100°. But the scale can be prolonged upwards as high as any vessel can be made to withstand the temperature and hold the gas, and it can be prolonged downwards, the gases still marching together far away beyond the freezing point of mercury. If we continued to cool the gases they would occupy 272 inches at −1°, 271 inches at −2°, and so on, so that if we could only take 273 such steps their volume would vanish, and we should get to the very bottom of the scale. This behaviour of gases gave the first definite idea of a zero of temperature and pointed to its existence, no great way below the temperatures with which we are familiar. But accurate researches on the properties of gases show that they do not contract quite exactly *pari passu* as they cool. Now too we know that ultimately, and each at a different temperature, every gas will condense to a liquid and then freeze to a solid, and show no sign at all of vanishing away. So that after all the gas scale is really arbitrary; for as the different gases do not expand or contract exactly alike we must select one particular gas as our standard. In practice too the scale is probably limited by the gas ceasing to be a gas and becoming a liquid.

The Absolute or Work Scale.

About fifty years ago Lord Kelvin, when he was developing the theory of such transformations of energy as we have in the steam engine, showed that we could imagine a scale of temperature quite definite, quite independent of any particular substance, a scale derived not from the measurement of the expansion of heated bodies but from the work obtained from the heat imparted to produce that expansion. This work scale has a very definite starting point below which we cannot think it possible to go, and if there are, as usual, 100 steps or degrees from boiling water to melting ice, there are almost exactly 273 steps more down to the absolute zero. The gases then did point in the right direction. How this transformation from heat to work gives us a scale of temperature we may see by considering the corresponding

Transformation of Position Energy to Work.

If we have a reservoir of water at a height above the general level, that water has potential energy, or, as it is better to call it, position energy, since it depends on the position of the water above the earth. We can get some of the position energy out of the water by allowing the water to turn a water-wheel. Water-wheels, as a rule, are not very efficient machines; there is usually a great deal of leak from them, a great deal of useless agitation of the water, and a great deal of friction. But on paper we can make them as perfect as we like. So we will build one with its highest point just level with the reservoir and its lowest just level with the pool at the bottom. It shall take in water quite quietly at the top, be turned round by its load and let it all out quite quietly at the bottom. Evidently by such a wheel we shall get a definite amount of work out of every pound of water passing down it, we shall transform so much of the position energy into energy of motion, or whatever it may be, in the mill. But we do not get all the position energy. Some still remains in the water as it flows into the pool at the bottom. The lower this pool, and the greater its depth below the reservoir, the more of the energy do we transform. Still, however, in practice there is always some left in the water turned out. But now imagine that a shaft is sunk, going right down to the centre of the earth, and imagine that we have a series of wheels one below the other, the bottom of one being on a level with and delivering its water to the top of the next, and that this train reaches from the reservoir right down to the centre of the earth. Now we can, at least in imagination, get all the position energy out of the water by letting it run down the whole train to the centre, where it is equally pulled in all directions and so has no weight left, no tendency to fall any way. The centre of the earth is an absolute zero of level for the water. To go any further we must push the water, when it will take in, not give out, energy of position. If we adjust the diameters of the wheels so that out of each pound of water each wheel extracts the same quantity of work, we may think of each wheel as letting the water down through the same difference of level. This is a "work" measure of level, and it would not be consistent with the measure by a footrule. For evidently as we go further down the weight of a pound gets less, and the diameter of a wheel which is to extract from it the same amount of work gets larger. To put the idea of these wheels in definite form, let us think of the distance from the earth's surface to its centre as divided into 273 steps-down of level, each giving the same amount of work. If then we put in 273 parts of energy at the surface we can transform one part in each step. Or if we start 100 steps above the surface, and put in 373 parts there, again we can transform one part in each step. Suppose we work only down the first hundred of these steps, between the top and the earth's surface, we get 100 parts transformed out of every 373 put in. And these illustrations serve to show that the proportion transformed in any case depends solely on the levels available and their heights above the zero level.

Energy Transformation Depends on Difference of Level.

The limitation of the energy which can be transformed by the difference of levels available, so obvious in the case of position energy just discussed, exists in all other cases. With each form of energy there is something corresponding to level. With

heat energy it is temperature, with electrical energy it is voltage, and so on.

The theory of the transformation going on in heat engines, such as steam or oil or gas engines, was first given by Carnot and developed afterwards by Clausius, Kelvin and others, and it was this theory of transformation, together with the recognition of the conservation of energy, which made the middle of last century an epoch in physical science.

Case of Transformation of Heat.

Take, for instance, the steam engine. It works between two levels or temperatures, that of the boiler and that of the condenser, or if there is no condenser that of the air, into which the expanded steam is turned. So much energy is put into the engine at the top level, so much remains in the steam turned out at the lower level, and the working of the engine depends on the difference between the heat put in and the heat turned out. Lord Kelvin saw how this idea of an engine working between two levels would give us a scale of temperature. Imagine a series of engines, the condenser of each serving as boiler to the next, like our train of water-wheels. Let us put some quantity of heat energy in from the boiler of the first engine, and follow it as it runs down through the series, ever lessening as it goes. Let us adjust the temperature steps between boiler and condenser in each engine, so that each gives out the same amount of work. On Lord Kelvin's scale each of these temperature steps is equal or contains the same number of degrees, and from the method of testing this equality it is termed the work scale of temperature. We can imagine engines which will work at any height or depth of temperature, so that there is no difficulty in thinking of our series continued downwards below freezing point, and Lord Kelvin showed that making 100 steps from boiling water to melting ice 273 more such steps would yield all the heat energy put in, and transform it all to work. No one has yet succeeded in imagining the possibility of a step below the lowest of this series, and so it is termed the absolute zero.

Now we can see what is the best we can do with the steam engine. We can arrange the boiler to be perhaps some 450 degrees or steps above the absolute zero, the condenser some 300 steps above it, so that we can only go down 150 out of the 450 steps imaginable, or only transform one-third of the heat to work. We could transform far more if we could use the temperature of the fire. But the heat falls down enormously in level without undergoing any transformation in passing from the furnace to the water in the boiler. This is a very great defect in the steam engine. It is as if we worked a water-wheel by allowing the water to fall straight down on to it from a point hundreds of feet above it, thus losing the opportunity of transforming so much more of the energy. If we could use the temperature of the fire as the higher level we could start perhaps at 1,000 steps above zero and use some 700 of them. In the gas engine the ignited gas is its own furnace, and we do use this higher level. Consequently it is far more efficient than the steam engine, and there is little doubt that when the difficulties in the construction of the gas engine have been overcome, the steam engine will be relegated to the museum.

Energy Transformation Always Accompanies Life

Regarded merely from the physical point of view every living being is an engine for the transformation of energy. It lives, as it were, between differences of level, and allowing the energy to run down hill it catches and transforms some of the falling stream. But probably we must regard the living engine as chemical or electrical rather than as one of the heat class.

The Dissipation of Energy.

The transformations of energy depend entirely then on the existence of differences of level. Where all is at one dead level no transformation can happen. Now there is a tendency on the part of energy to reduce its own differences of level. Thus a water reservoir tends to leak and let the water run away down hill to the level of the sea. An electric current tends to escape from the mains and run "to earth." A hot body will certainly share its heat with its cooler neighbours. When this tendency results in action, as a rule some of the energy, if not already heat, is sooner or later transformed to heat, and heat we know will tend to one level. So that we must recognise a tendency on the part of energy to a reduction in transforming power—a tendency for each form to come to a dead level, yielding heat as its hills and valleys sink into a plain, and a tendency for heat to be scattered everywhere till it is all at one useless temperature. This scattering is known as the Dissipation of Energy.

Sometimes we are presented with a melancholy picture of the ultimate fate of Nature when this scattering is complete, when each kind of energy has sunk to one level, when all matter is at one temperature, and the universe is a system of dark, worn-out suns and frozen planets hung in a calm, lifeless sea of energy. Such a picture results from applying to the infinite our fragmentary knowledge of the finite. If we could shut up the solar system, say, in an energy tight box, and leave it to itself, no doubt it would continually approach one dead level of temperature, though it would never in a finite time attain it. But our system is only one bit of a system to which we can set no bounds—a system in which the differences of level may be finite though the stores of energy are infinite. The present store of energy in the sun on which we now depend existed once, according to the best guess we can make, as energy of position of particles scattered through a vast region of space. They drew together and their position energy was changed, we believe, into the heat now pouring out on all sides from the sun. Possibly the suns may draw together and change their position energy into new stores of heat, and we may be merely at one stage of a gradual drawing together of matter into larger and larger masses with successive conversions of position energy into heat at centres more and more remote and at epochs further and further apart. This is no doubt wild speculation, but at least it will serve to show that as we know of no beginning in the activity of nature so we need not picture any end.

J. H. POYNTING.

OUR LADY OF HEALING.

AT the foot of Mt. Blanc, on its southern or Italian side, there is a church called Notre-Dame de Guérison. We were passing this place at seven o'clock one morning, and stepped in. We had concluded from the name of the church that it was one of the many which have been built on sites where the Virgin is supposed to have appeared, and which pilgrims visit in the hope of obtaining, on spots so favoured, some special manifestation of Divine power in answer to their prayers. Our surmise proved to be correct. Round the walls were hung the usual votive offerings bearing witness that many who had come on pilgrimage had believed their desires to have been fulfilled. The tender-hearted "Mother of God" had heard them and had made intercession. Diseases had been healed, children had been given, strength to endure griefs or to make sacrifices had been granted. Almost every variety of suffering and struggle known to human life was represented there, either by tablets with inscriptions or by other symbols which expressed, even more plainly than words could do, gratitude to the Virgin for her special aid.

I suppose there are few—if, indeed, there are any—who can look upon such things without being moved to deep sympathy. In the present instance it would have been more difficult than usual to do so. The ordinary early mass was being said; many of the peasants of the neighbourhood had come to pray before going to their daily work; and, though it was clear that to some the service was not a very absorbing matter, at least one had tears in her eyes—tears, perhaps, of wondering grief that the answer to prayer was so long delayed, and that, while others who came from far went away relieved of their burdens and with light hearts, she, or one dear to her, though living near to the holy place, had to suffer still.

A Contrast.

In a few minutes we passed out into the sunshine and continued our walk along the base of that mighty range in which Mt. Blanc is the highest but not the most striking of many great peaks. And as we looked up at those towering pinnacles, which seemed (some of them, at least) so utterly inaccessible, and which were, in fact, unscaled until quite modern times, there arose in the mind a sense of contrast—a sense of the contrast between the spiritual mood of those who in their weakness and distress go to pray to Our Lady of Healing, and that of those who take delight in matching human strength and skill against stupendous walls of rock and ice such as rear themselves so proudly above the church where the prayers are made.

The characteristic mood of the pioneering mountain-climber is confidence in human power; that of the pilgrim to the Church of Our Lady of Healing is trust in *super*human power. The one knows that only by self-help can he succeed; the other feels the narrow limits of his own strength and relies on Divine aid. The one regards muscle, energy, perseverance, knowledge, experience and training as everything; the other believes that his best resources are faith and prayer.

The Mountaineer's Self-reliance and the Dependence of Faith.

Sitting by the wayside for rest and food

an hour or two later, with the thought of what we had seen in the church still in mind, and with the same imposing peaks still in view, I could not help pondering over this contrast. The feeling of its significance deepened; it seemed to open out the profoundest issues. It was intensified by the aspect of one mountain in particular, the Aiguille de Péteret, a huge and bare but gracefully soaring spire of rock first climbed in 1885. That that mountain could be scaled, and had been scaled, seemed to typify in the most impressive way the power and resourcefulness of man; for it was scaled for pure sport. Difficulties did not depress, but were accepted as an invitation; the toil and pain of overcoming them were not grudged but were endured willingly, as though they brought their own reward. The climber reached the summit not by craving from some superior being new power of limb and thought and will, but by accepting the powers he had, and training them to the utmost degree of efficiency.

But may not life as a whole be regarded as a climb which all men have to make? If so, why do men attempt to accomplish it, either wholly or in part, in a spirit and on a method quite different from that of the self-reliant mountaineer? Can the spirit and the method of the pilgrims to the Church of Our Lady of Healing be in the least degree reconciled with the spirit and method of the men who first climbed the peaks above it?

An Ever-recurring Problem.

Pondering on such questions as these I soon realised that I was looking at an old problem—it was only wearing a face which was new to me; I had never before approached it from just this point of view.

The contrast between the mountaineer and the pilgrim to the Church of Our Lady of Healing is the same as that which has given rise to the long struggle between science and religion in so far as such a struggle is real; it is the same as that which divided the advocates of salvation by works from the supporters of salvation by faith.

These and other conflicts have arisen from this, among other causes, that there is a real contrast in human nature which from time to time has been exaggerated or misunderstood, and which at the best makes it difficult to form a duly balanced conception of man's place and duty in the world—the contrast between man's strength and his weakness.

Man's Resourceful Strength.

Physically, intellectually and morally human nature sometimes seems very strong—so strong that a person of hasty judgment or enthusiastic temper is apt to overlook its limits. Probably most of us can remember a moment or moments in our own experience—especially in the first flush of eager thought—when, looking at the vast increase of knowledge, the ever-increasing power of science, the continual social progress, we have asked: "Is there any limit to the possibilities of human development? Why should not man understand and master the world, even the whole universe? Why should not improved modes of living indefinitely increase the length of life? Why should not new discoveries and applications of science bring all matter into subjection to man, and enable him to sweep through space at what speed he likes? Why should not his moral powers be so perfected by education, that evil shall become a thing unknown and even undreamt of?" And then, with thoughts like these in our minds, it has seemed to us that religion as commonly understood is not wanted. Man's powers and prospects have so expanded in our imagination, that there is no room for any higher power such as men have named God. The thought of him, trust in him, seems to be only a hindrance, a blinding and a lulling superstition. "Must not religion," we ask, "if it is to mean anything, be simply and solely knowledge of the laws of nature and life in accordance with them, but is not science the true and better name for that?"

Inevitable Limitations.

But there is another aspect of human nature and life which sooner or later forces itself into view, and which in its turn is apt to become exclusive and to monopolise the thoughts. No science has warded off gradual decay and death from any single human being; no science can say a conclusive word as to whether we enter upon another life after this; no science has been able to show that there is meaning in all human suffering; no human being has ever reached a moral standard which has been accepted as perfection by all acquainted with it—indeed, all right-minded men are conscious of moral weakness, the best not less, but often more than others.

Who has not known facts like these overwhelm him with a sense of the weakness of man and the insignificance of his life? Who has not found forming itself silently and irresistibly in his mind the thought of a power greater than death, a being greater than man, a life larger than human life, a moral perfection unknown in this world, an existence where justice reigns supreme and universal? Here lie the roots, not only of *rational* religion, but also of those forms which pay *least* regard to science and which science has persistently fought against. For let a man concentrate his *whole* attention upon life's shortness and the darkness of the future, upon man's frailty and his moral weakness—and what more natural than that he should give up self-reliant effort, bow himself in vague fear and hope before the first impressive form of deity presented to him, and look upon all power and all happiness as a favour to be asked, rather than a prize to be won? It is the exaggeration of human weakness and dependence which leads to forms of religion which the scientific man condemns as crouching superstition.

Wisdom of the Just Balance.

And yet, as I have said, this weakness and dependence is an incontrovertible fact, which *will* play its part in moulding men's views of human life and of the world. And the constantly recurring problem is to maintain a balance or to find the right adjustment between this fact and that other which the scientific man rightly insists upon—namely, that man is entrusted with certain very real powers, and that human life can only be lived wisely and happily by him who uses these powers vigorously and in a spirit of self-dependence. From age to age there have been constant variations in the distribution of emphasis between these facts. Moreover, in each particular age there are parties or groups of men (religious and scientific) who place the emphasis differently. We may go further and say that each individual person lays the stress somewhat differently according to his circumstances and his mood of mind, and especially according to the growth of his experience and the particular aspects of life which face him most frequently and take most hold of his thoughts.

To understand this is to learn to be patient with that babel of conflicting beliefs which human thought presents. It sometimes seems equally incomprehensible and disastrous that contradictory ideas on the ultimate questions of life should fix themselves in men's minds. And the strangest thing of all is that as a rule the holders of contradictory beliefs appear to be equally sane and equally sincere. The explanation is easy, when we remember that human nature has the two contrasted aspects which I have dwelt upon. And the moment we realise that a person who holds some religious opinion which seems to us obviously untrue may be only fixing his attention too exclusively upon one aspect, we cease to conclude that he must be mad or insincere—we may even be prepared to allow that his opinion contains a truth, though in disguise—especially if we admit the possibility that we may be fixing our attention too exclusively upon the other aspect.

The Permanence of Religion.

But the contrast between the mountaineer and the pilgrim to the Church of Our Lady of Healing offers suggestions which take us further than this. Though contradictory opinions upon religion may be held by persons who are equally sane and equally sincere, it does not follow that we may choose which we please, according to mere whim; that we may accept without examination just that which we were taught in childhood; or that, on the other hand, we may stand aloof, and treat all opinions with impartial indifference. It is true that upon the ultimate questions of life we can never be sure that we have arrived at absolute and unchangeable beliefs which will serve not only our own but all future generations. But we can never escape the question whether there is more or less probability and practical value in any ideas which come before us; we can never escape the responsibility of seeking to embody the more of truth in our own ideas and of bringing them up to the highest standard within our reach.

Our religious ideas may change; they may be purified; we may give up old and antiquated forms, and accept new and improved forms. But religious ideas of some kind (as distinct from the ideas of physical science), no man can help forming who surveys life in a large way, keeping well in view both aspects of which I have spoken, and giving to each its due emphasis. This was Tyndall's experience on the summit of the Matterhorn. He had no sooner overcome the enormous difficulties of climbing that stupendous pinnacle of rock, than his thoughts were turned to the kind of question which carries the mind beyond science. For he found that the mighty mass which seemed from below an emblem of permanence and infinite power bore on its whole face marks of decay and proofs of

transience. "What means this fact that nothing endures?" he was impelled to ask.* The whole history of men's thoughts about mountains affords an interesting and striking illustration of the two kinds of answer which have been given to all such ultimate questions—the answer of fear or despair, and the answer of hope or trust. This curious by-way of history (which the length of this article forbids me to trace) leads to the same conviction as its broader and more beaten paths. Looking at the world and the facts of human life—a world and a life so bright with beauty but so dark with mystery—what we need is a combination of revering hope and trust with intellectual vigour and fearless sincerity. Where this combination is most complete and most harmonious, there is the highest manifestation of the religious spirit. H. Rawlings.

LITERATURE.

MR. STOPFORD BROOKE'S "BROWNING."†

It was a great privilege that the crowded audience at University College enjoyed, in the early months of these last two years, in listening to Mr. Stopford Brooke's Browning lectures; and now there is offered to them, and happily to a much larger audience, in the printed volume not indeed a keener pleasure but a more permanent possession and an ampler store in the completed study of Browning's poetry—a study which is an inspiration, that may quietly have its way in the reader's mind and heart.

"The Poetry of Robert Browning" is a companion to Mr. Brooke's "Tennyson: His Art and Relation to Modern Life," and they are volumes which every lover of our poets must desire to possess. We are fortunate indeed to have two such studies of the poets who, since Wordsworth, have been nearest to what is best and noblest in our modern life, by one who is himself a poet at heart and a master critic. These are interpretations which help us to understand and enjoy, rich in sympathy and wise in discrimination. To study Browning can be no light task; but Mr. Brooke makes us feel that it is, like the ascent of a great mountain, worth all the effort, for the testing of our manhood in that keen and vigorous air, for the splendour of the mountain itself, and for the glorious outlook over the world, and into the illimitable heavens above.

This book is distinctly a study of Browning's poetry, with only so much reference to his life as is needed to understand the progress of his work. One learns to know much of the man, with growing admiration and wonder at his strength. As to his religion, also, we may learn much, but the question of Browning's theology is referred to only to be set aside.

The contrast between the theology found in Tennyson and in Browning, Mr. Brooke says in his opening chapter, would lead him too far afield.

Moreover, Browning's theology and ethics, as they are called, have been discussed at wearying length for the last ten years, and especially by persons who use his poetry to illustrate from it their own systems of theology, philosophy, and ethics.

And in a later chapter on "Imaginative Representations," speaking on "Natural Theology on the Island; or, Caliban upon Setebos," he says:—

> I do not mean, in this book, to speak of the theology of Caliban, though the part of the poem which concerns the origin of sacrifice is well worth our attention. But the poem may be recommended to those theological persons who say there is no God; and to that large class of professional theologians, whose idea of a capricious, jealous, and suddenly-angered God, without any conscience except his sense of power to do as he pleases, is quite in harmony with Caliban's idea of Setebos.

It would have been of the deepest interest, and we should have been thankful to have Mr. Brooke's interpretation of this side of Browning's mind also, and particularly of his thought concerning Christ, as expressed in such poems as "Christmas-Eve and Easter Day," "A Death in the Desert," and the "Epistle of Karshish, the Arab Physician"; but if it was not to be in this book, we must hope for it in some other form.

The book opens most happily with a chapter on "Browning and Tennyson." On the two peaks of Parnassus Mr. Brooke pictures them, unchallenged, through all the latter years of their contemporary life in their right to that pre-eminence. On the lower heights of the mount of song there were other poets, "but none of them ventured seriously to dispute the royal summits where Browning and Tennyson sat, and smiled at one another across the vale between." Long ago the dispute used to be common in Germany, which of the two, Goethe or Schiller, was the greater poet; on which Goethe is reported once to have remarked:—"Man solle doch lieber nicht streiten, wer von ihnen grösser sei, Schiller oder er, sondern sich freuen, dass zwei solche Kerle vorhanden sind." This we may venture to paraphrase and apply to our own poets:—"People ought not to waste their breath in disputing which of the two, Tennyson or Browning, is the greater poet, but just be glad that they have got two such splendid fellows!" In that spirit Mr. Brooke contrasts the careers of the brother poets, the progress of their work for sixty years, Browning's long waiting for recognition, his remarkable anticipation of modern movements, his universal sympathies, the wealth of his expression as poet of human nature, and thus brings out the distinctive character of his work. Of his failure to win popularity, it is said:—

> For all this neglect Browning cared as a bird cares who sings for the love of singing, and who never muses in himself whether the wood is full or not of listeners. Being always a true artist, he could not stop versing and playing; and not one grain of villain envy touched his happy heart when he looked across the valley to Tennyson. He loved his mistress Art, and his love made him always joyful in creating.

As to Browning's obscurity Mr. Brooke is quite frank. He is difficult not by his thoughts, but by his expression of them. He is unpardonably careless of clearness in his art. He continually puts his words into the wrong places, and leaves his sentences half finished and his meaning half expressed, and inserts needless parentheses. "This is irritating except to folk who like discovery of the twisted rather than poetry; and it is quite needless. It is worse than needless, for it lowers the charm and the dignity of the poetry." Yet there is something to be said on the other side, for which we must refer our readers to the book.

After two chapters on Browning's Treatment of Nature, Mr. Brooke passes to what is in Browning by far the more essential subject, his poetry of human nature, and first deals with his "Theory of Human Life" as found in his earliest poems, "Pauline" and "Paracelsus," and consistently held to the end. The life of Man in this world, with all its glorious powers and rich delights, in spite of all imperfection and failures, finding God, with faith in humanity, perfected, and at one with God, through the power of love, this is the constant subject of Browning's poetry, rising at its highest to magnificent expression. At the end of the chapter on "Poems of the Passion of Love," the final outcome of his faith is thus described:—

> Finally, as to the mightier kinds of love, those supreme forms of the passion, which have neither beginning nor end; to which time and space are but names; which make and fill the universe; the least grain of which predicates the whole; the spirit of which is God Himself; the breath of whose life is immortal joy, or sorrow which means joy; whose vision is Beauty, and whose activity is Creation—these, united in God, or divided among men into their three great entities—love of ideas for their truth and beauty; love of the natural universe, which is God's garment; love of humanity, which is God's child—these pervade the whole of Browning's poetry as the heat of the sun pervades the earth and every little grain upon it. They make its warmth and life, strength and beauty. They are too vast to be circumscribed in a lyric, represented in a drama, bound up even in a long story of spiritual endeavour like *Paracelsus*. But they move, in dignity, splendour, and passion, through all that he deeply conceived and nobly wrought; and their triumph and immortality in his poetry are never for one moment clouded with doubt or subject to death. This is the supreme thing in his work. To him Love is the Conqueror, and Love is God. (Pp. 262-3.)

In "Sordello," which was published in 1840, when Browning was not yet thirty, Mr. Brooke describes a work of astonishing genius, but one of the most difficult of the poems. "*Sordello* is obscure, Browning's idolators say, by concentration of thought. It is rather obscure by want of that wise rejection of unnecessary thoughts which is the true concentration. It is obscure by a reckless misuse of the ordinary rules of language." That Browning could write otherwise was proved by his very next poem, exquisite in its refreshing beauty, "Pippa Passes." A chapter on "Browning and Sordello" points to the remarkable self-revelation of the poet himself in the hero of his poem, and at the end of the third book his direct confession of purpose to dedicate his heart to the love of Humanity. Everything human interests him, and often in his poems Browning turned aside to the study of strange and unlovely things, but never without his ultimate faith in the triumph of Divine Love.

With all his marvellous gift of the dramatic realisation of character, Browning no more than Tennyson was successful as a dramatist; this the chapter on the dramas makes clear. On the other hand, how real his men and women are

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* "Musings on the Matterhorn" in "Fragments of Science."

† "The Poetry of Robert Browning." By Stopford A. Brooke, author of "Tennyson: His Art and Relation to Modern Life." Isbister and Co. 10s. 6d.

is abundantly illustrated, and most vividly in the chapters on "Womanhood in Browning," and on that astonishing poetic *tour de force* "The Ring and the Book." Browning's two supreme women are Pompilia, in "The Ring and the Book," and Balaustion the Greek girl, as to whom we cannot refrain from quoting the following passage:—

Pompilia is the image of natural goodness and of its power. A spotless soul, though she is passed through hell, enables her, without a trained intellect, with ignorance of all knowledge, and with as little vanity as Balaustion, to give as clear and firm a judgment of right and wrong. She is as tolerant, as full of excuses for the wrong thing, as forgiving, as Balaustion, but it is by the power of goodness and love in her, not by that of intellect. Browning never proved his strength more than when he made these two, in vivid contrast, yet in their depths in harmony; both equal, though so far apart, in noble womanhood. Both are beyond convention; both have a touch of impulsive passion, of natural wildness, of flower-beauty. Both are, in hours of crisis, borne beyond themselves, and mistress of the hour. Both mould men, for their good, like wax in their fingers. But Pompilia is the white rose, touched with faint and innocent colour; and Balaustion is the wild pomegranate flower, burning in a crimson of love among the dark green leaves of steady and sure thought, her powers latent till needed, but when called on and brought to light, flaming with decision and revelation. (P. 371.)

"The Ring and the Book" is central in Browning's work, and the chapter which deals with it is one of the most interesting and illuminating in Mr. Brooke's study of the poet. The poem is far too long, he says, and desires that it should be read as Browning himself suggested in publishing its original four volumes, at intervals of a month, so that its twelve books, in which the same story is told over and over again from different points of view, may be read one every ten days till the whole is finished. It contains some of Browning's finest imaginative work, and much that is hardly poetry at all, but only extremely clever intellectual analysis and wit. What never failed Browning was "the power of creating men and women into distinct individualities." But that is not a power special to the poet. Carlyle, Mr. Brooke says, had it as remarkably, or nearly as remarkably, as Browning. And after "The Ring and the Book," published when he was nearly fifty, Browning's love of intellectual analysis seemed to get the better of his imaginative poetic power, to the great detriment of his later work; but he resisted, and at the end his imaginative power largely reasserted itself. This Mr. Brooke shows in a final chapter on "The Last Poems." Whatever Browning lost, it is there said, "there was one poetic temper of mind which never failed him, the heroic temper of the faithful warrior for God and man; there was one ideal view of humanity which dominated all his work; there was one principle which directed all his verse to celebrate the struggle of humanity towards the perfection for which God, he believed, had destined it."

"Asolando," Browning's last volume, published on the day of his death, Dec. 12, 1889, concluded with the noble epilogue, which ends:—

"Strive and thrive!" cry "Speed,—fight on, fare ever
There as here!"

With these high words he ended a long life, and his memory still falls upon us, like the dew which fell on Paradise. It was a life lived fully, kindly, lovingly, at its just height from the beginning to the end. No fear, no vanity, no lack of interest, no complaint of the world, no anger at criticism, no villain fancies disturbed his soul. No laziness, no feebleness in effort injured his work, no desire for money, no faltering of aspiration, no pandering of his gift and genius to please the world, no surrender of art for the sake of fame or filthy lucre, no falseness to his ideal, no base pessimism, no slavery to science yet no boastful ignorance of its good, no morbid naturalism, no devotion to the false forms of beauty, no despair of man, no retreat from men into a world of sickly or vain beauty, no abandonment of the great ideas or disbelief in their mastery, no enfeeblement of reason such as at this time walks hand in hand with the worship of the mere discursive intellect, no lack of joy and healthy vigour and keen inquiry and passionate interest in humanity. Scarcely any special bias can be found running through his work; on the contrary, an incessant change of subject and manner, combined with a strong but not overweening individuality, raced, like blood through the body, through every vein of his labour. Creative and therefore joyful, receptive and therefore thoughtful, at one with humanity and therefore loving; aspiring to God and believing in God, and therefore steeped to the tips in radiant Hope; at one with the past, passionate with the present, and possessing by faith an endless and glorious future—this was a life lived on the top of the wave, and moving with its motion from youth to manhood, from manhood to old age. (Pp. 440-1.)

With this passage we must conclude our most imperfect notice of Mr. Brooke's delightful volume, with one final word of thankfulness for this gift, to be added to his "Tennyson." At the end of that earlier volume Mr. Brooke expressed the hope that he should help us by his study to love Tennyson more. That he certainly has done. And for Browning, after reading his new book, we may adopt the concluding sentence: "Mankind is fortunate to have so noble a memory, so full and excellent a work to rest upon and love."

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

The Strength of the People. By Helen Bosanquet. 8s. 6d. (Macmillan.)

The Poetry of Robert Browning. By Stopford A. Brooke. 10s. 6d. (Isbister.)

The Cross and the Kingdom. By Rev. W. L. Walker. 9s. (T. and T. Clark.)

Joseph and Moses. The Founders of Israel. By Rev. Buchanan Blake, B.D. 4s. (T. and T. Clark.)

The Sunday School Hymn Book. Revised. 6d. (Sunday School Association.)

Jean de Bloch and the Museum of War and Peace. By G. H. Perris. 3d. (International Arbitration Association.)

Broken Stalks. By Lily H. Montagu. 6s. (Brimley Johnson.)

The Testament of Our Lord. By J. Cooper, D.D., and A. J. Maclean, M.A., F.R.G.S. 9s. (T. and T. Clark.)

Hibbert Journal, Contemporary, Cornhill, Home Arts and Crafts, English Illustrated, Nineteenth Century, Empire Review, Strand, Sunday Strand, Captain, Wide World, Monthly Review, Good Words, Sunday Magazine, Connoisseur, Woman at Home.

THE CHILDREN'S COLUMN.

He that loveth not knoweth not God, for God is love.

That great truth Whittier always delighted to teach, and some of his most beautiful poems tell of it. "The Minister's Daughter" is one of these, and was written when he was an old man of over seventy. In it he pictures a minister and his little daughter walking home one Sunday morning after the minister had been preaching a sermon about the wrath of God, and the terrible doom to which all but a chosen few are condemned by it. That dreadful doctrine was believed by many people in New England when Whittier was a boy, and he protested against it with all his strength. And in this poem he makes the little girl teach her father a better lesson.

After the painful service they walked home together, "through the apple-bloom of May":—

Sweet in the fresh green meadow
Sparrow and blackbird sung;
Above him their scented petals,
The blossoming orchard hung.

Around in the wonderful glory,
The minister looked and smiled;
"How good is the Lord who gives us
These gifts from His hand, my child."

But in his sermon he had been telling the old story of the Garden of Eden, and how man had fallen through disobedience in eating from the fruit-tree there. And the little girl, remembering this, thinks that the blossom on the fruit-tree must be wicked to have caused such dreadful misery to man. But the father says they cannot understand it, and whatever God does is right. Whether He sends them joy or pain they must fear and love Him still.

Then, with the little girl's reply, the poem goes on:—

"Oh I fear Him!" said the daughter,
"And I try to love Him, too;
But I wish He was good and gentle,
Kind and loving as you."

The minister groaned in spirit,
As the tremulous lips of pain,
And wide, wet eyes uplifted,
Questioned his own in vain.

Bowing his head he pondered
The words of his little one;
Had he erred in his life-long teachings,
Had he wrong to his Master done?

To what grim and dreadful idol,
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

And lo! from the bloom and greenness,
From the tender skies above,
And the face of his little daughter,
He read a lesson of love.

He saw how impossible it was for God, who is our heavenly Father, to deal in that terrible way, as the old doctrine taught, with His children; and after that, he let his own heart teach him, what it must mean when we say "God is love."

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the message of hatred
Burned on his lips again.

And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts as flint aforetime,
Grew soft in his warmth and light.

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LONDON, OCTOBER 4, 1902.

SHALL WE COMPROMISE ON THE EDUCATION BILL ?

The agitation over the Education Bill waxes hotter every week. It is manifest that the Liberal party is thoroughly aroused, and that revolt is threatening in more than one province of the Government domain. Accordingly, the plea for compromise begins to be heard, and there are even rumours of conferences between leaders on either side with a view to discover a basis for negotiation.

To the friends of undenominational Education then the question becomes urgent: Shall we sanction a friendly compromise or shall we stand rigid and unswerving in opposition? It is a question of supreme moment, and must be frankly faced.

But a right answer can only be given after a survey of the history of the Education struggle for the last two-and-thirty years. A compromise after long and equal conflict may often be an honourable solution of a great public question, making for peace, good-will, and the greatest weal of the greatest number. But a compromise which is but the last of a long series of compromises all in one direction, in which the friends of freedom have been forced to beat reiterated retreat, would be a sorry business honourable neither to one side nor the other. Now the story of this problem since 1870 has been one of continuous compromises in which the principles of Liberalism have always beaten retreat and those of Sacerdotalism have always made advance.

Mr. Forster's Act of 1870 was itself a compromise—a compromise against which the Nonconformists manfully struggled in the making, and protested after it was made. When it had become law a meeting of 2,500 delegates from 800 delegating bodies met in Manchester and unanimously protested "against the payment of public money to schools under private, irresponsible, and denominational management." That protest has never been withdrawn. But Act after Act has since increased the public contribution to the cost of Denominational schools without any increase of public control. Before 1870 the principle was one-third school fees, one-third Voluntary subscriptions, one-third Government Grant. The 1870 Act set up the principle, school fees and Voluntary subscriptions together one-half, Government Grant one-half. The Act of 1876 swept away this principle, and gave Government Grant up to 17s. 6d. a head without requiring any local contribution at all. Next, in 1891, a new Act remitted threepence a head a week of fees, and gave an additional 10s. a head a year out of Government Grant instead. This left the managers the controllers of the schools with only one-sixth of the cost of maintenance to find by fee, endowment, or subscription, the national exchequer finding five-sixths of the whole. And then in 1897 came the Aid Grant, which added about five shillings a head from Government, leaving local effort to find about one thirty-sixth of the whole cost of maintenance; while the Act laid down a legal definition of a Voluntary school which required no voluntary subscription at all.

This last microscopic fraction of the cost of maintenance is the "intolerable burden" from which the richest Church in Christendom now asks to be relieved; and the Bill proposes to transfer this burden to the rates, while leaving to the present managers the chief part of the control.

Now all these Acts have been represented as equitable compromises between the Liberal and the Denominational contentions, whereas the Act of 1870 was the only compromise—and a compromise which Mr. Chamberlain, Dr. Crosskey, Dr. Dale, and all the advanced Liberals of the day thought grossly unjust to Nonconformists; and each subsequent Act has simply been a departure from a compromise solemnly signed and sealed, a departure in the interest of one party to the deliberate treaty of 1870.

But it is not only in the matter of pounds, shillings, and pence that the Denominationalists have steadily and progressively violated the compromise of 1870. Mr. Forster's Act gave them half of the maintenance cost of their schools on the distinct and binding condition that denominational influences should be confined to the hours set apart for religious instruction. It is not too much to say that from the first the clergy of the Church of England have disregarded this agreement. They have taken the money, but they have not observed the promise by which it was obtained. Day scholars have been compelled to become Sunday scholars also. Classes have been taken into church in the middle of the school morning. The organ of the Church schools has persistently declared that "the whole school time of the child" should lead up to making him a communicant of the Church of England, and the Archbishops have declared that the religious instruction should "penetrate and influence all the instruction of whatever kind."

In view of these indubitable facts of history, it is difficult to conceive a more audacious suggestion than that the advocates of a national system of education free from denominational conditions should enter now into conference for the purpose of finding an amicable "compromise" with those who claim that the last farthing of the cost of maintenance of the Denominational schools should be provided from the public rates.

On the contrary, absolute and unswerving opposition, honourably conducted, but determined and unrelenting, seems the only temper in which we ought to face the present Bill if we are to preserve our self-respect.

For what does this Bill propose?

It is useless to enumerate again all its educational iniquities. Let us be content to recall one or two of its proposals which are in themselves sufficient to justify our cry of "No Surrender."

The Bill abolishes School Boards. School Boards have their faults; and the mode in which they are elected is singularly inept and ought to be amended. But School Boards have become an organic element of the British constitution. They have grown into our national life and profoundly influenced the whole community. Their abolition by a high-handed Government absolutely without mandate from the people would be an act of revolution of the most drastic and intolerable kind. Parliament would hardly more flagrantly violate the constitution if it proposed, without consulting the people through the polls, to sweep away all Town Councils or to abolish the Poor Law system.

The Bill perpetuates clerical and denominational control over one-half of the elementary education of the country, thus inevitably depressing permanently the standard of education and lending the powers of Parliament to the artificial sustentation of that sacerdotalism which has in all times and in all countries told so heavily against democracy and freedom.

The Bill confirms conditions which practically make a great part of the teaching appointments in the country's schools the monopoly of Anglicans or Romanists, or those who are willing insincerely to profess the tenets of those bodies.

Political rancour, personality, and innuendo are at all costs to be avoided. But we have here the direct opposition of two great and far-reaching principles which may be summed up as the Liberal and the Sacerdotal. We may say Liberal, not Nonconformist, for the principle transcends the boundaries of Nonconformity.

There are brave and noble men on either side. We may heartily respect

the leaders to whom we are opposed. But the lines of battle are squarely set. Is the Liberal principle or the Sacerdotal principle to control the development of England through the twentieth century? To this issue we are called, and there ought to go forth from us no uncertain voice.

But let the battle be honourable on our side, fought out on constitutional lines. Let us concoct no factitious conscience. Let us not pretend that it wounds our consciences to pay the last shilling in rates when we have, however unwilling, yet without moral scruple, for years past paid the nineteen in taxes. Let us not organise martyrdom in squads and regiments. Let each man individually be ready for martyrdom if the call shall come. But let us stand shoulder to shoulder in a great and momentous constitutional battle in which the noblest principles which we and our fathers have cherished are committed to our charge.

LAMPETER COLLEGE AND DR. ROWLAND WILLIAMS.

On Thursday, St. David's College, Lampeter, held a solemn commemoration of the seventy-fifth anniversary of its foundation. The occasion is being used to draw public attention to the College. The Archbishop of Canterbury himself accepted an invitation to visit Lampeter and take part in the proceedings, and special descriptive articles have been published in the Church of England papers. St. David's College, which stands in the "Unitarian District" of Wales, about thirty miles from Aberystwith and the same from Carmarthen, owes its existence to a bishop, and is primarily a Theological College. It differs, however, from other theological colleges, and rather resembles the old dissenting academies, or Manchester New College before its removal to London, in that it offers a full arts course, and teaches Classics, Mathematics, and Science as well as Theology. On the other hand, it is distinguished from those unauthorised schools by the fact that it is under the patronage of the State Church, and shares in the favour shown to that denomination by the older universities. Lampeter College is "affiliated" to Oxford and Cambridge, so that a student of St. David's can take his degree after only two years of residence, instead of three.

The succession of teachers at Lampeter has been somewhat illustrious. Three living bishops, those of Chester, Exeter, and St. David's, have held the post of Principal. Three bishops no longer living, but remembered with honour, Ollivant, Harold Browne, and Perowne, were in the series of Vice-Principals. Between the last two names there comes, in chronological order, that of another man, who never became a bishop. Instead of advancement he received from the Church of England hatred and persecution. He might have stepped, as did his compeers, from the high table of St. David's to an episcopal chair; but what really befell him was to be hounded out of his tutorship, and to die a simple parish priest. For he committed the unpardonable sin. He divulged the secrets of the augurs, and incurred the wrath of his order.

Vetabo, qui Cereris sacra
Volgarit arcanæ, sub isdem
Sit trabibus, fragilemve mecum
Solvat phaselon.

Some, indeed, who were already in the same boat with him when the storm burst, did their best, it is believed, to save the vessel by making a Jonah of Dr. Rowland Williams.

"Essays and Reviews" appeared in 1860. It consisted of seven papers, written by Dr. Temple, the venerable Archbishop whose visit to Lampeter suggests this retrospect, Dr. Rowland Williams, Baden-Powell, H. B. Wilson, C. W. Goodwin, Mark Pattison, and Benjamin Jowett. It was received by the clergy at large, and the pious laity, as an act of treason to the Church and a deliberate assault on the Christian religion. The *Guardian* and the *Record* (then an important paper) denounced and derided it. The *Quarterly* called upon its authors to resign their positions in the Church of England. The *Westminster* attacked them from the other side, claimed them as friends, and bade them cast off their disguise and openly join the enemies of the faith. Ten thousand of the clergy presented a Petition of Protest to the Archbishop of Canterbury. An "Episcopal Manifesto," which bore the names of all the bishops (though some of their signatures were forged), pronounced the book anathema. In the end proceedings were taken against Dr. Williams in the Court of Arches, on the ground that his paper, "Bunsen's Biblical Researches," contained doctrine which violated his assent to the Thirty-nine Articles.

A modern reader who should go to "Essays and Reviews" in search of pungent heresy would be woefully disappointed. The world has moved since 1860. Biblical criticism has left the timid questionings of those essayists far behind, and the clergy have learned to be unashamed in torturing the canonical formularies to mean whatsoever they find convenient. But this result must be credited as much, perhaps, to "Essays and Reviews" as to any single book or deed which the liberal party in the Church has put forth. This broke the ground, and other men have been found to till it.

The ninth article in the charges against Dr. Williams alleged that "he did advisedly maintain and affirm that the Prophet Jonah was not a real historical person, and that the canonical book written by him and incorporated in the Old Testament was not really written by him . . . and that the Book of Daniel was not the work of the Prophet Daniel." Such was heresy forty years ago.

The course of litigation was tedious and its ways involved; but the issue was that a condemnation of Dr. Williams in the Court of Arches was reversed by that friend of sinners, the Queen in Privy Council, and each side had to pay its own costs.

We others disagree, at some points, with the methods of the Broad Church; but we recognise that we have high and holy aims in common. Dr. Williams, writing to Dr. Martineau in 1869, upon the scheme of a "Free Christian Union," proposed by him, said "I must sum up that the amount of agreement which suffices for sympathy has not force or momentum enough for co-operation." Let us try to realise the converse truth, that an amount of agreement which is insufficient for co-operation may suffice for sympathy.

A STUDY IN HUMAN NATURE.*

IV.

The outcome of Mr. James' whole treatment of the subject of Religion is that one great central problem has gradually taken more and more definite shape: "Is the sense of the Divine Presence a sense of anything objectively true?" That *there is* such a sense is evident as a matter of fact; and materialism cannot explain it by reference to physiology or pathology. We have considered Mr. James' own answer to the question aforesaid. There is, he maintains, a sense of something beyond the limits of the small struggling self that feels; something that is morally and spiritually higher, and which becomes a saving force when we bring ourselves into connection with it. Whatever else the "something more" may be, it is in the first place the subconscious continuation of our conscious self; this, Mr. James holds to be scientifically probable, or rather "provable though not yet proved," as we may otherwise express it. But this is not all. The subconscious higher influence indicates the real presence of the Divine. Mr. James seems willing to admit that this is an over-belief which is not proved, and not provable, at all events by any strictly *rational* means. We have now to examine the grounds on which he rests this opinion. To some extent we may do an injustice to Mr. James; for he repeatedly warns us that in this book his contributions to the theological and philosophical side of religion are only "suggestions," to be developed and defended in another volume. But the "suggestions" form a tolerably complete account of the author's point of view; especially when they are considered in connection with a previous volume—the famous collection of essays, entitled "The Will to Believe."

"*Rationalism*" *Examined.*

The question then is this: Can our Reason, our Intelligence, stamp a warrant of veracity upon the religious man's sense of the Divine? What Reason can

* "The Varieties of Religious Experience: a Study in Human Nature." Being the Gifford Lectures on Natural Religion, delivered in Edinburgh in 1901 and 1902. By William James, LL.D., &c., Professor of Philosophy at Harvard University. London: Longmans and Co. 12s. net.

do depends upon what Reason *is*—its "nature and limits." What is Mr. James' view on this basal question? He leaves us in little doubt as to what his view is. He says that the first thing the intellect does with an object or event is to class it along with something else; and the next thing the intellect does is to lay bare the causes in which the thing originates. These causes are looked for in other events that have gone on along with it or before it. It is further assumed that we are brought into contact with real existence through the bodily senses and in no other way. "Rationalism" is the name often given to the mental tendency which treats this kind of explanation and evidence as an ideal. Mr. James describes it more precisely thus:—

Rationalism insists that all our beliefs ought ultimately to find for themselves articulate grounds. Such grounds, for rationalism, must consist of four things: (1) definitely statable abstract principles; (2) definite facts of sensation; (3) definite hypotheses based on such facts; and (4) definite inferences logically drawn.

This is what Reason always tries to do—we are told—and more than this it cannot do. "It is wrong," said W. K. Clifford, "always, everywhere, and for everyone, to believe anything upon insufficient evidence"—even if the belief is true, as he frankly explains. "That man has had a liberal education," said Huxley, "whose intellect is a clear cold logical engine, with all its parts in smooth working order, and ready like a steam-engine to be turned to any kind of work." When we add to this the assumption that the machine will only work with facts impressed on the bodily senses, we have "rationalism." The present Prime Minister, in his book on "The Foundations of Belief," used the word "rationalism" in this sense; a fact which his opponents frequently forgot, in their indignation at his assertion that the *logical* outcome of rationalism is materialism.

Assuming that rationalism, understood as Mr. James defines it, is a true account of Reason, what can Reason, so understood, accomplish? Obviously it can *criticise;* and its tests will be very simple, as Hume showed long ago:—

If we take in hand any volume of divinity, or school metaphysics, for instance, let us ask: Does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matter of fact and existence? No. Commit it then to the flames; for it can contain nothing but sophistry and illusion.

With the same object in view, rationalism is deliberately adopted as a critical and negative principle by such organisations as the "Rationalist Press Association."

Rationalism no Road.

What can rationalism do, *constructively?* Mr. James does full justice to it in this respect, describing it as a splendid intellectual tendency, of which physical science (among other good things) is the result. In his fine address on "Is Life Worth Living?" (published in "The Will to Believe") he says:—

Science has made such glorious leaps in the last three hundred years, and extended our knowledge of Nature so enormously both in general and in detail; men of science, moreover, have as a class displayed such admirable virtues—that it is no wonder if the worshippers of science lose their head. In this very university [Harvard] I have heard more than one teacher say that all the fundamental conceptions of truth have already been found by science, and that the future has only the details of the picture to fill in. But . . . it is hard to see how one who is actively advancing any part of science can make a mistake so crude.* Think how many absolutely new scientific conceptions have arisen in our own generation, how many new problems have been formulated that were never thought of before. . . . Is it credible that such a mushroom knowledge, such a growth overnight as this, *can* represent more than the minutest glimpse of what the universe will really prove to be when adequately understood? No! Our science is but a drop, our ignorance a sea. Whatever else be certain, this at least is certain—that the world of our present natural knowledge *is* enveloped in a larger world of *some* sort, of whose residual properties we at present can frame no positive idea. Agnostic positivism, of course, admits this principle theoretically in the most cordial terms, but insists that we must not turn it to any practical use. We have no right, this doctrine tells us, to dream dreams, or to suppose anything about the unseen part of the universe, merely because to do so may be for what we are pleased to call our highest interests. We must always wait for sensible evidence for our beliefs; and where such evidence is inaccessible we must frame no hypothesis whatever.

Is there any way of escape from the apparent *impasse* into which rationalism has brought us? We may reject, as altogether arbitrary, the limitation of *reality* to what is capable of impressing our bodily senses, and we may insist that there are moral facts which are just as real as the physical. But as long as reason can do no more than observe, compare, and draw inferences from what is given to it, we cannot get *from* these human facts *to* anything Divine. The intellectual edifice of "Rational Theology" has broken down. If you start with merely human facts all that you can infer from them will be other human facts: this is the root of the matter. Mr. James contents himself with pointing out that the "metaphysical" attributes of God are devoid of religious significance, while His moral attributes are proved by bad arguments.

Kant and his Successors.

There is a way of escape which has long been open. It consists in seeing that the work of Reason is not exhausted in "rationalism"—in observing, comparing, and inferring from such facts as it can find. Rationalism has its rights; that is why German thinkers speak of it by a name of its own, calling it the Understanding, to distinguish it from the Reason. Reason is at home with principles to which the Understanding is a stranger. In that monumental work "The Critique of Pure Reason," a work marked by almost every possible defect of literary form, Kant proved that the world of the Understanding (the world of scientific objects and laws) cannot be all. We say that he *proved* this; not—as Mr. James does in the passage we have quoted—by rhetorically exhibiting it as a sort of instinctive belief, but by a patient, laborious analysis of the Understanding itself, showing what are the principles which it uses in building up Science, and what are their limits: and in the same way he is able to show that Reason itself makes demands that could never be satisfied by the world in which the Understanding is at home. Mr. James appears to find no help in this line of thought, from which the various forms of modern Idealism have developed. He does, however, comment on one or two special forms which this Idealism has taken through the influence of Hegel. He argues, in our opinion with much truth, that such a treatment of Religion as we find in the writings of the late Principal John Caird is good as a restatement of religious experience, but uncoercive as reasoned proof. And he justly protests against the pretension made by some writers to construct Religion out of the resources of Reason *alone*.

Two Kinds of Supernaturalism.

One fundamental question involved in the Hegelian form of Idealism he discusses with greater fulness. This is the question arising out of the meaning of "supernaturalism." In its most general sense, supernaturalism means the belief held by most thinkers, by Spencer as much as by Newman, that the world of our present natural knowledge is enveloped in a larger world of *some* sort. In speaking of the influential form of this belief, which he calls "universalistic supernaturalism," and which is a necessary part of the Hegelian view, Mr. James goes to the root of the matter. Universalistic supernaturalism holds that the ideal world (which is identified with God or the Absolute) is not a world of facts, but of the meaning of facts; it is a point of view for judging facts. It makes no difference to any particular fact. Of an idealism which rests on this assumption, Mr. James says:—

It confines itself to sentiments about life as a whole, sentiments which may be admiring and adoring, but which need not be so, as the existence of systematic pessimism proves. In this universalistic way of taking the ideal world, the essence of practical religion seems to me to evaporate. Both instinctively and for logical reasons, I find it hard to believe that principles can exist which make no difference to facts. . . . Transcendental Idealism, of course, insists that its ideal world makes *this* difference, that facts *exist*. We owe it to the Absolute that we have a world of fact at all. "A world" of fact!—that exactly is the trouble. An entire world is the smallest unit with which the Absolute can work, whereas to our finite minds work for the better ought to be done within this world, setting in at single points. Our difficulties and our ideals are all piecemeal affairs, but the Absolute can do no piecework for us; so that all the interests which our poor souls compass raise their heads too late. . . . It is strange to see this blind corner into which Christian thought has worked itself at last, with its God who can raise no particular weight whatever, who can help us with no private burden, and who is on the side of our enemies as much as he is on our own.

Hence Mr. James maintains that the existence of God makes an actual difference in fact:—

The appearance is that something ideal, which in one sense is part of ourselves, and in another sense is not ourselves, actually exerts an influence, raises our centre of personal energy, and produces regenerative effects unattainable in other ways.

So far, he is on safe ground; but when he goes on to refer approvingly to what

* The tone and tendency of the discussions at the British Association in Belfast seem to show that this attitude of mind is a thing of the past.

he calls "piecemeal supernaturalism," which he deliberately speaks of as if it were the same as the old obscurantist belief in "miracles,"* and when again, at the end of the book, he expresses a preference for polytheism, we can only suppose that he is adopting a "slapdash" style of speech in order to shock academic prejudices. That there is *some kind* of unity or harmony in the universe is obvious; were it not so chaos would ensue. But we must grant to Mr. James that there is no logically coercive proof of *absolute* unity in the universe. This is, rather, a supreme act of rational faith. But many philosophers are very unwilling to admit this; and when anyone points it out, they raise a great cloud of dust and accuse him of denying that there is any unity whatever in the universe. And while the notion of "unity" is bandied about in the Philosophical world as a sectarian shibboleth, Mr. James evidently enjoys treating it with somewhat boisterous contempt.

The "Pragmatic" Test.

The contribution which our author makes to the solution of the great problem is of the first importance as a contribution to philosophy. The principle of it is clearly stated in a well-known saying of Christ (Matthew vii. 15 to 18). The test for any belief is practical. What are its fruits? Accordingly, Mr. James seems prepared to maintain that *the sole significance of thought is conduct* ("conduct" in a wide sense, understood as the moral side of life).

To this view the name "pragmatism" has been given. Its truth and importance ought to be evident from the fact that we are constantly using this test in common life. And it justifies the religious man's sense of the Divine, for this may become a source of good in life. But Mr. James regards the pragmatic test as all sufficient in those realms of belief where the evidence of the senses is unavailable; and this leaves us in a state of intellectual chaos which is intolerable. If we know truth by its fruits only, by what standard are we to judge the "fruits"? Grant that the test of religious truth is that it "works"—that life as we know it, or as in our best moments we should wish it to be, may be built upon the belief; how are we to tell what life *really* is, and what we, as human beings, may require that it should be?

There are further questions which "pragmatism" cannot deal with. Mr. James says:—

> The practical needs and experiences of religion seem to me sufficiently met by the belief that beyond each man and in a fashion continuous with him there exists a larger power which is friendly to him and to his ideals. All that the facts require is that the power should be both other and larger than our conscious selves. Anything larger will do, if only it be large enough to trust for the next step: it need not be infinite, it need not be solitary.

Does Mr. James really suppose that the object of religion can be left so wholly indefinite and vague; or that if men are to worship at all, they will not want to know a great deal more clearly what or whom they worship? There again Reason must supervene on experience to interpret and explain, to justify and criticise. And this is possible, we affirm, because Reason is not the mere empty thing which Mr. James supposes it to be.

If on the one hand the author's delineations and criticisms of religious experience are of the greatest value—on the other this campaign of blind "misology"* is little less than deplorable. At the present day Plato's words are more than ever true—"to hate Reason is the greatest evil that can befall us." If the essence of religion is salvation, the intelligence of man needs saving too—from its confusions and contradictions, and its disconnected views of existence. Socrates reminds us that men became misologists, or haters of Reason, just as they become misanthropists. He who has trusted many times in men who have proved false, ends by thinking that there is no good at all in anyone; so he who has believed again and again in arguments, which afterwards he has found proved to be unsound, ends by disbelieving in Reason altogether. And the wise advice of the aged teacher on the eve of death, might well be laid to heart by us of to-day:—

> Let us not admit into our minds the notion that all reasoning is very likely unsound; let us rather think that we ourselves are not yet sound. And we must earnestly strive like men to become sound, you, my friends, for the sake of all your future life, and I because of my death!

In these words—unconsciously, perhaps—the truth of "pragmatism" is placed in its true light. Once allow to Reason its proper rights and do justice to its demands, then we find in "pragmatism" only a one-sided statement of what has been so often forgotten. It is by *action* that our experience is moulded and made, and material formed for Reason to treat in the light of its higher demands. For there are ranges of human nature where truth of belief dawns upon the world only in consequence of right action; and the deepest truth of all—the divine meaning of life's duties and ideals—can be won only in the work of life.

S. H. Mellone.

The programme for the new session of the London School of Economics and Political Science shows on its cover a picture of its fine new buildings in Clare Market, W.C., the "Passmore Edwards Hall," in connection with the London University, and a map also shows the situation of the Hall, not far from the Strand, and equally distant from the Law Courts and Lincoln's Inn Fields. Mr. W. A. S. Hewins, M.A., the Director of the School, will meet intending students and advise them as to courses of study, on Wednesday, Oct. 8, and the two following days. The inaugural lecture is to be given on Friday evening, Oct. 10, by Sir A. W. Rücker, D.Sc., F.R.S., Principal of the London University. Among the lecturers in the School, in addition to the Director, are Professor Foxwell (on Banking and Currency), Mr. Graham Wallas (on Central Government), and Mr. Sidney Webb (on London Government). Mr. Hewins is to lecture on Modern Economic History and other subjects.

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* In recent years the "miraculous" has almost lost its old meaning, of a Divine incursion into an undivine world—an anti-natural event.

* Plato, *Phaedo*, 89*b*.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

HUXLEY AND EVOLUTION.

Sir,—Dr. Hicks's estimate of the character and labours of Professor Huxley is so clear and good, that one hardly likes to suggest emendation, even on a minor point. But there is one paragraph calculated to convey the idea that Huxley never regarded evolution as anything more than a working hypothesis: "the doubt . . . remained his own to the last," &c. Contrary to this, Professor G. B. Howes, at the Belfast meeting of the British Association the other week, referring to the discovery in America of the ancestors of the horse, said, "No wonder that this should have provoked our Huxley to the remark that in it we have the demonstrative evidence of the occurrence of evolution." The facts which convinced Huxley are given in the third chapter of his "American Addresses," published in 1877.

George St. Clair.

Balham, Sept. 30.

LOYALTY TO TRUTH.

We have received from the Rev. W. Mellor another letter of considerable length on this subject with reference to last week's letter from the Rev. Frank Walters. Mr. Mellor affirms that Mr. Walters has misunderstood, misquoted, and misrepresented him, and remains entirely sectarian in his position. These and other matters, however, we must leave to the critical acumen of our readers in judgment on the correspondence which has now passed, and can only afford space for the following conclusion of Mr. Mellor's letter:—

"Meanwhile, to show the enormous practical, as well as theoretical, difference between the *Unitarian* and, therefore, *sectarian* Church Mr. Walters and his friends advocate, and *the Free Catholic Church* I and my friends stand for, let us suppose the case of Mr. Walters, as given by himself, extended. We will suppose, then, that Mr. Walters, in his later life, should get beyond his *Unitarianism* into a larger theology and Christology, as, in earlier life, he got beyond his *Trinitarianism*, would he, in the latter case, be bound to change his Church, as he felt himself bound to do in the earlier case? Assuredly he would if, as he contends, our Church, speaking generally and collectively, is a merely *Unitarian* Church; but assuredly he would *not* if, as I contend, speaking again generally and collectively, our Church is a *Free Catholic* Church, since, in that case, ample provision is made for all the theological, Christological, and kindred changes possible within the very wide limits of the essential nature of a Church as an association of men and women for the worship and service of the living God, and for all that appertains thereto. The difference is, indeed, enormous, and all but boundless; and, for myself, as for over twenty-five years past, I shall still follow the higher ideal, though the way thereof has never yet been very easy or smooth to walk on, nor is so now, nor at all likely to be for many long years to come."

PROVINCIAL ASSEMBLY OF LONDON & THE SOUTH EASTERN COUNTIES.

The annual meeting of this Assembly was held at Hastings on Tuesday, favoured by very pleasant weather, and if the attendance, owing to the distance from London, was not very large, there was a representative gathering of friends from both the metropolitan and the country churches, and the day was greatly enjoyed.

The annual service, in the Free Christian Church, was conducted by the Rev. J. J. Marten, of Horsham, and the sermon was preached by the Rev. Dr. G. Dawes Hicks, of Islington.

THE SERMON.

Based upon the words, "God is a Spirit, and they that worship Him, must worship in spirit and in truth (John iv. 24), the sermon was a powerful exposition of the principles and the mission of the Free Churches represented in the Assembly. The progress of popular enlightenment, the preacher said, was by no means such that they could be assured that the superstitions not only of Roman Catholicism but of Paganism would not still find ready acceptance among the masses of the people, and it was idle to deny the very serious difficulties which stood in the way of religion basing its appeal on the inner consciousness and the rational experience of the individual soul. Mere iconoclasm would always meet with a response from a certain class of minds, but no Church could be built upon that. The work of destruction would go on with or without their co-operation, but the mission of their Churches was to be the bearers of positive conceptions of truth, witnesses to the spiritual realities inherent in human nature.

They must not expect that appeal to touch the masses, nor must they be led away by the common assertion that their distinctive teaching was "plain, easy, and simple" for everyone to understand. Whoever had grappled with all the implications of the great affirmation of God in view of the wider conception of the Universe, could no longer make that easy assertion. Their faith made a high demand; and the majority of men, immersed in the cares and interests of the material world, rather than seek direct and immediate contact with spiritual realities, turned aside and contented themselves with external signs, with the sensuous pleasures of mystic rites or the authority of an infallible Church. In every age there had been few worshippers of the spiritual God; most men needed the help of images. Christianity in its origin very soon became a new Paganism.

Thus it was the lot of their Churches to occupy the post of danger in the religious world; their position must be secured by the honest toil of individual thought, and held by the strength of personal conviction. Content to be without visible success, sufferers, perhaps, from adverse waves of popular sentiment, they must rely on their hold upon unseen but eternal principles, and occupy the unprotected country on the border line, as defenders of spiritual things. It was a great responsibility which was laid upon them, to keep abreast of the advancing stream of scientific and philosophical thought, and a great privilege to be the guardians of the paths which led to Theism—the first to bear the brunt of the attack, the helpers of the earnest and thoughtful people who needed such spiritual fellowship.

The post might seem to some too dangerous, because reason was regarded simply as a disintegrating power. But in reality it was not so. Reason was inherent in the Universe, and the human soul felt itself everywhere at home. Mind could only interrogate that which worked on the lines of mind. Nature spoke a language which the human soul could interpret, because embodied in Nature was a Soul in kind and quality one with that of the interpreter. Thus the great principle of the spirituality of God, which Jesus proclaimed, received its interpretation.

If in their Free Churches they would go forward not pledged to any special form of doctrine, but ready to help the germinating conceptions of the present and the coming time, to devote their best powers of intellect and heart to that, then, although theirs might never be the Churches of the great masses, yet they might be centres where earnest thinkers might find the Divinity, the God whom they could worship in spirit and in truth.

After the sermon a collection for the funds of the Assembly was made, and luncheon was subsequently served in the Albany Hotel.

THE BUSINESS MEETING.

In the afternoon the annual business meeting was held in the Queen's Avenue Assembly Rooms. The President, Mr. John Harrison, was happily so far recovered from his recent illness that he was able to take the chair and deliver the presidential address, though prudence forbade his staying for the evening meeting to speak then, as had been announced.

The roll having been called by the Rev. Frederic Allen, the secretary, the following names of new-comers into the Province were added: the Revs. Eustace Thompson (Bermondsey), Gordon Cooper (Essex Church), R. H. Greaves (Highgate), G. Critchley (Kentish Town), W. H. Rose (Walthamstow), J. Ellis (Mansford-street), F. T. Reed (Besselsgreen), J. Felstead (Lewes), J. H. Wicksteed (London District), while the Rev. A. Farquharson's name was added to the list of ministers without charge, and Mr. George Ward's to the list of lay preachers.

The Reports, which had been previously printed, were taken as read.

The Committee's Report referred to the loss sustained by the death of the Rev. S. F. Williams, and recorded the chief matters of interest in the work of the Province, the appointment of a minister at Bermondsey, and Sir E. Durning Lawrence's gift of five freehold houses adjoining the church in Fort-road, the opening of the new church at Wood-green, the good prospect of the establishment of a church at Acton, the opening of the school-hall at Reading, the appointment of the ministers above-mentioned to positions in the Province, and other matters. The resignations of the Revs. A. Farquharson and Edgar Daplyn, and the removal of the Rev. W. G. Cadman to Macclesfield, were noted, with good wishes to each. The resignation of Mr. Walter Baily, the treasurer of the Assembly, was recorded with great regret and warm thanks for his services during the past eleven years. The accounts showed a balance of over £100 in hand for the General Fund.

The report of the Minister at Large, the Rev. T. E. M. Edwards, told of a large amount of faithful work in support of the weaker churches of the Province, and, among other matters, recorded that at Halstead, during the winter months, Mrs. Kemp, a lady-member of the congregation, had conducted a service on alternate Sundays with great acceptance.

The President, having offered the thanks of the Assembly to Dr. Hicks for his admirable sermon, moved the adoption of the reports, which was agreed to. The report of the Advisory Committee, sent by the Rev. J. Harwood, who was absent in the North, was happily very brief, as its services had not been required; but it was a negative benefit to the Province that the Committee was there if wanted.

The Rev. F. K. Freeston then read the report of the Public Questions Committee, appointed at the last meeting of the Assembly. It dealt in an admirable manner with five questions intimately affecting the national welfare: Gambling, Temperance Reform, the Housing Problem, the Settlement in South Africa after the War, and Education.

On the motion of the President, seconded by Dr. Hicks, it was agreed that the Report be received, printed, and circulated. We shall therefore shortly have the opportunity of referring more fully to its contents.

The Rev. T. E. M. Edwards, who subsequently spoke, bore very warm testimony to the earnestness, patience, and persistence of the weaker churches in isolated places in maintaining their positions. They must not despise the day of small things. Dogmatic and ecclesiastical Christianity were losing their hold. What people chiefly welcomed now was genuine practical religion, and they must have good hope for the cause of liberal religion.

On the motion of the President, the Rev. F. K. Freeston was elected President for the coming year, and a hearty vote of thanks having been passed to Mr. Walter Baily, the retiring treasurer, the President was elected to that office, and expressed his great satisfaction in undertaking it. The other officers, the General Committee, Advisory and Public Questions Committees were also appointed, two new bye-laws were passed, and a welcome was given to representatives of kindred societies, to which the following briefly replied:—Rev. W. Copeland Bowie for the B. and F.U.A., Mr. David Martineau for the L.D.U.S., Lady Wilson for the C.P.M., Mr. Ion Pritchard for the S.S.A., and the Rev. J. A. Brinkworth for the G.B.A.

An invitation for the assembly to meet next year at Highgate was cordially accepted, and the Rev. J. J. Marten was elected preacher, and the Rev. S. G. Preston supporter.

The President then delivered his address, paying in the first instance a tribute to the memory of the late S. F. Williams. He thanked the committee and officers for the help they had given him during his year of office, which, he said, had been an education to him, enlarging his views of the work done in the Province. He warmly commended the Ministers' Pension and Insurance Fund to the support of the churches, so that every minister might be enabled to enjoy its benefits. To that end he urged an increase of the funds at the disposal of the Assembly.

A cordial vote of thanks to the President brought the meeting to a close, and the company adjourned for tea at the Albany Hotel.

POSTAL MISSION.

After tea the Branch Postal Mission held its annual meeting in the church. In the unavoidable absence of Mrs. Farrington (president), the Rev. W. G. TARRANT presided. Lady Wilson (secretary) presented the report, which showed that correspondence was being conducted with writers in many parts of the world, and the library was well used. The adoption of the report was moved by the Chairman and seconded by the Rev. J. H. Wicksteed. Lady Wilson was warmly thanked for her valuable services, and she was re-elected as secretary.

THE EVENING MEETING.

The evening meeting was held in the Assembly Rooms, Mr. FREDERICK A. HARRISON in the chair. After an opening hymn the Chairman welcomed the members of the Assembly to Hastings and explained the absence of the President, his brother, who was to have been one of the speakers.

The Rev. W. COPELAND BOWIE gave an address on the crisis in national education, a question, as he said, of supreme importance, for the child and its education were in danger of being lost sight of in the warfare of words in the Press and in the country. The real mischief of the present Bill was that it left the control of public funds in the hands of private managers, and resistance should be centred on that point. For the rest, there might be a good measure of compromise, to satisfy the denominationalists and give them facilities for their distinctive teaching. All the trouble had arisen through religion, or what was called religion, and its teaching must be separated entirely from the control of the schools. He did not go so far as some of his Nonconformist brethren in advising non-payment of rates. There was no fundamental difference between paying through the taxes and through the rates, and it was better in a country such as theirs to gain their end by constitutional agitation. He was inclined to think that the Bill had elements out of which something could be made. For thirty years the people had had the opportunity of adopting School Boards, and even such towns as Preston and Stockport had not done so, not from any love of the Church but to save their pockets. Now he hoped there would be an opportunity of bringing the whole country into one uniform system, and make the people pay equally throughout for education. In conclusion he said that religious education was in a most unsatisfactory condition. A great deal of what was called religious teaching and Bible teaching even in Board-schools was such that they could not be content, and great injury was done to the children, when they discovered the unreality of what they had been taught. They ought earnestly to seek for some better system of teaching.

On the motion of Mr. WILKES SMITH, seconded by Mr. R. W. KITTLE, a resolution was then passed, with one dissentient, and ordered to be sent to the Prime Minister, the Leader of the Opposition, and others, protesting against the Education Bill, on the following grounds: That it does so little for secondary and technical education, that it abolishes School Boards, which have done so much for English education during the last thirty years, and substitutes education committees not directly responsible to the ratepayers, and that it will allow Voluntary schools, almost entirely supported by rates and taxes, to be managed by a majority of unrepresentative managers.

Mr. F. LAWSON DODD then gave an eloquent address, on the simplicity of the Unitarian or Free Church Movement. In all departments of life at the present time, he said, they saw a simplification of life. Now with the doctor, the question was not "What shall I take?" but "What shall I give up?" If they could get fresh air and sunshine and exercise in the open fields, then they would be saved. And what was true of science was true also of religious development. Now they cared less for the Athanasian Creed than for the Lord's Prayer, less for the Thirty-nine Articles than for the Beatitudes. And they aimed at simplicity of life, and held to the great truths of the Fatherhood of God and Brotherhood of Man, not because it made things easy for them, but because it opened their hearts to the source of divine life and truth. Then they realised the littleness of their own achievements, and felt that religion must leave the realm of words and enter that of deeds. They must beware of the halo of religious sentiment that merely covered up the emptiness beneath, and see to it that they were really doing something for the Kingdom of God. Life, Death, and Time were greater teachers than the parsons, and even if all the churches were closed, those great silent messengers would be always teaching, and would turn men to the light:—

> O come into the light of things,
> Let Nature be your teacher.

That simplicity of life would compel them to face the great realities, that they might really learn to love God, and their neighbour as themselves. They could not fail to be struck by the contrast between the teaching of Christ and that of modern commercialism. They must not shrink from the facts and must give themselves to the service of the Kingdom.

Helpful addresses were also given by the Revs. W. G. TARRANT and H. M. LIVENS, and votes of thanks brought a very successful meeting to a close. The ministers and delegates are greatly indebted to Mr. F. A. Harrison, of Hastings, for the ample hospitality he extended to them at lunch.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Ainsworth Presbyterian Chapel.—The annual choir and Harvest Festival sermons were preached on Sunday last by the Rev. Neander Anderton, B.A., of Preston. Special anthems and solos were sung at each service. There were good congregations at each service, and the collections amounted to £9 3s. The fruit will be distributed to the sick and poor of the parish.

Byker.—Last Sunday the Harvest Thanksgiving service took place, when Mr. Glendining delivered an address appropriate to the occasion. On Wednesday evening a harvest soirée took place. There was a large attendance; and after tea a concert was given by the Orpheus Prize Glee Choir. On the previous Sunday special sermons were preached to large congregations by the Rev. Frank Walters and Mr. Charles Bell, of Redcar.

Garston.—A Sale of Work was held on the 24th ult., by the kindness of the Committee, in the Ancient Chapel Meeting-room. The gross receipts were £26; and, deducting cost of material and expenses, £22 will be available for class-books and a Sunday-school library, and as a contribution to the erection of an iron church. Towards the church, a gentleman had already promised £50; and, since the sale, a lady has sent £5, whilst there are goods over which may bring in a few pounds more.

Hale.—The Rev. A. Leslie Smith, B.A., whose acceptance of the pulpit of Hale Chapel we have already announced, is to enter on his duties on Sunday week, Oct. 12.

Kirkcaldy.—A service was held last Sunday evening in the Hunter-street Unitarian Church, for the induction of the Rev. G. A. Ferguson, as minister—Mr. Ferguson having just completed his course as a student in Manchester College, Oxford. The Rev. J. Estlin Carpenter, who had also preached at the morning service an impressive sermon on "Bearing Witness to the Truth," gave the charge to the minister, and the Rev. James Forrest to the congregation. On Monday evening a welcome soirée was held in the church, at which representatives were present from the Unitarian congregations in Edinburgh, Glasgow, and Aberdeen. Mr. H. B. Melville occupied the chair, and extended a welcome to Mr. Ferguson on behalf of the congregation, the Rev. R. B. Drummond (Edinburgh) on behalf of the Unitarian ministers of Scotland, and Mr. Graham (Glasgow) for the Scottish Unitarian Association. The Rev. Alexander Webster, of Aberdeen, and the Rev. James Forrest, of Glasgow, also spoke, the former humorously describing various types of ministers and congregations, and the latter giving some sound advice to both minister and people. Mr. Ferguson, in his reply, thanked one and all for their kind welcome; he was himself a Scotsman, and closely connected with Fife; but, like most of his hearers, had also been obliged to abandon the old Presbyterian theology for the broader outlook and freer atmosphere of Unitarianism. After describing how he himself had made the pilgrimage, Mr. Ferguson said that what he valued most of all in that pulpit was his perfect liberty of thought and utterance, a privilege worth far more to him than hundreds of pounds of salary. In that church they could only worship the Highest, and in the worship of the Highest they had a bond of union stronger than all minor differences of opinion. During the evening a telegram was received from the late minister, the Rev. A. E. Parry, regretting his inability to be present, but sending his best wishes. Music added to the enjoyment of the evening, which terminated with a comprehensive vote of thanks, and the Benediction pronounced by the new minister.

London: Bermondsey.—On Sunday evening a service was held in the Fort-road Unitarian Church for the induction of the Rev. Eustace Thompson as minister. Mr. Thompson, who was a student of the Home Missionary College, Manchester, had been for the past seven weeks already in charge of the church. The service was conducted by the Rev. T. E. M. Edwards, who delivered the charge to the congregation, in the course of which he spoke warmly of the patient faith and persistent endeavour of the faithful few who still remained attached to the church. Now they hoped for a better day, and he urged the congregation to realise their own responsibility in the work no less than that of the minister. The charge to the minister was given by the Rev. Alexander Gordon, Principal of the Home Missionary College. He spoke to Mr. Thompson of his mission, his studies and his expectations. The mission, he said, was the ministry started among men by Jesus Christ, to make known the mind of God and lead men into that way. It was to share, to show and make influential in the hearts of men the spirit of Christ, the spirit of lowliness, patience, faith, self-forgetting, charity, obedience, soundness of mind and heart and soul. His studies hitherto had been of books, now they must be of men. In the study of human life books would help in so far as they were full of human nature, and above all the greatest of books. It would not be enough for him to be a man of learning, industry and earnestness, he must be a man of feeling too, and of judgment. In that also he could learn of Christ. As to his expectations, he must pitch them high, high as his aim and ideal. He must expect much from his people and from himself. Above all, he must never let his expectation of Almighty God fail; for with Him help was always to be found. In conclusion, Mr. Gordon gave him the right hand of fellowship in the ministry. Mr. Thompson subsequently made an address, in which he spoke of his ideal and his expectations and hope in the work. On Monday evening a welcome meeting was held,

Mr. John Harrison occupied the chair, and offered words of courage and cheer to Mr. Thompson in the arduous task which he had undertaken at Bermondsey. Short addresses conveying the good wishes of London ministers and congregations were delivered by the Revs. W. Copeland Bowie, L. Jenkins Jones, Joseph H. Wicksteed, F. W. Stanley, and A. J. Marchant. The Rev. Alexander Gordon spoke of his admiration for Mr. Thompson as an earnest student, a devoted worker, and as a man who was consecrated to the service of religion. Mr. Thompson, in responding, pleaded for the co-operation and sympathy of the little group of worshippers whose number it was hoped would soon increase. A vote of thanks to the chairman and the speakers, moved by Mr. George Callow, brought the proceedings to a close.

London: Wandsworth.—On Sunday morning the Rev. W. G. Tarrant preached a special sermon for "Re-union Sunday," and the revised edition of the "Essex Hall Hymnal" was used by the congregation for the first time. To-morrow (Sunday) the seventeenth anniversary of the opening of the church is to be celebrated, together with the Harvest Thanksgiving.

Maidstone.—The annual Harvest Thanksgiving services were held on Sunday, and a Scholars' Harvest Thanksgiving service was held in the afternoon. Harvest hymns and the anthem, "O Lord, how manifold," were well rendered by the choir, and the teachers and scholars sang the special hymns. All the services were well attended.

Mossley.—The congregation of the Christian Church have lost a life-long member, a trustee, and a faithful worker in the Sunday-school, by the death of Mr. Herbert Lawton, at the age of 45. Mr. Lawton was a devoted temperance worker, and was also closely identified with the Mossley Mechanics' Institute, of which he became one of the hon. secretaries. The attendance at the funeral proved in what high regard Mr. Lawton was held.

Norwich.—Among those who have passed away into the unseen world, one who has borne testimony to the faith which she held, and to a life consistent with it, must be enrolled Miss Lucy Kitton, a long-time worshipper at the Octagon Chapel, and one of its oldest members. The Sunday and day schools, the District Visiting Society, each in their turn engaged her care. For many years devoted to the tuition of the young—there are those still living whose mental and moral growth she helped to develop. To a late period the social problems and passing events of the day had a keen interest for her. At length the shadows of the evening of life began to fall, and a long life of usefulness has been brought to a close.

Ringwood. — Harvest Thanksgiving services were held here on Sept. 28, when appropriate discourses were delivered by Mr. J. Ewart, M.A., McQuaker Scholar, of Manchester College, Oxford. In the evening there was a Service of Song. Collections were made for the District Nursing Fund, amounting to £2 7s.

Stockton-on-Tees.—The Harvest Festival was held last Sunday, the church having been decorated by members of the Young People's Christian Service Guild. The Rev. Henry Cross (minister of the church) preached. The annual meeting of the church was held on Monday evening, when most encouraging reports were presented from the church secretary, from Young People's Guild, the Band of Hope, Ladies' Sewing Committee, Social Committee, &c., and officers and committees were appointed for the year.

Tavistock.—Last Sunday Harvest Thanksgiving Services were held at the Abbey Chapel. Familiar harvest hymns were heartily sung, and members of the Volunteer Band assisted with instrumental music.

Tenterden.—On Sunday last the Rev. Felix Taylor preached farewell sermons before his departure on a voyage to South Africa for the benefit of his health. At the close of evening service a presentation was made to Mr. Taylor of a pair of field-glasses, with a short address, in appreciation of his services during the past eight years.

To make the people fit to choose, and the chosen fit to govern; to teach them not to admire wealth or birth; to hate turbulence and ambition; to place everyone his private welfare and happiness in the public peace, liberty, and safety—till this be done I am in doubt whether our State will ever be thoroughly settled; never are we likely till then to see an end of our troubles and continual changes.—*John Milton.*

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Situations, etc.

COMPANION.—I am anxious to recommend for an engagement a young lady (with a practical knowledge of dressmaking) to assist a lady or young ladies. Particulars in reply.—R. D. DARBISHIRE, Victoria Park, Manchester.

GARDENER (Head Working), with one or two under; practical experience of routine of work in gentleman's gardens, inside and out. Age 33, well educated, married when suited. Good reference from present employer. — A. HIBBERT, care of Wm. Long, Esq., Thelwall Heys, Warrington.

BIRTHS.

FIEDLER—On the 27th Sept., to Professor Fiedler (University of Birmingham) and Mrs. Fiedler (née Harding), a daughter.

MARRIAGES.

REEKIE—DOWSON—On the 23rd Sept., at Hyde Chapel, Gee Cross, by the father of the bride, John Albert, second son of John Reekie, of Manchester, to Edith, youngest daughter of the Rev. H. Enfield Dowson, B.A., of Gee Cross.

DEATHS.

HOPPS—On the 29th Sept., 1902, at 27, Pembroke-crescent, Hove, Mary, wife of the Rev. John Page Hopps, aged 64.

Our Calendar.

SUNDAY, October 5.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, Harvest Services, 11 A.M., Rev. FREDERIC ALLEN, Boys' Own Brigade Service, "The Season of Harvest"; Children's Service at 3 P.M., Mr. W. R. MARSHALL, "God's Handwriting," and 7 P.M., Rev. FREDERIC ALLEN, "Fruts of the Harvest."

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. G. KNIGHT.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Harvest Services. Children's Service, 3.15 P.M.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. E. DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M, Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Evening, "Augustine, the Ecclesiastic."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M, Rev. EUSTACE THOMPSON; 3 P.M. (Children), Mr. A. H. BIGGS, M.A., and 6.30 P.M., Rev. G. CARTER. Harvest Services.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M.

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. ELLIOT. Harvest Thanksgiving Services.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M, Rev. Dr. MUMMERY, and 7 P.M., Rev. A. FARQUHARSON.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.

CHATHAM, Unitarian Church, Hamond-hill 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M., Rev. E. S. LANG BUCKLAND, and 6.30 P.M., Mr. EDWARD A. MARTIN, F.G.S.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. HARWOOD, B.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. FRANK WALTERS.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, All Soul's Church, Bath-road, 11 A.M. and 6.30 P.M., Rev. J. B. HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. W. E. MELLONE.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

POSTAL MISSION RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY GREEN, E., Oct. 5th, at 5 o'clock, Rev. G. CRITCHLEY, B.A., "The True Story of the Life of Christ."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Oct. 5th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Legend of Anti-Christ."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Oct. 5th, at 11.15 A.M., HERBERT BURROWS, "Christ in London."

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The Rev. JAMES DRUMMOND, M.A., LL.D., D.Litt., Principal of the College, will deliver the OPENING ADDRESS in the College on MONDAY, October 20th, at 5 P.M.

Subject, "Remarks on the Art of Criticism in its Application to Theological Questions."

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OPENING OF THE SESSION 1902-3.

The OPENING ADDRESS will be delivered by the Principal, the Rev. ALEX. GORDON, M.A., at the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, October 8th, 1902, at Five o'clock.

The attendance of all friends of the Institution is invited.

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Prices of Admission:—Friday, 1s. to 6 P.M., and 6d. after; Saturday, 6d.; Children half price.

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SUNDERLAND.—A BAZAAR will be held on OCTOBER 22nd, to provide Money for the REDECORATION and IMPROVEMENT of the Chapel.

Donations of Goods or Money will be gratefully acknowledged by the Rev. F. WOOD, 25, St. Vincent-street, or ERNEST E. CHITTY, 22, Carlyon-street, Sunderland. We must rely in part upon outside help.

THE SOUTH SHORE UNITARIAN CHURCH, BLACKPOOL,

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THE PRINCIPAL ARTICLES IN THE FIRST NUMBER WILL BE:—

EDITORIAL.
The BASIS of CHRISTIAN DOCTRINE. By Prof. Percy Gardner, Litt.D. of Oxford.
The CONCEPT of the INFINITE. By Prof. Josiah Royce, of Harvard University.
The OUTSTANDING CONTROVERSY BETWEEN SCIENCE and FAITH. By Sir Oliver Lodge, D.Sc., F.R.S.
"RIGHTEOUSNESS of GOD" in ST. PAUL'S THEOLOGY. Principal James Drummond, LL.D., Litt.D. of Oxford.
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The Sunday School Association.

A SUNDAY SCHOOL CONFERENCE will be held at the CHURCH OF THE DIVINE UNITY, NEWCASTLE-ON-TYNE, on TUESDAY, October 7th, 1902.

The Rev. JAMES HARWOOD, B.A., President of the Association, will take the chair at 2.30 P.M.

The Hon. Secretary (Mr. ION PRITCHARD) will open the proceedings with a brief statement of the work of the Association.

Short Addresses or Papers will be delivered as follows:—"The Sunday School as a Social Force," by Mr. JOHN S. MACKIE. "A Missing Link in our Sunday School Literature," by Rev. FRANK WALTERS. "Temperance Teaching in the Sunday School," by Miss CLARA C. LUCAS. "Our Traditions," by Rev. OTTWELL BINNS. "The Duty of the Church to the Sunday School," by Mr. CHARLES SLATER.

A deputation from the Manchester District Sunday School Association will attend, consisting of the Revs. S. A. Steinthal, P. M. Higginson, W. R. Shanks, W. Holmshaw, and Mr. G. H. Leigh.

PROVINCIAL ASSEMBLY

OF

Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire.

A SPECIAL MEETING of the Assembly, to consider the Education Bill now before Parliament, will be held in the MEMORIAL HALL, MANCHESTER, on TUESDAY, October 7th, 1902.

Chair to be taken by the President, F. MONKS, Esq., J.P., at 3.30 P.M.

Only Ministers and Delegates may vote.

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THE UNVEILING and PRESENTATION of the PORTRAIT of ALDERMAN HARRY RAWSON, J.P. (Painted by Sir George Reid, P.S.A.), will take place in the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, October 8th, at 3 P.M.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3146. NEW SERIES, No. 250.] *LONDON, SATURDAY, OCTOBER* 11, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

WE shall publish next week the paper on "Theology as affected by the results of Biblical Criticism," read by the Rev. R. B. Drummond, B.A., of Edinburgh, on Tuesday, at the Conference of the British and Foreign Unitarian Association at Newcastle-on-Tyne.

ON Wednesday, at the Memorial Hall, Manchester, an address was presented to Mr. Alderman Harry Rawson, and his portrait, painted by Sir George Reid, P.S.A., was presented to the trustees of the Memorial Hall, and a copy of the portrait to Mrs. Rawson. Mr. F. Monks presided, and there was a large attendance of friends, which included the Lord Mayor. A letter of warm appreciation and sympathy was read from the Principal and Professors of Manchester College, Oxford. We hope next week to publish a full report of this presentation, and must be content to add here a word of most cordial congratulation to Mr. Rawson and to the trustees of the Memorial Hall on having secured a portrait of one to whom the city of Manchester and the cause of Liberal Religion are so deeply indebted. THE INQUIRER also has reason to be grateful to Mr. Rawson for helpful services rendered through a long course of years.

THE Church Congress has been held this week in Northampton. Any comment which we may make on its proceedings must be held over until next week. The selection committee has evidently tried, as far as possible, to provide topics which shall command general interest without arousing party passion. To conciliate and disarm the strong force of Protestants which might be expected to attend in that centre, prominent High Churchmen were rigorously excluded from the programme of speakers. Education was, of course, an inevitable subject; but as little time as might be was assigned to it. Other matters of general church polity to be discussed were "Home Reunion," which does not seem very near in these days; "The Church in South Africa," where the cause of Colenso seems to have suffered final defeat; and "Church Reform." The Broad Churchmen will have had their chance of speaking out on "The Position and Responsibility of the Clergy and Laity in Relation to Modern Criticism of the Bible and its Influence on Theology," and more specifically on "The Miracles and Supernatural Character of the Gospels." Social work was represented by sessions on "The Moral Teaching of the Sermon on the Mount as applied to Social Obligations," "Church Work among Sailors," and "The Temperance Problem." Two subjects only seem fraught with danger of violent collision between parties —"Worship in the Church of England" and "The Direction of Individuals in Spiritual Matters."

THE Church Congress grows in importance every year. It is already a greater instrument for moulding and directing opinion in the Church of England than Convocation, the Right Reverend Bench in the House of Lords, and the Diocesan Conferences combined. It serves year by year to mark the resultant of the various diagonal forces in the Church, which are themselves represented by such associations as the English Church Union and their organs in the Press. And these societies, as well as the Congress itself, are all extra-official. They have no recognised standing in either ecclesiastical or civil theory. We cannot help speculating upon the extent to which this tendency may run. It is easily conceivable that it may finally result in an entire reshaping of the methods of Church government. If disestablishment should happen, as is quite possible, before long, the progress of this movement might be more rapid. Men already born might live to see the Anglican Bishop regarded, not as the chief magistrate of a diocese, invested with spiritual authority, and backed by the law-courts, but rather as the president of just such a voluntary Parliament as our own Provincial Assemblies or National Conference. If, alongside this development, the orthodox Churches go on learning heresy at their present rate, and the atomistic Churches learn organisation, we may slip after a generation or two into Reunion on lines which will seem as inevitable in retrospect as they seem Utopian in prospect.

THE Baptist Union has met this week in Birmingham, and unanimously passed a strong resolution condemning the Education Bill, while a further resolution pledging members to refuse payment of the rate was passed by an overwhelming majority. The Rev. J. R. Wood, in his Presidential address, declared that the Baptists, with their brethren of the other Free Churches, would not submit to the Education Bill.

If we cannot destroy the Bill inside Parliament, we will do it outside, by an appeal to that love of justice always found in the British people. Men in power may stop the clock at Westminster, but the sun keeps his time; unrighteous decrees may be made, but in God's world they cannot stand. We must work and pray to keep the young life of England from the blight of clerical domination, for a priest-ridden people can never be in the van of progress.

THE autumnal meetings of the British and Foreign Unitarian Association, the Sunday School Association, and the District Missionary Association at Newcastle-on-Tyne, were well reported in the local Press, and the *Newcastle Daily Chronicle* on Monday devoted a leading article to the subject, marked by a very welcome tone of sympathy and appreciation. The conclusion of the article we are glad to reproduce here:—

> The leaders of Unitarianism have rendered to religious liberty services that form a noble justification of the origin of their Church; and on all essentials they remain true to their principles. Their services are recognised and appreciated by many who do not agree with their theology. While the proceedings of the Conference which is held this week will not be of that demonstrative sort which makes an appeal to the general public, there is no doubt that they will be followed with interest by the leaders and members of other religious denominations. In our day there is much competition between Churches, and the preacher is tempted to have recourse to the methods of the advertiser, and occasionally adopts expedients which, it is to be feared, may be regarded as offending the finer sense of decorum. That is a charge which can hardly be made against the exponents of Unitarianism. As teachers, they claim to follow the methods of the patient builder, and to have more faith in gradual growth and development than in spasmodic endeavour. Yet, in an age when, according to Henry Drummond's piquant phrase, many feel that they can escape doubt on the verities of religion only by escaping thought, Unitarianism ought to make a stronger appeal to the thinking classes than it does. Its adherents hope that their cult will make a deeper impression on the future than it has in the past. That, of course, is a hope that can be verified only by the future. But whatever may be our opinions concerning its creed, or, as some perhaps would say, its want of a creed, Unitarianism has cut an ineffaceable furrow on the field of thought, and we welcome its representatives to our city.

Although a day behind the fair, we desire to call attention to a wise and suggestive address on "The Difficulties in the Way of Belief which Beset Young People," delivered by the Rev. W. B. Selbie, B.A., of Cambridge, before the Congregational Union at its session in Glasgow, and printed in full in last week's *Examiner*, for a great deal that Mr. Selbie has to say applies as much to the young people of our churches as to those in the Congregational Union. The great difficulties are (1) Indifference born of the practical materialism of modern life; (2) that character inside the church is seen by the keen eye of the young to be no better in many cases than character outside; (3) the influence of modern Biblical criticism which has to a large extent destroyed the authority with which once the Bible spoke; (4) the low intellectual standard to be found in many pulpits which do not keep pace with the growth of education in the pews; and, as a necessary result of intellectual feebleness, (5) the inadequacy of much of our apologetic. This last Mr. Selbie would largely replace by the apologetic of religious experience. Readers of Mr. James's remarkable book on "Varieties of Religious Experience" will remember that it is on experience he founds his great argument for religion. This also is the point of Mr. Percy Gardner's paper which leads off the new *Hibbert Journal*. Mr. Selbie will find in these voices from Oxford and Harvard powerful witnesses to his plea for the value of experience as the most convincing apologetic the Church can offer.

We are glad to note that Mr. Selbie frankly recognises that the Bible can no more be for the young the supreme and unquestioned religious guide which their fathers and mothers found it. At the same time we join with him in the plea for a constructive rather than negative handling of the Bible, in the belief that modern criticism has really given us a grander and more satisfying Bible than that which rested on the old theory of verbal inspiration. But this is a task for which every preacher needs to gird himself. Mr. Selbie does not believe in the frothy, emotional, anecdotical preaching which is so popular, and yet which drives intelligent young people away. And he utters a needful word of warning against the idea that to keep young people attached to our churches we must have recourse to amusements, &c. "One reason why some of our brightest sons and daughters fight shy of the churches is that they are too big"—too sensible and intelligent—"to be coddled in this way." Mr. Selbie's address is calculated to give many Churches and ministers a time of painful but wholesome heart-searching.

The *Times* published recently a characteristic article by Dr. Joseph Parker on "A Generation in a City Pulpit." It contains a passage of special interest to believers in open Trusts and undogmatic Church fellowship. Dr. Parker remarks on the easy way in which men of unquestionable sincerity come in the course of time to regard, or disregard, their pledges in the matter of creed and fellowship:—

> When a man deliberately elects to join a body of Christians by solemnly accepting all its fundamental beliefs, is he at liberty to change or modify his faith without giving notice to his co-believers? Would the signing of a commercial partnership deed not require certain obligations to be honourably complied with? I do not object to a man expanding, or even disavowing, any mechanical creed, but I do object to a signature being reduced to a dead letter. The signature should be the man. Let the man, if so minded, change his creed, but at the same time let him not think that he can with honour take orthodox money for teaching heterodox doctrine. Let all things be done in open day. No teacher is, for example, at liberty to teach Unitarian doctrine in a Trinitarian pulpit, or *vice versa*. For my own part, I would not sign a binding and final creed drawn up by my own hand, because words change their applications, standpoints vary day by day, even atmosphere follows the laws of evolution, and the infinite can never be finally expressed in terms of time and space.

The distinction between toleration and justice in matters of religion was strongly drawn in the following passage of one of Dr. Clifford's recent letters on the question of Lord Halifax's aspiration after reunion with Rome. The secretary of the E.C.U. had intervened, and this is part of Dr. Clifford's response:—

> Mr. Hill, I see, writes about the "large-hearted tolerance" of Lord Halifax "for such men as Dr. Clifford." I confess I do not quite know what that means. I have heard much about "tolerance" in my days. I have read of "Toleration Acts." But Free Churchmen do not ask for "tolerance," "large-hearted," or otherwise. They have had too much of it. They want justice—they ask for equality before the law, for the immediate termination of all class legislation, for the establishment of perfect freedom, and for the reign of equal opportunity for all. It was "tolerance," not particularly "large-hearted," Mr. Balfour gave us when we stated our objections to the Education Bill. The spirit of "tolerance" breathes through this Bill, not the spirit of justice and equality. We are all to pay and then to be "tolerated" observers of clerical control. No, I say with John Richard Green, "I am sick of looking forward to a free England which will appear about a century and a half after I am dead. And so more and more I can't help looking to the West. There is the world as the world will be. There are all the things one hopes for, and cares for, and lives for. There is a people—there, and not here in England." I, too, am weary of the hoary tyrannies and despotic "tolerances" of England, and I wonder when my fellow-countrymen will be just enough and brave enough and educated enough to make a complete end of them and secure for our sons and daughters a really free country. Instead of that we are asked to pass a measure, called an Education Bill, but expressly constructed to increase the powers of Clericalism and to destroy that sturdy independence and stubborn determination to manage our own affairs in our own way which have altogether gone far to make us as free and as great as we are.

In last week's *Methodist Times* there is a brief notice of a little book called "Through Roman Spectacles." One expected from the title to find a somewhat biassed account of the Roman Catholic version of Christianity such as is given in the unfortunate Roman Catholic Primer, published by the R.T.S. But that this book deals with a wholly different matter was made evident by the following sentence:—"Our Lord and the apostles lived under the Roman Empire, and as subjects of that Empire they constantly came into contact with Romans, Roman law, Roman customs, and therefore viewed many of the facts and circumstances of life through Roman spectacles." The simple humanity of Jesus, and the necessary limitations of his knowledge, could not be more clearly indicated than in those words. The notion of Jesus Christ as one who was merely found in fashion as a man, but without human limitations and characteristics, is everywhere being silently abandoned.

It is often hinted by others, and sometimes admitted by Unitarians themselves, that they have not yet learned to speak to the people; with few exceptions they fail to gain and retain the popular ear. If any Unitarian had strayed into the Central Hall, Manchester, the other Tuesday he would surely have had opportunity to learn. The Rev. Thomas Champness, a very popular Wesleyan preacher and temperance lecturer, preached a sermon, reported at considerable length in the *Methodist Weekly*, and an astonishing sermon it is. Here is a passage which deals with some of the advantages of going to heaven: it appears that one learns the news there without buying a paper:

> Notice how the other world is up to date with regard to this world. Abraham knew all about it. It is a long gap between Abraham and Moses, but he knew about Moses, and he knew all about this poor fellow being covered with sores and getting nothing, and he knew about the rich man getting everything every day. The next world knows all about this world. What a wide theme now! What do the people who used to live in Manchester think of it? What do the saints who worshipped in Oldham-street Chapel think of the Central Hall? What does Jabez Bunting think? I would give five shillings to know, but I would give ten shillings to know what Richard Watson thinks of the million. (That is the Million Guinea Fund.) They know, don't you forget; they haven't lost anything by going to heaven; they are up to date.

If Mr. Champness means business, there are spirit mediums who will tender the information at the price named. It was, perhaps, to ward off any such proposal that the preacher went on next to attack spiritualism. But if this sort of thing is the Gospel, we have not yet learned it; and if this is the way to speak to the people, most of us will never be able to do it.

We heard on Wednesday with the deepest regret of the death of Mr. John Kensit, at the Liverpool Royal Infirmary, where he had been since he suffered, on Sept. 25, a brutal assault at Birkenhead. The wound he then received is said to have had little or nothing to do with the pneumonia which was the cause of death. Mr. Kensit was notorious as the champion of a militant Protestantism, and the watchful enemy of illegal ritual practices in the Church of England. His son, who is in Walton Gaol for refusing to abstain from open-air demonstrations, was allowed to visit his father before his death. Mr. Kensit, who was a Londoner, was born in 1853.

How many opportunities for doing good in a great or in a small degree are lost through indecision? Whilst we are asking ourselves, "Shall I, or shall I not?" the moment is passed, and the flower of joy which we might have given is withered, and often can no more be revived by tears of penitence.—*Anon.*

THE NATIVES OF THE TRANSVAAL.

[THE following letter, as will be seen from its date, has been in our hands for some time. The delay in its publication was not due to any want of appreciation on our part of the importance of the subject.—ED. INQ.]

SIR,—As no further communication on this subject appears in your columns this week, I must not longer delay the answer which Mr. Solly so courteously invites.

Enforced Labour.

In the first place let us be quite clear that it is enforced labour, not taxation as such, that we are dealing with. Mr. Solly does indeed suggest that the proposed tax may be no more than "a fair amount to levy on those who wish to live under the protection of our Government," but if that were all, his ethical and social arguments would be irrelevant, because superfluous; and it is evident that he does not himself lay much stress on this possibility. The advocates of the tax, who long and urgently demanded it, made no secret whatever of the fact that it was not as a source of revenue but as an "inducement" to work that the tax was desired. A comparatively light hut tax cannot be relied on to bring the Kaffir to the mines. In old days the Dutch "Emigrant Farmers," when assigning locations to clans, stipulated for a certain amount of labour year by year, which the chief was responsible for finding, and when the practice was objected to as a form of slavery, they answered that it was better and more humane than the English system of taxation, because under the latter the head of the family got the money for the tax out of the labour of his wives and daughters. "We make the men work and the English the women, that is all." (Theal. "Progress of Africa," p. 260.) All the talk about "the dignity of labour" with which the mining magnates interlarded their proposals for a capitation grant, and all Mr. Solly's arguments as to the good the tax will do the natives absolutely assume that the measure is one for establishing a system of enforced labour. If that is indeed the best method possible it furnishes a striking instance of a practice which we condemned on moral grounds in the Dutch, and suppressed by treaty as far as we could, only to adopt it ourselves, as soon as we came into power.

Akin to Slavery.

Enforced labour is a modified form of slavery, felt to be such when we think of the condition of things out of which the Peasant War arose in Germany and the Revolution in France, and feared as such by our own better class of officials in South Africa. I find Sir Richard Martin, for instance, quoted as saying in an official report (C. 8,547, 1897, p. 34):—"I would respectfully suggest that whatever settlement may be made in future concerning the natives they be left free to choose what period of the year they can best be spared at home, and for whom they will work, *i.e.*, to suit themselves as far as they can as to the nature of their employment, wages, treatment, &c. Any other arrangement seems to me to partake of the nature of slavery, which is surely repugnant to the British instinct."

We are establishing in South Africa, then, a system which in principle is that of slavery; and Mr. Solly's (hypothetical) defence of it is the precise defence of slavery which Aristotle put forward. As it is better, he says, for animals to be tame and to come under the protection of man than to live wild, and as it is better for woman to be ruled by man, and as it is better for the body to be ruled by the mind, so it is better for the "slave by nature" who has enough reason to understand reason, though not himself possessing it, to be under the dominion of another. Anyone "whose function is bodily toil and out of whom nothing better than this can come," and who "is capable of being the property of another (which is the very reason why he is so)," is benefited by being made a slave. ("Politics" I. 5.)

Now I do not insist on this identity of principle between slavery and enforced labour in order to settle the question without further argument. In my former letter I anticipated the necessity of reopening what are often regarded as closed questions, and for myself I have always thought that Aristotle's argument is not treated as seriously as it deserves to be. But surely it is of supreme importance that we should not think of a measure that reopens the whole question of slavery, and of arguments in its support which in principle cover the whole case of slavery, as matters of administrative detail which we need hardly challenge.

Motive and Defence.

Let us, however, for the sake of argument, suppose that we are justified in forcing a man to work if it is for his own good that he should do so, and further that we are the judges of whether it is for his good. It will at any rate be admitted that the people who make him work are generally actuated primarily by a desire to further their own advantage. It is not primarily a missionary desire to teach the Kaffir "the dignity of labour" that makes the mining community so eager for the capitation tax. Clearly, then, if resultant good to the Kaffir is the only real justification of the measure, we must exercise the utmost vigilance. When anything is done on one set of grounds and justified on another we must submit the justification to a very close and even suspicious examination.

Let us ask then, first, whether the effects that Mr. Solly desires are likely to be produced by the Kaffirs being induced to work in the mines; second, whether in cases where our primary object is really the good of the natives we consider it possible or advisable to work by legislation towards these good objects; and third, whether any moral evils are likely to arise from it, to be set against the good (if any) that we may look for.

Will the Desired Effects Follow?

What does Mr. Solly hope for, then, from the practical enforcing of Kaffir labour? He says:—"At present, the aim of a young male Kaffir is to earn enough money to buy three or four wives, and after that to live in idleness, subsisting on their labour. This is not a state of things that any of us desire to perpetuate, certainly not in the interests of the Kaffirs themselves."

This is the state of things to be remedied, and the remedy is work in the mines. I turn to Mr. Bryce's account of the Kimberley mines and read:—"When the native has earned the sum he wants—and his earnings accumulate quickly, since he can live upon very little—he takes his wages in English sovereigns, a coin now current through all Africa as far as Tanganyika, goes home to his own tribe, perhaps a month's or six weeks' journey distant, buys two oxen, buys with them a wife, and lives happily, or at least lazily, ever after." ("Impressions of South Africa," p. 199.)

Work in the Mines.

Work in the mines, therefore, seems in itself singularly ill-calculated to secure the end contemplated. If the capitation tax is to check the Kaffir's laziness and polygamy it must be not because it induces him to work in the mines, but because it takes away a good deal of the money that he earns there; and his having to pay it year by year can not prevent him from buying wives and making them work for him, though it may prevent him from living with them "happily, or at least lazily," ever afterwards. The effects in this direction (such as they are) would be increased if the earnings themselves could be reduced—that is to say, if the Kaffirs could be compelled to work longer in order to get their £2 for the State, and could only earn money more slowly afterwards. And, indeed, there is nothing which the mining philanthropists, whose guidance we are following, more devoutly and persistently desire than that this should be brought about. They are never tired of telling us that the wages of the Kaffirs are unnecessarily and ridiculously high. Perhaps we shall be told that this reduction too would be "for their good"; but I do not think Mr. Solly will accept this application of the principle. He will recognise an old friend in it. How often have we been told that it is a bad thing for workmen to have a high wage because "they only spend it in drink"? It is on the same principle that we are asked to grudge the Kaffir his easy earnings because he will "only spend it in wives."

Our Rule in Basutoland.

The fact is that when our primary object really is the good of the natives we adopt very different methods from that of enforced labour, we achieve results very different from those that flow from our great mining centres, and apparently we do not even contemplate in our administration any direct attack on the institutions and habits which Mr. Solly would like to abolish.

To confine ourselves to South Africa, we may take the case of the Basuto reserve. It may, indeed, well be questioned whether it was for the sake of the Basutos that we took them under our protection (at the request of their chief), but I do not think it is fairly open to question that having made ourselves responsible for them we have genuinely attempted to rule them for their own good. The following extracts will give some idea of the principles and results of our rule. I quote Mr. Bryce again (pp. 340 *sqq.*):—"The chief holds his court at his kraal, in the open air, settles disputes and awards punishments. There are several British magistrates to deal with grave offences, and a force of 220 native police, under British officers.

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"As far back as 1855, Moshesh forbade the 'smelling out' of witches, and now the British authorities have suppressed the more noxious or offensive kinds of ceremonies practised by the Kaffirs. Otherwise they interfere as little as may be with the native ways, trusting to time, peace, and the missionaries to secure the gradual civilisation of the people.

. . . . . .

"The women are more backward than the men, because they have been kept in subjection, and their intelligence has remained only half developed. But their condition is improving; men now work with them in the fields, and they demand clothes instead of so much oil, wherewith to smear their bodies. As education becomes more diffused, old heathen customs lose their hold, and will probably in thirty years have disappeared.

. . . . . .

"The material progress of the people has been aided by the enactment of stringent laws against the sale of white men's intoxicating liquors, though some of the chiefs show but a poor example of obedience to these laws, the enforcement of which is rendered difficult by the illicit sale which goes on along the frontiers where Basutoland touches the Free State and the eastern part of Cape Colony. The old native arts and industries decline as European goods become cheaper, and industrial training has now become one of the needs of the people. It is an encouraging sign that, under the auspices of Lerothodi, a sum of £3,184 sterling was collected from the tribe in 1895-6 for the foundation of an institution to give such training.

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"These facts are encouraging. They show that, so far, the experiment of leaving a native race to advance in their own way, under their own chiefs, but carefully supervised by Imperial officers, has proved successful. A warlike, unstable, and turbulent, although intelligent, people, while increasing fast in wealth and material comfort, has also become more peaceful and orderly, and by the abandonment of its more repulsive customs is passing from savagery to a state of semi-civilisation."

This almost idyllic picture is qualified by insistence of still existing difficulties, dangers and superstitions, but the qualifications in no case call in question the wisdom of the methods, but only insist on their slow and imperfect working, though that working is wholly in the right direction as far as it goes. And note that there is here no attempt whatever to modify such native institutions as polygamy or the practical slavery of women by any direct legislation or industrial pressure. There are plenty of flourishing missionary stations in Basutoland in which, no doubt, monogamy is inculcated; and, as Mr. Solly well observes, the reign of peace must in itself be fatal to any general practice of polygamy, for if war is abolished there will be about as many men as women, so that (though I do not know whether Mr. Solly will follow me here) any such device as taxing a man for extra wives seems hardly necessary in the interests of morality.

Life in Mines.

But thirdly we have to ask whether the mining system under the British Government in Kimberley or as conducted by the initiators of the present legislation when they were subjects of the late Transvaal government is fraught with any special dangers to native morals which we should have to set off against any benefit which might be shown to accrue from it. The answer can scarcely be doubtful.

Mr. Bryce indeed appears to see no great harm even in the Kimberley "compounds," and he mentions without regret that many of the natives of Basutoland go and do their spell of work in the mines and return as capitalists in a small way to their own country. But Mr. Cronwright Schreiner draws a lurid picture of the vices and diseases which are propagated by the conditions at Kimberley, and the demoralising effect which they have upon native society when the miners return to their homes. Mr. Burns, in a great speech in the House of Commons, gave a terrible description of some of the degrading conditions of Kaffir labour in the great mines. It is difficult to do more than distantly hint at some aspects of the question, but assuredly "polygamy" is in itself a very wholesome thing compared with what goes on in Kimberley. So far as I know, however, no one has as yet openly proposed the establishment of the "compound" system at Johannesburg; but Mr. Hobson apparently thinks the conditions which obtained there are at least as bad. He says:—"Apart from the floggings and other brutal ill-treatment in the mines, of which we have official evidence, I have found a virtual unanimity among missionaries and native commissioners as to the demoralising influence which life at the mines, particularly in the Transvaal, is exercising upon native life." ("The War in South Africa," p. 287.)

Dutch and English Administration.

Now the regulations as to natives under the late Transvaal Government did not favour the mining industry. This is the ground of one of Mr. FitzPatrick's most bitter complaints. He tells us ("Transvaal from Within," pp. 102 *sqq.*) that there was a law providing "that not more than five families may reside upon one farm," and he further declares that the law was not enforced against the farmers, but was (harshly and corruptly, he avers) enforced against the mine-owners, when some of them imported a whole tribe, including women and children—a scheme, on the face of it, free from some of the objections to the current methods. Mr. FitzPatrick attributes this action to Mr. Kruger's rooted objection to the mining industry, and quotes him as saying, "We have enough gold and enough gold-seekers in the country already." All this is intended to show what a hopelessly benighted ruler Mr. Kruger was; but the curious thing is that the policy thus attributed to him is precisely the policy that we ourselves pursue when our primary motive is the good of the natives. Again I turn to Basutoland, and again I quote Mr. Bryce (p. 336):—

> Neither are any mines worked. European prospectors are not permitted to come in and search for minerals. . . . Thus it remains doubtful whether either gold or silver or diamonds exist in "payable quantities."

No one proposes that we should hold the Transvaal primarily for the benefit of the natives, or that we should stop mining; and I suppose no one will imagine that Mr. Kruger was actuated by a disinterested concern for the native in his policy. But the fact remains that to all appearances there was a coincidence in this matter between the policy adopted by Mr. Kruger for his own purposes and the interests of the natives. When some further prospecting was proposed in the Transvaal, Mr. Kruger exclaimed, in words of warning, "Stop and think. . . . For all you know, there may be another Witwatersrand at your very feet"; and Mr. Bryce mentions amongst the dangers that still threaten Basutoland the fact that "many white adventurers would like to prospect for mines."

Conclusion.

Seeing then that we have every reason to regard the mining industry as a curse rather than a blessing to the natives, I take it that our attitude should be one of extreme vigilance, nay, of pronounced suspicion, towards any proposals about native legislation which are advocated in the commercial interests of the miners, and of unqualified scepticism as to any references to "the dignity of labour" that accompany them. Let us take counsel with such Colonial statesmen as Mr. Schreiner and Mr. Merriman, such tried and understanding friends of the natives, outside the official world, as Mr. and Mrs. Cronwright Schreiner, and such patient students of all questions that concern our relations with natives as Mr. Fox Bourne. Let us realise that the moving force in our relations with the natives in the Transvaal is not the good of the natives but the commercial interest of the miners, and that commercial self-interest, though in no sense discreditable, and though the mainspring of industrial enterprise everywhere, perpetually overrides the interests of individuals and classes and disregards the claims of mercy and humanity unless held in check; else why the Factory Acts? The power of this country has placed a number of white men in a position of command over a number of black men. The conscience of this country must watch jealously over the interests of the latter.

I am aware that these are but trite generalities, and that the difficulty lies in their application. Yet I fear I have no more definite contribution to make "towards the formation of sound public opinion" on the native question in South Africa. The sense of the terrible responsibility we incur in this matter by the annexation of the Transvaal, and of our helpless inability adequately to meet it, is one of the many considerations which make some of us regard the issue of the late war as a national disaster, quite apart from our conviction that its inception was a national crime. But surely it will be a bitter disappointment if those who proclaimed a crusade on behalf of the natives have nothing better to offer us now than moral apologies for schemes avowedly propounded to increase European dividends at the cost of enforced African labour, or can only urge a blind confidence in the wisdom and benevolence of that English statesmanship which for a century has made South Africa the "grave of reputations" and its history amongst the most melancholy studies in which an Englishman can engage.

Once more I appeal specifically to Mr. Hugh Price Hughes and Mr. Llewellyn Davies to tell us what they think of the Capitation Tax.

Philip H. Wicksteed.

Sept. 23.

PROFESSOR HUXLEY AS A SCIENTIFIC AND PHILOSOPHIC THINKER.*

II.

EARLY in his career Huxley received a letter from his friend Hooker, conveying a piece of advice, which, though we may be glad it was not acted upon, suggests, at least, certain considerations in regard to those products of his intellectual industry, that made the greatest stir in the non-scientific world. "Do take the counsel," it ran, "of a quiet looker-on and withdraw to your books and studies in pure Natural History; let modes of thought alone. You may make a very good naturalist, or a very good metaphysician, but you have neither time nor place for both." Huxley himself laments the necessity he is under of "becoming more and more absorbed in one kind of work," and there is no doubt that he was intensely interested in "the general principles underlying the facts of science." But philosophy, in the proper sense of the word, is the severest and most exacting of disciplines; it demands for the really successful handling of its problems a training at least as strenuous and thorough as that demanded of the serious student of the physical sciences. Huxley came to it with no such equipment, and it was not to be expected that in the small intervals of leisure, snatched from the occupations of an excessively busy life, he could ever make up for that deficiency. Professor Sidgwick speaks, indeed, of his rare power, in philosophical debate, of seeing at once the weak points in a chain of argument; but most of his published essays upon philosophical subjects give one the impression of having been written rather for purposes of propaganda than as careful attempts at reasoned out expositions. Anyone who compares, for example, his Memoir on the Medusæ with his monograph on Hume cannot fail to be struck with the total difference in the method of treatment adopted in the two cases. As a scientific man he was strong and great, and stood in the very first rank of original thinkers; as a philosopher he cannot be said to have dived deeply into metaphysical speculation nor to have appreciated the labours of those who had.† In this article an endeavour will be made to examine his general standpoint in the light furnished by the volumes under review.

Meaning of term "Agnosticism."

To the *prfoanum vulgus* Huxley is chiefly known as the exponent and defender of the doctrine to which he himself gave the name of "Agnosticism." It is a slippery term, and even its author's own use of it is beset with fatal laxity and contradiction. In a well-known passage, quoted with approval both by Mr. Chalmers Mitchell and by Mr. Clodd, in their lately published sketches of his life and work, Huxley explains that the essence of Agnosticism lies in the rigorous application of a single principle, which is the fundamental axiom of modern science.

Positively, the principle may be expressed: In matters of the intellect, follow your reason as far as it will take you, without regard to any other consideration. And negatively: In matters of the intellect do not pretend that conclusions are certain which are not demonstrated or demonstrable.

It is not easy to see either how the word *can* denote what it is here said to do, or, if it could, that there was the slightest need for its introduction. For, it has often been pointed out, the principle referred to is none other than the principle of intellectual integrity, and so far from being peculiar to one class of thinkers, has been and is a canon universally recognised by honestly minded men. The true signification, therefore, must be sought elsewhere, and it is to be found in the well-known piece of autobiographical information, which Mr. Leonard Huxley has included in the *Life*.

When I reached intellectual maturity, and began to ask myself whether I was an atheist, a theist, or a pantheist, a materialist or an idealist, a Christian or a freethinker, I found that the more I learned and reflected, the less ready was the answer. The one thing on which most of these good people were agreed was the one thing in which I differed from them. They were quite sure they had attained a certain "gnosis"—had more or less successfully solved the problem of existence; while I was quite sure that I had not, and had a pretty strong conviction that the problem was insoluble. So I took thought, and invented what I conceived to be the appropriate title of "agnostic." It came into my head as suggestively antithetic to the "gnostic" of Church history, who professed to know so much about the very things of which I was ignorant.

It appears, then, that the term we are considering was coined to express the state of scepticism as regards certain specific and clearly defined matters, and from this, and other passages in Huxley's writings, there is little difficulty in deciding what these matters are. Collectively, they are comprehended under the phrase, "the problem of existence"; individually, they may be specified as the problems which have to do with the ultimate character and essence of reality, the nature of the universe as a whole, of matter and spirit, of the soul and its destiny, of the being or the non-being of God. Now, these are the themes that are admittedly the subject-matter of Metaphysics, so that Professor Huxley's mission, as a philosopher, was to maintain the impossibility of philosophy, and to exhibit the utter barrenness of the field it was usually supposed to occupy.

Why adopt Agnosticism in Philosophy and not in Science.

The first question that naturally occurs when the case is stated thus is—Why *should* just these particular conceptions be singled out and placed under this quite peculiar ban? For, it will be observed, the whole point of the contention is, not that investigation directed upon the problems mentioned has hitherto proved unsuccessful and that the solution is still unknown—that, so far from being a motive for desisting, would be, on the contrary, a motive for further effort, and is, in fact, precisely *the* motive which gives rise to research of any kind; but that investigation is, from the very necessity of the case, futile, because we may assure ourselves, before setting out upon it, that we are engaging upon the perfectly hopeless task of trying to know what is unknowable, to solve what is insoluble. But one thing, at any rate, is certain: the impulse that leads men to the quest, the incentive that urges them, is at least as universal, at least as inbred in the very fibre of human intelligence, as the impulse or incentive that animates the search for scientific truth. Does it not seem, on the face of it, a curious freak on the part of Natural Selection to have gone on, through countless generations, preserving and strengthening an intellectual activity doomed from the outset to utter sterility, and making not for the welfare but for the corruption of man? And on what grounds can it be alleged that in this respect the objects of scientific merit a different treatment from the objects of philosophical pursuit? On Huxley's own showing absolute certainty is as unattainable in the one department as in the other; "only one absolute certainty," he tells a correspondent, "is possible to man—namely, that at any given moment the feeling which he has exists," and that, being presumably a mental fact, would in so far stand to the credit of philosophy. Science, as we have seen, is for Huxley a body of rational conceptions, of more or less probable hypotheses, which intelligence carries with it to the interpretation of natural phenomena. But if reason may be trusted to find a way of adapting herself to this, comparatively speaking, alien material, on what pretext can we distrust her power of adaptation to ideas and ideals, which are so to speak of one substance with herself, flesh of her flesh, and bone of her bone? That she should be so utterly unreliable at home seems scarcely promising for her capability and resourcefulness abroad. Huxley would, no doubt, have answered that the proof of the pudding is in the eating; that the truths of science are verifiable by experience, whereas the supposed truths of philosophy are not. That depends, however, entirely upon what you mean by verification. The Law of Gravitation is not verifiable in the sense that it can ever be directly perceived as a natural fact; it is only verifiable in the sense that phenomena behave as we should expect them to behave on the assumption of its truth. It would certainly be no light undertaking to disprove the assertion that verification of a similar kind and of equal cogency can be found for the hypothesis, let us say, of an infinite Mind as the source of the world's order and intelligibility, and if anyone had insisted that he was content to hold this belief on exactly the same tenure as Professor Huxley held his belief in the law of causation—namely, on account of its great practical value and high degree of probability, he would have been acting strictly in accordance with the logic prescribed for scientific inquiry. At all events, there is no salvation from the errors of reason, except by its larger and fuller exercise, any more than there is escape from the mistakes of science except by a more rigorous application of scientific method, and to bid us fold our wings and acknowledge our ignorance is wholly on a par with the advice not to enter the water before you can swim. The fact is, Huxley's attack on Metaphysics only wore a semblance of plausibility through his initial confusion between absolute knowledge and knowledge of the Absolute. To admit that finite thought never attains ultimate reality is one thing; to maintain

* 'Life and Letters of T. H. Huxley." By his son Leonard Huxley. Two vols. Macmillan and Co., 1900. "Scientific Memoirs of T. H. Huxley." Edited by Professors M. Foster and E. Ray Lankester. Four vols. Macmillan and Co., 1898-1902.

† See, *e.g.*, his judgment on Plato:—"Plato was the founder of all the vague and unsound thinking that has burdened philosophy."

that such thought always misses it is quite another. If the process of knowing is one that is continually progressing towards a final goal, then that goal is never completely lost sight of even in the poorest knowledge. Our knowledge of the Absolute may be miserably defective; it does not in the least follow that it will not be reliable so far as it goes.

The Dogmatism of the Agnostic Position.

In truth, no claim to absolute knowledge can be more dogmatic than that which presumes to point out the things that knowledge cannot know. The first duty of a consistent Agnosticism, if Agnosticism could be consistent, would be to apply its principles to itself. To deserve its name, the Unknowable should keep out of knowledge, even to the extent of revealing the fact that it is outside. But, somehow, it always contrives to give to its adherents an astonishing amount of information about itself. "After all," asks Professor Huxley, in triumph, "what do we know of this terrible 'matter,' except as a name for the unknown and hypothetical cause of states of our own consciousness? And what do we know of 'spirit,' except that it also is a name for an unknown and hypothetical cause, or condition, of states of consciousness?" Well, if we know that much, we are certainly in no bad way, and may be pardoned for objecting to be counted as ignoramuses. We know then, at least, that these "unknowables" exist, that they are causes, producing by their interaction the world of experience as we are aware of it; though, how they manage to deliver up this account of themselves is one of the "insoluble problems" Professor Huxley did *not* solve. The above sentences of his are, to use Mr. Bradley's illustration, much as though he had said:—"Since all my faculties are totally confined to my garden, I cannot tell if the roses next door are in bloom." From the *Life and Letters* might be cited numerous instances of a similar inconsistency. "I have the firmest belief," he writes to Kingsley, "that the Divine Government (if we may use such a phrase to express the sum of the 'customs of matter') is wholly just. The absolute justice of the system of things is as clear to me as any scientific fact. The gravitation of sin to sorrow is as certain as that of the earth to the sun, and more so." How could Professor Huxley be an Agnostic if he could be positive of as much as that? If what is here said be true, a very large part of the insoluble "problem of existence" would be already solved, and a part of it too that most of all has seemed doubtful to the generality of thinkers.

Agnosticism does not make for Free Thought.

Lord Hobhouse rightly insists upon Huxley's splendid services in the fight for intellectual liberty, and there can be little question that, in his advocacy of Agnosticism, he conceived himself to be furthering the cause he had at heart. Yet, it is curious to observe, how directly contrary the result has been from what he would have anticipated. So far from making for free thought, in the better sense of the word, the Agnostic movement has taken the very opposite direction. It is always a suicidal thing for a rationalist to cast discredit upon the powers of reason, for, in the long run, the full stigma of that discredit is bound to fall upon himself. "If you elect to abide by reason, you must put up with its shortcomings, and not expect from it testimony it cannot give," was the burden of Huxley's agnostic message. "Very well, then," has been the reply in a multitude of cases, "we take you at your word; we acknowledge, with you, the impotence of the unaided reason in the presence of matters about which we, as men, are most in need of guidance. If reason cannot supply us with a satisfactory theory of life, how can you blame us for accepting what we require from other hands. You have told us there can be no logical ground for denying the possibility of the miraculous; we bow, then, to a miraculous revelation, which has at least weighty authority on its side, and the contents of which a faculty limited to the finite has as little right to criticise as it has to support." And so, the net result of the agnostic argument has been to strengthen the position of the very orthodoxy it was designed to overthrow, which is now ingeniously wielding the weapons manufactured for it.

The Materialistic Side of Huxley's Teaching.

There is, moreover, another side of Huxley's teaching, coming to the front several times in his correspondence, that would serve as a good defence for the step I have just depicted. On numerous occasions, Huxley repudiated, in "the most unadorned of plain language," what he called the "grenadiers" of the materialistic creed. "The materialistic position that there is nothing in the world but matter, force, and necessity, is," he declared, "as utterly devoid of justification as the most baseless of theological dogmas." "If I am obliged to choose between absolute materialism and absolute idealism," he said again on another occasion, "I should feel compelled to accept the latter alternative," and the choice, he explained, would be on the ground that "our one certainty is the existence of the mental world, and that the existence of *Kraft* and *Stoff* falls into the rank of a highly probable hypothesis." Indeed, he goes to the extent of asserting that he is utterly incapable of conceiving the existence of matter, if there be no mind in which to picture that existence. But, whatever comfort we might otherwise have derived from these confessions evaporates into thin air in the light of further considerations. The "mind" spoken of in the above reference we soon learn is no continuous, identical, unifying "self," which, if it be a fact, is one of which we are utterly ignorant, but "a series of perceptions," a succession of mental states, "the symbols in consciousness of the changes which take place automatically in the organism." And although in one passage it is left an open question whether or no consciousness can exist, save in the relation of effect to certain organic molecules as causes, in countless others it is insisted that consciousness, so far as we are familiar with it, is always a function of matter, and that the facts of consciousness are "practically interpretable *only* by the methods and the formulæ of physics." The progress of science "has, in all ages, meant, and now, more than ever means," we are informed, "the extension of the province of what we call matter and causation, and the concomitant gradual banishment from all regions of human thought of what we call spirit and spontaneity." In short, the materialism which had been unceremoniously expelled through the front door is subsequently politely invited in through the back. States of consciousness resolve themselves after all into mere reduplications of material states; if not themselves forms of physical force they are at least its "concomitants," its "collateral products," its "effects," pictures or symbols of what we call material events, upon which they are absolutely dependent. But what does it avail to be told that mind is not actually itself matter in motion if we must admit that it is as much bound up with such motion as the shadows on the sundial are bound up with the waves of light cast by the sun? If we are obliged to think of mind only in terms of matter, if, on the pain of sinking into "nothing but obscurity and confusion of ideas," we are compelled to interpret mental facts by materialistic formulæ, and to recognise that "matter" is "co-extensive with knowledge, with feeling, and with action," where do the advantages of our idealism come in? Of what concern to us is it to be reminded of what we do *not* know, if we *do* know that in our experience mechanical causation is everywhere supreme, and that we ourselves are automata, conscious it may be, but "none the less parts of the great series of causes and effects, which, in unbroken continuity, composes that which is, and has been, and shall be—the sum of existence?" The practical consequences of the doctrine are precisely the same as those of the "systematic materialism" previously rejected, and if these "may paralyse the energies and destroy the beauty of a life," it is hardly surprising that, as an alternative to paralysis and destruction, the Orthodox system of Faith has come to have for men an attractiveness otherwise foreign to it.

His Ethical Precepts inconsistent therewith.

It is true, Huxley himself, in the latter years of his life, when "there were not many apples left upon the old tree," presented to the world, as "the product of the last shaking," a theory of practical conduct which countenances no such dread. The argument of the celebrated "Romanes Lecture" of 1893 will be fresh in the minds of many. It was aimed to prove that the process of evolution in nature furnished no clue as to what *ought* to be the moral object of man. The *law* of the Cosmic process was self-assertion and struggle; the law of the ethical process was sympathy and mutual helpfulness. The *end* of the Cosmic process was the survival of the fittest; the end of the ethical process was the fitting of as many as possible. "The practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle." "The cosmic process has no sort of relation to moral ends; the imitation of it by man is inconsistent with the first principles of ethics;" man's progress depends, "not on imitating the cosmic process but in combating it." And the dwarf, in virtue of his intelligence, can bend the Titan to his will. No one can fail to admire the elevated moral tone that pervades the lecture, nor the fine

stoical spirit that will not surrender the ethical *ought* in the unequal struggle with the cosmic forces. But here we can only ask whether such an attitude is at all consistent with the philosophy we have been considering. And the answer cannot be doubtful. According to that philosophy, man, as we have seen, is as purely a part of the great series of causes and effects which constitutes the cosmic process as the humblest weed; his intelligence and will are composed of conscious states that are immediately produced by molecular changes of the brain-substance, and we have "no proof that any state of consciousness is the cause of change in the motion of the matter of the organism." How, then, is opposition to the cosmic process on his part either possible or conceivable? As a conscious automaton he is nature's product, nature's slave; civilisation, the "artificial" contrivances of humanity are all of them outcomes, not of man's reason or volition, but of the vast mechanical system, of which his reason and volition are the "expression," and, whatever they may be, *his* reason and volition have had no more to do with their production than with the production of earthquakes and volcanoes. If, then, he finds himself converted into an instrument for "checking the cosmic process at every step," it can only be because the cosmic process has suddenly taken an unaccountable dislike to its own procedure.

Microcosm and Macrocosm.

But, even if we allow to human thought and intelligence a power of operating, altogether precluded on Huxley's premisses, still it would be impossible to pit the "microcosmic atom" against the "illimitable macrocosm" in the way contemplated. No man can fight with any heart for goodness and virtue, if he feel all the while that he has the full weight of the vast physical universe against him and that in the end all his labour will be in vain. If the root principle of nature be exemplified by the method of the ape and the tiger, no devices of human intelligence and will would be able to influence or modify a world that could stand to them in no such relation as that of environment. Man would be as helpless as a prisoner in his cell to humanise his surroundings, and the impulse to do so would be speedily suppressed, after a few fruitless attempts to dash his spirit against stone walls. Only if the laws and conditions of righteousness be really implicated in the working processes of nature, and a moral being be not "ein trüber Gast" upon the earth, but an organ in furthering its innermost purpose, has the ethical life so much as a basis upon which to rest. Throughout his "Romanes Lecture," Huxley paints the cosmic process in the darkest colours; he speaks of the "unfathomable injustice of the nature of things," and of the revolt of the human conscience against "the moral indifference of nature." But that had not always been his opinion. Years before he had, as we have seen, expressed his firmest belief in "the absolute justice of the system of things," and in his famous description of human life as something like a game of chess between man and a hidden player, he had pictured the latter as "always fair, just and patient," as "a calm, strong angel who is playing for love and would rather lose than win." At the same time he could see "no shadow or tittle of evidence that the great unknown stands to us in the relation of a Father," although, if the doctrine of Providence meant "the strong conviction that the cosmic process is rational and the faith that, throughout all duration, unbroken order has reigned in the universe," he not only accepted the doctrine, but was disposed to think it the most important of all truths.

Final Attitude.

Violently irreconcilable as these statements are, they have an interest of a wider sort than that of merely logical consistency. The contradiction indicates that, in the higher experiences of life, Huxley was perpetually striving to justify an idealism, which in lower moods seemed to fade away. He who had "graduated in all the faculties of human relationships; who had taken his share in all the deep joys and deeper anxieties which cling about them; who had felt the burden of young lives entrusted to his care, and had stood alone with his dead before the abyss of the Eternal";—it had not been his lot "never to have had a thought beyond negative criticism." In his earlier years, he had not "cared whether his poor personality" would continue to exist or no, but he felt a "dislike to the thought of extinction increasing as he got older and nearer the goal." And then, in seasons of "utter sincerity, when he had bared his soul before the immensities and the eternities," the old trust in the love and justice of the principle that rules the world would return, and he departed hence, a firm believer in the worth and value of life, whatever the future might have in store.

Be not afraid, ye waiting hearts that weep;
For still He giveth His beloved sleep,
And if an endless sleep He wills, so best.

Resignation, then, was the final word he had to utter, but it came not as from a baffled thinker; rather was it associated with the yearning of a pilgrim for his ideal home—*tendentemque manus ripæ ulterioris amore.*

G. Dawes Hicks.

The Sunday School Association.—*The late Mr. I. M. Wade.*—At a meeting of the Committee, held on Friday, Oct. 3, at Essex Hall, the following resolution, proposed by the President, Rev. James Harwood, B.A., was passed:—

The Committee of the Sunday School Association, meeting for the first time since the death of Mr. I. M. Wade, desire to place on record their sincere regret at the loss of one whom they valued so highly. Among the many interests to which Mr. Wade was devoted probably none lay nearer to his heart than that of our Sunday schools. With this Association especially his name will always be closely identified. For upwards of forty-five years he held office as its hon. secretary, president and vice-president, and during the whole of that long period was unwearying in his endeavours to promote its interests. The Committee, in assuring Mrs. Wade and Mr. Harold Wade of their deepest sympathy, trust it may be some solace to them in their sorrow to think of the quickening and uplifting influence exercised by the strenuous life just closed on earth.

THE CHILDREN'S COLUMN.

For the last few weeks we have been thinking of Whittier and some of his poems. There are others about which I may tell you some other time, but now we must say good-bye to him for the present. And in doing so, and remembering his brave and patient life, which was ended ten years ago, so faithful and unselfish and rich in quiet happiness, let us recall the beautiful trust he had in the goodness of God and His unchanging love.

In the same year in which Whittier wrote "Snow-bound" with the picture of his old home, he wrote those beautiful verses on "The Eternal Goodness," some of which are all the more touching, when we remember how much had been taken from him.

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And He can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

. . . . .

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

Twenty-one years later, when he was much nearer to the peaceful ending of his own life, he wrote these other verses. You will, perhaps, find them difficult, but they are worth thinking about. They show how the old man was strong in his faith to the last, and how we may learn the same great lesson, that in *Goodness* and *Love* God is always with us.

I pray for faith, I long to trust;
I listen with my heart, and hear
A Voice without a sound: "Be just,
Be true, be merciful, revere
The Word within thee: God is near!

"A light to sky and earth unknown
Pales all their lights: a mightier force
Than theirs the powers of Nature own,
And, to its goal as at its source,
His Spirit moves the Universe.

"Believe and trust. Through stars and suns,
Through life and death, through soul and sense,
His wise, paternal purpose runs;
The darkness of His providence
Is star-lit with benign intents."

O joy supreme! I know the Voice,
Like none beside, on earth or sea;
Yea, more, O soul of mine, rejoice,
By all that He requires of me,
I know what God Himself must be.

No picture to my aid I call,
I shape no image in my prayer;
I only know in Him is all
Of life, light, beauty, everywhere,
Eternal Goodness here and there!

I know He is, and what He is,
Whose one great purpose is the good
Of all. I rest my soul on His
Immortal Love and Fatherhood;
And trust Him, as His children should.

I fear no more. The clouded face
Of Nature smiles; through all her things
Of time and space and sense I trace
The moving of the Spirit's wings,
And hear the song of hope she sings.

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LONDON, OCTOBER 11, 1902.

STIR THE FIRES!

SUCH meetings as those held this week at Newcastle-on-Tyne are good for inspiration and the re-kindling of zeal for strenuous and devoted service of a great cause. Would that thousands instead of hundreds could have been present on Sunday in the Church of the Divine Unity, to be quickened by the spirit of those services to a new joy in the fellowship of the deeper life,

> Each glad soul its free course winging,
> Each glad voice its free song singing,

and to hear the heart-searching appeal of the President of the British and Foreign Unitarian Association, who was the preacher, for loyalty to high ideals and a truer appreciation of the value of our free fellowship in religion. Mr. ARMSTRONG'S evening sermon, on "Five Conversions to Unitarianism," is published, and we trust that its closing appeal to members of our Free Churches will be heard far and wide and will be taken to heart.

No mere acceptance of Unitarian doctrine and profession of liberal sentiments can satisfy the claims of urgent duty made by our Churches upon those who inherit their privileges, and made by the great world of men and women in the country and the city on all who have a human heart, and begin to understand what is meant by brotherhood and trust in the Eternal Goodness.

We who are Unitarians have a testimony to bear and a work to do in the world, and only in the doing of it can our faith truly be established. We may be very ready with words concerning our faith, but it is deeds that tell. No deep impression will be made by the most skilful theological controversy, if there is not manifestly at the back of it the power of a helpful life, that grapples with the present needs and evils of the world, and a spirit of devotion that is felt to be a quickening and uplifting force in the united worship of the Church.

Two of the speeches at Newcastle that went most directly home touched upon these two essential needs, if we are to be found faithful in our day and generation. Mr. TARRANT spoke at the public meeting of the needs of the city. There is the severest test of the sincerity and power of our religion, although the principle is the same throughout our life, in the country village, and in every highway, no less than in the most neglected and desolate quarter of the city. We believe, we say, in the Divine Fatherhood, in the purpose of good, which rules throughout the universe, and in a true human brotherhood. Then here, close at home, what is the measure of our faithfulness? How do our Churches reach out helpful hands? How far do our men and women, happy in their pleasant homes, rich in culture and beautiful gifts of life—how far do they go down into the dark places of the city, determined to understand, to spend and be spent in grappling with the evil, to stand in unaffected sympathy side by side with the worn and poverty-stricken, with the victims of oppression and sin? Where there is the true spirit of self-sacrifice, in patient and cheerful giving for our brethren's sake, there faith is justified, and the Divine Compassion and Love truly understood.

And that spirit must come out of the heart of our Churches, if they are indeed alive, quickened to the true life with GOD. Where that spirit is manifest, men and women will believe and attend to their word, and rejoice more and more in the brotherly fellowship they offer.

For ourselves, finding its field of practical service in the world, that spirit will be most surely nurtured in the habitual worship of the Church, whence comes the central inspiration of our life. That was the truth urged in a most helpful speech at the Conference by Mr. JOHN GRAHAM, of Glasgow. Whatever good intellectual work Unitarians may have done in the past as rational theologians, we must now realise, he said, that so far as we can render any vital service to the world, it is because we have passed from the religion of the letter or merely of the understanding, to the religion of experience. The mass of the people will only attend to the utterance that appeals directly to moral experience. There we must look for demonstration of the spirit and of power, for there in surrender to duty, in loyalty to high aims, in the self-surrender of conscience, we are nearest to GOD, and the all-conquering power of His Spirit lives in us. This is realised in the hour of worship, where we may rejoice in contemplation of the beauty of holiness and in the strength of Eternal Righteousness, in the Church, which is the true fellowship of faithful men.

We must look then for a new outpouring of the Spirit, but in the simple ways of daily duty, and in the brotherly union of the hour of prayer, in heart-felt loyalty and self-surrender. Thus alone can new power arise in our community, and our word appeal with a divine persuasion to the world.

These are thoughts which it is well to ponder as we set ourselves to the winter's work, and we are thankful that they were pressed upon our attention amid the happy fellowship of this week's autumnal meetings. Let the word run swiftly, for encouragement and counsel, that at every post of duty there may be a new alertness and steadfast courage, and renewed dedication to quiet service.

AUTUMNAL MEETINGS AT NEWCASTLE-ON-TYNE.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION—NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION—SUNDAY SCHOOL ASSOCIATION.

THE Autumnal Meetings of the British and Foreign Unitarian Association were held this week at Newcastle-on-Tyne, on the joint invitation of the Church of the Divine Unity and the Northumberland and Durham Unitarian Christian Association, in connection with the annual meeting of that Association, while, as at Leeds last year, a meeting of the Sunday School Association was also held.

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION.

The annual sermons of this Association were preached on Sunday in the Church of the Divine Unity by the Rev. R. A. Armstrong, of Liverpool, President of the British and Foreign Unitarian Association. There were large congregations, the church in the evening being well filled, and the collections for the funds of the Association amounted to £17. At the morning service, "O Rest in the Lord" was beautifully rendered, and in the evening, Mendelssohn's "Hear my Prayer."

The morning sermon, from Joel ii. 28, 29, was an eloquent vindication of ideal vision, if anything really great was to be accomplished in life. It was a great mistake, the preacher said, to suppose that the great dreamer could not be also the great man of affairs, and he instanced Cecil Rhodes, who, whatever their judgment of his character and work might be, was undoubtedly a man of great dreams, but also a mighty handler of men, and accomplisher of definite purposes. So Columbus had his vision, and Cromwell, the most mystical of English statesmen, yet a ruler with the heaviest fist, and a man of indomitable will. The great need of modern life, with its incessant pressure of routine and material activity, was to secure quiet times of the spirit in which ideals could come to their birth. They must long for a new outpouring of the Spirit, that should rekindle this ideal, and for this the fundamental need was that their young people should get convictions, not mere prejudices or opinions, but clearly thought out and luminous convictions, based on principles of truth and right. The growth of tolerance in modern times was an admirable thing, but it must not mean to them that

one opinion was as good as another, and it was really no matter. They must pray for strenuous men with convictions, and vital germinal principles, to make a true unity of life. Then they would be strong for faithful service, to make the world other than it was. To enter the service of some pure ideal would give the true nobility to life.

The evening sermon, from Ephes. vi. 14, "Stand therefore, having girded your loins with truth," was on "Five Conversions to Unitarianism," recounting the experience of the five ministers—Anglican, Congregational, Wesleyan, Presbyterian, and Roman Catholic—who told last Whitsuntide how and why they became Unitarians, and drawing lessons from their experience for the members of our Free Churches. The sermon is published as the October number of Mr. Armstrong's "Sermons for the Day."

In the afternoon a united service was held in the church for the Sunday-school, together with the Byker and Gateshead schools, and attended by a number of other friends. The service was conducted by Miss Marian Pritchard, who gave an address, which was greatly appreciated by the children and their elders, on the old German saying, "Be glad and do good."

THE BUSINESS MEETING.

The annual business meeting of the District Association was held on Monday afternoon in the Church of the Divine Unity, the President, Alderman J. BAXTER ELLIS, J.P., in the chair.

The PRESIDENT, who was supported on the platform by the Revs. R. A. Armstrong and W. Copeland Bowie, President and Secretary of the B. and F.U.A., Mr. G. G. Laidler, and Messrs. F. C. Slater, E. H. Coysh, secretaries of the Association, and J. Duncan Donald, acting financial secretary, offered a very cordial welcome to the President and other representatives of the National Association, and bore testimony to the invaluable help received in the North from that Association. Their churches, in spite of slow progress and small numbers, had been influential in the past, and their work was by no means done. The work in their province was being steadily carried on, and they looked forward with confidence to the future.

The report of the Committee was then read by Mr. F. C. Slater, and the financial statement by Mr. J. Duncan Donald.

The Report gave satisfactory particulars of the work of the churches, stating that all the churches of the District now had settled ministers except Barnard Castle and Darlington, and noted a valuable course of four doctrinal lectures given by the Revs. F. Walters, W. H. Lambelle, C. Travers, and A. Harvie, at Choppington, South Shields, Sunderland, and Gateshead, and another course by Mr. Walters in his own church, and also the great interest aroused by the Rev. J. Estlin Carpenter's lectures on "The Gospel in the Nineteenth Century" at Newcastle. The accounts showed grants amounting to £155 from the B. and F.U.A.; subscriptions, £88 17s.; and a balance of £4 18s. 2d. in hand on a total of £309 1s. 5d.

On the motion of the PRESIDENT the report and accounts were adopted, after which the Rev. W. H. LAMBELLE moved and the Rev. C. TRAVERS seconded a vote of thanks to the President, officers, and Committee, and on the motion of Mrs. JOHN TWEEDY, the President was re-elected. Further resolutions were passed re-appointing the officers and Committee, warm thanks were tendered to the Rev. R. A. Armstrong for his sermons on the previous day, and a welcome was tendered to Mr. and Miss Pritchard and the Rev. W. Copeland Bowie, all of whom briefly responded.

On the motion of Miss ALICE LUCAS, seconded by the Rev. C. TRAVERS, the following resolution was passed:—

"That this meeting protests against the Education Bill now before Parliament, because it proposes to give State aid to sectarian purposes, it invades the rights of conscience and violates the principle of religious liberty; and further, that a copy of this resolution be forwarded to the Prime Minister, the Leader of the Opposition, and the local members of Parliament.

A resolution of thanks to the chair, moved by the Rev. F. H. VAUGHAN, of Hull, to whom the President had also offered a welcome, brought the business to a close, after which further addresses were given by the Rev. H. V. Mills, President of the North Lancashire and Westmoreland Unitarian Association, and others, the Rev. FRANK WALTERS adding, on behalf of his congregation, a cordial welcome to the visitors.

A reception to the representatives of the B. and F.U.A., and the S.S.A. and other visitors was subsequently held in the school-room by the Rev. Frank and Mrs. Walters, and was largely attended.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

PUBLIC MEETING.

On Monday evening a public meeting was held in the Lovaine Hall, Alderman J. Baxter Ellis, J.P., in the chair, supported on the platform by the Rev. R. A. Armstrong (President), Miss Marian Pritchard, Revs. J. Harwood and W. G. Tarrant, Messrs. W. Long, J.P., I. S. Lister, Ion Pritchard, and W. Copeland Bowie (Sec.), the deputation of the B. and F.U.A., Mrs. John Tweedy, the Revs. Frank Walters, E. Ceredig Jones, W. R. Shanks, H. V. Mills, J. Forrest, J. A. Pearson, C. Travers, and J. J. Wright, Messrs. R. Affleck, J.P., O. Levin, Jas. Graham, W. Stewart, F. C. Slater, and E. H. Coysh. Other ministers and leading laymen of the district were in the body of the hall, the floor of which was well filled.

After the singing of "Come, Kingdom of our God," the CHAIRMAN proposed and Mr. G. G. LAIDLER seconded a resolution of hearty welcome to the President and other members of the B. and F.U.A. deputation, and called upon the President to speak.

The Rev. R. A. ARMSTRONG, having acknowledged the welcome, said that was a gathering of the members of two kindred Associations, kindred in their object and modes of work. They had three great ideals, (i) the liberation of the human mind from every kind of undue interference with the processes of thought and the aspiration of religion, (ii) the extension and universal recognition of the principle of absolute veracity in religious matters, binding on all, cleric and lay, orthodox and heterodox alike, and (iii) the high and pure type of religious faith which had acquired in the course of history the name of Unitarianism, but had never allowed the name to bind it down to any exactly definable set of dogmas, but always overruled any dogmatic tendency by the spirit of the perfect freedom which was the first ideal of their Association.

It was a truism to say that they lived in a time of the breaking up of old dogmatic systems. The old doctrine of eternal punishment had disappeared from the minds of all thoughtful and enlightened men. The doctrine of the Trinity had undergone strange disintegration. It was still defended by a large number of clerics in most ingenious ways, but no two of them meant exactly the same, and none of them meant the orthodox doctrine of the Trinity as originally defined. From the lay world, as a matter of realised belief, the Trinity had absolutely disappeared. Then there was a certain vague and undefined doctrine as to the nature, the person and office of Christ, something vibrating between the conception of the human and the deified Christ. But for his own part, he believed they would never get the full inspiration of Christ's wonderful life and word until they frankly recognised that he was purely human as they themselves were. But along with that extraordinary revolution in dogmatic belief there had grown up a widespread indifferentism. The vast masses of the middle classes were absorbed in business or recreation, or both, and religion, as an element to occupy time and energy, was squeezed out between the two. What a field, then, there was for them who had a faith which frankly approached the secular life without any reproach to it, as an element natural and divinely ordained, but to be permeated by the religious spirit, with a sense deep down in the heart of the presence of God, the holiness of the world, and their calling to live as sons and daughters of God. There was much to encourage them in the world around in the progress of liberal thought, but holding as he did that veracity was of more worth even than Unitarianism, he could not think it a subject for congratulation that Unitarianism was preached where the service and the minister by his profession were pledged to a contrary doctrine. The supposed advance was rotten to the core unless along with it went the spirit of veracity, as it had been illustrated by those five ministers who had recently come into their ranks, of whom he had spoken on the previous evening.

In conclusion, he spoke of the education conflict, and, in the first instance, condemned the Bill because it had been brought in in a manner altogether unjustifiable. It was a revolutionary measure, making sweeping alterations in the conditions of the life of the people, and it ought to be laid before the constituencies before it was dealt with in Parliament. There had been no whisper of such a measure at the last General Election. The School Board system was indeed young; but it had grown into the fibre of the people, and to sweep away that system would be a revolutionary measure. Even if they approved of the measure, they ought as constitutional politicians to insist that it should be laid before the electors before the matter was finally decided. But as to the character of the measure, it was inspired by a little group of highly ecclesiastically-minded laymen; it was the Bill which these laymen and the Bishops and Convocation thought the strongest which it was possible on their lines to obtain. A Bill

with such an origin he approached in a mood of suspicion. It abolished School Boards, and the people's direct control of the people's schools, placing them in the hands of a co-opted body, chosen by an elected body, and that body chosen for totally different purposes. It displaced women from the place they had so nobly won for themselves in the education of England. It abolished evening schools, and cut down education in the schools of the people to the age of 15. That was done in the name of the secondary education, for which no real provision was made. It sapped the whole principle of democracy, and extended that sacerdotal influence which many of them dreaded with an unsleeping dread. It increased the tendency to sectarianise the schools. The time for compromise was past. To the Compromise of 1870 the Nonconformists had been faithful, but by the denominationalists it had been persistently violated. There were two absolutely antagonistic ideals of education, and he believed now in a fight to a finish. The challenge had been given and the field was clear. They must not rest until the battle was won for freedom, for the children and for their country.

Miss Marian Pritchard then gave an address on "What Unitarianism Means to Me." She had no fault, she said, to find with the name, though she refused to be bound by any definition of it. Did not *Unitarian* suggest unity, unity of spirit in diversity of operations, in the family of God, with the command to do good everywhere? To her, Unitarianism meant two great root-principles: First, that at the heart of the Universe is love and wisdom and truth and righteousness, and that the Great Spirit, whom we call God, and symbolise as the Heavenly Father, is the embodiment of these. The world, therefore, is going upwards, not downwards, since God is Power and Love. In each one of us is the germ of divine reason, and it is not only our right, but our duty and privilege to use that reason, to think for ourselves, and thus to see what best approaches our ideal, and give it voice in our lives. Such faith was simple, indeed, but it was not easy; yet from every sorrow and trial they might wrest its blessing; and remembering the Patience of God, whilst fighting with all their might against evil which they could subdue, they must learn to be patient with that which was beyond their reach and turn to do what was in their power bravely and well. And secondly, they must not only use for themselves the divine wisdom, but accord the same freedom to others. Unitarianism was based on those two principles and would take in all who believed that the Power ruling the world was good, and that the world was going upward, and that each one could do his best. So they could take to their brotherhood the Mohammedan and Christian, and all religious bodies, and, might she not say, the reverent Agnostic. They must have freedom, and therefore she was glad to belong to their Free Churches, and to the British and Foreign Unitarian Association, because it allowed to every individual that feeedom which was demanded by their faith.

The Rev. Frank Walters spoke on "Have we a Mission?" and answered Yes, because they had profound convictions. The truths for which they stood were to them the bread and water of life, nourishing their own souls, and therefore they dared not withhold them from others. There was much truth in the saying that Unitarianism was only another name for freedom, and they did well to thank God for their freedom from the dangers of priestcraft and the chains of dogma. Deliverance from slavery must come first, even though the land of promise seemed far away. Yet they were chiefly thankful for freedom because of the magnificent results attained. They might have feared that such freedom would lead to anarchy; but the fact remained that in consequence of their freedom Unitarians were more vitally united in their convictions of truth than any other Church in Christendom. The Catholic Church boasted of being a united Church, but it could only maintain its unity by excommunicating those who ventured to think for themselves. The Anglican Church was united, but like one of those "happy families" in which creatures of different sorts used to be exhibited in a cage together. It was a curious collection of different sects which would fly asunder as soon as the legal bond was severed. And so the Wesleyan Church was united, but only by a vigorous use of the theological muzzle. He was not criticising those Churches, but simply stating historical fact. Their unity was artificial, not vital and organic; but for themselves, the freest of the free, believing in private judgment to the uttermost, unity was vital. They were rightly called *Unite-arians*. They had no ecclesiastical authority to compel conformity or fetter progress; they were candidates for truth and truth alone. Having found truth in their freedom, they must share it with others. They were free, but they were more than free, they were Christians, Rationalists and Unitarians, because reason and conscience gave them the result of faith in one God, the Father. Thus their religious mission was to affirm and expand their Unitarian faith, a faith simple and beautiful, which led them into the profoundest truth. If anyone would give them something better than Unitarianism they would make it theirs. Meanwhile, they were convinced that was what the world needed. They must maintain the charter of their spiritual emancipation, and announce their solemn belief in the Fatherhood of God and the final redemption of man in a perfected Brotherhood. For that they would continue to toil and strive.

The Rev. E. Ceredig Jones spoke on "Our Churches Regarded as Religious Homes," and made an earnest plea for a deeper sense of the value of united worship and the duty of members of the church to their religious home. In Wales the covenant between minister and congregation was felt to be binding on both sides, that so long as the minister did his duty the people were bound to support him by their means and their presence. In their English churches there were too many absentee members, "more buttresses than pillars" in the church, and that ought not to be. He told of the great loyalty of the Unitarians in Hungary to their churches, and how in Toroszko the whole population of the village (all but one, who was a Jew), numbering 2,000, were Unitarians, and regularly attended the daily morning service in their church. The walls of the church, as Jokai said in his "Manasseh," were bare, but the church was rendered beautiful by its people. Such loyalty should be theirs as well.

The Rev. W. G. Tarrant spoke of "The Problem of the City," and urged their duty to realise the responsibility laid upon them by the darker side of city life, its miseries and oppressions and sin. The city was not all evil, or there would be no problem, for so it could not continue to exist; but when they looked upon the people of the city they must realise that each one was a child of God, and they must make their religion not a thing of definitions, but of life, and show what was meant by the Unity of God incarnate in His creatures. It must be a unity instinct with the spirit of their Master and of the Father. It was not only the evil men did that they deplored, but the good they might do, and left undone. In facing the problem of the city, sanitation and education were good, but what he urged most strongly of all was that they must get hold of the young people, the growing youths and girls, and help them into the right way.

The Rev. W. Copeland Bowie, who was announced to speak on "The Crisis in National Education," then moved:

That this meeting is of opinion that the efforts of all lovers of justice and of all friends of education must now be directed to the establishment of the principle that representation shall go hand in hand with taxation, and that no grant of national or local funds shall be made to any school a majority at least of whose managing body does not consist of representatives elected by the district for the purpose; and urges everyone present to bring pressure to bear upon M.P.'s in their respective localities to secure the reconstruction, or, failing that, the withdrawal of the Education Bill.

In drafting that resolution, he said, he had been glad to adopt for its declaration of principle the words of Mr. Joseph Chamberlain, in a speech made in 1877. Nothing had happened since then to alter their view of the principle so admirably stated. Where the State asked the people to find money, public management must follow. That was an acknowledged principle in English politics, and to maintain it they should concentrate effort and attention, and they must insist on freedom for the teacher. They had abolished tests at the Universities, because tests resulted in a huge system of hypocrisy and oppression; but now there were thousands of teachers in the schools suffering from that oppression. In any Education Bill that was to satisfy the people, there must be popular control and the teachers must be free from every form of theological test. The Training Colleges also must be free, if supported by the State. Though he had been for twelve years a member of the greatest School Board in the country, and knew the splendid work the Boards had done, yet he should be prepared to surrender the name, if he could be assured that in the new measure the municipalities would really have the management and control of the schools. The essential thing was to secure proper control. If people had only cared enough for a large and generous education they might have had universal School Boards throughout the country. But they had not got them, not because the country was sacerdotal, but because it did not realise the supreme need of education. They must strive for

a more effective system, but if the control was put into the hands of the denominationalists there would be no chance. He was disposed to try for a reconstruction of the Bill, so that the nation should undertake the whole responsibility for education and should pay for it, and insist on public management.

The resolution was seconded in the first instance by Mr. R. Affleck, who, however, said that he should have done it with greater pleasure, if there had been no mention of reconstruction, and when Mr. Robert Elliott moved and the Rev. C. Travers seconded an amendment to omit the clause about reconstruction, he withdrew from the seconding, which was taken up by Mr. William Long, of Warrington. After some discussion the amendment was lost, and the original resolution carried by 53 votes to 30. The meeting then terminated.

THE CONFERENCE.

On Tuesday morning the Conference of the B. and F.U.A. was held in the Church of the Divine Unity, preceded by a devotional service conducted by the Rev. John Ellis. The President having taken the chair, a paper was read by the Rev. Robert Drummond, of Edinburgh, on "Theology as affected by the results of Biblical Criticism," and after speeches by the Revs. H. Rawlings, W. G. Tarrant, and the President, another paper was read by the Rev. J. C. Pollard, of Lancaster, on "What the laity might make of their Churches," which was also followed by discussion, in which Mr. W. Long, Mrs. J. Tweedy, Mr. J. Graham (Glasgow), Miss Lucas, Mr. Ion Pritchard, and the Rev. W. G. Tarrant took part. These papers and any further notes on the Conference we must reserve for future publication.

At the conclusion of the Conference, the President of the Northumberland and Durham Association, Alderman J. Baxter Ellis, entertained a large company of friends to luncheon at the Grand Assembly Rooms, Barras Bridge, when the loyal toasts were duly honoured, and also that of the two Associations, to which their Presidents, the Revs. R. A. Armstrong and J. Harwood, responded. This was followed by "The President," proposed by the Rev. W. Copeland Bowie, with warm acknowledgment of his generous hospitality.

Sunday School Association Conference.

In the afternoon a Conference of the Sunday School Association was held in the Church, the President, the Rev. James Harwood, in the chair.

In his opening address the President paid a tribute to the memory of the late Mr. I. M. Wade, who for so many years had been enthusiastically devoted to Sunday School work.

Mr. Ion Pritchard, hon. secretary, made a statement as to the work of the Association, followed by a helpful interchange of opinion and experience by various workers, the question of lantern slides and the value of the black-board being brought into special prominence. The following five papers were then read, of which we hope later to give some further account:—"The Sunday School as a Social Force," by Mr. J. S. Mackie, of Burnley; "A Missing Link in Our Sunday School Literature," by the Rev. Frank Walters; "Temperance Teaching in the Sunday School," by Miss Clara C. Lucas; "Our Traditions in relation to our Sunday Scholars," by the Rev. Ottwell Binns, of Scarborough; and "The Duty of the Church to the Sunday School," by Mr. Charles Slater, of Newcastle. At this Conference the Manchester District Sunday School Association was represented by the Revs. W. R. Shanks and W. Holmshaw.

THE CONVERSAZIONE.

On Tuesday evening the series of most successful meetings was concluded by a conversazione at the Grand Assembly Rooms, Barras Bridge, at which the guests were received by Alderman and Mrs. J. Baxter Ellis, and Mr. and Mrs. Otto Levin (Mr. Levin being secretary of the congregation of the Church of the Divine Unity). Close upon 500 persons were present, and a delightful evening was spent.

The arrangements for the meetings throughout were most admirably made, and the gratitude due to the hon. local secretaries, Messrs. F. C. Slater and E. H. Coysh, was acknowledged in the course of the day by an enthusiastic vote of thanks. Many guests will have the pleasantest recollection of Newcastle hospitality.

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

THE EDUCATION BILL CONDEMNED.

A special meeting of the Assembly was held in the Memorial Hall, Manchester, on Tuesday, for the purpose of considering the Education Bill. The President, Mr. F. Monks, of Warrington, was in the chair.

The roll having been called by the Rev. R. T. Herford, he read a letter from the Rev. H. E. Dowson, expressing his regret for absence, and protesting against the Bill on grounds similar to those stated in the resolution of the Assembly; also a letter from Mr. Harry Rawson, who was in favour of Municipal Councils as the authority rather than the School Board, and further letters from Messrs. W. B. Bowring, R. D. Holt, &c., condemning the Bill.

On the motion of the Rev. S. A. Steinthal, the following resolution, slightly amended from the form originally proposed, was carried almost unanimously:—

That this Assembly is of opinion that the Education Bill, now before Parliament, is a measure conceived in the interests of sectarianism, and destructive of any truly national system of Education in its re-endowment of Voluntary Schools, and its abolition of School Boards.

That, by securing the entire maintenance of Voluntary Schools by the rates and taxes, apart from that of maintaining the buildings, while giving to the Voluntary Managers a two-thirds majority on the School Committees, it is a flagrant breach of the accepted principle that the ratepayer should control the expenditure of the rates.

That clerical control, which this Bill will largely increase, as has ever been the case, will have a blighting influence on Education, the true culture of the children being sacrificed to the aim of making the Schools nurseries of the Churches; while to do this at the cost of ratepayers whose consciences are thereby aggrieved is a wrong that will be bitterly resented.

That the abolition of School Boards directly elected by the people will diminish their interest in Education; the new Education Authorities, largely nominated and co-opted bodies, being in little direct touch with the ratepayers.

That women will no longer be placed by election on the Education Authorities; one of the best influences on Education being thus weakened if not lost.

That the teaching profession will be closed more largely than ever to all but members of the National Church; and that no satisfactory provision is made for the training of teachers in Unsectarian Colleges.

That the Bill, as a measure of Secondary Education, is utterly inadequate, and neglects to meet this the most pressing Educational need.

That the Bill, in effect, is a disastrous Educational measure, and if passed into law will not only inflict grave wrong upon a large portion of the community, but will tend to destroy much that is best, and to give new life to much that is worst, in the Education of the people.

That all true friends of National Education should unite in the effort to defeat the Bill.

An amendment moved by the Rev. E. W. Lummis and seconded by the Rev. C. T. Poynting, condemning the Bill simply for educational inefficiency, and calling for amendments in those respects, was previously lost, and the following further resolution, moved by the Rev. W. C. Hall and seconded by Mr. E. C. Harding, was subsequently carried almost unanimously:—

This Assembly is further of opinion that no Education Bill will be final or satisfactory in its operation which does not provide (1) that public funds shall go to the support of secular instruction only, and (2) that theological instruction shall not be recognised as coming within the functions of the State.

The twenty-fourth annual report of the Social and Political Education League states that the past season was one of the most successful in recent years. The total number of lectures delivered was 203 as against 163 in the previous year, and 210 in 1899-1900. The attendance, for the most part, was well up to the average, and in an increasing number of cases the lectures were followed by questions and discussion. Reference is made to the honours conferred by the King on the retiring president, Sir Alfred Lyall, and on two of his predecessors, Sir Leslie Stephen and Mr. Lecky, and to the deaths of two vice-presidents of the League, Dr. Rawson Gardiner and Lord Acton. The new president is the Hon. Joseph H. Choate, D.C.L., LL.D., the American Ambassador. All lectures are given gratuitously, though societies and clubs are expected to contribute towards the expenses according to their means. Copies of the lecture list may be obtained from the Organising Secretary, Mr. A. H. Reed, 23, Old-square, Lincoln's Inn, London, W.C.

The Essex Hall Hymnal Revised.—We noted a few weeks ago a mistake in this Hymnal, by which a hymn of James Freeman Clarke's (No. 57) is attributed to Margaret Fuller. A misprint in Hymn 327 has also been pointed out, where in the second line *plenitude* should be read. If any further misprints or mistakes have been discovered, we should be glad to hear of them at once, that they may be noted for correction.

THE HIBBERT JOURNAL.*

WELCOME to the new *Hibbert Journal!* Its first number comes to us with a tasteful cover, a substantial Quarterly of over 200 pages, of which the articles occupying the larger half of the volume are printed in that sumptuous type which we have learned to enjoy in the *Monthly Review.* The last seventy pages, occupied with reviews of books, are in smaller type. The editors are to be congratulated on their first number, which amply fulfils the promise of their undertaking to offer a genuinely open field to religious thought. If they had provided only the last seventy pages of reviews, they would have made a contribution of great value to the discussion of vital questions of Religion, Theology and Philosophy, to which the *Hibbert Journal* is devoted. Thus Professor Henry Jones contributes an elaborate notice of Royce's Gifford Lectures, "The World and the Individual." Professor Muirhead subjects Kidd's "Principles of Western Civilisation" to searching criticism, Professor Peake and Dr. James Moffatt write on the Old and New Testament portions respectively of the "Encyclopædia Biblica," Dr. Rashdall writes on Fairbairn's "Philosophy of the Christian Religion," and Professor Percy Gardner on William James's "Varieties of Religious Experience." Among the slighter notices are Professor Sanday's of Dr. Drummond's Essex Hall Lecture, and Mr. Carpenter's of Moffatt's "Historical New Testament." Schmiedel's article on "Ministry" in the "Encyclopædia Biblica" is the subject of separate criticism by Dr. T. M. Lindsay, Professor Upton deals with Höffding's "Religionsphilosophie," and Professor W. B. Smith, of New Orleans, asks serious consideration for Van Manen's treatment of the early Christian literature. Professor Ritchie adds a brief notice of Muirhead's "Philosophy and Life," and finally Dr. Hicks, the Sub-Editor, contributes notes on the most important contents of "Recent Theological and Philosophical Periodicals," a piece of work the labour and value of which are not to be judged by the space into which it is condensed.

Turning now to the substantive articles of the Review, we find a great variety of interest, and perhaps we ought not to complain that in a first number more than one article touching upon great questions of religion and life leaves us unsatisfied and asking for more. Thus Sir Oliver Lodge seeks to define "The Outstanding Controversy between Science and Faith," but does little towards answering the question he proposes; and Professor Howison, of the University of California, who contributes the first of three papers on "Catastrophes and the Moral Order," suggested by the recent terrible disasters of Martinique and St. Vincent, appears to us to take a strangely superficial view of the subject. The further contributions on this subject from the Rev. R. A. Armstrong and Dr. R. F. Horton touch the deeper issues in a much more helpful manner. On the side of mental rather than moral philosophy is Professor Royce's article on "The Concept of the Infinite," which we commend to those who enjoy trying to do mind-puzzles.

In the department of theological and biblical study we have the first part of a valuable article by Dr. Drummond, "On the Meaning of 'Righteousness of God' in the Theology of St. Paul," and a contribution by Mr. F. C. Conybeare on "Three Early Doctrinal Modifications of the Text of the Gospels," in which very cogent evidence from old versions and commentators is brought to show how the texts, Matthew i. 16, xxviii. 19, and xix. 17 (this last, as parallel to Mark x. 18 and Luke xviii. 19) have been modified in the interest of orthodoxy. As to the famous baptismal formula (the great remaining Trinitarian text, after the final departure of the Three Heavenly Witnesses) it is shown how Eusebius before the Council of Nicea, in at least eighteen citations of Matthew xxviii. 19, read "in my name" and not the familiar triple phrase; and Mr. Conybeare adduces other evidence to prove that "in the name of the Father and of the Son and of the Holy Ghost" was a late orthodox modification of the text. Thus Westcott and Hort's contention that the text of the Gospels bears no trace of having been altered for dogmatic reasons is no longer tenable, and Mr. Conybeare is confident that a more careful editing of the Fathers would bring to light many more original readings of the text, of which the watchful guardians of orthodoxy had been careful to obliterate the traces before the date of our earliest remaining Greek MSS. Mr. Stopford Brooke's article on "Matthew Arnold—a Poet of Fifty Years Ago" deals chiefly with Arnold's first volume of poems of 1849, but also traces the failure of his poetic fire and the reasons which led him to turn to prose. Arnold and Clough, Mr. Brooke calls "the Hamlets among the modern poets," yet with a difference, for Arnold had more moral strength than Hamlet. "He had this strength because he clasped Stoicism, which Hamlet could not do, to his breast." And further, it will be seen that Mr. Brooke finds more than Stoicism in Arnold.

The place of honour is given to an article by Professor Percy Gardner on "The Basis of Christian Doctrine." Its standpoint may be gathered from the following sentences, which occur early in the article, where Professor Gardner is examining a definition of Christian Doctrine by Dr. Westcott as "at any time the present intellectual appreciation of certain actual events":—

> The history contained in the Gospels is certainly largely mixed with mythology. A permanent basis for doctrine can only be found in historic facts the evidence for which is beyond question, the realities of the permanent life of the spirit. . . . The first and most fundamental point in all reformulation of doctrine seems to be that it must take its start less from historic record, and less from metaphysical principle, than from experience. . . . Nothing, indeed, endures, as possible foundation for doctrinal construction, save observation and experience.

Doctrine, therefore, must be studied in the light of the facts of human nature, and it is divided into three sections: the doctrine of God, or Theology proper; the doctrine of Christ, or Christology; the doctrine of man, or Soteriology. The second of these is left for treatment "perhaps in another paper."

To the third, that of Soteriology, Dr. Gardner gives the place of pre-eminence in modern thought, but when he defines "the great and essential realities" which lie at the root of all such doctrine of man, putting in the first place "a natural sense of sin," it appears to us that only a very partial view is taken of the moral experience of man, and that the whole subject needs further elucidation apart from the special forms of doctrine that have prevailed in the Church.

It is with the greatest satisfaction that we welcome this first number of the *Hibbert Journal.* The Review promises amply to fill the blank left by the recent discontinuance of the *New World*, and we are happy to have once more in this country a Review which may revive and add new lustre to a high tradition of liberal religious thought and scholarship established long ago by the *Prospective* and the old *National Review;* and we will venture to add one word of pleading. Such a Review can only live and prosper, as we must hope it will, by the abundant support of many readers and subscribers. Let it be distinctly understood that good wishes and sympathy must take that practical form, if this work, for the great cause of Truth, is to be adequately sustained.

* "The Hibbert Journal: a Quarterly Review of Religion, Theology, and Philosophy." Edited by L. P. Jacks, M.A., and G. Dawes Hicks, M.A., Ph.D. Messrs. Williams and Norgate. 2s. 6d. net.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender*]

WOMEN AND EDUCATION.

SIR,—In our opinion it would be wrong for women to acquiesce without protest in the adoption by Parliament of the Education Bill. For, amongst all the great issues that are involved, there is one as to which there is no uncertainty, and that is the effect of the Bill in crippling and virtually almost preventing the co-operation of women in the organisation and administration of Education. For it is not possible that the Bill should be so amended as not to have this effect. It is of the essence of the Bill that it provides that county and borough councils shall be local education authorities. To these councils women are not eligible, and although there is much need that they should be rendered eligible, Parliament will not deal with that question as a side issue in an Education Bill. Hence, if the Education Bill passes, not a single woman can be a member of those Education Authorities. And what will be the position of women on the Education Committees to be appointed by these authorities under the schemes made locally? It has been truly set forth that:—

(I.) Women will have no share in making the local schemes.

(II.) The appointing bodies will consist of men only.

(III.) The appointing bodies will have no special qualifications with respect to education, and will therefore be less likely to realise the need for the adequate co-operation of women.

(IV.) The committees appointed by the least enlightened of the councils will be those on which the services of women of independent mind and experience will be most needed; and yet it will be precisely those councils that will be the least likely to appoint such women.

(V.) Of the 110 bodies in England that are to be the appointing bodies, only fifteen have, so far, appointed women to serve on their Technical Instruction Committees.

We ask whether it is well that the education of girls and infants, to say nothing of that of boys, should be entrusted to men alone as the ultimate authority? Whether a different provision is not due to the body of women teachers who form two-thirds of the staff in elementary schools? Also whether it is just to women generally to place new obstacles in the way of their serving (if individually competent) as administrators in education? And whether the electorate are wise if they allow their freedom of choice of servants to be curtailed?

LOUISA TWINING.
JOSEPHINE BUTLER.
FRANCES POWER COBBE.
MARY H. L. BUNTING.
EVA McLAREN.
ELLEN C. McKEE.
MARGARET PENNINGTON.

October 7.

A DISCLAIMER.

SIR,—Will you allow me to emphatically contradict the statement in your last issue that I had INVITED Dr. Griffiths, the Unitarian minister of Ilkeston, to preach for me in the Congregational Church at Grange? The fact is that Sept. 21 was one of my holiday Sundays, the arrangements for which were made by the church secretary. Hence I disclaim all responsibility.

I trust to your courtesy to give this contradiction the same prominence you gave to the original statement.

Grange-over-Sands. R. W. BERRY.

[We are sorry to have been misinformed as to Mr. Berry's action, and still more sorry that it was not true.—ED. INQ.]

HUXLEY AND EVOLUTION.

SIR,—I am indebted to Mr. St. Clair for his kind reference to my article, published in your issue of the 27th ult. His criticism, however, upon one paragraph therein is based upon a misunderstanding, which, I am sure, he will acknowledge when it is pointed out. It is quite true that in 1876, after examining the fossil remains of the ancestors of the horse, collected from the tertiary deposits of the Far West by Professor Marsh, Huxley expressed the opinion that we had demonstrative evidence of *evolution*. But, in the paragraph in question, I did not say that doubt as to the fact of *evolution*, but doubt as to the Darwinian hypothesis—a mode, namely, of accounting for evolution—remained his to the last. And of this there can be no question. From the first he insisted that our acceptance of that hypothesis "must be *provisional* so long as one link in the chain of evidence is wanting; and, so long as all the animals and plants certainly produced by selective breeding from a common stock are fertile with one another, that link will be wanting; for, so long selective breeding will not be proved to be competent to do all that is required of it to produce natural species." And, writing to a correspondent in 1891, four years before his death, Huxley says:—"I insisted on the necessity of obtaining experimental proof of the possibility of obtaining virtually infertile breeds from a common stock in 1860. Mr. Tegetmeier made a number of experiments with pigeons some years ago, but could obtain not the least approximation to infertility. From the first I told Darwin this was the weak point of his case from the point of view of scientific logic. But, in this matter, we are just where we were thirty years ago."—(*Life*, Vol. ii., p. 291.) In the light of this testimony it will be admitted that my statement was strictly accurate.

G. DAWES HICKS.

London, Oct. 6.

PROVINCIAL LETTER.

LONDON.

LET me begin with a hint or two that are too important to be buried a column deep. First, will friends out of London please make a point of commending to a minister in London persons known to be newly settling here? If in doubt as to the nearest church, send the name and address to the secretaries, London District Unitarian Society, Essex Hall, or to me. Secondly, will visitors to our services, especially those from other towns, kindly introduce themselves to the minister? Thirdly, will those who see room for improvement in our worship and work lend a hand to improve them?

So much by way of general entreaty. As to retrospect and prospect much might be chronicled, and with the strictest regard to brevity I must try to mention many things. Changes are going on rapidly in the ranks of our London ministers. Shortly we are to have the Rev. H. Gow at Rosslyn-hill, Hampstead, and all who heard his sermon at the Association anniversary confidently expect much from his ministry. Londoners need hardly be reminded that Mr. Gow is no stranger at Hampstead, but it is specially noteworthy that for some years he toiled at the foundations of Domestic Mission work at Mansford-street, Bethnal-green. By a happy coincidence, this mission church depends chiefly on the support of the Hampstead congregation, whose new minister will assuredly do all that is possible in the way of bringing the slums into vital connection with the suburbs.

The Rev. John Ellis, whose appeal for workers appeared in last week's INQUIRER, has now well begun his ministry at Mansford-street. If the person who is reading this paragraph will earnestly consider whether he (or she) can help and must, or not, a practical response to that appeal will surely be forthcoming. If the reader wants a place of good work that is easy to reach from everywhere, where the surroundings are ever fresh and fair, and the human creatures one meets are all delightful—well, believe me, there is no such place in London. But there are half-a-dozen places on our list that have very much the opposite of these features, and so much the more therefore they need help. I will mention some urgent cases—there are degrees of inaccessibility and repulsiveness, and whosoever will may take his choice. There is *Deptford*, piteously in need; *Stamford-street*—does the reader realise what that street *is?* Children and young people are growing up *there*—think of it! Then there are our Domestic Missions at George's-row, Rhyl-street, and Lisson-grove. *Ex uno disce omnes.* I met a stranger, not "one of us," the other evening. Speaking of the minister of one of these he said, "Why, do you know that his place is occupied every day, at all hours, in all sorts of things!" I did know—at least, the substance was true. Can a man, even a minister, manage all that himself? Rather not. Again, there is *Bermondsey*, now starting on somewhat a new line with a brave young minister, the Rev. Eustace Thompson, leading. Brave, yes; but he must not be left all but single-handed at his work. Who will go, there or elsewhere?

Another newcomer who is making a great effort is the Rev. George Critchley, at Clarence-road, Kentish Town. The London District Unitarian Society, confident in his zeal and ability, are making a very generous guarantee in order to keep this church alive. The building is a large one and badly needs mural cleansing. If any lover of beauty will send the minister financial help towards this work he may be sure it will be well spent. Mr. Critchley mentioned a new idea regarding Sunday-schools at the Whit-week meeting, and I am glad to hear he has had an encouraging start in trying to put his idea into practice. Probably the editor will get him to report progress on this special topic some day. We need the ferment of fresh thoughts like his.

There is to be an autumnal meeting of the London District Unitarian Society at Essex Hall on the 28th inst., when Sir Edwin Durning-Lawrence (president), the Rev. R. A. Armstrong, Mr. W. Blake Odgers, and other well-known speakers will give addresses. But undoubtedly the feature of the occasion will be the introduction of the Rev. J. H. Wicksteed to the Society as its new lecturer and district minister. Already Mr. Wicksteed has been heard amongst us, and the conviction grows that a better appointment would be impossible to make. Young and ardent, yet with an experience rich in many ways, the new lecturer comes to a great work amid great expectations. May he, too, be well sustained, not only in the inner sources of strength, but by the manifest sympathy and assistance of all who wish well to the cause of liberal Christianity. It would be a good beginning if a great rally of friends were made on the occasion of this meeting.

Kilburn has done splendidly thus far in steadily working towards independence. I hear the members are grappling heroically with difficulties due to subsidence in the soil, and are even scheming out a move towards the erection of the church for which the site was long ago acquired. At *Lewisham*, also, earnest thought and deed are manifest in dealing with the difficulties inherent in being tenants of a defective building instead of owning a better. I hope both schemes will be well launched ere long. At *Highgate* a new hall is required, and being required it will be raised. That seems the appropriate way of referring to this zealous congregation and its minister, the Rev. R. H. Greaves. At *Wood Green* the members, having erected a beautiful building, are doing all they can to furnish it well with worshippers. In their love for the venerable pastor, Dr. Mummery, there is a perennial fount of life. At the opposite side of the suburban circle is *Wandsworth*, hoping shortly to hold a festival meeting in honour of the twenty-first anniversary of the first service held in the neighbourhood.

So the chronicle runs on—and might run on still. But the sum of it all is that, so far as I see, there is honest effort everywhere. We could do more if

we did better; but I believe many are doing at least well. It is harvest festival season; we pray the Lord of the Harvest that he send forth more labourers into his harvest. W. G. TARRANT.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Harvest Thanksgiving Services.

Pressure on our space obliges us to condense this week's reports of Harvest services and group them together. Abundant decorations, special music, and large congregations may be taken for granted in every case:—

Ballyhemlin.—Preacher, the Rev. Charles Thrift.

Cullompton (combined with Sunday-school anniversary).—Preacher, the Rev. Jeffrey Worthington. Visitors who came by cycle were present from Exeter, Taunton, and Tiverton. The lessons were read by two of these laymen. At the afternoon service Mr. Harold Goodland, of Tiverton, gave the address.

Cwmbach: S. Wales (Sunday and Monday).—Ministers, the Revs. W. James, H. Fisher Short, J. H. Davies, and D. Evans.

Gateshead (Sept. 28).—Preacher, the Rev. W. H. Lambelle, of Middlesbrough. On the following Monday a fruit banquet and first social gathering of the season took place.

Horsham.—Preacher, the Rev. J. J. Marten. Afternoon, address to the children by Mr. Tarring.

Knutsford (Sept. 28).—Combined with Sunday-school anniversary.—Preacher, the Rev. E. S. Hicks, of Bolton. Collections, with donations, £14 6s. 7d. At Allostock Chapel, on Oct. 5, the Rev. G. A. Payne preached the annual sermon for the thirteenth time. Collection, £2 13s.

London: Peckham.—Preachers: Morning, the Rev. Eustace Thompson. Evening, the Rev. G. Carter. Afternoon, address to the children by Mr. A. H. Biggs.

London: Stratford.—Preacher, Mr. T. Elliot, of Highgate. On the previous Wednesday the opening meeting of the Young People's Guild was held, and addressed by the Revs. T. E. M. Edwards and W. H. Rose. On Monday evening the Temperance Guild and Band of Hope held their eighth annual tea-meeting, when addresses were given by the Rev. T. E. M. Edwards and Messrs. A. W. Harris and W. J. Noel.

Manchester: Longsight.—Preacher, the Rev. H. J. Rossington.

Newark.—Preacher, the Rev. E. R. Hodges.

Oxford: Church of the Divine Love.—Preacher the Rev. Vernon Herford.

Selby.—Preacher, the Rev. John Fox, of Hunslet. Followed on Tuesday by a successful tea-meeting.

Taunton.—Preacher, the Rev. Dr. Warschauer, of Clifton. Collections for the Taunton and Somerset Hospital, £4 14s. 10d.

Wisborough Green.—Preacher, the Rev. G. Lansdown, of Billingshurst. On the previous Thursday a tea-meeting and lantern exhibition by Mr. W. Carter. On Monday the reading-room was opened for the winter session.

Ainsworth.—In our issue of Sept. 20 we repeated from the *Times* a report as to the great mineral wealth (estimated at £40,000) of some farm land which forms an old endowment for the minister of the Cockey Moor Chapel. The report as to the intentions of the congregation was unauthorised. We now learn from the *Bury Times* that the Trustees are granting an eighty years' mining lease to the Moss Hall Coal Company, at a minimum annual rental of £250. This, however, cannot be used by the congregation as income, but must go to capital account.

Ashton-under-Lyne.—The fifth anniversary services of the Unitarian Sunday-school were held last Tuesday. The preachers for morning and evening were the Revs. W. C. Hall and C. J. Street, of Bolton. A children's service in the afternoon was conducted by the Rev. W. L. Schroeder, of Sale. There were good attendances in the morning and afternoon. At the evening service the building was comfortably filled. Collections realised £14, to which a few liberal donations have to be added. As on previous occasions, a new hymn, by the Rev. W. C. Hall, was sung at the evening service. One pleasing feature of the day was the attendance of prominent members of the local Nonconformist congregations, who on several occasions have shown practical sympathy with the work here.

Bridport.—Sunday-school anniversary services were held Sunday week, conducted by the Rev. John Ellis, of London, and on the following evening a tea-meeting was held, when reports as to the school and the Band of Hope were presented, and Mr. Ellis gave an address on the formation of a guild. The Rev. H. S. Solly presided.

Huddersfield.—On Sunday week the Rev. W. Mellor preached in the Fitzwilliam-street Church a sermon, which is fully reported in last Saturday's *Huddersfield Examiner*, dealing with the moral and religious aspects of the refusal to pay sectarian school rates. Such a refusal, he said, could only be justified as the very last resort, after every expedient of constitutional procedure had been tried in vain.

Northampton.—On Thursday evening, Oct. 2, a congregational gathering was held at Kettering-road, at which an address of congratulation on his ninetieth birthday was presented to Mr. W. G. Beeby from the congregation and Mr. Beeby's Temperance friends. He has been an abstainer for seventy years. Mr. John Sale presided at the meeting, and the Rev. T. W. Freckelton was among the speakers.

Rochdale.—The annual Festival of the Blackwater-street Church on Sunday was rendered memorable by the unveiling of three new stained-glass windows, the latest gifts of the members of the Heape family. In accordance with the request of the donors there was no formal ceremony of unveiling and no public reference to their gifts. The windows are the work of Messrs. Morris and Co., from designs by the late Sir Edward Burne-Jones. The chancel window, in its four lights, presents two rows of symbolic figures, Truth, Liberty, Knowledge, and Faith; and below Justice, Prudence, Love, Humility, and it bears the following inscription:—"Erected in 1902 by Robert and Richard Heape in memory of their grandfather, Benjamin Heape, and his work and steadfastness as a member of this church for nearly fifty years. Born 1780, died 1847." Two other windows, in the south aisle, are the gift of Miss Heape replacing two earlier memorial windows placed there by her father. The Rev. T. P. Spedding was the preacher at both services, and in the morning took as his subject, "The Offering of Art to Worship." The collections for the church funds realised over £23.

The South-West Wales Unitarian Association.—The quarterly meetings were held at Capely-bryn, New Court, on Tuesday and Wednesday week. On Tuesday evening a religious service was conducted by the Rev. E. O. Jenkins, and the Revs. D. Evans and W. James, B.A., J.P., were the preachers. On Wednesday morning a council of the members of the Association was held under the presidency of the Rev. T. Lloyd Jones, Liverpool; and at ten o'clock a religious service was conducted by the Rev. D. Evans, and the Rev. D. Rhys, Rhondda, the appointed preacher of the meetings, delivered an able sermon on "Self-Sacrifice," as the principle out of which all that was best in life had proceeded. He pointed out how all the great privileges we enjoy had been bought with the life-blood of past reformers, and ably illustrated the contrast between the real character of Christ's sacrifice and the popular orthodox view of it. In the afternoon a committee of ministers and Sunday-school workers was held, the Rev. D. Evans in the chair. The most important subject for discussion was that of providing the children with a monthly Welsh magazine to bring the Sunday-schools into closer union, and awaken in the young an interest in Unitarian literature. It was ultimately decided to take the necessary number of copies of "Young Days," and add a four-page supplement of Welsh matter, without increasing the price, and a fund was started for the purpose. The afternoon service was conducted by Mr. Simon Jones, B.A. (H.M.C.), the preachers being the Revs. J. Hathren Davies and R. J. Jones, M.A., Aberdare. In the evening there was another religious service, conducted by the Rev. D. Rhys, when sermons were preached by the Revs. J. P. Kane and T. J. Jenkins. Glorious weather, a large attendance, excellent singing, and hospitable entertainment, all contributed to a series of most successful meetings.

Walsall.—A meeting was held on Monday week in the Unitarian Free Church to welcome the Rev. W. F. Turland as minister. Mr. Hodgkins presided, and offered a very cordial welcome to Mr. and Mrs. Turland, in which three local ministers of other denominations, who were present, joined, and the Rev. A. A. Charlesworth, on behalf of the M.C.U., Mr. A. W. Worthington, the Rev. J. C. Street, and others joined. Mr. Turland, in responding, referred with pleasure to the months he had already spent with them, since June, and looked hopefully to the future.

THE LATE MRS. PAGE HOPPS.—Many friends heard last week with heartfelt sympathy of the loss sustained by the Rev. J. Page Hopps in the death of his wife. Counting ourselves among those friends, we willingly publish the following note which we have received from Mr. Hopps:—"I want to thank a great many friends for exceedingly kind letters lately, and to say that I cannot reply to each one. Will you help me to make a general public acknowledgment?"

TO CORRESPONDENTS.—Letters, &c., received from the following:—H. R. F. B.; E. C.; E. H. C.; J. E. C.; R. D.; J. T. H.; E. W. L.; W. L.; G. M.; H. J. M.; O. M. R.; F. T.; L. T.; W. V.

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DEATHS.

ODLING—On the 4th October, at Alford, Lincolnshire, from the result of an accident, Alfred Edward Odling, M.R.C.S., aged 44, son-in-law of George Brothers, Wincheap, Canterbury.

PIGGOTT—On Wednesday afternoon, 1st October, 1902, at 37, High-lane, Chorlton-cum-Hardy, Humphrey Boyd, the beloved son of Arthur Edwin Piggott, aged 11 years. His mortal remains were committed to the purifying fire on Friday, 3rd Oct.

OUR CALENDAR.

SUNDAY, October 11.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A., "Unitarians and their Gospel."

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Anniversary Services.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Mr. HERBERT RIX, M.A.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. E. DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D. Harvest Festival Services.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A., "Thomas a'Kempis, the Monk."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS. Evening, "What Think ye of Christ."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. E. HOWARD.

CHATHAM, Unitarian Church, Hamond-hill 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M., Rev. A. ERNEST PARRY, and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., Rev. W. J. JUPP, and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Religion in the Schools and the Religious Difficulty."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, All Soul's Church, Bath-road, 11 A.M. and 6.30 P.M., Rev. J. B. HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Mr. R. P. FARLEY, B.A.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M. Next Sunday and through Term.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Oct. 11th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Legend of Judas Iscariot."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Oct. 11th, at 11.15 A.M., Mrs. ANNIE BESANT, "India and England.

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The Rev. JAMES DRUMMOND, M.A., LL.D., D.Litt., Principal of the College, will deliver the OPENING ADDRESS in the College on MONDAY, October 20th, at 5 P.M.

Subject, "Remarks on the Art of Criticism in its Application to Theological Questions."

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BRITISH & FOREIGN UNITARIAN ASSOCIATION.

A MEETING of the COUNCIL will be held at ESSEX HALL, ESSEX STREET, STRAND, LONDON, on TUESDAY, October 28th, 1902. The Chair will be taken by the President, the Rev. R. A. ARMSTRONG, B.A., at Four o'clock.

Any NOTICES of MOTION by Members should reach the Office on or before Saturday, October 18

W. COPELAND BOWIE, Secretary.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

ANNUAL MEETINGS at ELDER YARD CHAPEL, CHESTERFIELD, WEDNESDAY, October 22nd, 1902.

12.0 A.M.—Public Worship in the Chapel. Service conducted by Rev. PETER DEAN, of Loughborough. Preacher, Rev. W. H. DRUMMOND, B.A., of Belfast.

1.30 P.M.—Lunch (Tickets 2s. each).

2 45 P.M.—Annual Business Meeting.

5.0 P.M.—Conference. Paper will be read by Rev. W. WHITAKER, B.A., on "Hopes and Fears for the National Conference."

SUNDERLAND.—A BAZAAR will be held on OCTOBER 22nd, to provide Money for the REDECORATION and IMPROVEMENT of the Chapel.

Donations of Goods or Money will be gratefully acknowledged by the Rev. F. WOOD, 25, St. Vincent-street, or ERNEST E. CHITTY, 22, Carlyon-street, Sunderland. We must rely in part upon outside help.

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THE EDUCATION BILL. WOMEN'S PROTEST (non-party).

PUBLIC MEETING, ST. JAMES'S HALL, MONDAY, OCT. 13, at 8 P.M., TO PROTEST AGAINST THE BILL AS IT AFFECTS WOMEN.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

WE hope to publish next week a special article by Mr. Stopford Brooke on "The Vision of Christ in Browning."

IT will be seen from an advertisement in another column that to-morrow (Sunday) Mr. Stopford Brooke is to preach not only in the morning at Little Portland-street Chapel, but in the evening at Unity Church, Islington. At this service he is to make an appeal on behalf of the North London Nursing Association, an admirable institution which provides trained nurses to attend the sick poor in their homes, and is in serious danger of being crippled in its good work by lack of funds. South Londoners have doubtless discovered how easily they can get to Unity Church for Sunday evening services by the electric rail from Clapham Common direct to the Angel at Islington.

PARLIAMENT reassembled on Thursday, and before these lines are printed will have entered on the battle of the autumn session over the Education Bill. Mr. Balfour and Mr. Chamberlain, in recent speeches, appear to have set their backs to the wall, but we shall see what we shall see.

THE autumnal session has been heralded by a great number of public meetings. The extent of the agitation is indicated by the fact that on Monday alone nearly forty meetings of importance were held, chiefly to discuss the Education Bill. The opponents of this measure have been very active, and their gatherings have been, on the whole, of a much more popular character, as well as more numerous, than those of the supporters of the Government. Among the more noteworthy meetings of the week was that of the Women's Local Government Society at St. James's Hall, London, on Monday, further enforced by that of the Women's Liberal Federation, at the same place, on Wednesday. The exclusion of women from a share in the management of the schools is admitted by the Archbishop of Canterbury to be a "defect"—he says the "only defect"—in the Bill. We do not gather, however, from the speeches of Government representatives that it is to be removed.

MR. BRYCE, in a characteristically clear and forcible speech at Llandudno on Monday, emphasised other, and, *pace* Dr. Temple, equally salient "defects" of the Bill. It proposes, he said, to

> Hand over half the schools of the country in perpetuity to one denomination only, to exclude from the post of teacher in one half of the schools every person who was not a member of the Church of England, to perpetuate the distinction between two classes of schools, differently managed but standing side by side, and to destroy the bodies which in the towns had worked successfully for education, and, indeed, had done nearly all that had been done for it during the last twenty-five years.

Mr. Balfour, on Tuesday night, speaking to a great meeting of supporters in Manchester, alluded to some ludicrous misstatements current as to the scope of the Bill, and had an easy task in refuting them. But it would have been more to the purpose if he had addressed himself to such criticisms as Mr. Bryce's. He had not a word to say, for example, as to the appointment of teachers in the rate-aided denominational schools; and, while he echoed Mr. Chamberlain's phrase about giving to the publicly elected authority "full control over secular education," he omitted to show how, if the clerical majority on the Boards of Management have the power to exclude all but professed members of a special Church from the teaching staff, it will still be true that the Councils have "full control of secular education" in the schools.

MR. CHAMBERLAIN'S Liberal Unionist friends appear to be divisible into three sections—first, those who with him accept the Bill as the best possible under the circumstances; secondly, those who do not consider the sacrifice of long-advocated principles too great in order to secure an Imperialist party in power; and thirdly, those who, with deep regret, decline to accept their leader's lead in this matter. We shall see how many will venture to range themselves against him. As Parliament reassembles, the prospects of any amicable agreement are very remote. Any sign of substantial amendments, such as Mr. Chamberlain seemed, at his Birmingham conference last week, to consider possible, is looked for in vain in Mr. Balfour's speech, the main drift of which showed a remarkable unconsciousness of the sense of irritation abroad. Other Government speakers, the organisers especially, exhibit more sensitiveness to public opinion, and the Government candidate at Devonport has deemed it wise to adopt a conciliatory tone. The contest is being fought principally on the Education Bill, and though it will be keen, the issue is hardly a doubtful one.

ON one point Mr. Balfour does appear to have faintly understood the opposition to the Bill, though he naturally glided from the vulnerable position as quickly as possible. It is argued against the Government that they have brought in their measure without having consulted the constituencies upon it, and that, so far as the bye-elections show, the electorate is decidedly opposed to them. The Prime Minister's reply is substantially that any Government has a "mandate" to do the best it can for the nation, and that here is a matter of vital importance to the people's life. Good; but it is rather unreasonable, in these democratic days, to act upon the general "mandate" referred to against the express wish of the people, so far as it is ascertainable. Complaint is made of the exaggerated language and violent threats of opponents of the measure; but a mind so usually candid as Mr. Balfour's must be able to form a better estimate of the position than to suppose all this heat is artificially generated. Nothing is more probable than that, if the Bill is passed in anything like its present form, very serious opposition to the law will manifest itself. Mr. Balfour says, in effect, let the disaffected change the law rather than break it. The maxim is admirable, but its application depends on circumstances. The House of Lords is a standing difficulty in the path of reform. And, be that as it may, would it not be better to try to avoid the possibility of violent reaction, and to base the law on "the best and surest foundations" of a general national agreement?

THE meeting of the General Committee of the National Liberal Federation at the old Westminster Town Hall on Wednesday was a powerful demonstration against the Education Bill. The resolution, unanimously passed, condemned the Bill as "a retrograde, pernicious, and, as regards women, a disfranchising measure," and declared that in view of the peculiar circumstances of the last General Election and the results of recent bye-elections the Government had no moral right to force the Bill through Parliament. The resolu-

tion was moved by Mr. Augustine Birrell, in a forcible and characteristic speech. "What had the great School Boards done," he asked, "that they should be butchered to make a parsons' holiday?" Dr. Clifford, who seconded, declared that there could be now no compromise. There must be no sheathing of the sword until they got a system of national education absolutely free from either ecclesiastical or theological restriction, without clerical interference with the teaching profession, a system of education that was universal, that aimed at character rather than at creed, manhood rather than Churchmanship, and that provided young England with opportunities of taking their true place in the competitive markets of the world and in the leadership of the moral and intelligent life of mankind. Mr. James Bryce also made a forcible speech. The country, he said, was thoroughly roused. This was not a Nonconformist question; it was a lay question—the laity against the clergy. The feeling among enlightened and thoughtful members of the Church of England was as strong if not as ardent as among Nonconformists. The great question now to be decided was whether education was to be clerical or public. They hoped at last to attain to a system of education truly national, which should show no regard to sects, but only to citizens, a system commensurate with their needs and worthy of a great and free people.

Apropos of what the *Methodist Times* calls the "New Anti-Church Rate Movement," a movement which in that paper meets with unqualified sanction and approval, the editor was reminded by a correspondent of Christ's example "when he preferred to pay the Temple-tax rather than give offence." (Matt. xvii. 24-27.) The analogy is pert, but by no means decisive, and there is a certain vagueness in the language of the evangelist which allows of more than one interpretation. But the Methodist newspaper boldly puts aside any such dubious advantage as might be gained by a critical examination of the narrative itself; and authoritatively answers, "*There was nothing in the teaching or ritual of the Temple to which he conscientiously objected.* Therefore your application to the Education Bill is erroneous." The matter is settled, but at the price of how many thousands of sermons which have taken for granted the defects of the ordinances of the law!

There was a "record" attendance at the Baptist Union meetings in Birmingham. More than 1,800 delegates' names were received, and of these 1,400 actually knocked at the doors of their hosts. On every hand it was admitted that the magnet which drew this great crowd was the Education question. The Baptist churches have never before been so much in earnest about any public question. Churches too poor in other years to send representatives made sacrifices to pay their delegates' expenses. The amendment of Dr. Glover to the *no rate* policy aroused a host of fears that somehow the Union might be cajoled into a less determined attitude than that of Dr. Clifford. We cannot say that the debate was entirely worthy of the occasion. Dr. Glover's speech lacked force and point, while, truth to tell, Dr. Clifford went off into fireworks. Nor did the audience behave itself quite seemly. It listened with great impatience and many interruptions to the opponents of the prevailing mood, and gave another sad illustration of the lack of courtesy which so often marks a mob. Taken one by one no member from the vast assembly would have been anything but ashamed to show rudeness to so venerable and distinguished a man as Dr. Glover, but mixed in a crowd individuals forgot their manners and lost their self-control. The fact is such meetings do not come together to debate and deliberate, but to emphasise a decision already arrived at.

Certainly the voting was remarkable. Out of 1,500 present only 21 voted for the amendment. Whether one approves or disapproves of the *no rate* policy the volume of passion with which the resolution was carried is significant of much. There can be no mistake that so far as the Baptists are concerned the heather is on fire. The Education question dominated the whole session. It could not be kept out of the missionary meetings; it was the absorbing theme of a very remarkable people's meeting for the exposition of Free Church principles in the Town Hall; it roused the young people's meeting to enthusiasm. Old ministers declare that never in the history of the Union has one question so filled and stirred any of its conferences.

The Tercentenary of the Bodleian Library at Oxford was celebrated on Wednesday and Thursday of last week, and was honoured by the presence of a large number of distinguished representatives of foreign Universities and great libraries in this country and abroad. On Wednesday evening the Vice-Chancellor's reception was brilliant by reason of many gorgeous doctors' robes, and on Thursday there was a presentation of honorary degrees in the Sheldonian and a banquet in Christ Church Hall. Before Thomas Bodley's day an upper floor had been built to the Divinity School, to receive the gift of six hundred MSS. from Duke Humphrey of Gloucester, but only the shell of this nucleus of a library remained after Edward VI.'s reforming commission had made their onslaught on papistical literature, and Bodley was the veritable founder of the great library, with which his vanity insisted that his name should be connected.

Thomas Bodley was one of James I.'s many knights. A Devonian by birth, he received his early education abroad during the Marian persecution, but completed his studies at Magdalen College, Oxford. He travelled, and went to Court, married a rich widow and became a successful diplomatist, but disappointed of further promotion, towards the close of Elizabeth's reign, wisely determined to possess his soul in peace for the residue of his days, and "to set up my staff at the Library door in Oxon." With much practical ability and persistence, with money and influence in high quarters, he set himself to his task, and on Nov. 8, 1602, the renovated library was opened. Next year he was knighted, and in the following year was enrolled "The Library of the Foundation of Thos. Bodley, Knight." Many valuable possessions were secured for the library during Bodley's life-time (he died in 1613), and not least among them the covenant with the Stationers' Company, which secured the right to receive a copy of every book published in the kingdom. These and other points of the story are told in an interesting article on the library in the September *Nineteenth Century and After*.

St. Deiniol's Library, at Hawarden, built as part of the national memorial to Mr. Gladstone, was opened on Tuesday afternoon by Earl Spencer. Some further notes on this interesting foundation we must reserve for next week.

The Rev. Joseph Armitage Robinson, D.D., formerly Norrisian Professor of Divinity at Cambridge, and since 1899 Canon of Westminster, has been appointed Dean of Westminster in succession to Dr. Bradley, recently resigned. The new Dean, who is only in his fiftieth year, is a distinguished scholar, and has edited a collation of the Athos Codex of the "Shepherd of Hermas" and other early Christian literature, and is also an acceptable preacher. He does not represent any extreme party in the Church. The successor to his canonry is the Rev. H. C. Beeching, chaplain of Lincoln's Inn and Professor of Pastoral Theology in King's College. Mr. Beeching, who is now well known for his studies in English literature, began his ministry as curate at Mossley Hill, Liverpool.

At the Peterborough Diocesan Conference a question was discussed which concerns all ministers of religion as much, or nearly so, as the established clergy. This was the need of training in the administration of relief. All ministers are called upon to act, officially or privately, as almoners and trustees of funds contributed for distribution in alms. All are subject to appeals, made personally or through the post, which they have but little time to sift, and which are dealt with, as a rule, rather by impulse or instinct than by any settled rule. The resolution adopted by the Conference may be commended to our own college authorities:—

That it is desirable that candidates for holy orders should be required to give a certain amount of study to economic subjects, and satisfy the examining chaplains on this head.

The October number of *Sermons for the Day* (Liverpool Booksellers' Co.) contains the sermon on "Five Conversions to Unitarianism," preached by the Rev. R. A. Armstrong on Sunday week at Newcastle in connection with the annual meeting of the Northumberland and Durham Unitarian Christian Association. Loyalty to Truth is the burden of the sermon, which recounts the experience of the five ministers who told last Whitsuntide how from different branches of the Church they came out into the freedom of Unitarianism. We have been too much accustomed, the preacher said, in our practice if not our profession, to think lightly of membership in our churches, but the experience of those five men has a very different lesson for us.

Here from every quarter of the Christian world come footsore pilgrims who have wrenched themselves with agony away from their ancient altars, and cry, "Ah, here at last is the pearl of great price; here is the reconciliation between understanding and

faith; here is freedom; here is peace! Better to dwell with you, few though you be, to pray and praise with you in perfect freedom, than even the joy of fellowship with millions and faithfulness to the faith of the mother who bore us!"

Must it not shame us? Must it not open our eyes? Must it not move us to solemn self-dedication, to resolve that we will keep the pearl bright and whole, that through life till death we will be and do all that God gives us power to be and do for the life and health of these Free Churches, of our Church, and of the faith to which they have attained?

Then it was noted how the first thing to attract these men was the *freedom* of our communion. And then one and all they found that they were at one with us in our Unitarianism. And the sermon concluded:—

We have had our disputations in our own ranks which stands foremost, by which our Churches should be known, their freedom or their Unitarian interpretation of the religious problem. But, behold! to these men the two have come together; there is no disseverance between them. The perfect liberty has led to the beautiful faith of the pure Fatherhood of God and Brotherhood of Man; and the beautiful faith itself has been the sure and certain guarantee that the liberty will never be curtailed. There is that in the orthodox theologies which drives men to the assertion of authority over other men's minds and consciences. There is that in the gospel commonly called Unitarian—which is indeed nothing else than the pure gospel of Jesus, expressed in terms of our modern day—which waters the roots of liberty and forbids the tyranny of Priest or Presbyter.

And so, while we clasp the hand of every pilgrim who comes to our fellowship from churches bound in the fetters of the creeds, let us pray God to make us more faithful in the heritage which he has given us, that every pilgrim who shall come may find a living Church of true and loving men and women serving the Kingdom of God in the spirit of Jesus Christ.

The October number of the *Mill Hill Pulpit*, which begins the eleventh volume of this publication of the Rev. Charles Hargrove's sermons, has for its subject "Our Children: The Nation's Wealth and Care." The following passage is characteristic of the feeling which pervades the whole discourse:—

Management by School Boards! Ratepayers' control! Womens' Right to Serve! No Clerical Monopoly!—I believe there is justice and urgency in these cries. But there is one cry which is not heard, which is of more importance, and in which Justice is more intimately concerned. It is what the children themselves call for, too young as yet to know the meaning of all this uproar; for their very presence among us is a silent but imperative demand that we should do all we can to fit them to fulfil their duties and hold their own in the life which is before them.

A statesman has lately proposed to the party whom he will not lead, a watchword by which they may without him march to power. Putting aside for the present all other measures and projects of reform, he asks us to take "Efficiency" for our motto and our word of appeal. The weakness of the suggestion is that it recommends to a party to take for its own that which all parties are agreed on. At the Treasury and Board of Trade, at the Admiralty and War Office, the country demands efficiency, and it is sought after, if not attained. Even at the Post Office pride is taken, however little it be justified, in the efficiency of the service. In one department of government alone would this seem to be a secondary consideration. In Education the denominations ask for fair treatment and the Church for favour, country and town alike murmur at the rates, and Governments dread the increase of cost; so restrictions are imposed and grants are cut down, if possible to check the ever-rising expenditure. Yet is this the one department whose work pays the best; it is the Making of Men and Women! is it not the business the most profitable that we can be engaged in?

Efficiency! That should be our cry! All the rest will follow. The best, and nothing less than the best, which the circumstances allow of, that should be our demand; and no schemes of management should commend themselves to us or be condemned by us, on other ground than that they are, or are not, the machinery best adapted to do the work, to do justice to the children, out of the raw material of human infancy to make the better folk that are to be.

"Truly the light is sweet and a pleasant thing it is for the eyes to behold the sun." Not only is it pleasant, but it is necessary that we should have abundance of sunlight to overcome disease and maintain health. Sir James Crichton-Browne proves this in a paper read by him at the jubilee meeting of the Manchester and Salford Sanitary Association just published in their "Proceedings." At the time of its delivery the audience was impressed by its value and interest as well as the oratory of the speaker, and a perusal of it in print adds to the impression. It recounts experiments by which it has been *proved* that typhoid bacilli are actually destroyed by exposure to the direct rays of the sun for a few hours, while in precisely similar circumstances in all respects, save that they are left in darkness, they flourish and increase at an alarming rate. It is also proved by experiments that it is not the heat of the sun, but the *light* that has this exterminating effect on disease germs.

Not only typhoid germs, but those of nearly all diseases, are weakened and destroyed by sunlight, but propagate rapidly in the darkness. Hence an abundant source of mischief in towns, where thousands of houses are crowded without direct sunlight, and with little light of any kind, and in warehouses and offices men and women work all day by artificial light. It is not altogether a new lesson which is taught by Sir James Crichton-Browne, but he brings it home forcibly and with the authority of the most recent research to support it. There will be epidemics and other noisome diseases as long as the sun is shut out and the disease germs are accommodated with congenial environment. If only every house could be built to catch all the sunlight there is, and something could be done effectively to dissipate the smoke cloud of our manufacturing towns and the winter fogs! ——

A notable article in the July number of the *Quarterly Review* concludes with the following striking passage:—

The East broods all the more deeply now that the *Pax Britannica* has so largely silenced the tumult of the outer world. It is almost certain that, if the great peace and reign of law and justice should last, many of the lower and grosser superstitions of India, the reflections of the former fears and terrors of an oppressed and afflicted people, must fade and vanish, and that with them the power of the old priesthood must decline. India may be like the sleeping princess. The touch of the healthier and saner Western life may at last wake her out of the trance which has for so many centuries bound her senses, and rekindle that fresh and objective view of things which makes itself felt in the earliest Hindu writings. On the other hand, the deep level thought of Indian sages may do much to spiritualise the too material life of Europeans, and make them assess the value of things on a truer scale. It will, perhaps, some day be said that the translation of the sacred books of the East in the nineteenth century marked the beginning of a new intellectual era, much as the translation of the Greek writers did in the fifteenth century. The world always seems to be awaiting the voice of the sage who shall discover the solution of the relations between renunciation and enjoyment, between thought and action, the life of the spirit and the life of the senses, moral order and freedom, the form of religion and its essence. In India such opposites are now in the field that from their collision may be struck the spark of truth. Who can tell that in some mud-cottage in a hamlet of the plains, or a shepherd's cottage in the hills, there may not at this moment be lying a babe from whose mouth some day will proceed that which millions will for ages accept as part of their guidance in the difficult journey of life?

Under the Stopford Brooke Lectureship Fund two courses of five lectures each are to be given by Mr. Stopford Brooke at University College during the present session on "The Rise of Naturalism or the Romantic Movement in Poetry in the Eighteenth Century." The first lecture, introductory to the whole course, will be given on Thursday evening, Nov. 6, in the Botanical Theatre, to be followed by four lectures on the poetry of James Thomson, Collins, Gray, and others. Of the second course, after Christmas, details will be announced later. There will be no free tickets issued to the general public for these lectures, as the managers do not wish to trench upon their Fund until the permanent lectureship is fully established. Tickets are to be sold to the public at 5s. for the course of five lectures, and 2s. 6d. to teachers. Shilling tickets for single lectures can be had at the door if there should be room. Annual subscriptions of 10s. or £1 are invited, which will entitle the subscriber to one or two tickets for the two courses, on application to the Secretary of the Fund at University College.

Unitarians Changing Residence.—Taking up the plea which Mr. Tarrant made at the opening of his Provincial letter last week, the Rev. A. Ashworth, of the York-street Non-subscribing Presbyterian Church, Belfast, urges country ministers to send word when any members of their congregations settle in Belfast, that they may be welcomed into the city church. For some years the York-street congregation has been zealous in the welcoming of new-comers, and there are, of course, other kindred churches in Belfast. But only the other day, Mr. Ashworth says, he found by the merest accident seven persons, who formerly belonged to country congregations, and unknown to him had been for "some years" in Belfast, with the result that five of them had become connected with a Methodist church.

To Correspondents.—Letters, &c., received from the following:—A. H. B; A. L. B.; E. B.; F. E. C.; C. A. F.; W. G.; J. H.; R. T. H.; W. J. J.; H. M. L.; G. M.; C. R.; E. M. R.; J. S.; P. L. S.

LITERATURE.

THE ESSEX HALL LECTURE.*

The Essex Hall Lectures are given under a scheme of the British and Foreign Unitarian Association "for the delivery and subsequent publication of a lecture dealing with some aspect of the history and development of Christianity viewed from the standpoint of liberal and progressive thought." It is a significant fact that though the whole field of the history and development of Christianity is open to the lecturers, yet three out of the six lectures already given deal specifically with the question of the person and teaching of Jesus himself. In 1895 Professor Carpenter lectured on "The Relation of Jesus to His Age and Our Own." In 1897 the Rev. R. A. Armstrong took as his subject "The Significance of the Teaching of Jesus"; and now Professor Drummond gives us "Thoughts on Christology."

Dr. Drummond's lecture is mainly on what is called the "Christian Consciousness," which, to many minds at the present day, is the last stronghold of a retreating Christian faith. Those who know Dr. Drummond's Hibbert Lectures, and are acquainted with his attitude towards questions of theology, will be slow to suspect him of any weakness of theistic belief, or want of positive Christian doctrine; but it is a sign of the general attitude of religious thinkers at the present day that even he drops into the language of one who is fighting to retain something that he is in danger of losing. "If we would *retain* our Christianity at all," says Dr. Drummond, "we must frankly *surrender this* [the Biblical] *position*, and *retreat to another stronghold* of faith. . . . Is there such a *stronghold*—one that can stand unharmed amid the war of creeds and the *assaults of doubt?* There is, and it is called the Christian consciousness." (The italics of course are ours.)

Dr. Drummond summarises this Christian consciousness at first in general terms:—

> There is a graciousness and purity of soul, a tender regard for others, a self-forgetfulness of love, a glad and trustful acceptance of the divine will, a sense of intimate communion with God, a felt relationship with Christ, which we recognise as specifically Christian. When we meet a man in whom these traits are evident, we say, "Behold a Christian indeed, in whom there is no guile."

He then proceeds to elaborate the idea of the "facts of Christian consciousness on which our Christology must be founded," concluding with the following striking passage:—

> Christ has brought the love of God closer to human consciousness, and changed into a living sense of personal communion that large and vague belief with which men endeavoured to look into the infinite abyss of being, and adored the unseen Power whom none can find out unto perfection. It is indeed true that the consciousness of intimate communion with God is not limited to Christianity. To go no further afield, it finds clear and beautiful expression in certain passages of the Old Testament. But this deep and spiritual piety was so rare, that the first Christians seemed to themselves to have been lifted into a new divine atmosphere, and to be living encompassed by a spirit of heavenly love, such as they had not conceived in their pre-Christian state. This experience was connected with an awakened sense of sin; and that Divine Love which had spoken to their hearts in Christ, made them feel at once how alienated they had been from the life of God, and yet how close to them was God's love, forgiving all the past, and beseeching them to come and be reconciled, and live as his redeemed children. Love, they perceived, was of God; and the love which in Christ had filled their hearts with wonder and joy had its source in God, and was indeed the Spirit of God manifesting itself in man, and pleading through human lips and human hands. And still this experience lives; men ready to despair under the sense of sin and estrangement from God, feel in Christ the touch of Divine Grace, and become conscious that they are received into a communion with God which is the beginning of spiritual life, and the earnest of final victory.

It is obvious, however, that this "inner consciousness" can give us no answer to the question of the humanity or deity of Jesus, unless, indeed, it be taken as in itself evidence that he is more than man; and it must be on other grounds that Dr. Drummond has reached the same conclusion as Professor Carpenter and Mr. Armstrong—namely, that Jesus was man, and man only.

Even in dealing with the question of the present personal relation of Jesus to the devout Christian, he says, "That which father or mother, or brother or sister, or friend or teacher of long ago may be to the individual—messengers between the visible and the invisible—that Christ is to the Church." The only difference therefore appears to be that while the influence of others is limited by the selection of individuals, the influence of Christ is coextensive with the Christian Church.

It is difficult to understand on what ground Dr. Drummond claims for such a view of the person of Jesus the name of "Christology." We gather from his lecture that he is as absolute a humanitarian as Theodore Parker himself. Even his adoption of Professor Harnack's misleading emphasis upon the definite article, admitting the universal divine sonship of man, and then saying that nevertheless Jesus is *the* son of God, does not remove Jesus from the category in which other prophets and saints are contained.

There are, however, some statements in the Lecture which appear to be quite inconsistent with the purely humanitarian view; and there is also a curious inconsistency between the absolute comprehensiveness of some portions, and the limitation of other portions.

From the purely humanitarian and comprehensive point of view it is difficult to see exactly what is meant by the statement, "We can know the Father only through the spirit of the Son dwelling in our hearts by faith." If the "spirit of the Son" means merely a filial spirit, a trustful loving faithful mind, this is true enough, though it has no necessary connection with Jesus; but if it means that God can only be known to those who are consciously under the direct personal influence and guidance of Jesus of Nazareth, it can only be maintained by making Christianity the sole religion of the world, and branding all other so-called religions as mere ignorant delusion, or at any rate excluding them from any right to a belief in the universal love of God, and limiting them to a sense of his wisdom, power, and other similar attributes.

When we feel a great love and admiration for any personal friend, we are inclined to attribute to him more than is really due, and other influences are eclipsed and lost sight of. There is the same tendency in considering the characters of history and the part they have played, and their influence on the world and human life and thought. We think of Jesus as the greatest revealer of religious truth, and so tend to attribute to him all our highest and best ideas. According to Dr. Drummond, the soul of Jesus in the hearts of the first disciples "transfigured the universe into a vesture of Divine thought"; and he intimates in the passage, already quoted, that the sense of personal communion with God, though not peculiar to Christianity, is especially characteristic of it.

But to the first Christians, if this visible universe was a vesture of God it was a vesture which was speedily to be put off and burnt. They looked impatiently for the dissolution of the heavens and earth, and for a new heaven and a new earth where there should be no more sea. The thought of the divine glory of this present world as itself the vesture of God belongs rather to the Judaism of the Psalms and the Christianity of the eighteenth and nineteenth century poets, than to Jesus and his immediate disciples. And again, to this day, many of those who are most clearly conscious of direct communion with God find the fullest utterance of this sense in the words of Jewish psalms; while on the other hand, a vast number of Christians are so far from it, and have so entirely supplanted it by a sense of communion with Christ, that they take these very psalms and apply them to him. In place of "Yahveh is my Shepherd," the Christian in ten thousand churches sings "The King of Love my Shepherd is," and to the words "Thy rod and staff my comfort still," he adds, leaving no mistake possible as to the person addressed, "Thy cross before to guide me." The substitution of one's inner consciousness of Christ for a clear conception of Jesus of Nazareth as known to us through the historic records will ever tend to make him practically the substitute for God rather than the revealer of God.

"*To reconceive the Christ,*" says Robert Elsmere, "is the special task of our age, though in some sort it has been the ever-recurring task of Europe since the beginning." The Christ of the Christian consciousness will be reconceived in a thousand different forms, according to the spirit of the age and the character and capacity of the individual in which the consciousness is found. Dr. Drummond's idea of Christianity is one that must be admired by all devout and faithful souls, whether it satisfies them or not. But as he himself says, to others this Christian consciousness confirms the doctrine of the incarnation, and of the fall without which the incarnation appears to them unnecessary and indeed futile. Again, to others, it especially differentiates the sheep from the goats, those who have it from those who have it not, the saved from the lost. It becomes a mark of essential divisions, not of the unity of man. What are we to say

* "The Essex Hall Lecture, 1902: Some Thoughts on Christology." By the Rev. James Drummond, M.A., LL.D., D.Litt., Principal of Manchester College, Oxford. London: Philip Green. 1s. net.

to this? Surely we cannot arbitrarily argue: My Christian consciousness is altogether true, and yours is largely, if not entirely, false. When we attempt to say what is and what is not the "Spirit of Christ," we are dependent entirely on the historical records; records which, perhaps, are more difficult to analyse and sift than any others that the world possesses, but which, like all historical records, may be compared and weighed and examined until some reasonable certainty as to underlying facts is obtained. And then we find new evidence of the greatness of the character of Jesus of Nazareth, in the very fact that it reasserts itself again after those eighteen centuries of myth and ecclesiasticism in all its natural human simplicity and grandeur.

But having once attained the clear conception of Jesus of Nazareth, the village carpenter, son of Joseph and Mary, who gathered the flowers and fed the birds at his father's door, learnt with his companions in the village school, worked with his father at the joiner's bench, taught by the wayside to simple men and women the way of life and holiness, gathered around him a few fishermen and village folk, dared the power of the whole Jewish hierarchy and the Roman Empire, and died on the cross for truth and righteousness, why should we dissipate all this concrete reality of human life, and say that Jesus is "a spirit of life which may diffuse itself, like a purifying atmosphere, through every variety of human vocation"? More, far more and greater than the changing ideas of the Christian consciousness, and the varying influence of a spiritual atmosphere, is the actual Jesus of Nazareth, as he was and is, prophet, saint, and martyr, first-born of many brethren, the same yesterday, to-day, and for ever.

Francis H. Jones.

ARTICLES IN THE REVIEWS.

Education is the great subject of the hour, and naturally fills a large place in the October reviews; but in the week of the re-assembling of Parliament interest is turned to a more practical quarter. In the *Nineteenth Century and After*, Sir John Gorst has a long article on the Bill, and the Bishop of Hereford renews his plea for conciliation; and then follows a symposium by eight writers, more or less closely connected with practical educational work, all of whom appear to have faith in the Bill—at least, as the starting point for effective and sorely-needed reform. But none of them appear to realise, as Sir Wemyss Reid does in his review of "Last Month," the ground and the weight of the Nonconformist objection to the proposed arrangements as to the management of "Voluntary" schools.

In the *Contemporary*, Mr. Augustine Birrell writes in his own way on "Politics and Education," with some useful reminders as to the past history of the progress of Education in this country. Mr. Birrell thinks that if only laymen will seriously take the matter up a reasonable agreement can easily be arrived at as to religious teaching in all the schools, which, of course, must be under public management, and then people will be able to attend to the vital questions as to education itself.

If only once this odious, sham "religious difficulty" could be got finally rid of, Education would progress by leaps and bounds. An opportunity has unexpectedly presented itself when the difficulty can be got rid of, if only laymen in Parliament and out of it will speak their mind. If they do not, no living man will see the end of a horrid conflict which, so long as it lasts, must always impede Education and disgrace Religion.

In the *Empire Review* are two articles on "The Nonconformists and the Education Bill," the first by the Bishop of Rochester, who asks whether the Bill is unjust to Nonconformists, and replies that there has been in the past, and must be under the new proposals, a certain amount of injustice on both sides, and the aim must be to attain the fairest possible balance of interests. All schools must be brought into line in the matter of efficiency and support. Churchmen cannot be satisfied with "undenominational" religious teaching. Alternative schemes of instruction must be allowed in all schools. The second article is by Dr. Guinness Rogers, and is a vigorous statement of "Nonconformist Objections." His conclusion may be quoted:—

> The first, and in some respects the principal question, is that of control. The sooner Mr. Balfour learns that we cannot be finally disposed of by mere parliamentary adroitness, the better for the true interests of the Established Church itself. The denominational schools must cease to be voluntary when the State undertakes their entire support. Their buildings have been to a considerable extent provided by their own friends, and the State is in justice bound to compensate for their use. When that has been arranged, and the schools have been placed under a board of management such as that indicated by the Bishop of Hereford, there comes the question of the religious teaching to be given. I believe that even that *vexata quæstio* will be more easily dealt with when the point of management has first been settled. When it has once been recognised that the schools belong to the nation, the way will be cleared for a decision. Neither party can claim to be the nation, and the nation must pay due respect to both. This can, I venture to think, be done only in one way—the restriction of the work of the State to secular teaching. How this can be best effected is a matter for subsequent consideration.

Of articles on other subjects we may note "An open Letter to the Registrar-General" by the Hon. Stephen Coleridge in the *Contemporary*, dealing with various medical statistics in which the question of Vivisection is involved, and in the *Nineteenth Century and After*, a further paper by Sir Robert Anderson, "More about Professional Criminals," and Mr. W. F. Lord's moderate appreciation of "Jane Austen's Novels." In the *Monthly Review* will be found a brief article by Sir Martin Conway on an old lost portrait of Francis of Assisi, dated 1212, with a reproduction of the ancient copy of it now at Pisa. Another illustrated article of a very different kind is on Rodolphe Töpffer of Geneva, "Draughtsman, Humorist and Schoolmaster" (1799-1846).

SHORT NOTICES.

Shall We Understand the Bible, by the Rev. T. Rhondda Williams, is not a new book, but a second edition of a work that justly merits to repeat its success. As an introduction to Bible study, as distinguished from Bible reading, this little volume may be confidently recommended. It embodies a series of lectures given in the school-room of Horton-lane Congregational Church, Bradford; and the author's aim is to demonstrate in a tongue "understanded of the people" the value to religious life of the Bible as purified from secondary elements in the refining fires of the Higher Criticism. Its force, lucidity, and simplicity of diction, and its excellent type and a small price should make it a favourite with those to whose lot it falls to commend or present books of this sort to the young in years or experience. Here are a few sentences by way of illustration: "Men asked then as now: 'Shall we give up the Bible?' The right answer now as then is: 'No, but you shall give up your false theory of the Bible, and cease to talk ignorantly about it, or else in the march of thought you will be left behind.'" (P. 74.)

"The greater Bible is the whole world in all its history, and the Hebrew Scriptures are part of it. In the whole evolution of life is to be found the mind of God. The most important chapters of that wonderful story are written in the Bible, and their value is not diminished but increased when their relation to the whole is recognised. One of the results of this is that it was never so much studied. . . . The fact is that criticism, much abused by the ignorant, and sometimes made the subject of poor jokes by men who have only touched its fringes with incompetent fingers, has effected the resurrection of the Bible into modern life." (A. and C. Black. 1s. net.)

A fourth edition of Mr. Seebohm Rowntree's *Poverty: A Study of Town Life*, issued at a greatly reduced price within a year of its first publication, is a welcome sign of the widespread interest aroused by this painful but invaluable work, with its minute and exact analysis of the conditions of life among the poor in York. The first edition was fully noticed in our issue of Jan. 4, and we simply note here that this cheap edition reproduces the whole book in the same type, though on thinner paper, and all the illustrations, with the exception of some plans of houses, and the first map of the city. The map showing the number and position of licensed houses is included. (Macmillan and Co., 2s. 6d. net.)

The late Dean Plumtre's translation of *Sophocles*, first published in 1865, and subsequently revised, is now re-issued in two dainty volumes, bound in limp leather, in form similar to the Dean's "Aeschylos," and his "Life of Dante," and translation of the "Divina Commedia," already noticed in these columns. (Isbister and Co. 5s.)

Jane Austen's *Pride and Prejudice* and *Northanger Abbey* come to us in a new "Hampshire Edition," in clear type, with quaint frontispiece and cover. All we want is leisure to enjoy these inimitable books. (Brimley Johnson, 2s. 6d. and 2s. net.) With these, also, in the "York Library," *Two Love Stories* from the Doctor, &c., by Robert Southey, and *Rosamund Gray*, by Charles Lamb, with etched portraits of the authors for frontispiece. (Brimley Johnson, 2s. 6d. net, each.)

Reason and Revelation, by J. R. Illingworth, M.A., D.D. (Macmillan and Co., 7s. 6d.), we reserve for fuller notice.

THE LATE WILLIAM ROBERTS, OF MADRAS.

News has been received of the death, on Sept. 17, of the aged William Roberts, who for more than half a century superintended the work of a humble Unitarian mission in Madras, supported by the British and Foreign Unitarian Association. Of recent years a small annual grant was made to Mr. Roberts, chiefly for the comfort of his old age, the expectation of any permanent result from the mission having been long since abandoned. It is now the definitely accepted policy of the Association not to enter upon any independent Unitarian mission work in India, but by every available means to support and strengthen the native movement of the Brahmo Somaj.

Not that William Roberts was a European. His father, an earlier William Roberts, received his name on being baptised as a Christian, Aug. 3, 1789, in St. James's Church, Piccadilly, being at that time an Indian serving-man on a visit to this country. He was a native of the populous district some fifty miles west of Madras, and being left an orphan as a boy of about ten made his way to Madras, where he was seized and sold as a slave by some Mohammedans. Sailing in the service of an English doctor he was at Bombay when his master died, but not before securing to the youth his liberty. He had during that time renounced his native religion and become a Mohammedan, and his occupation for more than thirty years was as servant to Europeans. In that capacity he came altogether three times to England, being also for some time in France. He met with various vicissitudes in service, and as a young man of eighteen was baptised a Christian as above noted. On a later visit to London he chanced upon some Unitarian literature, and when in 1813 he had finally returned to his own country he had with him Theophilus Lindsey's Revised Prayer-book and "Apology," Priestley's "Corruptions of Christianity," and other Unitarian works. He had no opportunity while in London of making himself known to the Unitarian community, but on his own initiative he and some others opened a place of meeting for Unitarian worship in Madras, and in 1817 he addressed a letter to the Rev. Thomas Belsham, of Essex-street Chapel, telling the story of his life, and asking for sympathy and help in his efforts to spread the truths of Unitarianism among his own people. In the following year the Rev. Thomas Rees, secretary of the Unitarian Society, opened an official correspondence with him, and a few years later funds were found to enable him to leave service and devote himself to the work of teaching and as a preacher of Unitarianism. A native school was established, and Unitarian worship was regularly maintained.

In April, 1838, William Roberts, the elder, passed away, being close upon seventy years of age. At that time the hopes with which the mission had been at first liberally supported had been disappointed; but the movement did not altogether die out, and a few years later grants again began to be made to a son of the first missionary, the William Roberts whose career of humble and patient labour is now closed at the age of eighty-two. He had been a clerk in the office of the Bishop of Madras, but was dismissed when it became known that he was a Unitarian, and he then took up his father's work. He laboured with acceptance among his own people through a long course of years, and was highly respected also by Europeans, who sympathised with his efforts. But, as we have said, there was not permanent vitality in the movement, and our hopes for the progress of liberal religious thought and life in Madras, as in Bengal, now centre chiefly in the Brahmo Somaj. Peace to the memory of the good man whose work is done!

THE UNITARIAN HOME MISSIONARY COLLEGE.

The opening address for the new session of the College was given in the Memorial Hall on Wednesday, Oct. 8, by the Principal, the Rev. Alexander Gordon, M.A., Mr. F. Monks being in the chair.

The address, dealing chiefly with the history and character of early Nonconformist academies, was a timely vindication of the public spirit and love of education which from the first has been a great tradition of Nonconformity. In the face of persecution, from the time of the passing of the Act of Uniformity in 1662 Nonconformists had persisted in the maintenance of "university learning" in a succession of academies, of which Richard Frankland's at Rathmel was the first. Those early academies did not profess to grant degrees, but had they done so, Mr. Gordon said, no doubt the degree of Rathmel in the seventeenth century, or of Daventry in the eighteenth, would have meant a great deal more than those of Oxford or Cambridge. Frankland was entitled to be regarded as the rescuer of Nonconformity from destruction at the hands of its oppressors. Persecutions and excommunications dogged him during all his remaining days, and it was only by constant removals from corner to corner of Yorkshire and Lancashire that he was able to keep his academy going during the twenty-eight years preceding his death. One hardly knew whether, indeed, to admire more the unflinching tenacity of the middle-aged tutor or the brave young courage of the students who followed him in his wanderings. Frankland's example was followed quickly, and in a very few years academies had sprung up in all parts of the country. The topics dealt with in the academies covered the whole range of needful knowledge as then realised; from a course which extended over four years nothing that was deemed desirable was deliberately omitted. The immediate work of the Nonconformist academy was to fit and equip men for public duty, not only in the ministry, but in all the professions. Far more was this their aim than to make Nonconformists. They had to deal primarily with a class of people who were Nonconformists already, expelled from the unity of the nation into Nonconformity; and they made it their task to develop in that class the powers which would qualify them to take their place in the work of their country, to do their part in forming its future, to take their share in building up on sound principles its prosperity, to advance its culture, and to ensure its progress. These academies had rendered service of the first importance to education in England.

A VICAR AND HIS WEAKER BRETHREN.

At the recent annual meeting of the Temperance Society connected with Bank-street Chapel, Bolton, the President, the Rev. C. J. Street, read the following letter from the Vicar of Bolton, who had accepted an invitation to be present, and had been announced as one of the speakers:—

"When you were good enough to ask me to come and say a few words at the meeting of the Bank-street Temperance Society you did so, I am sure, because you regarded me as a man anxious to promote the cause of temperance. In that capacity I accepted your invitation, feeling it to be a privilege to have the opportunity of speaking to a body of my fellow-townsmen on this subject. I could not indeed have expected my hearers to listen to what I believe to be the weightiest plea of righteousness which a man can urge upon his fellow-men. They would not have wished me to connect the cause of temperance with the Gospel which the Church holds in trust for the world; and I did not mean to do so. But, on the other hand, I did not intend, nor did you expect me, to compromise by anything I did or said one jot of the Christian teaching which the Unitarian body is unable to accept. And I was willing to come to the meeting as an earnest well-wisher, to show my sympathy with you in the good work of temperance. But I have found, to my great regret, that my action in coming to Bank-street is certain to be much misunderstood. Many, looking simply to the fact that I had taken part in your meeting in your schoolroom, would be led to fancy that I saw no difference between the positions of the Churchman and the Unitarian. They would not understand (as they easily would if the meeting were a public one in the Town Hall) that our co-operation was based solely on the principles of temperance work. They would look simply to the fact that I appeared to be taking part in the proceedings of your religious community. I am unhappy at the thought that my action may in this way mislead and trouble my weak brethren, and I should greatly blame myself if I found that it had this effect. Therefore, with very great reluctance, and apologising heartily for the inconvenience which I may cause, I venture to ask if you will kindly liberate me from my engagement. Believe me that I do so in no narrow or exclusive spirit, for indeed I heartily wish Godspeed to your excellent temperance work, and will gladly co-operate with you in it on neutral ground. I am only afraid that if I came to you at Bank-street I should cause misunderstanding, which I have no right to cause, and give rise to sorrow in some whose feelings I am bound to treat with tenderness and respect."

Mr. Street also read the reply he sent to Mr. Henn, in which he said:—

"I fail to see how your religious position would be in any way compromised by appearing at a temperance meeting in our schoolroom any more than I gave up my Unitarianism by speaking on Saturday night at a temperance meeting in a Wesleyan school, with the minister in the chair. And as for the association of the Gospel with the temperance cause, it would have been most acceptable to us to hear what you had to say on that subject; for, in spite of theological and eccle-

siastical differences, it is one which ought to appeal to all Christians. However, you are, of course, the best judge of what you ought or ought not to do, and how much can be legitimately conceded to 'weak brethren.'" On this great question, Mr. Street observed, he had hoped there was common ground for united work, and he deplored that the present situation had arisen; but he was still hopeful of the dawn of brighter days, when even Church of England clergymen would address meetings in any Nonconformist building.

OUR CHURCH POLITY.

Sir,—The criticism in your leading article, two numbers ago, upon my paper on "Organisation" in the *Seed Sower*, may perhaps be fairly summed up in the words, "Quite sound in theory, but must not be reduced to practice." You, as well as I, "asking for a consistent Church polity on the principle of undogmatic fellowship, see in the National Conference, which is representative of our Free Churches, the natural completion of such a system." But, you urge, the British and Foreign Unitarian Association actually, if with little logic, occupies the field "as a central Treasury and Administrator of funds for the strengthening of our Churches"; and your conclusion is that we should defer all attempts to form a National Union of Churches until the members of the individual Churches, and the constituent congregations in the District Unions, have recognised the duties of brotherhood and proved themselves capable of united action.

I had anticipated this reply in a portion of my paper which you do not quote. May I venture to put in other words some considerations which tell against your conclusion?

In the first place, if the work now done by the B. and F.U.A. is any reason for stopping short at all in the work of organisation, it is a reason for abandoning the work altogether. Mere postponement will not solve but aggravate the difficulty, for whenever the time seems to have come for resuming our efforts, the same obstacle will still have to be overcome, and the prescriptive right of the Unitarian Association to be our only general almoner will simply have been strengthened by lapse of time.

In the second place, I have not proposed, or met with any proposal, that the B. and F.U.A. should suddenly cease to make grants to necessitous congregations. As a member of the Association I shall give my humble support to its executive in their present policy so long as the needs of the Churches are not supplied in a better way. It is not the weakening of the B. and F.U.A., but the strengthening of Conference, that I have at heart. If Conference can be enabled to fulfil its natural functions, a time may indeed come when the funds of the Unitarian Association, no longer required for this special purpose, will be set free for use in ways that more exactly carry out the objects defined in its constitution. Even if this involved the diversion from Essex Hall of half its annual subscriptions and donations, the conjoint effect would be, as anybody can see for himself in its last balance sheet, to enrich, not to impoverish, the Association.

But, in the third place, I do not anticipate any such results. Money subscribed to good objects is a measure of the real interest felt in those objects. So long as the Unitarian Association continues to adhere to the principle of subserving truth by leaving truth free, so long will its roll of members, and their zeal for its success, and their willingness to give, increase with the increasing prevalence of that principle. The growth of a great Church to which that principle is dear cannot hurt, cannot but help, all societies which further it.

And, in the fourth place, if I am forced incredulously to suppose the case that we must choose between the growth of a Church of truth and freedom, and the maintenance of the subscription list of a denominational society, still I ask, is there room for hesitation? How many members of the B. and F.U.A. itself would hesitate for a moment? The very principles which have led us to join that Association would constrain us to desire fellowship in worship rather than co-operation in the diffusion of our principles. How could we unite to diffuse principles which we declined to live by?

Lastly, the contention that we must wait for our individual Churches and District Associations to develop "the true spirit of devotion and self-sacrifice and mutual helpfulness," before we can pronounce them "fit to take their place in a National Union of Churches," seems to me to involve the maternal fallacy of refusing to let a boy enter the water until he can swim. These very virtues are the natural fruit of the Church-spirit, which is the inspiration of this effort, and will grow in breadth and strength to its success. What can be said for the District Associations that does not apply, in vastly greater measure, to the inclusive association which I advocate? Why, in these days of easy intercourse, should we cut our Church up into local fragments, increasing the difficulties of each, limiting its resources, cutting off the contagion of enthusiasm in a multitude, rending that body of Christ in which all men who love God's truth are members one of another? No difficulty has been urged which seems worthy to make those hesitate for a moment who feel that upon us, upon us especially, has been laid the duty of speaking one clear word from God, and that the voice with which we can most reasonably speak it is the voice of a united Church.

E. W. Lummis.

THE PROVINCIAL ASSEMBLY MEETING.—A CORRECTION.

Sir,—Your report of the special meeting of the Provincial Assembly of Lancashire and Cheshire refers to the amendment which I moved, and Mr. Poynting seconded, as one "condemning the [Education] Bill simply for educational inefficiency." My amendment, in fact, expressed the opinion that the Bill is defective "in that it fails to provide for the management by the ratepayers of schools supported by the rates; that it fails to provide for the unsectarian training of teachers; and that it fails to make due provision for the urgent needs of secondary education." This amendment differs from the resolution in two points—(1) it does not discredit the new education authorities; (2) it invites the Government to amend the Bill. In each of these points it agrees with the resolution moved by Mr. Bowie, seconded by Mr. W. Long, and carried at the B. and F.U.A. meeting. The same question about "reconstruction" which was decided in one sense in Newcastle was thus raised and decided in the other sense in Manchester; but that was before Mr. Chamberlain's Birmingham speech had made it clear that the Bill will not be withdrawn, but may be amended.

E. W. Lummis.

MELBOURNE JUBILEE FUND.

Sir,—The Rev. R. H. Lambley, M.A., and his congregation at Melbourne are appealing for aid towards a Special Jubilee Fund of £500 which is being raised for church expenses and missionary work to be expended during the next few years. The British and Foreign Unitarian Association have made a grant of £100, and I have also received the following private contributions:—

	£	s.	d.
Buckton, Mrs. George ...	5	0	0
Eckersley, C.	10	0	0
Clephan, E.	5	0	0
Gair, H. W.	1	1	0
Hanger, E.	2	2	0
Harris, S.	3	3	0
Holt, Miss E. G.	5	0	0
Lawrence, Miss A. J.	10	0	0
Morton, H. J.	1	1	0
Nettlefold, F.	10	0	0
Nettlefold, Mrs. E. J. ...	10	0	0
Preston, Miss	5	0	0
Spiller, W.	5	5	0
	72	12	0

This money will be forwarded to Melbourne in the course of another week or two, and if there are any of your readers who would like to give a donation I shall be glad to hear from them and forward their contributions to Melbourne.

W. Copeland Bowie.

Essex Hall, Oct. 14.

JOHN POUNDS HOME FOR GIRLS, PORTSMOUTH.

Sir,—May we call your readers' attention to the above institution? Financial assistance is at the present time absolutely necessary if the work is to go on.

We have suffered considerably by the death of some liberal subscribers, as well as from a somewhat limited response to our appeal.

At least a sum of £100 is urgently necessary in order to carry on the work till the end of February, when the next financial year begins.

May we hope that Unitarians will come forward and save the work from lapsing?

Geo. Cosens Prior, Curzon House, Portsmouth, Chairman;
(Mrs.) Mary Rogers, 28, Osborne-road, Southsea, Hon. Sec.;
Edward J. Cooper, 120, Laburnum-grove, Portsmouth, Treasurer.

THE CHILDREN'S COLUMN.

Very sorry! but you see the Column is crowded out just here, and must wait till next week. It will be by Miss F. E. Cooke, and will be about "Hitch Your Waggon to a Star." What does that mean, and who said it?

The Inquirer.

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LONDON, OCTOBER 18, 1902.

THE CHURCH CONGRESS.

The various sessions of the Church Congress at Northampton last week provided an abundance of thoughtful papers and interesting discussions. Two, however, in particular stand out from the rest in their claim upon the interest of Protestant Dissenters: the conference on "Home Reunion," which immediately followed the President's opening address, and that on "The Miracles and Supernatural Character of the Gospels." This last was announced on the official programme as a sectional subject only, but it was remarkable both for the number of distinguished scholars who took part in it and for the outspokenness of one or two of them. Five papers were submitted, and, taken as a whole, they mark a new and important stage in the attitude of the Church of England towards miracles. Not one of them made more than the slightest allusion to the old claim that the miracles of Jesus Christ are in themselves evidence of his supernatural character. The assumption which was implicit in all these addresses was that the miracle stories are hard to believe, and form a hindrance rather than a help to the acceptance of the Gospel narrative. The line of argument taken by Professor Swete, who opened the session, is expressed in the clause: "Difficulties of belief become infinitesimal when placed in the light of the Incarnation." Dr. Wace, who followed, took up a position which reminds us of his duel with Huxley in the old days: "We may boldly say that the falsehood of the testimony borne to the miracles in the Gospels would be more miraculous than the miracles themselves." Professor Sanday, repeating what he has said more than once before, argued that though miracles, as they then seemed to be, certainly happened, they might not be what we should call miracles now. "The will, as we have experience of it, is subject to certain conditions and operates within certain limits. The main question is whether a higher Personality, and a higher Will, than ours would not transcend these conditions and limitations." After a paper by Dr. Watson, who said that "the miracles worked by our Lord during his earthly life are not severally and individually articles of faith," the conference was closed by an admirably clear and forcible address by Dr. Rashdall. Guarding himself, in the first place, against the fallacy of assuming the *a priori* impossibility of miracles, he added :—

> But practically our knowledge of nature is sufficient for us to say that some events, if they occurred, must be violations of natural law. Some events could not be accepted on any testimony whatever. . . . I see no reason to think that, because our Lord was a unique personality, he should have been endowed with the power of violating the laws of Nature; but he may well have possessed an exceptional degree of the kind of power which in lower degrees is not unparalleled at other periods of history.

Dr. Rashdall's conclusion was an earnest plea for "liberty of thought and of reverent expression on this matter." Young men to-day would no longer believe in Christianity on account of miracles.

> Make them believe in Christ on moral and spiritual grounds, and they may or may not come to believe in miracles afterwards. The unique revelation of God made in the Person of Jesus Christ must be its own evidence. Spiritual things must be spiritually discerned.

The view so lucidly expressed in these words is one which has long been held by many clergymen, but this is the first time, we believe, that it has been granted a place upon the programme of a Church Congress. One point calls for notice. Not one of the last three essayists make any reference to the miraculous conception and birth of Jesus. That miracle is one which cannot be explained by their theory of natural human powers possessed by Jesus in an exceptional degree; but it is one in which all Churchmen are called upon to profess belief whenever they join in public worship, by the recitation of the Apostles' Creed. The advantage of a creedless communion could hardly be more signally exemplified.

The conference on "Home Reunion" was the occasion of an eloquent address by Canon Henson. The *Church Times* genially alludes to it as "frothy language, exactly representing the aspirations of the uninstructed." The comment is interesting for the side-light which it throws on the kind of instruction which our contemporary admires. We must modestly rank ourselves among the uninstructed, for we agree cordially with the spirit of this paper. We agree with Canon Henson in lamenting the evils of unchecked denominationalism. The checks which he would be glad to see imposed are not those of civic contraint, but of "responsibility to the Christian society as a whole," and "an adequate perception of the scandal of religious rivalry." It is too true that the spirit of commercial competition, rather than the spirit of brotherly co-operation, animates the activity of the different Churches. Those elements in Church life which make for fitness to survive in the stress of a worldly struggle are cultivated with ardour; and they are not the highest elements. "In this connection fitness is determined rather by resolute worldliness than by spiritual excellence." An apparent contradiction of this verdict might be found in the Evangelical Free Church Federation. But to a closer scrutiny that alliance of militant sects seems rather to resemble the great commercial combinations which are so frequent in our day. It exists to enable its members to fight more effectually for such interests as they have in common; but it leaves their individual rivalries as they were. This is, indeed, very far from being the whole truth about the sectarian Churches. They are doing noble work, and upholding high ideals; but both their ideals and their work suffer from the spirit of denominational competition.

Canon Henson recognises the futility of all schemes of reunion which take as their basis the episcopal theory of orders. Such proposals, indeed, cannot properly be described as schemes of reunion; they are schemes of comprehension.

> To invite non-episcopalian Churches to treat with you, and, at the same time, to propound as a preliminary assumption the invalidity of the ministry. . . . is to perpetrate an absurdity as well as to offer an insult . . . Unless you will concede the character of Churches to those with whom you propose to negotiate, you have no rational basis of negotiation.

He believes, however, that the rigid Episcopalian theory which has been so prominent of late among the Anglican clergy is not shared by English Churchmen in general. They would rejoice, he is convinced, to see their pulpits opened "under due safeguards" to the great spiritual teachers of other English-speaking Churches. This may well be so. There is much evidence to show that Neo-catholic intolerance has not made any great progress, even yet, in the mass of the laity. But what are the "safeguards" which Canon Henson would propose? He falls back, after all, upon a doctrinal test. The intruders must "satisfy the conditions of orthodoxy proposed by the Lambeth Conference so long ago as 1888."

It is not, however, by any consensus in theological doctrine that a permanent and genuine reunion of the Churches can be brought about. No basis which is less broad than that of religion itself, the love of God and of man, can provide a common foundation for all religious societies. In earnest words, which awaken a response in the heart of every thoughtful and religious man, Canon Henson speaks of the danger which threatens us all, "a danger to

vital and common principles, not of Protestantism, but of Christian civilisation itself." That danger, the spirit that is the negation of high ideals, of generous effort, of self-sacrificing love, is great enough to move all the sects, did they but realise it, to draw together in defence of essential things. And nothing less than the essential things can be strong enough and holy enough to unite them.

THEOLOGY AS AFFECTED BY THE RESULTS OF BIBLICAL CRITICISM.*

BY ROBERT B. DRUMMOND, B A.

"Philosophy," wrote Voltaire in his Philosophical Dictionary, under the head of Moses, "philosophy of which we sometimes pass the boundaries, researches of antiquity, and the spirit of discussion and criticism, have been carried so far, that several learned men have finally doubted if there ever was a Moses, and whether this man was not an imaginary being, such as were Perseus, Bacchus, Atlas . . . and so many other heroes of romance whose lives and prowess have been recorded." I have quoted these words merely in order to make the remark—a truism to most of us—that long before Robertson Smith or Colenso there were learned men who denied not only that the Pentateuch was written by Moses, but even the very existence of Moses himself. In like manner, long before our time, the dissonances of the four Gospels were pointed out, and their authenticity called in question, by Thomas Paine in his "Age of Reason," by the French Encyclopædists and the English Deists. But then all these men were the avowed enemies of Christianity and stood in open opposition to the ecclesiastical powers. What must strike everyone as so remarkable about the criticism of the present day—what is known as the Higher Criticism—is that it is not the enemies of the Church but her servants; it is the watchmen of Israel, the pledged guardians of the orthodox faith, who are teaching, certainly in a more reverent spirit, and as the result of more scholarly investigations, but still teaching the very same things as formerly were taught exclusively by men who called themselves Deists and were denounced by the Church and the public as infidels; and this amid a silence which, if it does not prove the prelude to a great storm of rage and invective, can only be regarded as implying a very large amount of acquiescence and acceptance.

The Encyclopædia Biblica.

The doctrines of the Higher Criticism, it is well known, are to be found set forth in their most pronounced as well as their most scholarly form, in the lately published volumes of the "Encyclopædia Biblica," of which the chief editor is the Rev. Dr. T. K. Cheyne, canon of Rochester and Oriel Professor of the Interpretation of Scripture in Oxford; and so long as Dr. Cheyne holds his chair and his canonry, it must be presumed that these doctrines are tolerated in the Anglican Church. So far as the Old Testament only is concerned, this might be allowed to pass almost without notice; for so completely have such questions as the Mosaic authorship of the Pentateuch, the duplicate or manifold authorship of the Book of Isaiah, or the date of Daniel been disposed of by the scientific criticism of the last half-century, that to maintain the traditional views would be scarcely possible to anyone whose judgment was not overborne by invincible prejudice. Nor would it be matter for surprise if, in a learned work of this kind, the Gospels themselves were treated with a considerable amount of freedom and account taken of their doubtful authorship, their uncertain date, and the many internal discrepancies a careful examination brings to light; but when we find that not only is this so, but that the apostolic authorship of the Fourth Gospel, long so warmly defended as the great bulwark of orthodox Christianity, is frankly abandoned, whatever indirect connection it may have had with the aged John, that of the thirteen Pauline epistles not even Baur's four are allowed to be genuine, but all relegated to a later generation, finally, and most startling of all, that the accounts of the nativity of Jesus in the Gospels of Matthew and Luke, including his birth at Bethlehem of the Virgin Mary, are denied all historical character and treated as pure mythology, we begin to ask where this is to end, and whether the Church of England is in a fair way to give up supernatural Christianity altogether, and accept in its stead the principles of rational faith.

The Supernatural Birth.

On the last point mentioned — the supernatural birth—let me be a little more particular. The article on Jesus, by the late Professor A. B. Bruce, of the Free Church of Scotland, informs us that Jesus Christ, a Jew by race, was born in Palestine, but says not a word about the miraculous circumstances recorded by our evangelists, nor does it even indicate Bethlehem as the place of his birth. On the contrary, it speaks once, incidentally, of Nazareth as his "native town." There is only one passage bearing on the question of Christ's divinity, and it might have been written by a Unitarian. Referring to the saying, "No one knoweth the Son save the Father," &c., as recorded in the Gospels of Matthew and Luke, and as current among the Gnostics, Professor Bruce remarks that "under either form the Logion implies a peculiar relation, if not to God at least to the conception of God as Father, that of one who claimed to have given currency to the name." But it is in the article on Mary that this subject is most fully discussed. It is there shown by arguments which, to an unprejudiced mind, may well appear conclusive, that the myth of the Virgin-birth formed no part of the primitive evangelical tradition, that it was originally absent even from Luke's poetical narrative, that it was equally unknown to Paul and the author of the Fourth Gospel, and consequently that the "family secret" of which orthodox theologians talk so complacently had never any existence but in their own imagination. It is unnecessary to enter into these arguments here. It is true that this article is by a foreign theologian, but the fact remains that in a work published under such high auspices, and intended for circulation among the clergy and laity both of the Anglican and other Churches, one of the fundamental doctrines of the Christian religion as hitherto understood and received, is explicitly protested against, and declared to be erroneous.

That such doctrines can be put forward in such a work is surely a proof that even the most radical conclusions of the Higher Criticism are much more widely accepted than, so far, we have been accustomed to suppose.

I have been asked to say what, in my opinion, will be the effect of this Higher or Literary Criticism of the Bible upon theology.

What Criticism has left.

Well, the first impulse of the natural man would certainly be to say that its effect must be to overturn and destroy the entire structure, leaving not one stone upon the top of another. To the great majority of believing men and women the Bible is the very foundation of their faith. If you take away the Bible as the Word of God, and as containing his inspired message to mankind and the revelation of his Son, and begin to treat it as you would any other ancient book, they feel that they have no longer any ground on which to stand, that everything worth having is gone from them. The Unitarian, whose faith has never depended on the mere letter of a book, will not feel this, but he will think that as a consequence of the new teaching the Bible will presently take its legitimate place among the sacred literatures of mankind, as simply one though it may be the best of a class, and that the Trinitarian theology will give place to a pure Theism. It would be rash, however, to assume that these consequences will necessarily, or at any rate quickly, follow.

First as to the Bible, it is clear that the doctrine of verbal inspiration is irreconcilable with any degree or kind of literary criticism; but then the doctrine of verbal inspiration has been long abandoned by Biblical scholars of repute, and was at no time the authorised creed of any Church. On the other hand, it is contended that all our knowledge of inspiration must be derived from the Scriptures themselves, that it is not inconsistent with errors in matters of fact if such errors there are, or even with imperfect ethical or religious teaching, and is not affected by altered views of date and authorship. Pseudonymity, we are told, has been a common device of authors in all ages, and there is no reason why it might not be adopted, or sanctioned, by the Holy Spirit. Whether this view does not involve a begging of the question, I must leave it to yourselves to decide; nor need we discuss here to what extent the literary methods of the Bible ever transgress (supposing the critics to be right) the rules of literary honesty. It is probable that the theologian will continue for a long time to satisfy himself with such reasonings as I have suggested, nor can it be expected that he will very readily admit that by treating the Bible like any other book he at once takes from it that exceptional character which has hitherto been regarded as its chief claim to the love and reverence of mankind.

Effect on the Doctrine of the Virgin Birth.

But now as to the other point to which

* A Paper read at the Conference of the B. and F.U.A. in the Church of the Divine Unity, at Newcastle-on-Tyne, Tuesday, Oct. 6.

I have directed attention—to give up that clause of the Apostles' Creed which affirms that Jesus Christ was born of the Virgin Mary is surely to strike a fatal blow at the doctrine of the Incarnation, and thus subvert the very foundations of the orthodox faith! Here again, however, it is well not to be too hasty. If it is correct to say that neither Paul nor the author of the Fourth Gospel knew anything of this supernatural occurrence—and Paul, at least, is wholly silent on the subject, except for one remark which distinctly tells us that Jesus came of the seed of David according to the flesh—it can scarcely be said that the truth of the gospel-story is indispensable to the orthodox faith in Christ's Divinity. The Fourth Gospel, while passing over the circumstances of Christ's birth, announces him, in the words of Philip to Nathanael, as Jesus of Nazareth, the *son of Joseph,* and reports, without comment, the objection raised by some of the people to his Messianic claim, Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? It is true this is generally understood as a merely ironical suppression of the fact well known to the readers of the Gospel that Jesus really *was* born at Bethlehem; but it seems a little improbable that the evangelist would have taken such knowledge for granted on the part of every reader, even had he possessed it himself; and, at any rate, he can hardly have set a high value on a circumstance which he does not think it worth while to record. But apart from the Virgin-birth, it may be asked: What proof is there of the Incarnation at all? Perhaps the true answer is that there is none; but the question may also be asked: Would the Virgin-birth prove it? The believer may well prefer to rely upon the self-evidencing nature of the revelation of God in Christ, rather than on such precarious support as a physical miracle incapable of proof, and many will agree with Professor Schmiedel that by the doctrine of the Virgin-birth Jesus is lowered rather than exalted. According to this writer the doctrines of the pre-existence and the incarnation preceded that of the supernatural birth, which was really introduced under pagan influences to fit the Divine nature already ascribed to Jesus, the texts in John themselves supplying the motive which prompted the legend. It may, perhaps, be considered an indirect confirmation of this view that, like the Gospel according to St. John, the Athanasian Creed makes no reference to the Virgin-birth.

What the average Layman will think.

A recent essay by Mr. Augustine Birrell on "The Evidences of Christianity" furnishes us with a good example of the effect which the work of the Higher Critics is likely to have on the mind of the intelligent layman who desires, while keeping an open mind for whatever can justify itself to his reason, to remain at the same time moderately orthodox.

"Conscience," says Mr. Birrell, "not only makes cowards of us all, but theists of a good many. Whence comes this love of justice 'dwelling between the endless jar of right and wrong'? From believing in Conscience you come to believe in God. Believing in God you chance one day to recognise in the reported words of Jesus the notes of Deity. Never man spoke like this man. You believe Christ to be Divine. Believing him to be Divine, it is impossible to believe that

> Far hence he lies
> In the lone Syrian town,
> And on his grave with shining eyes
> The Syrian stars look down.

No; He rose from the dead, not because to rise from the dead is a convincing thing to do, but because, being Divine, He could not do otherwise. Had He not risen, He would not have been God. Having risen, it seems to follow, as the night the day, that the Spirit of God should remain upon the earth God had visited, to work upon the hearts of men all down the ages. The mission of the Comforter is as inevitable after the Ascension as was the Resurrection after the death upon the cross. If you are so minded, and find as a matter of daily experience that the Spirit of God is coming down to you through sacramental channels, attested by the authority of the Church, who can say you nay?"

This is certainly a short and easy method of arriving at a faith in the resurrection and divinity of Jesus Christ, and not only that, but in the power of the sacraments and the authority of the Church. Still, if this reasoning satisfies a man of Mr. Birrell's intelligence it is likely to suffice for many who have neither his learning nor his ability.

A Surer Foundation.

At the same time it is impossible to doubt—and it is thus I would venture briefly to express the conclusion to which we seem to be driven—that recent criticism of the Bible has given a severe shock to the foundations of the orthodox creed, and that as a consequence the minds of men will be forced more and more to fall back on the perennial sources of religious faith within themselves, and to seek the "seat of authority" where we have been long accustomed to place it, in the heart and conscience and reason of man.

THE REV. STOPFORD BROOKE AT LITTLE PORTLAND STREET CHAPEL.

On Sunday morning the first of the special services was held in Little Portland-street Chapel, at which for six months the Rev. Stopford A. Brooke is to be the preacher. The service was conducted by the Rev. H. S. Perris, minister of the chapel, and Mr. Brooke read the lessons. The Prayer-book was the "Ten Services" and the Hymn-book Mr. Brooke's "Christian Hymns," but there was no provision of these for visitors, so that fully a third of the large congregation which assembled appeared to be standing without books during the singing of the hymns, and were obliged to follow the service as best they could. Among the notices given out before the sermon was an announcement that both service and hymn-book could be purchased in the wardens' vestry, so that we may hope that in future the congregation will be better provided; but from the point of view of a public religious service such an arrangement cannot be regarded as admirable.

The Sermon.

The sermon was a powerful plea for faith in the Infinite and trust in the living God, the text being from Acts xvii. 27, 28, concluding with the words, "For in him we live and move and have our being."

After living with great Nature almost in solitude, Mr. Brooke said, it was a strange experience to return to London, that forge of human work and fashion. Things there regarded as of such importance seemed small. Man was walking in a vain show and disquieting himself in vain. The great things of Nature dwarfed the business and the battles in which men were so impetuously concerned. It was hard to regain a sense of proportion. Having lived in the real world one seemed called to take one's place in the unreal; having lived in peace, to return to disturbance. Yet our chief place in life, so long as we are not past work, is not with Nature, but with men and women. They need help and comfort, the suggestion of some joy, encouragement to seek some peace. And even if they regarded the life of great cities as one of the greatest mistakes man ever made, their duty lay there. They need have no part in the city's luxury, its foolish fashions, its desperate race for wealth. They need not share its noisy turmoils, but might live a quiet, unpretentious life of loving kindness, faith and hope. And from Nature they ought to be able to bring some thoughts to dignify and add beauty to their life with humanity.

For six weeks he had been in Cornwall, on the very verge of the Atlantic, where the dark cliffs break down from the grassy moors into the deep waters. All day long from the Lizard Point he had watched the ships pass by, an endless procession of every kind of vessel and of every nationality, and each with its own steadfast purpose. As he watched they had become to him a parable of the multitudinous ships of human life, each one upheld and guided on its way over the infinite ocean. And this thought came with overmastering force: "A mighty God is at the right hand of man, else long ago he had disappeared." It came with a voice as from the centre of truth, "Rest on that, for that is true."

Then he saw the ships of the nations of humanity, the nations of old, which for ages had sailed the ocean, but sunk at last. Yet their influence remained with the new nations—their influence for good and their great works, but not their evil. At the helm of the ship of humanity was God. Since He was Love they might be content and do their work, sure that whatever they could do would be taken up into His all-embracing force.

So they might learn to judge rightly of all the troubles and disasters of the world. They had to find out for themselves what was good. When man had learnt to obey the law of love, and not till then, would he cease to suffer. They were not saved from the consequences of ignorance and disobedience, but had to learn their own lessons, and in the process that wonderful thing Humanity was being, age by age, built up into its far-off perfection.

Yet God did not forget the individual in the whole. There was no final shipwreck for any man or woman. Their first thought of God might be as the Infinite of Power and Thought, but then as Infinite Love. In that they were at one with Christ, who gave to it its most perfect expression in the words, "Our Father." That thought must lie at the root of their life. They belonged to the

Infinite, but as they realised it their own life would not be lost. Only that which was base and selfish in them would be destroyed; but none of the great issues of life would suffer loss, the noble causes, the high thinking and deep feeling, all that supported the enduring force of the human race, these would remain and be confirmed in the life of the Infinite.

ALDERMAN HARRY RAWSON, J.P.

PRESENTATION OF PORTRAIT.

At the Memorial Hall, Manchester, on Wednesday, October 8th, there was a gathering of Unitarians which will be long remembered by all those who were present. Its object was to do honour to Alderman Harry Rawson, by presenting his portrait to the trustees of the Memorial Hall, in which building it is to find a permanent home. The portrait has been painted by Sir George Reid, President of the Scotch Academy, and is a masterpiece of faithful and artistic delineation, while the cost of it has been met by subscriptions exclusively from his Unitarian friends and admirers in all parts of the United Kingdom.

Mr. F. Monks, chairman and treasurer of the "Harry Rawson Fund" Committee, presided, and there was a large and representative gathering of friends, including the Lord Mayor (Mr. Alderman Hoy), and a great many letters were received from friends unable to be present, full of expressions of gratitude for Mr. Rawson's many services, and of warm regard and friendship. We must be content to quote only from two of these:—

From the Principal and professors of Manchester College, Oxford, the following letter was received:—

The Bodleian celebration here makes it impossible for any of us to represent the College at the unveiling and presentation of the portrait of Alderman Harry Rawson. We do not wish, however, to be quite silent on such an occasion, but, at least in writing, would join heartily in every word of appreciation which may be addressed to him. We remember with admiration the long and honourable life which he has devoted so unselfishly to the public good; and especially we recall to mind the services which he has rendered to our College for so many years both as a member and as chairman of the Committee. We congratulate him on the recognition which he has won not only from a large circle of personal friends but from his fellow-citizens. Such men set an example of civic duty and ennoble our public life. Notwithstanding his great age, we hope he may still have some years before him in which, as strength may be given him, to add to our obligations or to enjoy a well-earned rest amid the respect and affection of his friends.

James Drummond, Charles B. Upton, J. Estlin Carpenter, J. Edwin Odgers, William Addis.

The Rev. H. Enfield Dowson wrote:—

We ministers, not in this province only but thoughout the United Kingdom, are bound to Mr. Rawson by a debt of gratitude beyond expression for what he has done for the ministry of our churches, and almost for each one of us individually. In the inmost circle of our lives we have had no truer or kinder friend, or one more wisely solicitous for our interests. With manifold business engagements, public and private, all punctually fulfilled with an efficiency as remarkable as the grace of manner in which every word has been spoken and every deed done, he yet always has had time and thought for us, not only in the support and guidance of institutions by which the ministry has been benefited, but in more personal services never to be forgotten by those to whom they have been rendered. And here he is amongst us to-day, in his unabated intellectual vigour, still full of the same activity, the example to us all, ministers and laymen, of a life of noble devotion of high gifts to the welfare of his brother men and to the advancement of "truth, liberty, and religion."

The Chairman, in his opening remarks, said that some years ago Mr. Rawson's friends asked him to sit for his portrait; but did not succeed in obtaining his consent. However, they pressed their request again recently, and were this time successful. Those who had subscribed considered it a privilege to be allowed to do so.

The Rev. S. A. Steinthal then read an Address beautifully written and bound in album form, to which were appended the facsimile signatures of all subscribers. It ran as follows:—

Dear Sir,—With grateful and affectionate respect we present our thanks to you for your consent to sit for your portrait, and allowing your likeness to be handed down to a posterity for which, while faithfully serving your contemporaries, you have done such enduring work.

There has been no institution connected with liberal Christian thought and Unitarian opinion the active usefulness of which has not been helped by your enlightened co-operation. You have zealously promoted the religious life and worship of the congregations of which you have been a member; for many years you have given your efficient aid to the colleges which train those who are to minister in things divine, and been a never-failing, sympathetic and successful helper in every effort to secure due respect and recognition for them in their sacred office.

To societies which are striving to diffuse spiritual and moral life, and to put their principles into practice, you have been a guide and leader; with business-like tact and skill directing their counsels and inspiring their action with graceful and persuasive eloquence.

Your conscientious devotion to religious principle has made you take an important part in many agencies which promoted moral reform and aimed to extend enlightened education in primary and secondary, as well as university, training; and, although successfully engaged in business life, in which your characteristic accuracy and grace have always been conspicuous, you have won the deserved respect of your fellow-citizens by the public spirit you have for well-nigh half a century shown in many municipal offices, bringing moral purity and high principle into their management. It is due to your retiring modesty alone that you have not held the position of the Chief Magistrate of your native city, which the unanimous vote of your colleagues offered to you.

It would not be easy to name all the offices you have filled, nor find fit words to describe the unobtrusive but efficient manner in which you have discharged each duty you have undertaken; nor can we tell how deep and warm is the affection which all who are privileged to enjoy your friendship cherish for your ever kind and courteous behaviour. We gratefully recognise the sympathy you at all times and under all circumstances have shown to all your friends.

We thank you for the opportunity you have at last given us of publicly though inadequately showing our gratitude for your many services, and our heartfelt personal regard for you. We pray that you may spend a prolonged and honoured old age, surrounded by the beloved members of your family and by many friends; and we are glad that you have allowed us to hand down to coming generations the picture of one who with his whole heart has loved both God and man, and has spent a long life in the faithful service of mankind.

Mr. Rawson, who was received with hearty cheers, replied as follows:—

Mr. Chairman and Friends,—I despair of offering any adequate expression of my gratitude for the honour you have done me, by your invitation that I would sit for this portrait. It came to me as a great surprise, and I accept it, and the address you have been good enough to present to me, as but too flattering an indication of your much-esteemed friendship and goodwill.

I suppose that the well-nigh eighty-two years that have passed since I was born have witnessed greater changes in theology, politics, and science, than any corresponding period since the beginning of authentic English history. Only seven years before 1820, it was a felony to deny the doctrine of the Trinity. Perhaps but too slowly moving down from "precedent to precedent," yet how wonderfully have our religious liberties been expanded! and the political franchise, also, has since been, in many directions, greatly enlarged.

In the case of theology the once burning questions are numerous indeed which have passed into obscurity, or retain but a feeble hold on modern thought. Perhaps the most momentous change which manifests itself in material modifications of the formularies of many denominations may be described as the transference of the conception of religion, as largely a system of creeds and confessions, to a belief in the supreme importance of conduct and character. But to this I can only allude. The extraordinary advances, of the last fifty years, in science and philosophy must be recognised by the least observing and reflecting minds.

My memory goes back to incidents so remote as the discussions between my father and his friends on Catholic Emancipation and the Coronation of William the Fourth. I well remember, too, the opening of the Liverpool and Manchester Railway—at that time an event of world-wide interest—the passing of the Reform Bill, and the Municipal Reform Act. On the foundation of the Anti-Corn-Law League, I was privileged to hear many of the speeches of Cobden and Bright in the first Free Trade Hall, as well as those of Paulton, Sir Perronet Thompson and W. J. Fox. Speaking of the poverty resulting from the taxes on corn (so unexpectedly renewed of late), the latter orator said that "it was caused by Peel and not Providence; was owing not to God but Government." Referring to outrages attendant on great distress in the agricultural districts, he remarked: "They are said to be burning the hayricks — they will soon attack the bishoprics!"

The struggle for the incorporation of Manchester was an interesting indication of the growing desire for self-government. It was a spirited effort, initiated by the local reformers who chafed under a control in which they had no share, and it was founded on the sound principle that "taxation without representation is unjust and indefensible." I didn't then imagine that I should subsequently have the privilege of taking some part, through a long course of years, in the government

of my native city. The Council, when I began, in 1856, my first period of connection with it, was composed of sixty-four representatives—it now numbers 104. That its proceedings have occasionally been open to adverse criticism may be admitted, for it is composed of human, and therefore fallible elements. But it has served the city with ability, zeal, enterprise, and no little self-sacrifice. It has held a high estimate of the work of a municipality in promoting the health, the comfort, the culture, and the innocent recreation of the community. In the department of Free Libraries it holds a front place for the extent and success of its operations. To send out to the homes of the people over a million volumes a day cannot but be a generous contribution to their mental and moral improvement. In the direction of Technical Instruction, now universally admitted to be of prime national importance, it has been a privilege to take some share. This educational part of my municipal life has always presented to me the chiefest attraction. But when, a few years ago, a special emergency arose in the department of police, I willingly engaged with other members in an energetic effort to purify and restore its efficiency; for I had long been convinced that a well-ordered and well-directed constabulary might be made an important factor in the promotion of public morality.

My experience leads me to think that an energetic Municipal Council comes, possibly, into closer touch with the health, convenience, and happiness of a community than many of the labours of Parliament. A diligent member may soon recognise his influence on questions which interest him, and he may have the pleasure of seeing "something attempted, something done," whenever he meets his colleagues.

Turning now to another line of humble service, it has been an unceasing pleasure to participate in labours for the spread of a religious faith, at once reverent and reasonable. I owe an ever-during debt of gratitude to the teachings and the influence of the Rev. John James Tayler, Especially was I impressed by him with the conviction that "the truth never yet did harm to any man," or as Chaucer puts it, "and trouthe thee shall deliver, 'tis no drede." Mr. Tayler taught that no sect enjoys a monopoly of truth, because it is many-sided; and that under divergent forms, a religious spirit may be cultivated and maintained. And this admirable counsel was enforced and illustrated by the saintly example of the preacher, of whom also it may be said that he "allured to brighter worlds and led the way."

A long life's observation has verified to me the fundamental duty of keeping an open mind, and of giving a fair hearing to views however opposed to one's own. I have found it quite compatible with all this to entertain and hold fast the definite opinions I have formed. Whilst never obtruding my Unitarianism on others, I have never shrunk from its avowal. Nor have I ever had reason to regret this course. It has been my good fortune to work with men of every kind of religious convictions, and with some who didn't care to acknowledge any. But some share of influence has, nevertheless, fallen to me, and ample toleration for my unpopular beliefs.

I have gratefully referred to the assistance I received in my early days in the formation of my religious views, and the principles on which they could be most securely based.

To the Rev. Dr. Beard I was also subsequently deeply indebted, and by his teaching and example was permanently influenced. My special obligation to him was that he inspired me with a desire to return to society some service for the advantages it confers in a thousand ways. His was a mind sagacious, enterprising, and stimulating, in a high degree. Long before the duties of citizenship became a prominent topic, he expounded and enforced them both from the pulpit and the press. It may reasonably be attributed in some measure to his teaching, that in the congregation he founded and faithfully served so many years, there were, at different times, three Mayors of the city and three Councillors. To his fertile mind we owe the establishment both of the Unitarian Home Missionary Board (for which the word College was substituted, with, perhaps, doubtful advantage) and the Memorial Hall, in which it afterwards found a suitable and permanent home. For some time it met in the upper room of a warehouse, with but limited and unsatisfactory accommodation. One remembers Mr. Gaskell's characteristic comment—"he was well satisfied with the *board*, but thought the *lodgings* might be improved."

Perhaps I may be allowed to say that I have always felt an interest in our periodicals—particularly in "The Inquirer," and that I entertain a high opinion of the services it has rendered to liberal views of theology and religion. Its successive editors, often under scant encouragement, have conducted it with ability, learning and zeal, and at no small personal self-sacrifice. It is now undergoing some changes, which I earnestly hope may secure for it a wider support and an extended influence. And I have regarded it as an advantage that the *Christian Life* should reach a large circle of readers, to whom, perhaps, its distinctively denominational tone renders it more acceptable.

Great changes have taken place since my earlier days in the number of churches and chapels in the centre of this city. I can recall the names and positions of not fewer than seventeen. Some of them have been transformed into Mission Halls—which, however, are doing a large amount of religious and benevolent work—and the congregations of several have sold their property and raised new buildings in the suburbs. Our venerable Cross-street Chapel, as the first Nonconformist place of worship in Manchester, is now about the last. These removals may or may not affect the sum total of worshippers. But I presume we are all painfully apprehensive of a decline in their number—a decline which suggests serious considerations. In a recent course of parochial visitations, the Bishop of Manchester has earnestly dealt with the question, and invited discussion upon it. Is the decline owing to the increase of out-door pleasures on the Sunday; to an impaired conception of its rightful uses; to a growing indifference to the weightiest of subjects; to defects in the administration of religious observances—to sermons which fail to command interest, or are too long for modern powers of sustained attention? On this latter supposition the Bishop has addressed many shrewd observations to his clergy: "Let them make the House of God more homelike; have shorter and brighter sermons; let them prepare their sermons more carefully, construct them more logically, and deliver them more distinctly and heartily." In any case there is ample food for thought on these points by all, of any creed or school, who are concerned for the vital interests of public worship.

It has been one of the greatest satisfactions of my life to sustain relations of friendship and confidence with many of the ministers of our group of churches. I know no class of men for whom my esteem and affection have been more deeply and constantly engaged, nor with whom I have enjoyed opportunities of intercourse more highly valued. For their ability, their learning, their devotion to their sacred calling, the spirit with which they bear their generally inadequate pecuniary acknowledgments, I entertain the sincerest admiration. Anything that concerned their professional training, their influence, personal well-being and success, has ever been to me of abiding interest.

We have great reason for congratulation on the brilliant success which has attended the scheme of a Ministerial Pension Fund. For its inception we are much indebted to Mr. Cogan Conway and other friends. For the ability, zeal and labour expended on the canvass for pecuniary support, we can never adequately express our acknowledgments to the Rev. J. E. Carpenter. This provision for old age and infirmity forms a graceful and fitting sequel to the two funds in aid of ministers' stipends, established in Liverpool, the Augmentation Fund founded by the late Mr. Rawdon in 1856, and the Sustentation Fund projected in 1882. That by these means material aid is now supplied to many good men who are giving their lives in the cause of religion, often on very meagre resources, cannot but be to us all a source of sincere satisfaction. But, like so many other valuable measures, these institutions have their dangers, against which the managers should ever be on their guard. The grants they make will be of true service only so long as 1st, they are not regarded as eleemosynary gifts, and so are compatible with the self-respect of their recipients; and 2nd, as they effectually remind congregations of their individual duty to their ministers, and induce them to perform it. If the Funds lead to the idea that the provision thus made relieves them, to the slightest extent, from their personal obligations, and to reckon the grants as part of the stipends, instead of merely additions to them, they will be, to that extent, misunderstood and misapplied. We have reason to know that the liberality of several congregations has, in many cases, been stimulated to additional generosity. But the price of a perfect administration is unceasing vigilance.

And now, dear friends, it is time to close these discursive remarks. I know not how fittingly to reward your kindness and confidence by further contributions to labours in which we have a common interest. I feel that my work, such as it is, is nearly done—that I must now "shake off some cares and business from my age, conferring them on younger strengths."

I would gladly renew my heartfelt thanks to all who have so kindly, so generously, and with so much delicate consideration, begun and carried through this compliment—so much in excess of my deserts. It is the culmination of acknowledgments that have never failed to quicken my regrets for opportunities of service neglected, partially used or misapplied, and of these your very kindness renders me more painfully conscious.

It would remain to me a constant reproach if I failed to express my obligations to the distinguished artist who kindly undertook your commission. Sir George Reid not only occupies a prominent place in the front rank of his profession, but is a man of many and varied accomplishments. For his patience, kindness and courtesy I shall ever be grateful, and I deem it a high privilege to have made his acquaintance.

The Chairman formally presented the portrait to the Trustees of the Memorial Hall, and Mr. George S. Woolley, their treasurer, accepted it on their behalf.

Mr. William Long next presented a framed photograph of the portrait to Mrs. Rawson.

After a vote of thanks to the Chairman, moved by Mr. Rawson and seconded by Mr. J. R. Beard, tea and coffee were served, and a full hour was spent in friendly social intercourse.

The portrait is now on view in the City Art Gallery, Mosley-street, where it will remain for the present.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Harvest Thanksgiving Services.

Our note of last week as to decorations, special music, and large congregations must be repeated.

Aberdare: Highland-place.—Preacher, the Rev. J. T. Davis, of Cardiff, maintaining the principle of vegetarianism.

Cwmbach (Oct. 5 and 6).—Services conducted by the Rev. D. Evans. Preachers, the Revs. H. F. Short, J. H. Davies, J.P., and W. James, J.P.

London: Islington.—Preacher, the Rev. Dr. G. Dawes Hicks. Offerings of fruit, &c., taken to Winifred House and the North London Nursing Home.

London: Kentish Town.—Preacher, the Rev. G. Critchley. A congregational soirée is to be held on the 23rd inst. to welcome Mr. Critchley as minister of the church.

Manchester: Pendleton.—Preacher, the Rev. S. A. Steinthal. On Monday the Literary and Debating Society held its first meeting for the season, when the President, Mr. J. Wigley, gave an address on "Happiness: How to Secure It," followed by a debate.

Merthyr: Twynrodyn Chapel.—Preacher, the Rev. D. J. Williams.

Swansea (Oct. 5).—Preacher, the Rev. W. Tudor Jones. On Thursday week the first of the winter social evenings was successfully held. On Sunday evening Mr. Jones preached on the Education Bill to a large congregation.

Warwick.—Preacher, the Rev. J. Howard, of Tamworth.

Acton.—The Rev. J. H. Wicksteed, M.A., commenced his work in London as minister-at-large of the London District Unitarian Society on Sunday, the 5th inst., by conducting the services lately started in the Central Auction Mart. There was a very encouraging attendance, and his address on "Unitarians and their Gospel" was much appreciated. The same subject was dealt with on Sunday last, when there was an attendance of nearly fifty people. Next Sunday the Rev. H. W. Perris commences a series of sermons on "Religion and Business;" to be followed by the Rev. J. H. Wicksteed on "Religion and Pleasure" and "Religion and Art," and concluded by the Rev. J. E. Stronge on "Religion and Nature." Any friends residing in the neighbourhood are earnestly requested to come and help.

Chowbent.—The guild here reopened its regular meetings on Monday evening with a large attendance of members and friends, when, after some arrangements of the winter's work, a paper was read by Mr. George Critchley, one of the four teachers who had been sent by this school to the Oxford meetings. The paper proved both interesting and valuable to teachers especially, conveying as it did some of the spirit and the lessons of the Oxford Summer School, and is to be followed by papers from the other three teachers at subsequent meetings. On alternate Sunday afternoons the Rev. J. J. Wright is giving to the united classes of young men and young women in the school a summary of the five papers read at the Whit-week meetings on "Types of Religious Experience." The third paper, "From Methodism to Unitarianism," is announced for Sunday next. The young people appear to be following them with great relish and profit.

Ipswich.—A social gathering to inaugurate the winter session of the Friars-street Social Guild was held on Tuesday, Oct. 7, in the schoolroom adjoining the Old Meeting House. The walls were adorned for the occasion with an interesting collection of paintings and sketches, including a number of the landscapes of John Moore, and copies of several of the masterpieces of G. F. Watts, R.A., executed in oils by the Rev. L. Tavener; but the principal interest in the collection centred in the display of work done by the members of the minister's "painting class," held during the previous winter. Most of the members of this class had no previous training in painting in oils, but Mr. Tavener's enthusiasm succeeded in producing at their hands a number of wonderfully truthful copies of such pictures as Luke Fildes' "The Doctor," Abbey's "Music the Food of Love," and "Cherry Ripe," besides a few landscapes. All who were present were surprised and delighted with this result of a winter's work, and warmly congratulated Mr. Tavener and the students. An exceedingly pleasant evening was spent, and plans for the coming session were discussed. Several lantern lectures are already arranged for, and the guild will include all the social elements of the church work. Nearly seventy members were enrolled on this evening, so that there is every prospect of a good winter session.

London: Plumstead.—The occasion of the London Unitarian Ministers' Meeting at Plumstead on Monday afternoon was taken to arrange a public meeting in the church in the evening, at which addresses were given in illustration of the Unitarian position. The chair was taken by the Rev. James Harwood, President of the Ministers' Meeting, and addresses were given by the Rev. W. Copeland Bowie, on "The Bible"; the Rev. J. H. Wicksteed, on "Jesus Christ"; and the Rev. V. D. Davis, on "The Church." Hymns were sung at the opening and close of the meeting, which was well attended.

Manchester District Association.—The monthly meeting, under the scheme of extended usefulness, was held at Oldham on Saturday, Oct. 4. In the afternoon a Conference was held in the church, under the chairmanship of Mr. Kenworthy, when the Rev. Charles Roper, President of the Association, read a paper on "What is Congregational Success?" which was followed by an interesting discussion. In the evening a public meeting was held in the school, and was presided over by Mr. A. E. Paterson, a vice-president of the Association. Speeches were delivered by the Chairman, the Rev. Charles Peach, Mr. F. Hepworth, and Mr. T. F. Robinson (lay-secretary of the Association). The proceedings were enthusiastic, and felt to be helpful by those present. The Oldham-road Church, Manchester, will be the next place visited by the Association, on Saturday, Nov. 1.

Manchester: Platt Chapel.—A successful Sale of Work was held on Friday and Saturday week to clear off the chapel debt and provide new heating apparatus. Mr. George Leigh opened the sale, with the Rev. C. Roper in the chair; and on Saturday Mrs. Enfield Dowson, in her husband's absence, the chairman being Mr. D. A. Little.

Manchester Unitarian Sunday School Union.—The annual meeting was held in the Memorial Hall, Manchester, on Saturday, Oct. 11, under the chairmanship of the President, Mr. T. F. Robinson. The adoption of the fifty-second annual report was moved by the Chairman, who said that the work of the past year had been highly interesting and helpful. The average attendance at the Sunday afternoon conferences had been somewhat smaller than in the previous year; but the papers had been excellent. The treasurer's accounts showed a small balance in hand. He hoped that the Manchester schools would generously help the District Sunday School Association to make the bazaar, which is to be held next spring, a success, in order that the Holiday Home at Hucklow and the Red Cross Convalescent Home at Blackpool might be firmly established. He also spoke of the Education question and the increasing responsibilities falling upon Sunday-schools. Mrs. Manning, of Sheffield, delivered a most impressive address on "How can we make Moral and Religious Instruction Interesting to a Child?" It held the audience spell-bound, and will be long remembered as an inspiring appeal to teachers and parents to bring their highest powers to bear upon the training of the young. Messrs. Woodhead and Golland were reappointed treasurer and secretary respectively, and the Rev. Charles Roper was elected President for the ensuing year. During the evening the Pendleton choir provided both vocal and instrumental items of music.

Preston.—On Tuesday week the winter session of the Band of Hope in connection with the Percy-street School was opened with a children's "At Home," when the youngsters entertained their seniors to a capital programme, and afterwards supplied them with refreshments. Subsequently the time was spent in games and dancing. The Rev. N. Anderton presided, and delivered a short appropriate address.

Southern Unitarian Association.—The quarterly meeting of the executive was held at Emerson Hall, Parkstone, on Wednesday week. At the business meeting in the afternoon, Mr. J. Cogan Conway (President) was in the chair. The proposed mission to be conducted by the Rev. Edgar Daplyn, at Poole, in November, was the chief topic of discussion, and several of the details with regard to the services were finally settled and approved. At the conclusion of the business a short paper was read by the Rev. Alfred Hood on "The Permanent Elements in Christianity," which he defined as the sense of brotherhood, based on faith and controlled by love. That was the source of its power over the hearts and lives of men. An animated discussion followed. In the evening a well-attended public meeting was held, at which the Mayor of Poole (Mr. Charles Carter, C.C.) took the chair, and in opening the proceedings expressed his feeling that Unitarians, in common with other Christians, needed to grapple more firmly with questions of every-day interest and practical helpfulness, and less with matters of purely theological interest. The Rev. E. C. Bennett spoke on "Christian Consciousness," and on the urgent need there was to-day for the realisation of that personal contact with Christ which formed the very secret of Christian strength from the days of the apostles down to now. Mr. Cogan Conway, as President of the Association, addressed the meeting on "The Faith of a Unitarian," and Mr. W. T. Bushrod spoke on "The Duty of our Churches towards Temperance," pleading strongly for total abstinence as alone consistent with the self-sacrifice for others' good, which was the sum and substance of the religion of Christ. After short addresses by the Revs. C. E. Pike and T. R. Skemp, a resolution condemnatory of the Education Bill was moved by Mr. H. Blessley, seconded by Mr. Bushrod, and carried, with only three or four dissentients, who voted for an amendment moved by Mr. Conway and seconded by the Rev. C. E. Pike.

UNITY CHURCH, UPPER STREET, ISLINGTON.

Rev. STOPFORD A. BROOKE, LL.D., will preach at Unity Church next SUNDAY EVENING, October 19th, on behalf of the North London Nursing Association.

Service commences at 7 o'clock.

MARRIAGES.

Rowland—Thomas—On the 9th October, at St. Mary Magdalene, Addiscombe, by the Rev. H. T. L. Walker, assisted by the Rev. H. Glover (Vicar), George James, youngest son of the late William Henry Rowland, J.P., Solicitor, Croydon, to Emma Kathleen, second daughter of H. Felix Thomas, of "Ulimbah," Ashburton-road, Croydon.

Winder—Haslam—On the 16th Oct., at Bank-street Chapel, Bolton, by the Rev. C. C. Coe (of Bournemouth), assisted by the Rev. C. J. Street, Oliver, second son of Thomas Hall Winder, of Westcombe, Bolton, to Winifred Heywood, eldest daughter of William Haslam, of White Bank, Bolton.

Our Calendar.

SUNDAY, October 19.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. H. Woods Perris, "Religion and Business."

Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen. Evening, Lantern Lantern, "The Bible and the Monuments."

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. J. H. Wicksteed, M.A. Anniversary Services.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. E. Daplyn.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.

Islington, Unity Church, Upper-street, 11 A.M., Rev. G. Dawes Hicks, M.A., Ph.D., and 7 P.M., Rev. Stopford A. Brooke, M.A., LL.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M., Rev. Stopford A. Brooke, and 7 P.M., Rev. H. S. Perris, M.A., "Wyclif, the Reformer."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. Hawkins, and 6.30 P.M., Rev. W. H. Rose.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. T. W. Freckelton.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDowell.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Mr. Herbert Rix, B A.

Chatham, Unitarian Church, Hamond-hill 11 A.M. and 6.30 P.M., Rev. G. S. Hitchcock, B.A.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Hastings, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp,

Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein. Evening, "Fhe Book of Genesis and the Story of the Tower of Babel."

Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. W. Lawrence Schroeder, M.A.

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. Dr. Drummond.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Portsmouth, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Ottwell Binns.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. Teasdale Reed.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M.

Stratford-on-Avon, Free Christian Church, Tyler-street, 7 P.M., Rev. Arthur Ryland.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

Wolverhampton, All Soul's Church, Bath-road, 11 A.M. and 6.30 P.M., Rev. J. B. Higham, B.A.

York, St. Saviourgate Chapel, 11 A M. and 6.30 P M., Rev. H. Rawlings, M.A.

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Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Oct. 19th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Legend of Pope Joan."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Oct. 19th, at 11.15 A.M., Dr. CHARLES LENTZNER, "Modern Classics and Ethical Culture."

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The Rev. JAMES DRUMMOND, M.A., LL.D., D.Litt., Principal of the College, will deliver the OPENING ADDRESS in the College on MONDAY, October 20th, at 5 P.M.

Subject, "Remarks on the Art of Criticism in its Application to Theological Questions."

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LONDON DISTRICT UNITARIAN SOCIETY.

The ANNUAL AUTUMN MEETING of Subscribers and Friends will be held at ESSEX HALL, STRAND, on TUESDAY, October 28th, 1902.

A RECEPTION will be held from 7 to 7.45 by the President, Sir EDWIN DURNING-LAWRENCE, Bart., M.P., and Lady LAWRENCE, to be followed by a PUBLIC MEETING, at which a Welcome will be given to the Rev. JOSEPH H. WICKSTEED, M.A., on his appointment as the Society's Missionary Agent and Lecturer.

The Chair will be taken at 7.45 by the PRESIDENT, who will be supported by the Rev. R. A. Armstrong (President of the B. and F.U.A.), W. Blake Odgers, K.C., Rev. W. G. Tarrant, B.A., H. Epps, Esq., Rev. George Critchley, of Kentish Town, and other prominent Ministers and laymen.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

ANNUAL MEETINGS at ELDER YARD CHAPEL, CHESTERFIELD, WEDNESDAY, October 22nd, 1902.

12.0 A.M.—Public Worship in the Chapel. Service conducted by Rev. PETER DEAN, of Loughborough. Preacher, Rev. W. H. DRUMMOND, B.A., of Belfast.

1.30 P.M.—Lunch (Tickets 2s. each).

2.45 P.M.—Annual Business Meeting.

5.0 P.M.—Conference. Paper will be read by Rev. W. WHITAKER, B.A., on "Hopes and Fears for the National Conference."

THE SOUTH SHORE UNITARIAN CHURCH, BLACKPOOL,

has purchased, at a cost of nearly £600, a plot of freehold land, and they now appeal for help to erect a plain, substantial building to serve for all purposes. It is hoped to be able to do this for £1,500, making a total cost of £2,100. The land, thanks to the generosity of Mrs. John Grundy, of Summerseat; Miss S. Scholes Wrigley, of Windermere (on her own and her late mother's behalf), and Mr. R. T. Heape, of Rochdale, is entirely paid for. The Congregation have themselves promised over £300 towards the erection of the building. They carry on the Services and the Sunday School without any grant, and they feel that the remarkable success of their efforts justifies them in asking friends to help them to carry on their work under more favourable circumstances than at present. Their appeal has the full approval of the British and Foreign Unitarian Association, the North and East Lancashire Mission, and the North Lancashire and Westmorland Unitarian Association; and the B. and F. U. A. has promised £25 to the Building Fund.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3148. NEW SERIES, No. 252.] *LONDON, SATURDAY, OCTOBER* 25, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

MR. STOPFORD BROOKE'S article on "The Vision of Christ in Browning's 'Christmas-Eve'" will be found on p. 675.

LONDON streets are loyal in their decorations, and this Saturday is ordered as a Bank Holiday in the City, that the King and Queen may make a Royal progress, and receive an address, and lunch at the Guildhall. This is for the completion of the Coronation celebrations. May the sun shine for the enjoyment of the King and Queen, and their people!

OUR London friends have no doubt already made a note of the important meeting announced by the London District Unitarian Society for Tuesday evening next. It follows the meeting of the Council of the B. and F.U.A., after a tea and reception by the President of the Society (Sir Edwin Durning-Lawrence) and Lady Durning-Lawrence at seven. The country members of the Council who can arrange to remain may be assured of a cordial welcome, and their presence, as well as that of as many London friends as possible, will be gratifying and helpful to all who are immediately engaged in the work.

THE annual meeting of the Lancashire and Cheshire Society for the Permanent Care of the Feeble-minded was held at the Manchester Town Hall on Tuesday, the Lord Mayor in the chair. The report, which was read by Miss Mary Dendy, stated that the two schools at Sandbridge had been happily started, and had now fourteen boys and nine girls in residence, and the children were delighted with their new surroundings. The scheme, however, must be completed by the creation of the adult schools, to receive scholars at the age of sixteen, and very soon more accommodation for younger children would be required, so that there was urgent need of more funds. Land they had, thanks to the Lewis Trustees, and only lack of means prevented them from building at once. The present schools are to be publicly opened next month by the Hon. Mrs. M'Lagan.

LORD ROSEBERY made another emphatic utterance on Thursday, last week, on the subject of the Education Bill. Having unexpectedly attended a meeting at the City Liberal Club, he strongly supported a resolution in favour of "efficient, free, and unsectarian education in schools maintained at the public expense, and managed by the directly elected representatives of the people." In the course of his remarks he declared his satisfaction with the proposal to add to the effective power of the county and urban authorities—we suppose no thinking man feels otherwise—but opposed the policy of abolishing the great School Boards, whose work has been invaluable. As to the proposal to leave a large number of schools to be managed by a "close corporation," in which the ratepayers should only be represented by a third of the managers, he expressed a doubt whether, even now, it would be enacted by law; but, if so, it must be resisted to the death. He recognised the claim of the owners of the fabrics of the denominational schools, but he "would rather buy out the schools" than hand over the nation's liberties in the manner proposed. His own sympathy went with Sir Edward Grey's proposal—namely, to permit the denominational authorities to appoint one-third of the managers; to give one-third to the parochial authority; and to throw open the remaining third to appointment by direct parish vote. But Lord Rosebery's final word was one of stern opposition to the Bill as a whole, expectation of getting it amended in a Liberal sense, should it become law, being hopeless in face of the "impregnable barrier" of the House of Lords.

POPULAR demonstrations in opposition to the Bill continue to be made. As examples, we may record those at Rochdale and the Spen Valley (West Riding) on Saturday; at Leicester on Monday; a Free Church manifestation at the Metropolitan Tabernacle on Tuesday; and, on the same evening, a mass meeting of over six thousand persons at the East End (Mile End-road). The Rochdale meeting against the Bill was preceded by one in its favour, but the latter was quite eclipsed. It is estimated that twenty thousand persons attended the opposition meeting. The West Riding meeting was characteristically thorough in its denunciation of the Bill; and the Leicester opposition was not a whit less determined. On Tuesday the great Tabernacle was the scene of a very enthusiastic demonstration, the defiant tones of Dr. Guinness Rogers being cheered to the echo. Alderman Dickinson, speaking as an Anglican, said that religious freedom was in danger, and the Church itself would lose rather than gain if the present Bill were passed. It may be noted that the enrolment of "no rate" objectors is going on vigorously in certain districts; cards inviting signatures of objectors have been issued by the National Free Church Council.

CLAUSE 8 of the Education Bill, on which, since the assembling of Parliament, the Committee has been engaged, makes, as was to be expected, very slow progress. The clause as submitted runs as follows:

8.—(1.) The local educational authority shall maintain and keep efficient all public elementary schools within their area which are necessary, subject, in the case of a school not provided by them, to the following conditions:—

(*a*) The managers of the school shall carry out any directions of the local education authority as to the secular instruction to be given in the school.

(*b*) The local education authority shall have power to inspect the school, and the accounts of the managers shall be subject to audit by that authority.

(*c*) The consent of the local education authority shall be required to the appointment of teachers, but that consent shall not be withheld except on educational grounds.

(*d*) The managers of the school shall, out of funds provided by them, keep the school-house in good repair, and make such alterations and improvements in the buildings as may be reasonably required by the local education authority.

(*e*) The local education authority shall have the right of appointing such persons as they think fit to be additional managers, so that the number of the persons so appointed, if more than one, does not exceed one-third of the whole number of managers.

(2.) If any question arises under this section between the local education authority and the managers of a school, that question shall be determined by the Board of Education, and compliance with this section shall be one of the conditions required to be fulfilled by an elementary school in order to obtain a Parliamentary grant.

(3) The grant under the Voluntary Schools Act, 1897, in respect of any schools maintained by a local education authority, shall, instead of being distributed by the Board of Education, be paid by that Board to that authority, and shall be applied by the authority in aid of the expenses incurred by them under this part of this Act.

Up to the time of writing (Thursday) the following lines have been passed, with amendment, as will be seen, and not without resort to the closure.

Clause 8.—(1) The local education authority shall maintain and keep efficient all public elementary schools within their area which are necessary, and have the control of all expenditure required for that purpose, other than expenditure for which under this Act provision is to be made by the managers, so long as in the case of a school not provided by them, the following conditions and provisions are complied with:—

(*a*) The managers of the school shall carry out any directions of the local education authority as to the secular instruction to be given in the school.

A large number of amendments have been either ruled out or defeated, among the latter being one or two designed to give to the local authority an option in taking over the denominational schools, and, in particular, to insist on the buildings being suitable before taking them over.

The "religious difficulty" was the subject of an interesting, and on the whole useful, debate on Tuesday, a proposal being made to enact that "(*a*) The school shall open and close with religious worship; (*b*) Religious instruction, based upon the reading of the Bible, shall form part of the regular instruction in the school." This was opposed by leaders on both sides, for different reasons, and the amendment was ultimately withdrawn. Later in the sitting Mr. Balfour indicated his consent to extending the powers of the "local authority" (*i.e.*, the local Council) so as to include the choice of text-books. Sir William Anson, the new Education Secretary, has also given notice of an amendment on the part of the Government permitting the "local authority" to hold examinations to determine the merits of candidate pupil-teachers. These are, however, but feeble signs of grace. Unless the local authority has power to appoint the head-teachers and assistants, their "control" is, to say the least, extremely incomplete and unsatisfactory.

The following extract from a letter written by Councillor Titterton, of Birmingham, to the secretary of a Free Church Council indicates the spirit—in our opinion an admirable one—that animates the Birmingham protest:—

To my mind, we have arrived at a crisis in national political righteousness, a period when diplomatic expediency and political exigency cannot rule the situation. To me and to such as I, who have been loyal supporters of the Government, the position is painful and not without perplexity and complexity; but I cannot but feel that a true perception of that righteousness which becomes a nation compels us to offer the most strenuous opposition to proposals which, whatever merits they contain—and there are merits, and great merits, in the Bill—also involve a grave attack on prime constitutional principles and upon religious freedom and equality. These things must be maintained, even though through chaos we have to secure them.

The new building of St. Deiniol's Library at Hawarden, opened by Earl Spencer on Tuesday week, replaces the iron structure in which Mr. Gladstone, during his lifetime, deposited with his own hands more than 30,000 of his books, to form the nucleus of a library for the use of students, devoted to "the advancement of Divine learning." He also provided a house, for the residence of those who came from a distance to use the library. During the past eight years nearly 600 readers have been received at this hostel for periods varying from a few days to months, the expense of board and lodging being 25s. a week. The National Memorial Committee contributed £10,000 for the erection of the permanent Library, which is a fine stone building, Domestic Gothic in style. There are two large rooms, one 30 ft. by 45 ft., the other 30 ft. by 28 ft., and several studies for the use of readers. In the front of the building a granite stone bears this inscription:—

In this building, erected to his memory by a grateful nation, is preserved the library of William Ewart Gladstone, who, eminent no less as theologian than as statesman, established this foundation for the advancement of Divine learning. This stone was laid in the presence of the Lord Bishop of the diocese by the Duke of Westminster, K.G., October 5, 1899. G. C. Joyce, Warden.

At the opening ceremony Earl Spencer spoke with much feeling of Mr. Gladstone, as a great statesman, and one who had set a noble example to his country and to the world. The Rev. Stephen Gladstone accepted the gift on behalf of the Trustees and Warden, and Mr. Andrew Carnegie, Viscount Peel, and Dr. Guinness Rogers also spoke.

The Brandlehow Estate, of 108 acres of meadow and woodland on the south-western shore of Derwentwater, acquired last year for £6,500, by the National Trust, was opened on Thursday week by Princess Louise, "for the enjoyment of the public, under the keeping and direction of the National Trust." To Canon Rawnsley and Miss Octavia Hill are chiefly due the success of the public appeal, which secured the funds for this purchase from some 1,300 persons, many of them being working men and women from North-country towns. In an album of photographs of Derwentwater presented to the Princess was a sonnet by Canon Rawnsley, of which the following are the concluding lines:—

And here may mortals weary of the strife
Of inconsiderate cities hope to come
And learn the fair tranquillities of earth.
Here men may pray, here poet thoughts have birth;
Here all shy forest creatures find a home,
And wildwood pleasaunce help a nation's life.

The Princess was welcomed as vice-president of the National Trust, in an address which contained the following passage:—

We rejoice to think that your visit should be associated with the preservation to the nation of these woods and meadows on the shores of one of the most beautiful lakes of the Lake country. Such a preservation is without precedent; but we trust that the kindness and public spirit of your Royal Highness in coming amongst us and declaring this land to be national property will cause the action of the National Trust to be an encouragement to others for many acts of a similar character.

In the *London Quarterly Review* an interesting attempt is made by the Rev. J. H. Leckie to show that the main doctrine laid down in the first sections of Martineau's "Seat of Authority" does not involve the negations of Dr. Martineau and his school. It is pointed out that Dr. Martineau himself does not claim that the individual whose final authority is within is absolved from the duty of heeding external testimony. On the other hand, no Protestant theology teaches that a man must accept the voice of the Church or of the Scriptures as if they were police regulations without reference to his own heart and conscience. "The tribunal of the soul has inalienable rights, and mere formal assent, without inner conviction, is wanting in all religious value." It is suggested, therefore, that there is no contradiction between the teaching which places the seat of authority in the conscience, and the theologies which claim authority for the Scriptures, for the Church, and for Jesus Christ. Dante could not appeal to us if we were not akin to Dante, but we cannot evolve from our own consciousness critical canons by which to judge Dante. Great spirits lay their authority upon us. "They judge us; them we do not judge." Hence it is contended that the lordship of Jesus Christ may be recognised by the conscience as complete. The collective witness of the saints of the Church to their attitude of dependence upon him is a witness that we are bound to note. The prophetic function being admitted to be indispensable, it being necessary for the spiritually strong to aid the weak, the spiritually clear-sighted to come to the assistance of those whose vision is less perfect, why may not Jesus possess that perfect confidence which, in imperfect degree, we render to the individual saints of the Church, to the prophets, to God's great men whenever we meet them? The paper is exceedingly suggestive as an attempt to find a way out of a purely dogmatic difficulty. Were there no imposed dogma such a difficulty could not arise, for we can very well imagine one ascending from degree to degree in enthusiastic trust of Christ, till he should decide that whenever his soul and Christ's word seemed to be at variance it must be that he had not rightly caught the Master's meaning. Christ's lordship would in that case be complete. Yet the disciple need never at any moment have felt any lessening of his own responsibility, or any loss to his individuality in the process. The difficulty is that men, in Dr. Watts's phrase, "conspire" to exalt Christ, instead of leaving the soul to discover freely his wondrous spiritual authority.

In the same number Professor W. T. Davidson reviews very favourably and sympathetically Fairbairn's "Philosophy of the Christian Religion," finding fault, however, with the author's total rejection of a mercantile doctrine of Atonement, and indicating other differences. Another writer, Alexander Brown, M.A., labours perseveringly with the story of Adam's Fall in Genesis, setting aside the identification of the serpent with Satan, and very freely interpreting the entire "pictograph," but in the end has to confess that, rationalise the story as we may, it never can consist with the doctrine of evolution which demands a "fall upward," such as by no ingenuity can be wrested from this story.

THE VISION OF CHRIST IN BROWNING'S "CHRISTMAS-EVE."

One of the most imaginative of Browning's conceptions is that of the appearance of Christ in "Christmas-Eve." He has been caught by the rain on the edge of the wild common and taken refuge in a little chapel, just where the common ends and the squalid alleys of the town begin. The wretched folk, the dingy chapel, the settled, inquisitive intolerance of the congregation and their minister, the "immense stupidity" and sordidness of it all, are painted with a half-pity, a half-contempt, a vividness of observation and a humour touched with human charity. But beneath the rough and careless humour the sense of the worth of religion, even in these strange clothes, emerges from the whole description, and dignifies the little chapel, its people, its minister, and its surroundings. It is a piece of pure genius to make this serious impression emerge from the fantastic humour of the description. But, at last, Browning can stand it no longer, and he flings out of the chapel into the open air. And there he was face to face with the solemn, lonely, silent sky.

> There was a lull in the rain, a lull
> In the wind too; the moon was risen,
> And would have shone out pure and full,
> But for the ramparted cloud-prison
> Block on block built up in the west,
> For what purpose the wind knows best,
> Who changes his mind continually.

"How pure and different," he thinks, is this outside from that inside! And, while for a moment he muses on the strange means, such as he has seen, by which faith is confirmed in those who already believe—the rush of the wind and rain through the boundless sky awakens the faith of his youth, when, looking at the great skies, he realised the power of God; and at the same moment felt in his heart that the power was co-ordinate with Love, must itself be Love. Nay, Love was the first, the only thing; the root of the universe. Love was seen through power, and the power wrought what love desired. "This was the vision of my youth. I knew that God taught me more and more of the love He had given me; and teaching it and giving it, would never let it perish. Spite of decay, spite of death, love would arise into perfectness.

> And I shall behold Thee, face to face,
> O God, and in Thy light retrace
> How in all I loved here, still wast Thou.

And, then, through endless life, Thou wilt satiate, quicken, sublimate the love thou hast begun in me. That early faith is mine now, as, escaped from the chapel's narrow shrine, I walk free and uplifted under this wide and stormy sky!"

This is a real piece of biography. Browning in this poem is not always speaking directly from himself, but as the voice of others whom he represents; but in this record, he, to our great interest, reveals what his youth felt, his youth conceived; and it accords with a number of passages in "Paracelsus," and other poems.

But, upborne by pride in this large conception of God, he has fallen into despising the narrow ways of those poor folk who with all their ugly foolishness are yet the friends of Christ, because they love him. Therefore, in this hour of spiritual exaltation, he sees the Vision of the Lord, and in the Vision knows that he has erred. And Browning, with his usual care to make the scenery fit the revelation and to awaken expectation into exaltation, opens the heavens into splendour. The moon appears in the full, unclouded expanse of the zenith, and round her a rainbow, and beyond that another rainbow,

> Fainter, flushier, and flightier,—
> Rapture dying along its verge!

Whom shall he see? for this is but the prelude of an advent to the soul. And in a moment, even while he thought only of himself, of the glory revealed to him alone—

> All at once I looked up in terror.
> He was there.
> He Himself with his human air,
> On the narrow pathway, just before:
> I saw the back of Him, no more—
> He has left the chapel, then, as I.
> I forgot all about the sky.
> No face: only the sight
> Of a sweepy Garment, vast and white,
> With a hem that I could recognise.

And, remembering that Jesus had said he would be in the midst of two or three who met to pray, he feared; because he had despised the friends of Christ in the chapel. Yet he appeals: "O recall the amends my heart made before I saw thee. Thou art the Love of God—did I not place Love above Power? Folly and pride overcame me. I thought men ought to worship thee in beauty, not in uncouth forms. I knew not what I pitied. But thou who curest sin, thou wilt love me, for I have only desired love—leave me not. I offer all my heart to thee." Then the face of the Vision was turned to him, and like John in Patmos he fell prostrate, "saturate with brightness"; and swept up into, and clinging to, the hem of the Vesture, he is carried away across the world; dispensed, because he loves, from seeking any of the various ways which others adopt to reach the vision of God. He has *his own* hold on the Garment.

And he finds himself outside St. Peter's, while within, High Mass is being celebrated. Christ enters, for here love is worshipped; but he, allowed to worship in his own way (for he is allowed to hold the garment still), remains without, thinking. "I see the error of Rome, but above the scope of error, I see the love—the love of those first Christian days which—being the new, the startling, the all-sufficient thing—conquered the poetry, rhetoric, philosophy and art of the ancient world, and made new forms of them, and offered all the forms to God. Love, even accompanied by the intolerance and errors of Rome, was the conqueror and regenerator of the ancient world. There cannot be too much love. That is the greatest truth. But my intellect desires its share; needs also satisfaction. It were well that what I worship should be reasoned on as well as loved, that the figure the work of love has made should be completed by the work of intellect."

And no sooner had he thought this than he was swept in the Garment's fold out into the storm and night again, and found himself, still holding to the Vesture's hem, outside a lecture-room, it may be at Göttingen, and listening to a discourse on the myth of the birth of Christ, and on the history of his teaching; and the result of the lecture is that when all the foreign matter is strained away, the residuum is a "man whom you may continue to adore more than all who went before or followed him. Venerate the Myth; it contains your faith. Reasoning has reduced the Pearl of price to dust; all the same the Pearl is there."

Let this be counted, Browning thinks, for righteousness to the critic. The love in his soul has felt the infinite mastery of love in the story. His conclusion is beyond his argument. Moreover, we may honour his learning. Thus the dreamer argues, because he must explain to himself why Christ, as if he had friends there, had entered the lecture-room. And while he thinks, it seems to him that tolerance, a mild indifferentism, is the highest thing. Creeds are nothing—all religions may be fused into one before the Father's throne. He may rest on that belief, and not trouble about how he believes.

No sooner has he thought thus than the Garment leaves his hand, and he is whirled away by the storm. He knows then that he has slipped into a wrong way of thinking; and his passion to recover union with Christ makes him leap out of his genial mood of indifferentism. "I may still hold," he thinks, "that all wanderers will be brought to God by God's own ways—but, for myself, this will not do. *I* may not idly sleep in this thought. I must, for myself, know God. Indifferentism will not do for *me*. No, nor for any man. There must be one chief, best way of worship for me. I must find that, and contrive to share it with my fellows. I am a man, linked to men, and to help them I must find the nearest way to God. My own soul and God; and all God says to *me*—that is the one living, passionate matter in which all indifferentism is burned up like a scroll. Only when that union is gained can I help mankind." In this new thought he recovers Christ—

> Soul of mine, hadst thou caught and held
> By the hem of the Vesture . . .
> And I caught
> At the flying Robe, and unrepelled
> Was lapped again in its folds full-fraught
> With warmth and wonder and delight,
> God's mercy being infinite!
> And scarce had the words escaped my tongue
> When, at a passionate bound, I sprung
> Out of the wandering world of rain
> Into the little chapel again.

And there he remains. This mode of worship, with all its sordidness, with all the demerit of the preacher, is the best, because in it all earthly aids are cast behind, and the soul is thrown only on God. The human veil is thinnest then; the human soul is meekest, and the spiritual union between the soul and God is then unencumbered by the sensuous ritual or the intellectual criticism. What matters that the preacher is uneducated and rough, and the service disagreeable. The main thing is: Has the worship brought comfort, peace, forgiveness, love, to poor, worn, conscience-stricken human souls, to such ruins of humanity as were in the chapel. "May such comfort be mine," says Browning, "and may it be the Pope's when he is sick of all the outward show of his ritual and wants inward realities; and may the Göttingen Professor also have its peace when the darkness of death draws near

> And he gropes for something more substantial
> Than a fable, myth or personification,
> May Christ do for him what no mere man shall,
> And stand confessed as the God of Salvation.

Therefore I choose here, and join in the Hymn; referring all who blame me to God, who knows that under the light froth of my humour, the depths of my soul are in earnest."

Such is the conclusion of this roving piece of thinking, in which Browning has traversed so many side issues, and interpolated in those issues so many codicils of thought, so many parentheses of feeling; while, beneath, the movement of the main current is serious, deep and full—independent of the outward scenery and illustrations, of all the lively, broad and playful humour, of all the vivid description of humanity. The sketches of the folk in the Chapel are not more vital than those of the people in the mighty Church of St. Peter at Rome, than those of the Professor and the students at Göttingen. As everywhere throughout this poet's work, it is not only the soul of men and women which is described, but their body, their dress, their gestures, their living appearance; painted to the life as by Mantegna. But Christ is left in the supernatural. It is a vision unoutlined, undefined, that the poet sees. Once, for a moment, he beholds the face of the Lord, and he falls prostrate before its brightness. For the rest, he knows nothing but the Garment's hem, folded in which he is swept along

as a path were hollowed,
And a man went weltering through the ocean,
Sucked along in the flying wake
Of the luminous water-snake.

It is the action of the Garment alone which tells him whether his thinking is just or not. It leaves him when he goes wrong; it is possible to grasp it again, when he thinks aright. And what with the wild preparation of the moonlit sky, with its menace of cloud and glory of rainbow, for the apparition of Christ; and the inconceivable speed of his flight in the "sweepy" folds of the flying garment, and the immanent silence in which all is done—there is scarcely any vision in English literature more clearly set than this in the supernatural world.

And it is not the Vision of a man, coming from the spiritual world. It is the Vision of the God-man—of God himself in Christ, God become man. It has been said that Browning did not mean to state his personal beliefs in part at least of this poem. But, at this point, his belief is clear; and it is full of interest to know what it was and to record it. Christ was to him God,—

He Himself with his human air—

the Love of God, the infinite Spirit, who cured sin, to whom he prayed, whom he worshipped, very Man and very God, who trod this earth in weakness, shame and pain, and dying on the accursed tree, shall come again

the One God, all in all,
King of Kings, and Lord of Lords.
As his servant John received the words,
"I died and live for evermore."

And his comment on the Göttingen critic's lecture confirms this view. So also does the "Death in the Desert," and more perhaps than all, the close of the "Letter of Karshish" to his master,—

The very God! think, Abib; dost thou think?
So, the All-Great were the All-Loving too—
So, through the thunder comes a human voice
Saying, "O heart I made, a heart beats here!
Face my hands fashioned, see it in myself!
Thou hast no power nor mayst conceive of mine,
But love I gave thee, with myself to love,
And thou must love me who have died for thee."
The madman saith He said so: it is strange.

We are too much accustomed to think that men of intelligence, aware of the results of modern criticism, both historical and theological, cannot, with any truth to themselves, hold, believe, and love the doctrine of the Divinity of Christ. It is a custom of thinking of which we ought to clear their minds, for it isolates us too much from a vast mass of human thought and emotion. Here, at least—and it is well to take this into our thinking—here is one of the foremost intellects in England, and one of the highest imaginative power, to whom that doctrine was believable, who loved it, and to whose spirit it brought, not only life, but the explanation of the world he needed.

Stopford A. Brooke.

LITERATURE.

STUDIES OF SHAKESPEARE.*

A new edition of "Studies of Shakespeare," by the Rev. Frank Walters, affords a welcome opportunity for drawing fresh attention to this admirable little book.

These interpretations of half-a-dozen of the plays are not remarkable as contributing new matter to the vast mass of Shakespeare literature, but for a manner that makes old interpretations new and invests old stories with a fresh vitality, full of meaning for us to-day. Indeed, their modern tone is one characteristic of the "Studies," which in this respect form a contrast to the "Tales from Shakespeare." Charles and Mary Lamb take their readers back into the old days of fairy-tale and romance, and by their familiarity with Elizabethan literature they are able to adapt their language and style to their Elizabethan subject. Mr. Walters brings the old stories forward out of the far past into the living present, and his insight into the inner meaning of the plays and into the human heart of the characters makes his subject seem modern. The "Tales" remain a classic for children and for all who, like Charles and Mary Lamb, love our old literature. But some amongst the more thoughtful and earnest of our young people may consider these "Tales" childish, old-fashioned, and unreal, and some are also repelled at first rather than attracted by the tragedies themselves. First impressions are of a life that is far away in the barbarous past without any connection with our own time; for such readers the "Studies" may well serve as a bridge across the centuries, linking our life, with its difficulties, its problems, its failures, its tragedies, to those of a Hamlet, a Cordelia, a Lear.

The book treats of Shakespeare, not as illustrating Elizabethan language or literature, manners or customs, but as an interpretation of human life. It appeals to various classes of readers, and it is so interesting throughout that it deserves a wide circulation, not only in our Sunday-schools and Elder Scholars' Societies, but also amongst the general public. Since the first edition was published in 1889, many commentaries and some lives of Shakespeare have appeared, of great interest to the student of literature, but there has been no other book for the general reader treating of the plays simply as earnest stories of human life.

Of changes in this new edition, the first to be noticed is an improved frontispiece, a print of the familiar Chandos portrait in the National Portrait Gallery being substituted for the rather commonplace portrait at the Stratford birthplace. To the introductory "Life of Shakespeare" is added a chapter on the "Genius of Shakespeare." An original quatrain is also inserted, as motto, at the beginning of each of the six studies. The mottoes on "King Lear," "Othello," "Winter's Tale," and "The Merchant of Venice," are devoted to the heroines, that on "Hamlet" to the hero, whilst in the one on "Macbeth" the hero and heroine share the honour between them.

In the first edition William Watson's epigram on "King Lear" stood at the head of the study of that play.

Here Love the slain with Love the slayer lies;
Deep drowned are both in the same sunless pool.
Up from its depths, that mirror thundering skies,
Bubbles the wan mirth of the mirthless fool.

For this, in the new edition, a quatrain is substituted, which gives us less of the atmosphere of storm and stress, but also, by focussing attention on Love the slain, a less sunless result.

Love vows to banishment from home and state,
The silent Love struck by a blow so stern;
To share the Father's doom and yield to fate,
As quenchless Daughterhood does Love return.

The slayer and the slain may be deep drowned in the same dark pool, but Love survives as ideal daughterhood. This modification of key is characteristic of Mr. Walters' treatment of Shakesperian tragedy. There are worse things than death—the madness, crime, hardness or blindness that have preceded it, and, perhaps, been its cause. And when we are brought face to face with the slayers and the slain at the close of each tragedy, the gloom is not unrelieved. We are reminded of those elements in life that remain untouched by death—Lady Macbeth's awakened remorse, Lear's chastened will and purified affection, Othello's restored faith, and Desdemona's unwavering fidelity.

The most interesting change in the second edition is the one referred to by the author in the Preface: "In the study of 'Hamlet' I have, chiefly by means of omissions, somewhat modified my estimate of the hero's character."

The passages omitted are just those which, however slightly, indicated blame of Hamlet. The nature of these omissions is significant, and their effect on the interpretation of the hero is characteristic of the general tone of the Studies.

By his usual method Mr. Walters helps us to feel with the characters rather than to analyse them, to understand them from within rather than to judge them from without. He writes as if he had a personal knowledge of the people in the plays, as if he knew their history, their

*"Studies of Some of Shakespeare's Plays." By Frank Walters. 2nd Edition. Sunday School Association, Essex Hall. 1902. 1s. 6d. net.

circumstances, their difficulties, temptations, hopes and ambitions. He helps us, too, to understand; and the better we understand the less inclined shall we, too, be to criticise and sit in judgment.

It requires considerable exercise of imagination to put oneself in another's place, to create for oneself his circumstances and thus to realise his difficulties. It is so easy, on the other hand, to label people in fiction or in real life by their most obvious faults.

> These men,—
> Carrying, I say, the stamp of one defect,
> . . . Their virtues else, be they as pure as grace,
> As infinite as men may undergo,
> Shall in the general censure take corruption
> From that particular fault.

Hamlet's protest against this labelling and pigeon-holing of our neighbours by their defects has not saved him from a like fate. Goethe's interpretation of Hamlet has, in some quarters, been reduced to a mere label of weakness, unfitness for his task, and this is very convincing—for a time.

But Shakespeare's methods lead us surely, however slowly, to a distrust of even the most convenient of labels. In the Shakespearian drama the *dramatis personæ* are grouped and disposed so as to present their different sides in turn. They are placed in juxtaposition to first one and then another, and it is our own fault if in the movement of the play we fail to perceive the various aspects of a character, the various motives for action. Having once perceived the variety of aspect and of motive, we shall not long rest content with any labelling system based on one aspect and one motive.

In Mr. Walters' revised edition Hamlet has emerged from his pigeon-hole, has discarded his label. Delays in achieving his purpose are admitted, but they are no longer emphasised as a distinguishing badge of character. Judgment is withheld, and the result is an interpretation of the hero that stimulates the reader to a careful investigation of all the circumstances and a comprehensive understanding of the character.

The interpretation of "Hamlet" being thus brought into harmony with the general tone of the Studies, we may hope that in the next edition the part of Ophelia, too, may be raised to the standard which Mr. Walters has led us to expect.

Ruskin labelled Ophelia as "the one weak woman in Shakespeare," and Ruskin's argument, like Hamlet's label, is very convincing—for a time. But it is one-sided, and a reaction is inevitable. Compared to much modern criticism on Ophelia Mr. Walters' treatment is gentle and considerate, but he is inclined to consider successive situations as they affect Hamlet and Hamlet only.

The assumption of an "engagement" between Ophelia and Hamlet is not justified by the play, and is unfair to Ophelia; the contrast is also unfair between her "alarm" and flight, on one occasion, with Portia's determination to share the trouble of Brutus. Brutus was Portia's husband; Hamlet was Ophelia's lover, and a lover who had apparently not yet declared himself a suitor.

Mr. Walters' later interpretation of the device of the three caskets in "The Merchant of Venice" might be applied with advantage to the difficulties of Ophelia's position in the early scenes. Ophelia's action, like Portia's of Belmont, is restricted by a father's decree; she is not free to offer sympathy like "Portia, Cato's daughter."

There will always be different interpretations of Shakespeare's plays and of Shakespeare's characters, and different degrees of sympathy towards different characters. No interpretation can be regarded as final. Only Shakespeare himself can give us his many-sided wisdom of life—and Shakespeare not in one play only, but in all the plays. And how little of this wisdom of life can any one of us grasp at one time! A writer may dwell on one or another aspect of the plays. Mr. Walters interprets for us Shakespeare's great-hearted human sympathy and his conviction of a Divine Providence in the moral order of the universe. So much is he impressed by Shakespeare's interpretation of Divine Providence that Mr. Walters claims even too much. At the end of the introductory chapter, by illustrations from Oliver Wendell Holmes and Browning, and with Falstaff as example, he treats in an interesting manner of the objective and subjective aspects of Shakespeare's genius.

Shakespeare not only gives the world's ideal of a man, and the man's ideal of himself; in a reticent and reverent way, and yet with an austere justice, he does also indicate the Divine judgment on his life.

This statement, and the further one that Shakespeare "admits us into the secret of Heaven's judgment on such a life" as Falstaff's, seem to require qualification. Shakespeare may indicate his interpretation of the Divine judgment, but we may not, by identifying the two, limit the Divine judgment to Shakespeare's interpretation of it.

> For the Love of God is broader
> Than the measure of man's mind.

And even Shakespeare's "boundless, cloudless human view" *is* still a human view. It is enough that Shakespeare brings us closer to the great heart of humanity, and nearer to the mystery of the justice and mercy of God.

LILIAN HALL.

WESLEY'S JOURNAL.*

MESSRS. ISBISTER have given to the world in moderate compass a most delightful book: an abridgment, well managed, of the "Journal of John Wesley." It is worth reading through from beginning to end just as it stands; it will be worth picking up again many a time for another quarter of an hour with the tireless preacher, and another glimpse of the people to whom he preached.

In an introduction whose great merit is its brevity, the Rev. H. Price Hughes declares that the future of the Empire depends on "this question of questions—Will George Fox and John Wesley on the one hand, or John Henry Newman on the other ultimately prevail?" While the Empire is settling that question the reader can go on and enjoy Wesley's Journal with all the more delight; yes, and with all the more spiritual profit from his confidence that Providence has not handed our souls over to the one or the other. Wesley is a man we are bound to admire; our admiration increases as we follow him from place to place, from period to period; his settled fixed conviction, resulting as it does in such dauntless ceaseless activity, and such incomparable audacity, fascinates us more and more, and we simply give ourselves away in our wonder and delight. But surely one foundation of our enjoyment is that after all we are never liable to meet another like him. We have not the terror upon us of the living company of one whose conscience was so relentless not only for himself but for others. The man who could walk up to a gentleman who was supposed not to be religious, and say, "Sir, are you a sinner?" and who when some gay-looking folks walked away without hearing him could remark, "These pretty fools never thought that for this opportunity they are to give an account before men and angels," is a delightful character to *read* of. His conviction that he was intended to preach, and that all the people he could lay hold of were intended primarily to be preached at, was the foundation of so much effective work, was the motive power of such an unexampled career of travel and speech, that we assent to it while we are reading, as we would assent to an incredible plot in a novel, but it is rather a relief to feel afterwards that it is not true!

Wesley's great work in the world is so certain and of such vast and almost measureless dimensions, that his manner of life needs no justification. His own deeds praise him, and his myriads of followers rise up to call him blessed. All the more freely may one be permitted to smile at his unconscious arrogance, and to put aside as now obsolete a great deal of that which he preached as gospel. Wesley himself may be our tutor in this also. When a woman came to him with the word of the Lord charging him with *taking his ease and minding only his eating and drinking* (it must be confessed she was not very lucky in her choice of reprovable sins) he told her with sound common-sense that if the Lord had sent her to him he would have given her a more proper message. A very excellent answer. Even so we know that when Heaven has a message for us it will not be in the language of the sermon on the Great Assize; and if Providence send us instruction about the bringing up of children it will not take the form of that little series of sermons in which John Wesley insists with such vehemence that we are to "*break* the child's will." With that assurance there is hardly a page in this abridged journal of an admirable man from which we may not gain pleasure or profit, or both. In one thing Wesley's character bore a decided resemblance to that of the great Churchman to whom he has been several times compared. He was in a very special sense of the word self-controlled. He did nothing but that which he deliberately intended to do. He does, indeed, say of that antagonist who proved afterwards to be the worse "mounted" of the two (p. 84), "he caught me unawares and dragged me into the dispute"; but that man had not to drag very hard. When Wesley chose not to dispute he knew how to keep quiet. "I judged it quite needless to enter into a dispute with a sea captain seventy-five years old," he remarks in one place. Several remarks made elsewhere seem to

* "John Wesley's Journal," abridged by P. Livingstone Parker, with an Appreciation by Augustine Birrell, K.C. Isbister and Co. 3s. 6d. net.

show that when he chose to administer a severe chastisement to the Society, *i.e.*, to a group of his own disciples; or when he chose to preach what he somewhere calls a thundering sermon to sinners he deliberately measured the amount of anger as much as Newman did when he poured out his wrath on Kingsley. He told one Society "they were the most ignorant, self-conceited, self-willed, fickle, untractable, disorderly, disjointed society that I knew in the three kingdoms." And he adds, "God applied it to their hearts." But having to administer reproof caused him just about as little distress as having to suffer interruption and insult. He knew his business and performed it in the one case as in the other. Preaching and riding so perpetually, defying the weather, and interpreting the auguries nearly always affirmatively, it is a remarkable proof of his perfect coolness, and a certain almost incredible detachment that he should not only observe acutely whatever was going on in the towns which he visited, but was able besides as he rode on horseback to renew his classic studies.

One day he tells us he has just read the tenth "Iliad," another day he records his impressions of the "Thebais" of Statius, and often by some reference or quotation shows that he has never ceased to take interest in a branch of knowledge far removed from the main line of his life's duty, and as many of his followers would have thought barely consistent therewith. This capacity for detachment, like his ability to sleep at will, had much to do with that constant renewal of strength which made it possible for him to continue his labours without diminution till at a very advanced age. At seventy-nine years he finds no more pain or bodily infirmities than at twenty-five. For years longer he still travels, still observes, still records his opinions with equal precision and confidence whether upon matters that he understands better than almost any man, or upon subjects of which he can have but a very superficial acquaintance. And all these judgments add to the interest of the diary. We may question his verdict even when he talks of Luther on Galatians, but we shall gladly hear him on that subject or any other; he may deride the doctors; or he may back his own opinion against all the musicians in Europe, but he is John Wesley and we like to hear him. J. Ruddle.

THE MABINOGION.*

The latest thing in shilling shockers, with a title of some distinction and promise, is the first impression the *habitué* of the bookstall or circulating library is likely to gather from the *paper-cover* issue of these volumes. To some the name of Lady Charlotte Guest will be its own guarantee for a better shilling's worth, and if any have the caution to turn to the title-page before embarking upon the purchase, they will find the work more justly described as a translation from the Red Book of Hergest. Concerning the Red Book of Hergest, the general editor's introduction gives an adequate description, whence we may quote that it is "a collection of tales and poems written during the fourteenth century."

All this we may get without any discount of pleasure from suggested associations with ephemeral literature by reading the book in its cloth issue; than which nothing at the price could well be in better taste or in better keeping with the dignified simplicity of the charming contents. A national classic worthy to take rank amongst the few best things of its kind in the world's literature, not merely for historic or antiquarian interest, but for the intrinsic excellence of the literary achievement, the young-hearted of all ages are to be congratulated on this felicitous introduction to it, in the form of a cheap and admirable reprint. For it deals with one of those pleasant by-ways of literature too seldom accessible to the journeymen of our times; heard of afar by the references of the few whose private purse or public duties admit of deviations from the highway.

These volumes carry us back into the cycle of Arthurian legends, where we may recline with doughty knights in rush-strewn halls, with ample fare of frizzled boar's collops and mead galore, listening enthralled to tales of parlous happenings and blood-curdling emprise. And withal not oppressed are we by any means with any sense of the unfitting. We are not ashamed of our company. It is just one glorious game of "let's pretend"; and the encroaching shades of the prison-house roll back while

> . . . that child's heart within the man's
> Begins to move and tremble.

All the force of the mystic difference is revealed between "ponies" and "palfries," "damozels" and "girls," and all the varied potencies that cling about old terminologies. Enough, anyhow, to give piquancy to these tales and yield to tired minds refreshment in the contemplation even of the rugged mountains and barren deserts of which, it would seem, this fair realm of Britain once provided a plenty for the behoof of the dejected or adventurous.

The pageantry of colour that shimmers through these pages is not their least remarkable feature. Indeed, it is naïvely confessed of a certain "dream" included amongst the stories that it could never be recited without a MS. because of the number and variety of the colours presented by the objects introduced.

Pleasantly as the translation reads, we should consider it more adequate if the spelling were also translated to the Saxon usage. The letters of the English alphabet have a different phonetic equivalent in Welsh, and at present there are many names in this book which might indeed make fun for a guessing competition on winter evenings, but are not to be read aloud without further instruction of the initiated. Guinevere scarcely gains upon our esteem as Gwenhwyvar; and Glewlwyd Gavaelvawr is well deserving of an explanatory footnote to himself. Whatever they may lose in appeal to the fancy, tales of this sort gain in historic value in proportion as they are rid of the meretricious charms of mere quaintness or needless puzzlement.

A curious want of humour characterises the narration of these tales, which makes them, from their very matter-of-factness, the more entertaining. Take for instance this passage from the story called "The Lady of the Fountain":—

> And the Black Knight was allowed to enter, and the portcullis was let fall upon Owain; and it struck his horse behind the saddle, and cut him in two. . . . And the rowels of the spurs and part of the horse were without, and Owain with the other part of the horse remained between the two gates, and the inner gate was closed. . . and Owain was in a perplexing situation.

Or this, from the tale of "Peredur, the son of Eorawe":—

> "Arise thou, my life, and take the cudgel . . . and draw blood from the yellow-haired youth if thou canst." So Peredur arose, and went to play with the yellow-haired youth; and he lifted up his arm, and struck him such a mighty blow that his brow fell over his eye and the blood flowed forth.

Peredur then receives the congratulations of his long-lost uncle and a promise of guardianship, and all furtherance in matters of "courtesy and gentleness and noble bearing."

The book is very interesting for the sidelights it affords upon the period of history to which it relates.

It is a less idealised and, we fear we must add, more sordid picture than modern poetry has given us of those dim days. But it is softened to us with much of the best graces of early romance; and it is a piece of national literature which we hope may be followed by much more in a not less excellent and accessible form.

H. A. R. J.

* "The Mabinogion." Translated by Lady Charlotte Guest. Vols. I. and II. Welsh Library Series. Fisher Unwin. Cloth, 2s.; paper, 1s.

THE MELBOURNE CHURCH.

Sir,—May I ask for a small portion of your space to support Mr. Bowie's appeal in favour of this church? Only one who has laboured in the Colonies can appreciate the difficulties which beset a minister's work there. He works alone, without ministerial fellowship. He seldom gets the help in his own congregation of men and women trained by long experience in the principles and methods of our churches, in a measure so available at home. At the moment the colony is going through a commercial crisis more acute, it is said, than that which followed the bank failures of ten years ago. To make matters worse clouds hang over the Unitarians of New South Wales and South Australia which darken prospects and depress workers. Amid such difficulties the Rev. R. H. Lambley is doing valorous work. Just recovered from illness, longing for the joys of comradeship in common labours at home, yet he has determined to remain at his post while it is possible until the worst is over and the church is safe. If any man's work deserves the support of those able to help, his does. If any minister ought to be sustained until his task is done, he ought. I hope he will get the £500 he asks for.

John McDowell.

Bath, Oct. 21.

Sixpenny paper-back reprints of books, good and bad, are multiplying rapidly, and we were very glad some little time ago to receive George Eliot's *Silas Marner* in this form; and now we have three books of a different kind, Edward Clodd's *Pioneers of Evolution*, S. Laing's *Modern Science and Modern Thought*, and Matthew Arnold's *Literature and Dogma*, issued for the Rationalist Press Association by Watts and Co.

REV. STOPFORD BROOKE AT UNITY CHURCH.

APPEAL FOR THE NORTH LONDON NURSING ASSOCIATION.

THERE was a large congregation at Unity Church, Islington, on Sunday evening to hear the Rev. Stopford Brooke's sermon on behalf of the North London Nursing Association. The devotional part of the service was conducted by Dr. Hicks, and appropriate music was rendered by the organist and choir. Mr. Stopford Brooke took for his text II. Cors. vi, 10, "As poor, yet making many rich; as having nothing, and yet possessing all things." St. Paul, he said, was a poor man, yet not poor in the sense that many thousands are to-day. He was not without food, clothing, warmth, air and light; he was not in the midst of squalor, misery and dirt, as multitudes of men, women and children are in our modern cities, whom we call our brothers and children of God. He was poor as one of our working mechanics is poor; he had enough of the material supports of life to exist without anxiety, but none of the superfluous luxuries which surround the rich. Yet he had possessions of another kind that enabled him to make others rich in another way than is usually meant by the word. He had obtained from Christ the great truths of the divine Fatherhood and of human Sonship, of Love as the essence of spiritual being, and these ideas, although they brought no worldly advantage, had all the wealth of God in them. Out of them sprang two mighty faiths, that had in them vital power and strength. One was that we men and women belong to one corporate society, one vast family at unity with itself and with God. Think what that meant for the captive, the slave, the lowliest exile! No one was to be thought of as any longer alone on earth; each might feel his right to participate in the universal life here and now. That was the first great socialism ever preached on earth; the doctrine of all for one and one for all. The other was that this vast society was only a part of the whole kingdom of spirits. Beyond death the continuity was preserved, and each one was a rightful member of the larger fellowship. These faiths were the true wealth of human souls, and they who possessed them could communicate unlimited treasure. Teachers could give of their knowledge, sympathetic souls could give of their love.

The nurses for whom he was speaking that night were making others rich in that way. So well trained were they that 150 doctors during the past year had begged for their services. There was not room in the hospitals for anything like all the poor invalids of London, and some of them preferred to remain in their homes. The nurses were an infinite comfort to the poor; a few visits from them, and the home was a different thing. There ought to be an institution like this in every London district, and connected with it a convalescent home. The well-off could always afford the care and skill they needed; it was sad to think that these labourers after doing their work so well should now be in want of money to enable them to carry it on.

Lastly, referring to the latter part of the text, he reminded his hearers that what we give of the wealth of love we do not lose but gain, what we give of immortal things we receive again in accumulated measure. Having some of the wealth of the world, our duty was to give it, and to give it with gladness, especially when the giving of it would contribute to the bestowal of spiritual wealth, beyond money and price.

THE CHILDREN'S COLUMN.

"Hitch your waggon to a star."—Emerson.

Is not this a strange saying? How can you fasten your waggon up to a star? There must be some meaning hidden in the words. Let us see if the story of "Michael the Angel," which I am going to tell you, helps to make it clear.

More than 400 years ago a little lad was learning his lessons in the Grammar School at Florence, in Italy; but every spare moment he was to be seen with pencil and paper trying to make drawings of things about him, working with the greatest pains to copy them correctly. At times, his friends used to find him gazing at the wonderful pictures in the public buildings in Florence; and they used to say to each other, "See how the child loves what is beautiful." To his great joy, it was settled he should be trained to be an artist, and henceforward, while other children were at play in the sunshine, Michael used to work in the close, hot studio, or study the forms of animals in the noisy market till he was ready to fall asleep for weariness. His talent was great; but he was also very diligent, and thought nothing too trifling to be worth taking pains over. For these reasons there came a day when his master exclaimed, "This youth knows more of art than I do myself." But you must know also that there was a little voice within Michael which whispered that God had given him this love of beauty to be used to make the world better and happier.

Now Florence had a powerful Governor, Lorenzo de Medici, who was always ready to encourage rising artists, and he admitted Michael into his palace garden that he might copy the beautiful statues there. Hitherto, Michael had never tried to carve marble or to use a sculptor's tools, and Lorenzo was amazed to find soon that Michael had made a wonderful copy of a marble faun's head, and was still more pleased to note that he would not rest till by close perseverance he had made his faun even better than the original. In the palace Michael met poets and wise men, who made him their companion and let him share their beautiful thoughts, and thus fresh dreams of beauty came to him and filled his soul with a love of grand poetry, so that it was as if he entered into a new world; and still a little voice within him whispered that his love of what was beautiful came from Heaven, and that he must use the gift to serve God and his fellow-men.

A famous preacher in Florence had great influence over Michael. He used to tell the crowds of people who went to listen to his sermons about putting a religious spirit into all their work, whatever it might be, and Michael resolved that he would do his work as an artist in this spirit—painting pictures that should make people better for looking at them. So it came about that all he sculptured and drew was so grand and beautiful that in time he had the name of the "Divine Master" given to him, because it was said he gained his help from God; and while he was still young and other artists were coming to his studio to learn from him, he used to try to impart to them these high aims.

We can thus picture Michael Angelo helping to fill the world with beauty, but there is something more to know about him. He had by nature a violent temper, and it was hard work to control it when people vexed him and were ungenerous and rude to him. There is no room here to tell of all the vexations he met with. The Pope sent for him to Rome to do some beautiful work there, and then kept the great artist wasting his time overlooking the quarrying out of marble for his statues for eight months, instead of spending a little of his great wealth to pay someone else to do this necessary work. On other occasions, angry at the thoughtless, unfair treatment he received, Michael gave up his work for a time and left the city; but gradually, as he grew towards perfection as a sculptor, he also grew nobler as a man, and more anxious to forgive and live in peace.

Have you heard of the ceiling in the Sistine Chapel in Rome which was painted by Michael Angelo? Think of the patience this work required. He had to lie on his back on the high scaffolding to draw the beautiful figures. The consequent pain and weariness he endured for months; and he injured his eyes so much that for a long time afterwards he was unable to use them. He was more than seventy years of age when he began his greatest work—the Cathedral of St. Peter in Rome. All over Europe now are to be found in picture galleries and churches the grand statues and paintings of sacred subjects by which he made the world so much richer. One thing I must tell you to show how he cared to help and be kind to people in *little* ways. After he had become a famous sculptor he met with a poor travelling pedlar, and to help him to earn a little money, and also to please the poor country people among whom the pedlar used to carry his wares, Michael used at times to lay aside his important work and spend hours in making carved crosses and little statues to beautify some humble homes.

One bitter winter day Michael was seen to cross the snow to study some grand ruins in Rome, and when asked why he, so feeble, was out on such a day, he answered, "I still go to school that I may continue to learn." Was not that a grand spirit in an old man who had come nearly to the end of a long life, and was held in great honour for the work he had done? His real name was Michael Angelo Buonarotti—I think people do well to call him by the loving title of "Michael the Angel."

And now what about "hitching our waggon to a star"? Does it not mean that in our common, everyday lives we must keep some high aim before us shining like a star; that, like Michael Angelo, we must listen to the little voice within, and have a good purpose in view by which to rule our daily thoughts and deeds?

FRANCES E. COOKE.

TO CORRESPONDENTS.—Letters, &c., received from the following:—A. H.; A. M. B.; G. C.; D. J. D.; W. M. H.; J. J.; S. H. M.; J. R. O.; C. M. P.; P. P.; F. T. R.; L. E. R.; F. H. W.; M. J. W.

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LONDON, OCTOBER 25, 1902.

JAMES MARTINEAU.

There is published this week in England and America, in two large volumes, "The Life and Letters of James Martineau."* This is the authorised Life of our revered and beloved Teacher, by Dr. Drummond and Professor Upton, his successors in Manchester College as Principal and Professor of Philosophy—written with command of the amplest materials, with full knowledge and profound sympathy, by the two men who were nearest to him of any after the departure of his contemporary and most intimate friends. The work is not composite in the sense of being woven throughout by two hands, for Dr. Drummond is the sole author of the biographical portion, the "Life and Letters" proper, which fills the first and half of the second volume, while Professor Upton contributes in nine more chapters an independent "Survey of Dr. Martineau's Philosophical Work."

We receive these volumes as a very precious gift. No other book published in our time can affect us quite as this does. It was two years last January since Dr. Martineau was taken from our midst, and while we have always the great treasure he has left us in his published works, in which he himself must always live and speak to us as teacher, with wonderful quickening power, as prophet of the higher life and seer of the things of God, yet here in the story of his life, and above all in his own letters, there is something more given to us, for which we have waited with eager anticipation and into which we enter now, as into a new and beautiful inheritance.

There will of course be criticism from many sides of this record of a long and strenuous life, no stranger to the storms of inward conflict and the centre of more than one acute public controversy; but for the most part it will be the critics who are judged by the spirit of this man, into whose intimacy we are now permitted to enter as never before; and far beyond all questions of controversy are the transcendent gifts and the gracious influence of one whose memory is an inspiration and a constant benediction. There is a brief autobiographical record, of the greatest interest, which Dr. Drummond has been able to use, and Dr. Martineau's letters go back to the years of his earliest manhood, though naturally of greater fulness in the latter half of his more than ninety years. Here we have, from the early days of the first publication of the "Endeavours after the Christian Life," and throughout a career of the closest brotherly fellowship, letters of his to the late John Hamilton Thom, and others to that elder friend, so closely bound in affection and spiritual sympathy to these two, John James Tayler. Of the rest, Francis Newman and Richard Holt Hutton are the two correspondents to whom in this record Dr. Martineau opens the riches of his mind and heart most completely; but there are many other letters, and some of the most interesting to American correspondents, through which we now hear his voice again, and gain fresh insight into the secret of his life, so sensitive and distrustful of self, yet so glorious in its strength, nurtured at the secret sources of Divine communion, beautiful as few others in its rare gifts, rich in stimulus for all that is best and noblest in human life, and wonderfully generous in its outpouring of helpful sympathy.

A full notice of this book it will be our happiness to commence next week. This is only an immediate word of thankfulness and of warm congratulation to the authors on the completion of their task.

* James Nisbet and Co. 30s. net.

CITIZEN SUNDAY.

To-morrow is Citizen Sunday, when from at least five hundred London pulpits attention will be directed to the claims of civic and social life on men and women professing religion. The value of such an institution as affording a definite opportunity of pressing such claims will be apparent to every earnest-minded man. None of us to-day can be indifferent to social questions. They have no mere accidental prominence such as might arise by political contriving or by some sudden social calamity stirring us to-day and leaving us unconcerned to-morrow. Their prominence has been brought about by the law of progress; it is the result of a gradual evolutionary process. They are here, and they have come to stay till we can find some solution for them.

The questions themselves lie in their immediate scope just outside the commercial and industrial problems. They are questions affecting the development of life in its beauty and its strength; they are concerned with the removal or control of what is hurtful, with the increase of opportunity and efficiency, with the possibilities that lie in stunted and impoverished aspirations after good, marred by slum life and the ceaseless toil for a pittance. But, restricted as they are in their immediate scope, in their ultimate reach they cover the whole of our social life. Such questions as those of Old Age Pensions, of Temperance Reform, of the Housing of the Poor, of the protection and training of destitute children, involve vast interests and affect the furthest opposite shores of society. For this very reason each one of them depends for its solution on motives and interests more or less directly amenable to religious influence. At the head of all problems, therefore, stands that which presses upon us increasingly year by year—namely, how to bring religion to bear upon life.

It is sometimes objected against the treatment of civic and social questions in the pulpit that preachers often lack the technical knowledge necessary to deal with them, and but half understand the problems which they handle. Such an objection can only hold in particular cases where men are rash enough to technically handle subjects with the details of which they are unacquainted. We are speaking to the pulpit as well as to the pew. It would be well for preachers to be more guarded as to this. Nothing can more surely weaken a man's influence and damage the cause he has at heart than the display of ignorance in public places. Let him either obtain the requisite knowledge or else frankly disclaim pretension to it. But should he have to disclaim pretension to it—and here we speak to the pew as well as the pulpit—is he on that score disqualified for pressing home social and civic duty? Those who say so forget that there are not only technical details to be adjusted and practical schemes to be worked out, but principles of a fundamental character on the acceptation or rejection of which the whole trend of the application rests. It is these principles, we take it, which form the preacher's chief province. It is these principles we have in mind when we speak of religion. If religion has any potency, or, indeed, any meaning, its place is here among the problems and questions affecting the life of the people. A religion that cannot cleanse the individual vision from the murk of self-interest, that does not clear the social atmosphere and give freedom to our higher impulses in social service, is only another complicating factor in our too complex life, and we were better without it. To such a religion we at any rate will own no allegiance. The religion we believe in does not and cannot exist *per se*. It can no more exist without visible and practical results than life can be said to exist apart from its manifestations.

In this sense we believe that every Sunday should be a "Citizen Sunday." We believe that what is wanted in our

churches is a more practical pulpit tone. We believe that we have in the pulpit an organisation of immense practical value to the State, but which is to a great extent a mere vent for the escape of waste energy. We believe profoundly in the utility of moral appeal, but that appeal must be saturated with a consciousness of the needs of the day, if it is to be effective. How is it, we sometimes ask in amazement, that there is so much apathy, so little acute sense of responsibility proportionately to the mass of the population when there are some 50,000 sermons preached in the Church of England alone every Sunday! Of one thing we are certain, that until the pulpit does move into line with the actualities of life, the complaint of empty churches will continue, and religion remain a by-word to the unchurched and a grievous self-deception.

But the function of Citizen Sunday is more particularly to arouse in people a sense of their responsibility in regard to questions of a specific type such as we have instanced. The method adopted may consist in bringing one or more of these questions—the Housing Problem, or Lord PEEL'S Report on Temperance Reform—directly before the congregation, or, more broadly, it may consist in bringing people face to face with the way in which their brothers and sisters are living, to remind them of the essential homogeneity of the social problem, to urge upon them the duty of ridding their minds of prejudice, of reading and gathering information, of cultivating themselves and fostering in their children habits of intellectual clearness. What we particularly need in England to-day is a more widespread habit of sober, honest thought. As Mrs. BOSANQUET says at the conclusion of her new book, "The Strength of the People":—

> It cannot be a matter of indifference whether the public is hasty, emotional, ill-advised in its conclusions, or whether it brings a careful, disciplined judgment and understanding to bear on the situation. *Even though it refrain from active interference, yet the consciousness of what are the sort of considerations likely to win its approval will certainly give increased weight to those considerations in determining the issue.*

And by way of a text we might do worse than suggest the question which forms the *motif* of Mr. BARING-GOULD'S new story, "Nabo the Nailer," "How do I justify my existence?" This is a question which it were good for every one of us to ask himself every morning and answer every evening both as a citizen and as a man. The first recorded impression of Niagara is that of the American who said: "What a big concern all that water could drive!" There are in London alone vast volumes of individual wealth and energy and time, now wasted in stupendous luxury, in frivolity and idleness, that might, if organised and applied, be productive of incalculable benefit to the community. We talk about the need of a simpler life, and such indeed is needed; the question is: *how* can we simplify life? and to that question we know of but one answer: only from the motive of service, only by admitting the claims of our fellows—particularly those with whom we are brought into personal contact—on our leisure, our energy, our means.

To commend this as an ideal, to strenuously plead that the time has come for us, not in the spirit of fitful enthusiasm, but with calm yet earnest deliberation, to address ourselves to the divine task of reorganising and strengthening our national life, of removing the foul blots of poverty, bestiality, and crime, of taking our brothers and sisters by the hand and helping them upwards, of determining, so far as our own efforts are concerned, that the abiding glory of our cities in the annals of time shall be the orderliness and happiness of all who dwell within them—to commend this as an ideal, as the aim that alone can justify our place in civic life, is, we believe, the right way to further the ends of religion, and to employ those godlike faculties of order and love by virtue of which we are men.

MANCHESTER COLLEGE, OXFORD.

PUBLIC LECTURE AT THE OPENING OF THE SESSION.

THE session opened at Manchester College on Monday, when the public lecture was given by the Principal, the Rev. Dr. Drummond, in the presence of a large company of the friends and supporters of the College.

THE ART OF CRITICISM IN ITS APPLICATION TO THEOLOGICAL QUESTIONS.

The lecture was a valuable exposition of the true principles of criticism, illustrated by specific instances from the work of critics of early Christian literature, with warning against various forms of bias, from which neither the "apologetic" nor the "destructive" critic is free. With gentle irony and with clear demonstration of the errors of over-confidence and ill-regulated judgment Dr. Drummond dealt more especially with the "modern critic," while he traced the lines of a noble ideal in the single-minded search for truth.

Criticism, Dr. Drummond said, in its application to theological questions, may be defined as the art of judging correctly in cases resting upon probable evidence. Its object must be simply to ascertain the truth, not to defend or attack any fresh hypothesis or any traditional belief, and for this the critic must acquire facility and precision through careful training. Mere copiousness of learning is not enough; for, as in science, a man may have an extensive knowledge of facts and yet may have very little faculty of drawing the conclusions which are indicated by the facts, so, in criticism, there are men who abound in extensive and curious information, and yet are remarkable for a lack of scholarly judgment.

As to the qualifications of a critic, the first need is of moral qualifications of a very high order, which may be summed up in devotion to the will of God.

"All self-regard, such as the love of reputation, or admiration for one's own acuteness, or a desire to dazzle and startle, or the complacency of an orthodox immobility, tends to warp the judgment; and it is only by losing self in a Higher than self that we can acquire that simplicity of mind which sees facts exactly as they are, and receives from them, without distortion, their natural impression. It is sometimes said that religion blinds the eyes, and stands in the way of progress, but it is not so. Theological bias may cloud the intellect and render it inaccessible to evidence; but pure religion, the surrender of self to the Eternal Spirit, clarifies the understanding, and, brushing off the dust and stains of prejudice, presents the judgment as a polished mirror for the reflection of truth."

Analysing this general rule, the lecturer showed how it involves the sincere love of truth, which amid the sectarian conditions of Christendom is far from a common virtue. Love of opinion and party allegiance too often stand in the way of the pure love of truth. It involves also humility and candour, and sympathy, which can enter into the mind of another, and apprehend a point of view different from our own.

To these moral qualifications others must be added. The critic must have acuteness of observation and a power of marshalling minute details. Yet this must be balanced by a certain largeness of mind, which can place a conclusion in its proper relation to the general field of knowledge and estimate correctly the wider probabilities affecting it. "The critic must have not only the mind of an explorer, who can find his way along untrodden paths, but still more a sobriety of judgment which will enable him to maintain a judicial attitude towards every question, and a breadth of view by which he can apprehend the evidence as a whole, and allow to each part no more than its real weight."

The lecture then described the critic at his work, noting several essential rules, such as the need of proceeding from the known to the unknown, estimating the different degrees of probability in evidence, and, where secondary sources are used, the need of verifying references and reading the context. And it was shown how these rules affect such critical questions as arise in an inquiry into the external evidence of the origin of our canonical Gospels, the question whether Justin Martyr used those Gospels, or what the attitude of the Quartodecimans was towards the Fourth Gospel. This part of the lecture is difficult to summarise, but its method may be seen in the following passage:—

"It might be deemed superfluous to say that a critic must attend to the laws of evidence; but these laws are sometimes forgotten, and the would-be critic assumes the part of cross-examining counsel rather than that of the impartial judge. True criticism, when it has a witness before it, will carefully discriminate different kinds of statement. We may illustrate this canon by the case of Irenæus. Modern criticism has derived much enjoyment from bullying this venerable Bishop. He uses ridiculous arguments, but then men who are quite honest and quite sane do sometimes, down to this day, use ridiculous

arguments. He gives a very inaccurate exposition of views which he dislikes. This should certainly make us cautious in accepting his representations; but this caution applies to most controversialists, for many men of the highest honour fail to understand the views of opponents, and give a very misleading description of them. He was extremely credulous; but this, though it may lead us to distrust his judgment, does not show that he was a fool, for men of the highest intellectual power have believed in such things as alchemy and witchcraft. And finally he ascribes to Jesus an extravagant saying, which is so unlike Christ's manner as exhibited in all the Gospels that we can have no hesitation in rejecting it. Owing to these failings it is proposed to dismiss Irenæus from court, on the plea that we must either accept all or reject all that a witness has got to say. This procedure, demanded though it be with airs of triumph, would be a reversal of criticism; for it is the duty of the judge to sift evidence and determine when we may accept the statements of a witness, and when they are open to serious question. Now it is not necessary to enter a court of justice to be aware that what a man affirms on his own knowledge rests on entirely different grounds from an opinion which he may express, an inference which he may draw, or a piece of gossip which he may report. Let us apply these principles to Irenæus. He tells us that he saw and heard Polycarp in his young days, that he remembers the exact place where the blessed man used to sit and discourse, his bodily appearance, how he came in and out, and the discourses which he held with the multitude. Now in a statement of this kind, we may say that it is practically impossible for him to have been mistaken in the main fact, and, if we reject it, we must set him down as a liar. He further tells us that he remembers how Polycarp reported his intercourse with John, and from other passages it is apparent that by John he meant the apostle. In this case it is possible that Irenæus made a mistake, either from having a wrong impression at the time, or through confusion of memory; and one may question this statement without assailing the veracity of the witness. Probably those who have attained the age of Irenæus, and try to imagine the case to be their own, will find it hardly conceivable that the Bishop could be mistaken on such a point; but still it must have a lower degree of probability than the statement that he heard Polycarp. Lastly, the saying ascribed to Christ clearly could not be attested by Irenæus at all, and of course he does not pretend to attest it. It rests ultimately on mere hearsay, coming from reporters whom Irenæus did not know, and whom it is impossible for us to examine; in other words, it is a kind of statement which, very properly, would not be admitted as evidence in a court of law. These examples may sufficiently illustrate our rule, that you must not only know the general character of your witness, but discriminate among his statements, some of which may be wholly worthless, while others possess a degree of probability amounting almost to certainty."

In conclusion, the lecture noted some sources of error to which the critic is liable, as in the failure to distinguish between conjecture and proof, and the fear of consequences, where traditional beliefs are clung to in the teeth of evidence. This last appears on the conservative side, and was rebuked in the following passage:—

"What an ignoble and distrustful thing is this dread of consequences. Is truth, then, our enemy, and dare we not look her in the face, lest the sight should turn us to stone? Can we suppose that truth will destroy truth, or that as we soar aloft from among the gibbering ghosts of dead superstitions we shall see less of God, and feel a less sacred awe as we gaze upon the vastness of His visible temple, or trace the unfolding of His providence through the dim reaches of history? Fear can only blind the eyes and harden the heart; and be assured that every reverent seeker, though he may be forced sorrowfully to part from ancient guides and to wander for a time through dark valleys, shall at last emerge into the light, and gaze with unveiled face upon those deep things of the Spirit which eye has not seen nor ear heard nor the heart of man conceived."

The last sentences of the lecture were in answer to the question how it is that men equally earnest, and competent, and free from dogmatic obligations, place such different values on the same arguments and arrive at such different conclusions.

"So long as we are among probabilities the personal element in our judgments cannot be wholly eliminated. We are finite beings, more or less subject to error; and it is one of the appointed ways of reaching truth, that thought should collide with thought, that one should detect what another has passed by unnoticed, and that the deviations of individual judgment should be checked by movements in other directions. It is thus that we slowly work our way towards concurrence, while in the process the freshness of our intellectual life is preserved. A lazy acquiescence in established thought deprives us of real insight, while the necessity of viewing our subject in various lights, and trying to define its outlines with ever-increasing accuracy, ensures the perpetuity of interest, and reveals many a beauty which otherwise might have escaped our observation. But while by our various paths we are toiling towards the same mountain-peak we may feel that we are brothers in the same great enterprise; we may admire brilliant efforts which seem to end in failure; we may help one another by kindly criticism, and move on as one victorious host, one in aim, one in loyalty of service, one in mutual affection and in veneration and love for the eternal Spirit of Truth."

WHAT THE LAITY MIGHT MAKE OF THEIR CHURCHES.*

By the Rev. J. Channing Pollard.

To do their part our laity need to remember first of all that the Church is not the minister; it is not a place of entertainment where they go to be pleased, or to admire the intellectual athletics and the dramatic and elocutionary power of the man in the pulpit; it is not a lecture association where they go for instruction. The Church is not the music, the ritual, the service or the minister, although in these directions it should aim after the best. It is an organisation, or voluntary association, of men, women and children for the search after God's truth and the divine life both for themselves and all mankind.

The People are the Church.

Let our laity realise that it is this, and, at once, its work will be seen to be theirs as well as the minister's; and that he is only chosen because of some special training, or aptitude, to take a leading part in a work which belongs to *all*, and for which each and all are responsible.

There is a common saying to the effect that "there are some churches which a fool could not empty, and others which an angel could not fill." Without approving of the church that is satisfied with a fool, we may see in the homely saying how very much the laity have to do with the success or failure of a particular church. In some cases our laity depend so much on the minister, that when he leaves, and their services are more than ever required, the work goes to pieces. Those churches where the laity depend wholly upon the minister, or can only live upon the excitement and novelty of a constant change of ministers, are doomed to the failure they have deserved. It may be said of them, as was said of the church of Sardis: "Thou hast a name that thou livest and art dead." Ministers may come and ministers may go, but the work of the Church must go on for ever.

To this end not only must our ministers be actively alive and in earnest, but we must make greater use of the abundant lay talent so much of which is lying dormant in our midst.

The Help of Lay Preachers.

Speaking generally, our laity are men and women of more than average ability; in intelligence, education, influence, wealth, and in character and life, they cannot be surpassed anywhere. And yet in what Church is this power of service so much neglected as in our own. How many lay-preachers' associations can we number? From our orthodox friends we may learn how in country districts to group our churches by calling forth the services of lay-preachers. The beautiful tribute paid, the other week, by Sir James Kitson to lay-preachers is one that we need to take seriously to heart. We have in our midst men and women well equipped, both educationally and spiritually, for this kind of service. We have others who have the spirit if not always the letter, who need our sympathy and encouragement. But we have emphasised the letter to the neglect of the spirit, and many of our lay brothers and sisters have been discouraged. We may be justly proud of our Unitarian tradition of culture and refinement, but, like other tradition, it has often proved a stumbling-block and a burden. So much has this been the case, that if I were asked to suggest a prayer to be read in our churches, I should be tempted to include the petition:—"From all false pride, pedantry, and the tyranny of refinement, Good Lord deliver us; that our speech and our preaching be not with enticing words of man's wisdom, but in demonstration of the spirit and of power."

In the time of the first great Churches of Christendom, a time that we now look

* Part of a Paper read in the Church of the Divine Unity, Newcastle-on-Tyne, at the Autumn Conference of the B. and F. U. A., on Tuesday morning, Oct. 7.

back upon as ideal, there were no ministers at all, in the modern sense of the word. The work was done by earnest men and women, who, bound together for a common purpose, and, burning with a great conviction of the new kingdom of God, set the world on fire. Our laity need to be more in evidence. Let them join oftener with the minister in conducting the service, sometimes reading the lessons, and occasionally taking the sermon, or giving in its place an address suggested by that *direct* contact with the affairs of the world that the minister has not the advantage of. The Chinaman says of the native catechist: "He eats the foreigner's rice, so he preaches the foreigner's doctrine." In the same way there are certain people who consider ministers as men who hold a brief for which they are paid. But a *layman* of character and influence who gives public testimony to his personal experience of the value of the liberal faith has in his favour the advantage of an unpaid agent, and an influence with these people which a minister does not possess. For those of our laity who have neither the taste for nor the gift of public speech there are other forms of service of the greatest value.

At least Be at the Service.

A form of service which all may render at little or no personal sacrifice is the simple and yet effective one of being in our places on a Sunday. Are the laity of the other Churches so lax in this matter as our own? Too many of our laity live up to the motto of the man who said: "Six days shalt thou labour, and on the seventh do all the odd jobs in the garden and the greenhouse." After all, the service is the centre of the life of the Church. It has been well said—"empty pews are enough to spoil a good sermon, while full pews make a poor one seem good—even keep the preacher from giving a poor one." Anyone accustomed to large public meetings can appreciate the story of the minister who thanked the Lord that he had a large congregation because he had not talent enough to speak to a small one.

Come with the Children.

We deplore the loss of so many of our young men and young women. This leakage is as much due to parental indifference and irregularity in church attendance as to any other cause. If we would awaken in our children love for our Church and its services, and train them "to revere every form natural and dear through which our Church's inner and unseen life expresses itself," they must not simply be sent to the Sunday-school, but be *brought* by their parents to our services. The habit of worship must be formed. The habit of family worship in the church must be restored.

Mistaken Ideas of Liberty.

The noted indifference of our laity in regard to regular attendance at church is largely due to mistaken ideas of liberty. Too many of them seem to think that Religious Freedom is an end in itself, and have become slaves to the notion of their own liberty. "It is a very fine thing," said Matthew Arnold, "to secure a free stage and no favour; but, after all, the part you play on that stage will have to be criticised." It is a very fine thing to have secured a free Church and no favour; but, after all, the part we play in and for that Church will have to be criticised. Liberty is not an end in itself; it is rather an essential to well-being than actual well-being itself. It is only a means to an end. It is the necessary condition of successful work. It gives a greater opportunity and thus creates new and sterner obligations. "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, that man is blessed in his deed."

Public Work and Service of the Church.

Sometimes our laity excuse their denominational ignorance and apathy on the plea of their public services. That service, they tell us, is practical Unitarianism; thus they are town-councillors first and Unitarians afterwards. As a working Church force they are practically lost to us. Their denomination or Church has become of secondary importance, or is forgotten altogether. Some years ago a Roman Catholic nobleman said that he was first a Catholic and then an Englishman. The statement shocks us because it leaves us in doubt as to his allegiance: whether it would be Rome first, or home first. If, however, one said that he was a Unitarian first and then an Englishman, it would only mean to us that he was in every sense a better Englishman. We have always held that Unitarianism meant better books, better music, better sanitation, better health and life; less drunkenness, more purity and better government. And we rejoice at what our laity have done in these directions—at the part they have taken in public and civic life. But surely the Church that has always fostered these ideals has a claim upon the loyalty of those who have been helped by it to become what they are. The names of many of our laity are among the most illustrious of the kingdom; they are household words to the public, representing every manner of good work; but for reasons easily explained they are not known as belonging to our household of faith.

What an impetus would be given to our work, what a help and inspiration it would be to our young people if all such men and women were more than mere nominal Unitarians, and were actively associated with us in our Church and denominational life. And inasmuch as the greater includes the less, their public life would be more and fuller through such association.

See to the Children.

Again. What a responsibility rests upon all of us to-day in regard to the training of our children in our own particular principles and faith. The great educational struggle of to-day, in which we see a most determined attempt to capture the children in the interests of denominationalism, should awaken us to this responsibility as nothing else has done.

What are we doing to mould and influence our children in the direction of the truth as it appears to us? Not to wish to bias their minds and leave them free to think for themselves is to leave them free to be biased by other people, and to be influenced by a way of thinking which we do not believe to be true. Go round in your Sunday-schools, as I have done, and ask the boys and girls who are going to the day-schools what they know of the Church catechism, and then to tell you something about Unitarianism. Some of you would get a shock. You would then see how true it is that if we do not do this work in our way, others will do it for us in their way.

To say that our Sunday-schools exist to do this work is not a sufficient answer. Much can be, and, I am glad to say, is done there. But all our children are not in the Sunday-school. After an experience of Sunday-school teaching, extending to twenty-nine years without a break except for my annual holiday, I am more than ever convinced that this work cannot be effectually done without the earnest co-operation of parents. The two Associations meeting in conference here have been alive to the importance of this work, and are ready with a supply of cheap and helpful literature, from which our young people may learn not only what our Unitarian faith is, but also what it has cost, and come to love it for its heritage of noble names. But without the co-operation of parents and the influence of home we are almost helpless.

Manifest the True Life.

Friends, our Unitarianism does not now so much need to be *battled* for as to be *manifested*. It is not manifested by sitting still and singing:—

> Truth, crushed to earth shall rise again;
> The eternal years of God are hers.

That is only true in so far as we work with God for it. We see truth crushed to earth at the polls, and everywhere else, by sheer weight of numbers. It never rises again unless men work for it and are determined that it shall. It is not enough to have a faith that we merely admire. We have got to justify it by our works. Emerson says that while there is nothing which Englishmen hate so much as a *theory*, they will bow down and worship a *fact*. We have got a beautiful theory, the *truth* as we think, and we may go on talking about it for ever without exciting general attention or concern. For what cares organised orthodoxy for disorganised liberalism? But embody that theory or truth in a *fact*—in a powerful organisation or a powerful Church—and the case is at once very different. A different attitude is assumed towards us. Our organisation or Church is seen to be a force in the community, it has to be reckoned with, to be taken into account. We are no longer left out in the cold.

I know something of those difficulties and hindrances which are peculiar to us. We can face them, and in doing so shall find the satisfaction that is always the reward of those who feel—

> Then to side with truth is noble, when we
> share her wretched crust,
> Ere her cause bring fame and profit, and 'tis
> prosperous to be just.

I appeal, then, in confidence to our laity to give more of their time, energy, money and sympathy to carry on this great work God has given to do; nay, not to the laity only, *all*—ministers, laymen, men, women and children—must actively co-operate in discharging our obligations to our church, to the community in which we live, to our country, and to the world.

> Then, in such hour of need
> Of your fainting, dispirited race,
> Ye, like angels, appear,
> Radiant with ardour divine!

Beacons of hope, ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye alight in our van! at your voice,
Panic, despair, flee away.
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, reinspire the brave!
Order, courage, return;
Eyes rekindling, and prayers
Follow your steps as ye go;
Ye fill up the gaps in our files,
Strengthen the wavering line,
'Stablish, continue our march,
On to the bound of the waste,
On, to the city of God.

PROVINCIAL LETTER.

SCOTLAND.

The Leavening of Scottish Theological Meal.

There are many signs of the working of a critical and æsthetic leaven in the Scottish sects. It is steadily producing a new bread and sustaining a new taste. The cake of Calvin's baking is distasteful, and the meal in the "girnel" of the Kirk comes from another mill than his. The wail of the Covenanting few is heard:—"Our fathers did eat the Catechism and are dead; who will bake the old cakes again that we and our children may live?"

The Unitarian, looking on, sees the fulfilment of the parable, "Two shall be grinding at the mill; one shall be taken, the other left." Calvin is taken and Moffat is left!

The founders of the Unitarian Churches in Scotland were true to the deeper faith of the national intellect when they based them on open-mindedness. Their prophetic action is fully justified by all the development that has come since. The various bodies into which dissent split off from the Established Church are witnesses to the verity of the basis of the Unitarian Churches—the right of private judgment in matters pertaining to religion.

Though the differences of the sects are not on the "Substance of the faith," and many of them are finical, they manifest an instinct of individual freedom and a religious earnestness on behalf of truth.

The two great Presbyterian sects, by the drift of thought, have come up to the position regarding the Bible from which the pioneers of Unitarianism started. The leading critics have all parted from the old moorings of infallibility and are in full sail before the wind of inquiry.

The "Independents," representing the more thorough dissent, and being professedly creedless, show remarkable signs of leaven. The Rev. J. Guinness Rogers, in his article on "Dissent in the Victorian Era" (*Nineteenth Century and After*, Vol. 50, p. 120), said:—

> Calvinism of a pronounced and sometimes a very severe and repellant type was then (at the beginning of Victoria's reign) prevalent among Congregationalists. In this respect there has been a marked change. Owing largely to the influence of a few enlightened men . . . the theology of Congregationalism has been greatly broadened.

The change in Scotland is so great that one wonders what the shades of the Haldanes would say to it.

The history of Scottish Independency is a virtual vindication of the position taken up and of the work done by the Unitarian Churches in Scotland. Last month the Scottish Congregational Union met in Glasgow, and its meetings serve to show us how the principles we hold look in other Churches under other names. The chairman, Dr. Fairbairn, made the Independent position evident when he said:—"He would as little tolerate any dictation with his conscience, any intermeddling with his reason by that assembly as by the English State." That individualistic position is the extremest Nonconformity. The chairman of the Union not only shook off the Establishment but bade the Union itself stand clear from the individual conscience. No Unitarian ever claimed more liberty than he did for himself and his fellow-independents, and he made it clear that he spoke as a Scotchman and for Scotchmen. "He could not forget that every principle which had shaped his life and formed his mind was learned in Scotland."

But Dr. Stark, in his paper on "Historical points of contact between English and Scottish Congregationalism," showed how such a claim for personal liberty had been treated in Scotland by Presbyterians. He told the story of Presbyterial contumely poured out on the Independents, how Presbytery and Assembly uttered "intermittent growls" and passed acts "condemning the errors of Independency and separation spreading as a gangrene and daily eating as a canker."

He rehearsed the fact that English Congregationalists had a very considerable hand in giving shape to Independency in Scotland. "English Nonconformist students attending Scottish Universities, denied the privileges at home which they had here, rendered valiant service to the rising Churches."

All that is parallel with the history of Unitarianism in Scotland. The "intermittent growls" were more frequent at the Unitarian, and there were not lacking accompaniments worse than opprobrious sounds. Indeed, even from Congregationalism itself the growls against Unitarians issued. Forgetting its own sufferings, Independency turned upon its fellow heretic and railed hotly. Was not the bitterest attack on Scottish Unitarianism led by Ralph Wardlaw? It added to the Glasgow Church, though it was designed to scatter it.

In reading of the valiant service done to rising Independent bodies by English students one is reminded of what Lant Carpenter and others did for our rising societies.

But "Scottish Independency," says Dr. Stark, "was entirely a spontaneous and indigenous product." So was Scottish Unitarianism. It, too, "came into existence through the force of providentially ordered circumstances, and the reverent study of God's word." In speaking of the origin of Scottish Independency, Dr. Stark unwittingly indicated that of Scottish Unitarianism as well. We had not our native apostles of the Haldane type, but the pioneer work of Richard Wright and George Harris was quite as full of apostolic fervour as the Evangelism of the Haldanes, while it was much more rational.

The main difference between the Independents and the Unitarians was the use they made of their freedom. The early Independents interpreted Christianity on the lines of Calvin: the Unitarians sought for Christ's own teaching. To the Unitarian the idea of God's Fatherhood—the most central and vital idea in the teaching of Jesus—became the the interpretive principle in theology and the ground of religious emotions.

It was to him the essential truth of Christianity, and he held to it with all his might. He made the idea his own and proclaimed it long before it was named by orthodox theologians. In what was termed "Evangelical preaching" among Independents, as with others, Fatherhood never occurred. The speech was of "Deity offended," and of substitutionary refuge from His reprobative wrath. The idea of God's Fatherhood still represents the real line of cleavage between Unitarians and all other Scottish sects. The division is not caused by diverse conceptions of Jesus or of the Bible, but really by different conceptions of God.

It is actually upon the definition and application of the Divine Fatherhood that the separation turns. The Unitarian universalises the idea, humanises and naturalises it; makes it the heart of his Theism and gathers from Science the substance of its body. To the Unitarian belongs the honour of being the first to proclaim, in gracious fulness, the idea of God's Fatherhood to Scotchmen. Other bodies have since taken up the idea, but they hold it with limitations which vitiate it. It is around this idea that the final struggle of Theology will take place. To it all controversies regarding the Messiah, the Gospels, &c., are subordinate. Up to that last battle-ground the Scottish mind must come.

In their "Study of God's Word" the early Scottish Unitarians divined that "the books of the New Testament reflect in each case the circumstances and ideas of the writers." Though they were not critics, they had the courage of their divination, and declined the tradition of inerrancy. Now, the Scottish Congregationalists are showing a similar courage. In a paper read at the recent meeting of their Union it was declared that modern criticism "made it impossible for them to find in the Bible the supreme and unquestioned religious guide which their fathers and mothers found." The speaker also affirmed that one of the great needs of to-day is a theology based on the positive results of Biblical criticism. When such a theology is presented by Congregationalists, will it differ much from that voiced by Dr. Martineau?

The limitations of Congregationalism are as evident as its liberties. In his article on Dissent, Mr. Rogers never once hinted at the existence of Unitarians. *No fellowship with Unitarians* is the rule under which, with few exceptions, Congregationalists in Scotland have always acted. Indeed, all the while, Congregationalism has been straitened in itself. It has directly suppressed theological freedom within its own borders. It virtually cast out the Rev. James Cranbrook, and gagged lesser men by the threat (sometimes executed) of the withdrawal of a grant on account of advanced preaching. All Scottish Congregational pulpits were not open to Dr. John Hunter.

What is the moral of all this for us? We need not let it give us a "good conceit of ourselves," but we may take it as a vindication of the position which we have held from the first. The whole trend of progressive thought is towards the

position of open-mindedness. What the further approach to that position may bring the mind to regarding the objects of religious concern is not the vital consideration, but the position itself. Each type of mind will take naturally to the view which it is fitted to realise. The main thing is the sympathy which should permeate all minds in their endeavour to be truly reflective of the infinite realities. But why should the Unitarian be any longer regarded as a heretic? Is not his heresy common to all open minds? Why should he be singled out as a profane person peculiarly dangerous as a teacher? The other evening, at a meeting in Aberdeen of Free Churchmen, the Rev. William Clow said he "would not permit a Unitarian to teach his child." The utterance is an evidence of the way in which Unitarians are regarded by the orthodox. It means ecclesiastically "No Quarter." But we can afford to smile at it, knowing how the leaven works.

We may also possess our souls in patience in view of the slur pronounced by the editor of the *British Weekly* in his review of the first number of *The Hibbert Journal*. Referring to the views represented by the Journal, he said:—"It is impossible not to think of the result of these views on the Churches that have more or less accepted them. What is the state of the Unitarian Churches? Can anyone doubt that if the predominant phase of thought in this view were to prevail it would lay waste the whole organisation of Christianity in this country? There are without doubt killing forms of faith, forms of faith that slay the Christian consciousness and the Christian energy." The one thing about which we have to be concerned is the truth of the views credited with such wasting power. If they are true, all fear of their alleged killing influence may be dropped. "W. R. N." confounds the dogmatic consciousness with the Christian consciousness. The first is certainly in danger from the prevailing critical views: the latter is in none. For the real Christian consciousness and energy the Unitarian is as seriously concerned as anyone.

After this lengthened survey of the "measures of meal" undergoing leavening, a word or two is due to our Corner. All our churches are manned, and busy on the borders of winter work. St. Vincent-street Church, Glasgow, has introduced the electric light and otherwise felt the renovator's touch. The Kirkcaldy Church has heartily welcomed its new minister, and the Kilmarnock brethren are rallying hopefully under their fresh leader. There is liveliness in the Dundee Church, and some stir in St. Mark's Chapel, Edinburgh. The South St. Mungo-street congregation, Glasgow, holds on its way bravely. The Aberdeen congregation is preparing actively for the great Christmas bazaar in aid of the building fund of the new church, and looking wistfully forward to the laying of the foundation-stone of the projected buildings. Not yet is the "whole lump" leavened. It is enough for the leaven to preserve its power of permeation and invigoration.

Alex. Webster.

Aberdeen, October, 1902.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

A CAUTION.

Sir,—A man giving the name of G. H. Wood called on the Rev. E. D. Priestley Evans at Kidderminster last Friday, and presented a letter of recommendation purporting to have been given him by me. Mr. Evans at once saw that the letter was a forgery, as neither the handwriting nor the signature bore any resemblance to mine, with which, fortunately, Mr. Evans is familiar; he at once took possession of it and sent it to me. I know no man of the name mentioned in the letter, nor have I given a recommendation to any man out of work. I need scarcely say that the man has disappeared. It is quite likely that this person is making use of other names beside mine, so I advise my brethren to be on their guard and not to accept even a written recommendation without verifying it by referring to the alleged writer.

Walter Lloyd.

Gloucester, Oct. 21.

We hear with the utmost satisfaction of the success of the first number of the *Hibbert Journal*. Within a few days of publication the whole of the first edition was disposed of, and a second edition has been printed. This is most encouraging evidence of a widespread interest among thoughtful people of every religious connection. Have the members of our own churches realised the opportunity that is open to them of sustaining an admirable work in the interest of free religious thought and higher scholarship?

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Harvest Thanksgiving Services.

Belfast: Mountpottinger (Oct. 5).—Preacher, the Rev. W. J. Davies. On the two following Wednesdays the Bands of Mercy and Hope began their winter sessions.

Malton.—Preacher, the Rev. W. Rodger Smyth, followed on Monday by a lecture on "Richard Jefferies: lover of Nature," by the Rev. H. Rawlings.

Pantdefaid and Llandyssul.—On Sunday, Monday, and Tuesday.—Preachers, the Revs. W. Tudor Jones and David Evans.

Pontypridd (Oct. 12).—Combined with Anniversary Services.—Preacher, the Rev. Dr. Griffiths, of Ilkeston.

Stannington (Oct. 12).—Afternoon preacher, the Rev. A. H. Dolphin; morning, the Rev. Iden Payne. On the following evening, a service of song, "Farmer Forest's Thanksgiving."

Whitchurch (Oct. 12).—Preacher, the Rev. C. D. Badland. On the following Wednesday, the Rev. E. A. Voysey was the preacher at the first special service, arranged by the M.C.U.

Accrington.—On Sunday last the chapel anniversary services were conducted by the Rev. T. P. Spedding, who gave a helpful address to the scholars in the morning, and preached afternoon and evening. There was a large congregation present in the evening to listen to the sermon on "The Comfort of Unitarianism." Anthems were sung at all services.

Birmingham: Church of the Messiah Sunday Schools and Home Mission.—The annual services in connection with these institutions were held on Sunday, Oct. 12, when, in the unavoidable absence through illness of the Rev. H. Enfield Dowson, two sermons were preached by the Rev. A. R. Andreae, of Gee Cross, to good congregations. The collection was the largest for several years. On Monday, Oct. 13, the annual meeting of subscribers and friends was held, Mr. Herbert New in the chair, about 200 persons being present. The reports on the work of the schools recorded a satisfactory year's work. The financial statement, read by the hon. treasurer, Mr. T. W. Ryland, showed expenditure exceeding the income, and he appealed for new and increased subscriptions. Mr. W. J. B. Tranter (Home Missionary) read a most interesting report, showing the importance and immense variety of his work; he had made 2,500 visits during the year. On the proposition of Mr. W. E. Kenrick, the best thanks of the meeting were given Mr. Andreae for conducting the services. The Rev. L. P. Jacks read a letter from the Rev. H. Enfield Dowson, conveying to the meeting his expression of extreme regret at not being able to fulfil his engagement, and wishing the schools and mission a prosperous future. Mr. Jacks, in proposing the vote of thanks to superintendents, teachers, and officers, called attention to the shortness of teachers in the Girls' Morning School and Boys' Afternoon School, and appealed for the necessary help in these departments. Miss M. Dowson, who had resigned the superintendentship of the Afternoon Girls' School, having held that post six years, Mr. Jacks, on behalf of the teachers and some of the elder girls, presented to her three volumes of Stopford Brooke's works, with a letter of grateful acknowledgment for her helpful services. The hearty thanks of the meeting to Mr. New for presiding brought the proceedings to a close.

Darlington.—At a meeting of the Teeside Committee of the N. and D.U.C.A. on Friday, Oct. 17, a resolution protesting against the Education Bill, as opposed to the interests both of education and religious equality, was unanimously passed. Last Sunday the congregation of the Unitarian Church, with one dissentient, also passed a similar resolution.

Derby.—At the meeting of the North Midland Poor-Law Conference on Wednesday week, a paper on "Vagrancy and the Casual Ward" was read by the Rev. John Birks, the second of two papers, which were followed by discussion.

Liverpool Sunday School Society.—The first meeting of the session took place on Thursday, Oct. 16, when a service was held in the Hamilton-road Church. There was a large attendance of teachers from the affiliated schools, the Ancient Chapel, Bond-street, Bootle, Garston, Gateacre, Hamilton-road, Hope-street, Liscard, Mill-street, and Warrington Sunday-schools all being represented. The service was conducted by the Rev. J. L. Haigh, the sermon being preached by the Rev. E. W. Lummis (Warrington), who, in the course of his very helpful address, said that the Education question seemed to be the one thing about which all classes of people were concerned at present, but he did not think that education itself was the object after which they were all striving. He showed what education really was, and how the education of children was not a thing to be accomplished in a short time, but must be continued throughout their growing years. The three great essentials in educating the young were Goodness, Character, and Influence, by means of which the teachers might help to purify and strengthen the lives of their scholars. After the service a social meeting was held in the schoolroom, by the kind invitation of the minister and congregation, refreshments and music being provided. A very hearty vote of thanks, proposed by Mr. Frederick Robinson (President), and seconded by the Rev. J. Crowther Hirst, was given to Mr. Lummis for his beautiful and helpful address, and a vote of thanks to the Hamilton-road congregation for their kind hospitality brought to a close a very successful meeting.

London: Forest Gate.—Anniversary services were held on Sunday last, when the new minister-at-large for the London district, the Rev. J. H. Wicksteed, M.A., preached two interesting sermons, the topics being "Cosmical Kindness" and "A Heroic Boy in the Bible." On Sunday evening next Mr. Perris will open a series of short studies of Dante's "Divine Comedy," contrasting mediæval and modern methods of illustrating and enforcing religious truth. The Upton-lane Literary and Social Union has inaugurated an active and varied sessional course. A Jumble Sale, held last week, was attended by many poor East-enders, and realised nearly £6.

London: Stepney (Appointment).—Mr. C. A. Ginever has received and accepted a unanimous invitation to occupy the pulpit of College Chapel. The excellent work done by Mr. Ginever at Walthamstow some time since encourages the congregation to hope much from his settlement amongst them.

North Cheshire Unitarian Sunday School Union.—The annual meeting was held at Stockport on Saturday last, and was attended by about 110 persons. After tea Mr. E. B. Broadrick, the retiring President, occupied the chair, supported by the Revs. B. C. Constable and W. C. Hall, and

Mr. A. Slater. Other ministers present included the Revs. W. L. Tucker, W. Harrison, N. Green, J. A. Pearson, C. E. Oliver, and A. R. Andreae, and representatives were present from most of the fourteen schools in the Union. The reports of the treasurer and secretary were read and adopted, and the officers for the ensuing year elected as follows:—President: The Rev. H. S. Tayler, M.A.; Vice-President: Mr. W. Lawton; Treasurer: Mr. S. Ashworth; Hon. Secretary: Mr. A. Slater. Miss Hirst, of Stockport, who has been a Sunday-school teacher for over fifty years, read a most interesting paper, entitled "Hints and Reminiscences," after which the Rev. W. C. Hall introduced for discussion, "Shall our Schools be Represented at our Bazaar?" The bazaar referred to was the East Cheshire Christian Union Bazaar, which hopes to raise £5,000, and with the churches forming which almost all the schools are affiliated. A good discussion followed, and finally it was decided that the schools should assist, with a view of having one day for a Children's Opening, by means of scholars' subscriptions throughout the schools of the Union. The meeting closed with hymn and benediction shortly before nine o'clock.

Rhondda Valley: South Wales.—The open-air meetings inaugurated in the summer of 1900 by the Rev. Dr. Griffiths, then of Pontypridd, and the Rev. David Rees, Rhondda, were continued this summer again. The speakers were the Revs. D. Rees, Hugh Robinson (late Baptist minister), Abercynon; Messrs. T. Dalton Rees, Thomas Edwards, Simon Jones, B.A., and others, while a good number of our people did excellent service by distributing English literature, and the sale of Welsh pamphlets. The place and number of meetings were as follows:—Ferndale, six meetings; Ynysybwl, three; Penygraig, six; Treherbert, four; Tonyrefail, six; Tonypandy, three. The average attendance would be about 130. There was an eager demand for the English literature supplied by the British and Foreign Unitarian Association, and pamphlets in the ancient Kymric tongue sold well. In each town and village where the meetings were held the interest aroused has been considerable, especially among the young people. At one of the villages the interest grew so intense that the guardians of orthodoxy thought it their duty to bring pressure to bear on the police authorities to put a stop to the meetings, and it was done. But after a little insistence upon the rights and privileges common to all religious bodies, the meetings were again allowed to proceed. It is to be hoped that by this means some seeds of Liberal Christian thought have been sown in the fields of religious public opinion.

Sheffield: Upperthorpe.—A meeting to welcome the Rev. A. H. Dolphin to the ministry of Upperthorpe Chapel was held on Monday evening. After tea and a recital by Mr. Stevenson on the newly-improved and augmented organ, the meeting took place in the schoolroom, which was filled with members of the congregation and friends from Upper Chapel and neighbourhood. Mr. I. B. Wostenholm occupied the chair, and on the platform were the Revs. J. J. Wright, George Knight, Charles Peach, John Ellis, and W. Stephens, Councillor Harry Fisher, and Mr. W. G. Guest. Letters of regret for absence were read from the Revs. Charles Hargroves, W. Blazeby, M. Evans, and H. Thomas, Mr. A. J. Hobson (Master Cutler), Mr. M. J. Hunter, and others. Also a friendly letter from the Rev. T. N. Holmes, neighbouring Congregational minister, expressing regret that illness prevented him from being present to welcome Mr. Dolphin, as he had done Mr. Peach and Mr. Ellis, his predecessors. The Chairman, on behalf of the trustees, and Mr. Guest and Mr. Blackwell for the congregation and Sunday-school, gave a hearty welcome to Mr. Dolphin. Mr. Wright spoke of Mr. Dolphin's good work in Lancashire, and Mr. Knight, Mr. Peach, and Mr. Ellis joining in the welcome, recalled happy memories of their own connection with Upperthorpe as former ministers. Mr. Dolphin, in his reply, asked for loyal co-operation in the work which he hoped to accomplish.

South-East Wales Unitarian Society.—The quarterly meeting was held at Pontypridd on Monday, Oct. 13. Mr. John Lewis extended a welcome to the Society on behalf of the local congregation, and at the same time offered the hearty welcome of the Society to the new President, Lieut.-Colonel Thomas Phillips, on taking the chair for the first time. There were also present the Revs. W. J. Phillips, J. T. Davis, David Rees, and Fisher Short; Messrs. G. Carslake Thompson, G. L. Thomas, L. N. Williams (treasurer), Edgar Hammett, and G. F. Hacker, and delegates from the various churches. Reports were received from various churches showing that steady work is being accomplished. Arrangements were made to continue the services at Bridgend Chapel, and it is to be hoped that ultimately it will be possible to appoint an energetic minister in that town with a view to re-establishing the congregation on a firm footing. At seven o'clock a public meeting was held, when the President extended a hearty welcome on behalf of the Society to the Rev. Fisher Short, the new minister at Aberdare. The Rev. Dr. Griffiths (late of Pontypridd, now of Ilkeston) delivered an address on "Heresies and Heretics," and the Rev. Fisher Short on "Our Indebtedness to Heretics."

South Shields.—By the death of Mr. W. Newlands, the congregation has lost one of its original members, for many years treasurer of the Sunday-school, a loyal friend, well known to the churches of the district. A memorial service was conducted last Sunday by Mr. Thomas Paxton.

Trebanos: South Wales.—The half-yearly preaching meetings were held last Sunday and Monday, when the Revs. Lewis Williams (Rhydygwin) and E. O. Jenkins (Llwyn) officiated. The Rev. J. R. Price, Congregationalist, introduced the Sunday afternoon service. The services altogether were most helpful, and the offertories towards the debt of the chapel were satisfactory.

Yorkshire Unitarian Sunday School Union.—"What shall we Teach?" was the title of a paper read by the Rev. J. Morgan Whiteman, of Dewsbury, at a Teachers' Conference at Holbeck, Leeds, on Saturday last. The ideal of the paper was of so noble and lofty a character as to commend itself to every lover of children and every enthusiast in the grand work of instilling into the minds of the young the simple words, the holy and consistent life and character of Jesus Christ. Its more salient points were of such an encouraging and instructive nature as to make it especially welcome to teachers at a time when so much is being said in the present Education controversy as to the teaching of religion—real religion—in the place of confusing creeds and dogmas. The subsequent discussion was equally interesting, and at the close universal expressions of appreciation and gratitude were awarded Mr. Whiteman for his paper.

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Our Calendar.

SUNDAY, October 26.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. Wicksteed, M.A., "Religion and Pleasure."

Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, Citizen Sunday, Rev. Frederic Allen, 11 A.M., "The Nation's Welfare," and 7 P.M., "The Habitations of the People."

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.

Deptford, Church-street, 11.15 A.M., Rev. A. J. Marchant, and 6.30, Rev. Harold Rylett.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris. Evening, "Florence in 1283: its Arts, Conflicts, and Religion."

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. E. Daplyn.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M. Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M., Rev. Stopford A. Brooke, and 7 P.M., Rev. H. S. Perris, M.A., "Erasmus, the Scholar."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. Rev. L. Jenkins Jones, and 6.30 P.M.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M.

Stoke Newington, The Green, Sunday School Anniversary Services, 11.15 A.M., Rev. R. H. Greaves, "The World's Need of a Robust and Intelligent Unitarianism," and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. Edwards, and 6.30 P.M., Rev. L. Jenkins Jones.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 A.M., Anniversary, Rev. J. H. Wicksteed, M.A., and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDowell.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. Remington Wilson.

Chatham, Unitarian Church, Hamond-hill 11 A.M. and 6.30 P.M., Rev. G. S. Hitchcock, B.A.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP, Evening, "A Morality Play—Everyman."
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Mr. G. G. ARMSTRONG.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Limit of Compromise in Religion."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, All Soul's Church, Bath-road, 11 A.M. and 6.30 P.M., Rev. J. B. HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. P. M. HIGGINSON, M.A.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M. Next Sunday and through Term.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

BIRTHS.

SHAKSPEARE—On the 19th Oct., at Brookleigh, Cowper-road, Deal, the wife of the Rev. T. Shakspeare, of a son.

DEATHS.

BISHOP—On the 20th Oct., at Paignton, Devonshire, Jessie Maughan Bishop, youngest daughter of the late Rev. Francis Bishop, of Chesterfield.
PILE—On the 20th Oct., at Melbourne Villa, Taunton, Mary Pile, aged 76 years.

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ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Oct. 26th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Limits of Omnipotence."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Oct. 26th, at 11.15 A.M., HERBERT BURROWS, "Rationalism and Life."

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Proceeds of Bazaar, 1902	450	12	4
Donations	288	8	8
	£1,895	11	0

LIST OF DONATIONS.

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Mr. Frank Booth	0	10	0
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Mr. J. W. Hind...	0	10	0
Rev. T. Lloyd Jones	0	5	0
Miss Hankinson	0	5	0
Mr. Albert Davies	0	5	0
Mr. John Spencer	0	2	6
	£288	8	8

There is still a debt of nearly £1,100 upon the houses that have just been built, the rents of which will go towards the limited or proportional endowment; but whilst this debt remains the objects of the Subscribers cannot be fully realised. We therefore make a further Appeal to the generosity of our friends to place the finances of the Chapel upon a foundation which will render them independent of the grants which the British and Foreign Unitarian Association and the East Cheshire Christian Union have hitherto so generously given.

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Situations, etc.

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ESSEX HALL YEAR BOOK for 1903.

It is urgently requested that the forms for information for the above, which have been sent out, may be returned **AT ONCE** to the Editor of the "ESSEX HALL YEAR BOOK," Essex-street, Strand, London, W.C.

LONDON DISTRICT UNITARIAN SOCIETY.

The ANNUAL AUTUMN MEETING of Subscribers and Friends will be held at ESSEX HALL, STRAND, on TUESDAY, October 28th, 1902.
A RECEPTION will be held from 7 to 7.45 by the President, Sir EDWIN DURNING-LAWRENCE, Bart., M.P., and Lady LAWRENCE, to be followed by a PUBLIC MEETING, at which a Welcome will be given to the Rev. JOSEPH H. WICKSTEED, M.A., on his appointment as the Society's Missionary Agent and Lecturer.
The Chair will be taken at 7.45 by the PRESIDENT, who will be supported by W. Blake Odgers, K.C., Rev. W. G. Tarrant, B.A., H. Epps, Esq., Rev. George Critchley, of Kentish Town, and other prominent Ministers and laymen.

THE BIBLE IN THE NINETEENTH CENTURY

Rev. J. ESTLIN CARPENTER, M.A., will deliver a COURSE OF SIX LECTURES on "The Bible in the Nineteenth Century," in the MEMORIAL HALL, MANCHESTER, on WEDNESDAY EVENINGS, beginning October 29th, 1902, at Eight o'clock. Admission free, by ticket, till 7.55. Tickets to be had on application to the Rev. J. A. PEARSON, 195, Windsor-road, Oldham.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3149. NEW SERIES, No. 253.] LONDON, SATURDAY, NOVEMBER 1, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

WE shall publish next week the second of Mrs. Bosanquet's articles on questions of Social Economics, of which the subject will be "The Housing Question." A review of Mrs. Bosanquet's new book, "The Strength of the People," will be found on p. 692.

THE Rev. R. A. Armstrong, President of the British and Foreign Unitarian Association, was unfortunately prevented by illness from taking the chair at the meeting of the Council on Tuesday afternoon. For the last two Sundays Mr. Armstrong was unable to preach at Hope-street Church, and while we are glad to hear that he is making steady progress toward recovery, he is ordered to take complete rest for the present, and is now recruiting in the Isle of Man.

THE Royal Progress through the City last Saturday passed off to the satisfaction of all concerned. The address presented by the County Council in Trafalgar-square dwelt upon the great interest which the King had shown in questions of practical reform in London, and to this His Majesty replied :—

Your confidence that my favuor will be extended to every measure calculated to ameliorate the conditions of my subjects is well founded ; and of the numerous and important questions which come under your consideration none appeal more strongly to my interest and sympathy than those which regard directly the welfare of the poorer classes, especially in this and other great cities.

The address presented at the Guildhall was briefer and more exclusively of congratulation to the King, but the South London address again referred to the problems of City life, and the King's reply included the following passage :—

It is to us a source of much satisfaction to know that the many social problems which present themselves to those who are charged with the municipal government of the metropolis are receiving that attention which their importance demands, and you have our hearty sympathy in all your efforts to ameliorate the conditions under which large numbers of our people are compelled to live.

ON Sunday morning a service of Thanksgiving was held in St. Paul's Cathedral, and attended by the King and Queen—thanksgiving for the King's recovery and the happy completion of the Coronation. The sermon was preached by the Bishop of London, who recalled the fact that now for the second time the King attended such a service, having been twice brought back from the very gates of death. In this, he urged, there must be a solemn and divine purpose. "The life of a King must have been saved twice for kingly service, for a more perfect fulfilling of the famous motto *Ich Dien*, for the stability of a nation's life, for the greater happiness and prosperity of his subjects." Then, turning to the people, he declared that they must cherish the life twice saved, and be a people whom it uplifts a King to lead. Faith in God must be a more potent factor in their lives. Then, and then only, could that Thanksgiving be worthy of a Christian nation, and the gratitude they offered would bear some proportion to the Divine mercy.

THE announcement that Mr. Chamberlain is to go to South Africa, to study for himself the conditions left by the close of the war, has been received with very general satisfaction ; and we may take it as a happy augury that he is to sail with H.M.S. *Good Hope*. "One may well believe," says the *Temps*, "that Mr. Chamberlain intends not to serve a party or a faction but to work for the reconciliation of their hearts. He can do a great deal in that direction. His will be a glorious and beneficent intervention if he makes use of all his moral and political authority to bring the two races nearer together, to impose silence on enmity and rancour, and to make the consent of the peoples the basis of the supremacy established by force. In any case, this journey is an interesting innovation. The Mother-country has been accustomed to receive the visits of the Colonial statesmen and not to send governing statesmen to the Colonies. It is a fresh bond, a fresh step in the unity of the Empire."

"THE Churchmen's Union for the Advancement of Liberal Religious Thought" was inaugurated at the Church House, Westminster, Oct. 31, 1898, and has among its vice-presidents (surely the Bishop of Hereford should be President) Lord Avebury, Professor Henslow, and Dr. Rashdall. The objects of the Union are thus stated :—

1. To maintain the right and duty of the Church to restate her belief from time to time as required by the progressive revelation of the Holy Spirit.
2. To uphold the historic comprehensiveness and corporate life of the Church of England, and her Christian spirit of tolerance in all things non-essential.
3. To give all support in their power to those who are honestly and loyally endeavouring to vindicate the truths of Christianity by the light of scholarship and research, and while paying due regard to continuity, to work for such changes in the formularies and practices in the Church of England as from time to time are made necessary by the needs and knowledge of the day.
4. To assert the rights and duties of the laity as constituent members of the Body of Christ.
5. To encourage friendly relations between the Church of England and all other Christian bodies.

For the coming winter a series of public lectures has been arranged, and among the lecturers announced are Mrs. Humphry Ward, the Rev. W. R. Inge, Mr. T. Bailey Saunders (Harnack's champion), Mr. R. B. Haldane, M.P., and Dr. John Hunter, who, we understood, is to give the next lecture.

THE first lecture of the series was given by the Dean of Ripon on Wednesday afternoon, in an overcrowded room, opposite St. Martin's Church, Charing-cross, Dr. Robertson, of King's College, being in the chair. Dr. Fremantle's subject was "Natural Christianity," and the purpose of the lecture was to show that what is spiritual is in the highest sense natural, and that the Divine revelation and the redemptive work which culminated in Christ were but the perfecting of that natural order of the world and human life, in which the energy of the Eternal was for ever present. Modern Theists did not err in their direct teaching, but in their understanding of the person and the work of Christ ; they had no true insight into the redemptive power of sympathy, which wrought so wonderfully in him. The essential thing which every Christian must recognise was the moral supremacy of Christ. From the standpoint of faith in the immanence of God in the world, and the natural order of all spiritual processes, the Dean then touched upon the questions of the Virgin birth, miracles, the Incarnation, the Atonement and other doctrines, eliminating "miracle" by reasonable interpretation, and pointing out how each doctrine could be so stated as to take its place in the natural order of the spiritual world. In the audience there was clearly a strong division of sympathies, the orthodox protest finding

expression in the brief discussion which followed the lecture, when one speaker pertinently asked the Dean how the teaching he had presented differed from that of the Unitarians. Professor Henslow, on the other hand, quoted Mr. Conybeare's article in the *Hibbert Journal*, as cutting away the ground from under the doctrine of the Virgin birth, a doctrine which the Dean had urged should be left an open question in the Church of England.

THE discussions in Parliament on the Education Bill have been confined this week to Clause 8, and chiefly to Section (1) of that clause. Mr. Balfour has repeatedly said that this clause contains the vital principle of the Bill, which is to preserve the denominational character of the denominational schools. It is in vain that clear-headed members point out the certainty of future troubles arising from the complex system of government set up by the Bill. Equally in vain is the appeal that the teachers shall be freed from the odious pressure put on them to comply with theological tests in order to secure the professional advantages to which their fitness to teach entitles them. It is true that with regard to assistants and pupil-teachers it has been agreed that they "*may*" be appointed "without reference to religious creed or denomination"; but the sturdy resistance offered to the proposal that the word "*shall*" should be substituted for "*may*" shows how small a concession is really contemplated in the admission of this amendment. Meanwhile, the case for the head-teachers is unaffected, and the principle of the Bill is still one that is unfair to a noble profession, and but too certain to be vicious in effect. In order to become a head-teacher a candidate must comply with denominational requirements. Who can doubt that a severe strain will be put on many a conscience by this provision? Apparently, however, the clergy and their friends have become so inured to a system which keeps the pulpits filled with pretended believers in the articles and creeds that a similar pressure brought to bear on schoolmasters and mistresses is regarded with indifference.

IN the course of the debates some very instructive cases have been cited showing to what lengths the clerical managers of denominational schools have gone in requiring services from the schoolmaster which are really functions of a church officer. No doubt it is extremely convenient to get the assistance of a competent organist and Sunday-school superintendent thrown in with the duties discharged as day-school teacher. No doubt, also, extremely good service can be rendered, and is being rendered by persons appointed under the present system. It would be, we imagine, a serious thing for many a village if the schoolmaster were suddenly withdrawn from all such subministerial duties. But no one proposes to prevent a master from continuing such services if he likes; what is desirable is that he shall not be excluded from the day-school work solely on the ground that he prefers not to act as a subaltern of the vicar. An amendment to secure candidates from hardship in this matter was amongst those received with most favour by members on both sides; but on the suggestion of Sir John Gorst it was put aside with the promise that the relief sought should be given by stipulations to be embodied in the Code next year.

IT would be tedious to attempt to thread together the more or less dubious promises, hints and assurances which have been thrown out by Mr. Balfour, Sir William Anson and other Government speakers as the debate has gone on. We are told this and that will be done, or considered by-and-by; meanwhile the spirit and extent of the "concessions" granted by the Prime Minister may be best judged by studying the additions which have been made to Clause 8 since we wrote last week. We then printed the Clause as originally drafted, and also Section (1) and part of sub-section (a) as passed up to the time of writing. To this sub-section the following has been added, with regard to the directions of the local authority to managers:—

Including any directions with respect to the number and educational qualification of teachers to be emplcyed for such instruction, and with respect to the dismissal of any teacher on educational grounds; and if the managers fail to carry out such directions the local authority shall, in addition to their other powers, have power themselves to carry out the directions in question as if they were the managers.

In (b) the phrase as to audit is omitted, being otherwise provided for. To (c), as to consent of local authority to appointment of teachers, the following addition is made:—

And the consent of the authority shall also be required to the dismissal of a teacher unless the dismissal be on grounds connected with the giving of religious instruction in the school; provided that assistant-teachers and pupil-teachers may be appointed without reference to religious creed or denomination.

The amended form of (d) is as follows:—

(d) The managers of the schools shall provide the school-house free of any charge except for the teachers' dwelling-house, if any, to the local education authority for use as a public elementary school, and also for other educational purposes if the local education authority have no other suitable accommodation in schools provided by them, but not more often than three days in the week, and shall, out of funds provided by them, keep the school-house in good repair, and make such alterations and improvements in the buildings as may be reasonably required by the local education authority.

In place of (e) withdrawn, because provided for in the amended Clause 7, a new subsection, dealing with the liability of managers and authority respectively for damage to furniture or the room, when used by either out of school hours, was added, and with the help of the closure, Section 1 was completed on Wednesday evening.

THE probabilities with regard to the Bill's passing have been much discussed, and opinion seems to be settling in the direction of an expected wholesale closure of amendments, and the passage of the Bill by "guillotined" compartments. If that is the course adopted there will certainly be bitter feelings of resentment on the part of Nonconformists and all who desire a truly national system of education.

A LEADING article in the *Daily News* of October 24 having deprecated the cheap re-issue, among other books, of Matthew Arnold's "Literature and Dogma," on the ground that "those who usually buy such reprints can hardly be expected to possess mental discipline or calmness of judgment necessary to appraise its reasoning at its true worth, though they are likely enough to be delighted with its raillery and ridicule," two letters of protest appeared in last Monday's issue. Mr. Reginald Statham bore witness to the great earnestness of Arnold's purpose in that book, and Mr. T. J. Hardy pointed out the weakness of such distrust of the people's judgment. The working classes, Mr. Hardy urges, from a wide personal experience, "are at least as capable of clear thinking, once they grapple with a subject, as persons able to pay three, six or twelve shillings for a book—specialists alone excluded." But as a matter of fact these sixpenny reprints mean a wider circulation among readers of all classes, and to deprecate such publications is dangerously like the interference of authority with free inquiry and the right of private judgment. "By all means," says Mr. Hardy, "let us cultivate mental discipline, let us introduce into our schools that study of evidence (not Christian evidence) which Mr. John Morley recommended years ago in his essay on culture."

Of no quality do we stand so much in need to-day as of trained common-sense. But at the same time let us welcome every effort that is made to sow broadcast the conclusions of earnest men on so urgent and vital a matter as religion. We need not fear for the people's religion on the score of freedom of thought; we have much to fear from that of convention. How incalculably would the interests of real religion be furthered if only the hearts of the people could be stirred to respond to the conclusion which you, Sir, say is the main contention of "Literature and Dogma":

"That the very soul of the Old Testament and also of the New Testament, in a sweeter and more comprehensive form, is the craving for righteousness, and the belief that the unseen power of the universe is on the side of righteousness!"

And there is more, much more, in "Literature and Dogma" than that. How much more, I, for one, hope that all your readers who have not yet done so will take an early opportunity of discovering.

THE valuable articles on "Professor Huxley as a Scientific and Philosophic Teacher," recently contributed to THE INQUIRER by Dr. G. Dawes Hicks, have been reprinted in pamphlet form, and copies may be had at the Book Room, Essex Hall, price 3d., or 4d. by post.

IT is announced that the new Wesleyan Hymn Book is expected to be ready for the meeting of Conference in 1903, and that a year later the Tune Book, to be specially prepared, will also be ready for publication. Of the latter, Sir J. Frederick Bridge, the organist of Westminster Abbey, has been appointed editor.

ERRATUM.—In Mr. Stopford Brooke's article on "The Vision of Christ in Browning's 'Christmas Eve,'" published last week, last paragraph, line 8, for *their* read "*our* minds."

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. D.; E. H. C.; F. E.; M. H.; H. J.; L. P. J; W. T. J.; J. H. P.; H. R.; W. H. S.; F. W.; J. W.; J. H. W.

LITERATURE.

THE LIFE OF DR. MARTINEAU.*

OUR first word of thankfulness for this book was spoken last week. Its two substantial volumes offer a great wealth of interest in the full record of a life, wonderful in its length of years, in its transcendent gifts and profound and inspiring influence, and in the happy completeness to which its strenuous labours were brought. Our freshest memories are of a very beautiful old age, crowned with reverence and affection, brought to a peaceful ending more than two years ago. Now we are permitted to enter into a new intimacy with the mind and heart of our great Teacher, to follow the long course of his life, from its earliest years, to see the storm and stress, and something of the inward sources of that strength by which he had the victory. Now we shall gain fresh insight into the treasures of his published works, and this again will add to the depth of the impression made by the self-revelation of the intimate letters, which give to these volumes so much of their priceless worth.

We noted last week the division of labour by which Dr. Drummond undertook the whole work of the biography, while a separate study of Dr. Martineau's philosophy was left in Mr. Upton's hands. The present notice is concerned only with the biography, Mr. Upton's most interesting and helpful contribution remaining for future consideration.

Dr. Drummond's work fills the whole of the first and half of the second volume, amounting altogether to 700 pages. Of this he writes in the Preface :—

> When I was asked by the family of the late Dr. Martineau to write the purely biographical portion of the composite work which is here presented in its completeness, it was with considerable trepidation that I undertook a task for which I was conscious of no special aptitude, but which I at once felt it to be impossible to decline. With the aid of material abundantly supplied or carefully collected, both in print and manuscript, I have constructed a tale unadorned except by inserted fragments of writing from the pen of Dr. Martineau, and can claim no higher merit than presenting to the reader the leading facts of a busy and noble life with clearness and accuracy.
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> . . . . . .
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> I have not thought it the duty of a biographer to express his own sentiments or opinions, and have aimed only at producing a true narrative, leaving to others the work of analysis and criticism. The name of James Martineau has been with me a household word since my childhood. The spiritual character of his thought fascinated me at an early period ; and when I became his pupil, I admired and revered him with all the ardour of opening manhood. And if, yielding to his own lessons of independent judgment, I have been unable to follow him in all his conclusions, or if in my descriptions I have endeavoured to suppress all personal feeling, this cannot alter the reverence, gratitude and love with which he must ever dwell in my memory.

What Dr. Drummond here says of his purpose, he has amply fulfilled. Indeed, if we have a fear, it is that for the general reader this record may be found too complete, and that in the wealth of material for a picture of Dr. Martineau's life thus gathered together with devoted care, a clear outline may not readily emerge. Yet there is not a page for which we are not grateful, and if anyone does not wish, for instance, to read the twenty pages of smaller type devoted to an account of the unpublished sermons on the Christianity of Paul (referred to in the preface of the "Endeavours"), and to some notes on early lectures on the Gospels, it is easy to pass on.

Dr. Drummond refers in his preface to a series of "Biographical Memoranda," written by Dr. Martineau to assist his friend, the Rev. Charles Wicksteed, in the preparation of the memoir published in 1877 in Cassell's "National Portrait Gallery." From these memoranda a number of most interesting passages are embodied in the biography, amounting altogether to not less than thirty pages, and if these are added to Dr. Martineau's letters, quoted in the course of the narrative or appended to successive chapters, it appears that of the 700 pages of the biography some 300 are of Dr. Martineau's own writing. This is a great gift now offered to us all, out of the still more abundant store, "the great mass of letters" of which Dr. Drummond speaks in the preface, in which, throughout his long life, writing to many friends, and to unknown correspondents who sought his help, Dr. Martineau, with a rare generosity, poured out so much of his mind and opened his heart.

Dr. Drummond divides the biography into nine chapters, three devoted to Martineau's childhood and education, and his first ministry in Dublin (which closed when he was twenty-seven years of age), three to the twenty-five years of his ministry in Liverpool, with the interval of fifteen months in Germany, and the last three to the forty-two years of London life, with latterly twenty-two summers in the Scottish home at Aviemore.

The earlier chapters furnish many delightful glimpses of Martineau's home surroundings and college life, and while making use of Harriet Martineau's autobiography, Dr. Drummond appears to us to have dealt with perfect judgment and great delicacy of feeling with the questions there raised as to Mrs. Martineau's disposition, as later also with the painful subject of Harriet Martineau's alienation from her brother. It helps one to realise how far back this story goes when we read of visits to the Martineaus in their Norwich home of Mrs. Barbauld, who was born in 1743 ; and James Martineau, while he was a student at York, on a visit to London called upon her at Newington Green, where he saw also Sir James Mackintosh and Samuel Rogers. Fifty years afterwards he recalled the old lady's gracious kindness and vivacity, and told how he amused her by trying to translate some sentences of a Greek newspaper, which Byron had sent to Rogers, and he had left with Mrs. Barbauld.

We must not attempt here even the briefest sketch of this long life, the story of which Dr. Drummond has so completely told. Outwardly it was not striking in incident, but, on the other hand, inwardly it is throughout of intense interest. One traces the growth of thought, the marvellous activity, and recognises from the first the ruling spirit of the finest conscientiousness, and a strenuous eagerness in the constant use of noble gifts, while admiration and reverence for a great personality increase with the maturing years.

For two years Martineau had been at Dr. Lant Carpenter's school at Bristol, and had a year of apprenticeship to a mechanical engineer at Derby, but then, as a youth of seventeen, determined to devote himself to the Christian ministry, and went through the five years' course of study at Manchester College, then at York. Thus he was twenty-two when he left college and entered on his life's work, first for a year as a teacher in Dr. Carpenter's school, where formerly he was a pupil, and then in the ministry, with which from the first he combined a large amount of teaching, both private and public. For forty-five years he was a professor in his old college, and latterly principal, going over from Liverpool to lecture while the college was in Manchester (removed there from York in 1840), and in 1857 following the college to London. For a long course of years, in addition to all this, he did a great deal of writing for reviews, and even then his manifold activity was far from exhausted, while his great books, completed and published after he was eighty years of age, were the ripened fruits, not of genius alone, but of all those years of unsparing labour. Enthusiasm as a teacher and a most strenuous and conscientious diligence marked him from the first, and it is marvellous to see how much he was able to accomplish.

His first ministry at Dublin came to an abrupt end, and at great personal sacrifice, because he would not accept the *Regium Donum*, and thus take his share in the State endowment of sectarian religion. Then as his ministry in Liverpool and his writings began to command a wide attention, his brilliant advocacy of a spiritual view of religion, depending on the inward witness rather than on the old external sanctions, appeared to many of the Unitarians of that day dangerous heresy, and distrust culminated in an acute controversy over his appointment to an enlarged professorship in Manchester New College in 1857. Another controversy arose when he applied for the chair of mental philosophy at University College, London, when the opposite forces of orthodoxy and secularism united to prevent his appointment. These and other matters are fully related, and largely through the help of Dr. Martineau's memoranda and letters, while other more private experiences, such as the touching death of his boy Herbert, in the early Liverpool years, and Mrs. Martineau's death in 1877, admit one into the sanctuary of the tenderest and deepest feelings.

The account of the German residence is delightful, and there are many lighter touches, some of which we shall hardly refrain from reproducing in a subsequent notice, but here our first extract shall be from an early letter to one of Dr. Martineau's American correspondents, the Rev. Orville Dewey. It was in 1846, in reply to a letter of sympathy after the boy Herbert's death, that Martineau wrote :—

> The minds of men, equally faithful and reflective, are, I am persuaded, so differently proportioned, that on matters of religious faith it is unsafe to draw conclusions from personal experience. Your vivid and

* "The Life and Letters of James Martineau." By James Drummond, M.A., LL.D., Litt.D., Principal of Manchester College, Oxford ; and C. B. Upton, B A., B.Sc., Professor of Philosophy in Manchester College, Oxford. In two volumes. London : James Nisbet and Co. 30s. net.

impressive picture of doubt, suggested by internal affliction and relieved by external evidence, is to me a *history*, to which I find nothing corresponding in my own memory and heart. Not that I can pretend to have escaped the bitter strife and depression of doubt; but it has come amid the daylight, never in the gloom; through the laugh and turmoil of a cheerful world, not in tears and meditative solitude; in the battle of a fresh understanding with the difficulties of testimony and the snares of an intricate logic, never in surrender of heart to the Will of God and of Conscience to the severe call of Duty. I own I cannot explain how metaphysics are at fault here; but somehow sorrow brings its own evidences with it, and wants no witness to the truths it aspires to realise. I am firmly convinced that the Reverential Estimate we make of human nature lies at the root of all religious faith; and that it is by exalting this, through an exhibition of it in absolute perfection, that Christianity itself has its main operation; and that the very same series of external events, gathered around the person of one who was *not* a Jesus of Nazareth, would have no effect on the religion of the world. Bereavement—when death brings real loss to our deepest affections—forces us to feel how precious and sacred is a human life, how immeasurable the contents of a human soul, and so concurs in the impression which Christianity itself creates.

That letter came out of the heart of the author of the "Endeavours after the Christian Life," the first volume of which was published in 1843, the second in 1847. Dr. Drummond does not note, so far as we have observed, that when a fourth edition of these two volumes was called for in 1866, they were united into one volume, with a new preface, in which Dr. Martineau observes that those sermons appear to be more in harmony with the prevailing tone of religion at that time than at the time of their first appearance. An interesting point which Dr. Drummond does note with regard to the first volume of the "Endeavours" is that the sermon on "The Communion of Saints" was preached in Paradise-street Chapel, Nov. 1, 1840, when Martineau's "Hymns for the Christian Church and Home" were used by the congregation for the first time.

We must not linger further over this first notice except to emphasise again one of the chief impressions received from the biography, and that is of Martineau's wonderful diligence and delight in strenuous activity. We quote again from one of the letters to Dr. Dewey, written in 1871, when Mr. Tayler's death had left Martineau Principal of Manchester New College, and he was in sole charge of the pulpit of Little Portland-street Chapel.

> Your life of delightful retirement would fill me with longing, did not your freshness and vigour—at eleven years in advance of me—tell me that I have not yet earned my repose, and give me hope of some good time still, when the stress is over, and the fruits of toil may be quietly gathered. For the present, sixteen college lectures per week, in addition to my Sunday work and a week-day congregational lecture, and numerous public engagements, forbid me to think of rest or leisure; and, while strength and power of endurance remain, I do not complain that my old age is harder plied than any of the former years. It is a relief and surprise to me to find no tendency creep over me to shut up my mind from new lights of thought, or my will from new methods of action. I remember how in my youth Priestley's dictum distressed me, that no man ever changed his ideas after forty, and made me say, "In that case I hope I shall not live to be forty-one." I never was much of a "radical," notwithstanding some superficial heresies; but I had no notion of surrendering to sheer stupidity and drowsiness half-way, and I have found no abatement in the rate of natural change; and certainly the most important modifications of opinion have come to me since the date when I ought to have ceased to think.

It will be noticed that Dr. Martineau speaks of old age at sixty-six, and the years which followed were among the most trying of his life. But in 1877 he began to spend his summers in Scotland, at the Polchar, Aviemore, of which a charming illustration is given from a sketch of Miss Gertrude Martineau's. This summer home undoubtedly added greatly to the happiness and vigour of his life. "The Rothiemurchus air," he said, "blows away at once all care for health, and gives the *thing* without the *thought* of it." Thus through many more happy years he was able to finish every task, and quietly enjoy the long evening of his beautiful old age.

In 1885, the year of his retirement from college, when he was eighty, he wrote to a friend:—

> In the absence of conscious change, I can hardly believe myself to have reached an age which I have always looked upon as something to be feared. Yet here it is; and neither the zest of life, nor the interest in its pursuits and concerns, has perceptibly abated; nor do I crave as yet the discharge from claims upon my diligence, which is regarded as the privilege of old age. Doubtless this is largely due to habitual life among young people, with whom it has been my happiness to be always in contact, and who have saved me from most of the temptations to stupidity and gloom.
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> I am thankful to the Divine Disposer for my eighty years—not less for their sorrows than for their joys. The scanty band that yet remains of my early friends is thinning fast, and giving ever a milder look to the face of approaching death—as if preparing to break into a smile at last. My heart has its treasures above and its treasures below, and hardly knows to which it would fain be nearer. The choice will be made by the Best Will, rightly and soon.

It was nearly fifteen years after those exquisite words were written that the peaceful summons did at last come to him, of which Dr. Drummond tells in few and simple words. His last sentence tells of the funeral at Highgate Cemetery, on Tuesday, Jan. 16, 1900: "The morning was wet and gloomy; but just as the grave was reached, a beam of sunlight broke from the weeping clouds and rested on the coffin, a symbol of the glory to which he had passed, and the nearer vision of God."

These volumes are enriched by several portraits and two other illustrations. Miss Gertrude Martineau's sketch of the Polchar has already been referred to, and there is a print from a photograph of Hope-street Church, Liverpool. The portrait of Dr. Martineau's mother, from a sketch made in 1845-6, by Miss H. Bonham-Carter, is interesting, though one could have wished for a more complete representation. Of Dr. Martineau himself, Watts's fine but melancholy portrait, belonging to the sad years 1876-7, naturally holds the first place. The well-known early portrait of 1847-8 is also given, and another, from one of Elliott and Fry's photographs, dated 1873, while the frontispiece of the second volume is from a beautiful chalk drawing made by Mrs. Basil Martineau in 1899, and subsequently exhibited in the Academy. We wish Mr. Emslie's portrait could also have been included. It was earlier than Mrs. Basil's drawing, and yet caught the beautiful light of Dr. Martineau's old age.

TOWARDS A SOCIAL SCIENCE.*

THE task which Mrs. Bosanquet has undertaken in the present volume is "to suggest how we may work out some theory of human nature and social life which will be a guide to us when applied to the actual problems we have to face." However far we may be from possessing any treatment of social problems that can rank as a science, the duty of bringing to bear upon them a carefully disciplined judgment and understanding cannot be too strongly emphasised. The notion that progress must be achieved by action and reaction, by overstatement in one direction counteracted by overstatement in another, or by arbitrary experiment and opportunist measures, is one to which we are sadly too prone to yield. The complexity of the problem is enormous, action is in many directions forced upon us; but neither the one fact nor the other need deter us from the exercise of patient inquiry and clear and vigorous thinking.

It is as an example of this attitude that the present volume, even if it contributed nothing to the solution of the difficulties with which it deals, would be invaluable. It is impossible to speak of it without a tribute, not only to the high qualities of painstaking research, sound judgment, and lucid statement—which, indeed, are no more than we expected from the author of "Rich and Poor" and "The Standard of Life"—but to that equilibrium of mind and heart, at once so desirable and so rare, which both enlists our sympathies in the cause of social reform and endeavours to train them. We feel that this combination of qualities ought to secure the work a foremost place among the few really considerable efforts towards a social science.

Another recommendation is, to our thinking, the absence of anything new in the whole book. We do not want originality in the study of social problems. It gets in the way. It lures writers to theorise brilliantly, and indisposes readers to study soberly. It interrupts the inductive process by which, if at all, principles can be arrived at. Whatever those principles be, they are to be found in the facts. Utopias may be fascinating, but they fail us because they bring theories *to* human nature instead of *from* it. Slum dwellings will never be superseded by air castles. The question to ask is what is there in those slum dwellings that can be utilised, and *how* can it be utilised? In other words, a social science presupposes a theory of human nature and a theory of social life.

With the former of these Mrs. Bosanquet is concerned in a valuable introduction of some sixty pages. Put briefly, her fundamental position is that man tends to progress further than the animals by reason of his capacity for selective action. Other species are the automata of instinct; man alone is truly selective. There follows from this the importance of

* "The Strength of the People; A Study in Social Economics." By Helen Bosanquet. London: Macmillan and Co. 8s. 6d. net.

interests on the selective process and the formation of habit, and the consequent value of independence of character. This latter the author places on high ground:—

The root of the matter lies in the fact that without independence there can be no real ability to serve others. The man who runs about the world trying to shift his burdens on to someone else's back, however willing he may think himself to take theirs in return, will never find himself trusted or relied upon. . . . It is only the practice of bearing our own burdens that can maintain the moral strength to enable us to bear those of others; and as our moral strength dwindles away we soon lose even the desire to be useful.

This, we think, finally disposes of that specious objection to setting forth independence as a social aim that finds expression in a certain class of writers, *e.g.*, Mr. Hobson in "The Social Problem," that since no man is really independent of his fellows, we ought to cease to aim at an illusory independence for others that we do not and cannot practice for ourselves. In her exhaustive preliminary observations we claim that Mrs. Bosanquet has scientifically established the necessity of individual independence to mutual dependence. We wish, however, that Mrs. Bosanquet could have taken a slightly different ground as her basis. In a day when biology and psychology are slowly but surely bringing man into line with other species we should incline to say that his distinctive quality is not selective intelligence, but the capacity for directing his actions from the motive of service—in a word, altruism. We incline to this not only because we believe it profoundly true, but because it at once introduces an ideal element into social economics. Obviously, any attempt to frame a constructive scheme of society must be an art as well as a science. Sociology, if it treat of man merely as a highly intelligent animal, must remain a science only; that is to say it may account for what is, but cannot prescribe what should be. We cannot help thinking that Mrs. Bosanquet's position would have been strengthened all round, and her social theory have arisen more naturally out of her theory of human nature, had she based the latter in man's distinctive altruism instead of on the ground of intelligence and reason.

For when we turn to this theory of social life we find it based on a recognition of the altruistic hypothesis. The pivotal point of the book is the value of the Family as the natural basis of social improvement. The problem of the future is how to develop the Family, and the aim of all beneficent measures, including the Poor Law, ought to be to supplement the Family without diminishing the independence of the individual. The great advantage of such a theory is obvious from the fact that it has the sanction of nature. "The first essential of a science," Jevons tells us, "is that its data should be founded in the constitution of things." In all other applied sciences such a method is implicity followed. Our success in the development of any species rests on our being able, not to supersede nature, but to aid her. With her usual perspicuity and fairness Mrs. Bosanquet examines proposed substitutes for the institution of the Family, but the author of "Fécundité" himself could not have been more emphatic on the conclusion that "the State can never become, nor can it provide, a substitute for family life." This holds both with regard to the peculiar nature of those mutual benefits which parents and children derive from each other, and with regard to the children in particular, and the aged in particular. One of its strongest supports is seen to be in the fact of the enormous length of time—proportionately to other species—which man takes to come to maturity and on which the author rests much of her "theory of human nature." As to the children:

Children can develop their highest qualities only in the sunshine of personal tenderness and affection, and this sunshine can be maintained only in the family. It is to the family, therefore, with all its possibilities of failure, that we must continue to entrust the care of the rising generation.

To the argument that overcrowding in poor districts demands a disintegration of family life, the author pertinently replies that as it is not the family that causes overcrowding, it is hard to see how the disintegration of the family can remedy it. Indeed, "to strengthen the family in the most important respects would go far to lessen the evil of overcrowding." Some temporary disintegration may be necessary when overcrowding inevitably menaces the moral welfare of the child, but the present-day tendency to "sort out the population according to sex and age, and regroup together the units of like character" cannot be too strongly deprecated. Here, as in certain other directions, we should like to see Mrs. Bosanquet's principles applied to other sections of society. What about the disintegration of family life, the separation of the sexes in their most susceptible years, both from each other and from their parents, that is becoming more and more the vogue among the upper classes? How much there is in our modern "upper" life that is a virtual denial of the family! Many issues are raised here.

A considerable portion of the book is concerned with Old Age Pensions. Here again the claims of the Family are urged.

Money-value represents so little of what old people want; it can bring them absolutely nothing of the companionship and care and interest that should be theirs: even if the State were to grant them a competence [which none of the proposed schemes would yield, and which could not be forthcoming without a vast increase in taxation] there would be far more loss than gain.

Still, some aid additional to that of the family is and will be for a long time necessary in many cases, and for this supplementary work Mrs. Bosanquet suggests a system on the lines of the Charity Organisation Society; indeed, substitute for the word "Charity" "Family," and that organisation represents the remedy our author advocates—so far as such an impartial survey can be said to advocate any definite scheme.

In the two chapters which the general reader will find the most interesting—the fourth and fifth—Mrs. Bosanquet verifies theory by history. The old Poor Law failed because it "tempted the people away from their natural duties and responsibilities and then treated them harshly and cruelly in order to restrain their demands." To the novice in the history of "Social Progress" some of the facts the author cites in Chapter V. will prove astounding, and ought to show how widely administration can err when based on any principles but those aiming at the welfare of the people *as a whole*. The inherent weakness of the old Poor Law lay in its being devised in the interests of a class terrified by the ravages of the French Revolution—in other words, in an insufficient recognition of the homogeneity of the State. Chalmers saw this weakness, and in 1819 started an experiment on a large scale in Glasgow based on the recognition of individual independence and the mutual aid of the family. He proceeded on the principle that *unnatural* remedies must not be sought till natural remedies have been exhausted. The natural remedies were four: to stimulate the industry of the applicant, to improve his economy, to urge his relatives to his support, and, in the absence or incapacity of relatives, to appeal to the wider family of parish neighbours, or the religious community. In this Chalmers largely anticipated the methods of the C.O.S., and the success which attended his experiment greatly impressed the Commissioners of 1834. Upon it—though with important reservations—they largely remodelled the Poor Law. The result was an immediate stimulus to the wage-earning power of the people, amounting in fifty-six years to a rise in wages of from 50 to 100 per cent. It was fruitful also in the growth of friendly societies, the discovery of co-operation, the formation of Trade Unions—in short, in a strengthening of all those mutual aids that draw society together and give it unity and individuality. For all that, it has not achieved what might have been expected. Pauperism is still a problem—as some think, who have to deal with it directly, a greater problem than ever. This failure of the Law Mrs. Bosanquet accounts for very largely by a mistaken leniency in its application. We believe this to be a just charge and especially applicable to our present-day administration. We shall do well to take the lesson to heart. The first Poor Law failed because of its Opportunism, the second because of expediency. Both these causes are unscientific; the latter particularly so. There may be some excuse for opportunism in a day of darkness and emergency: but there can be no excuse for leniency once principles have been ascertained, and organisation established. There must be no wavering. "It is the great lesson of the nineteenth century," says the author at the close of her review of social progress, "that the English people is strong, but only when it is not tempted to weakness; that it easily succumbs to the suggestion of independence, but responds nobly when called upon to assist its manhood." Again:

If the family is really the proper institution . . . then our main efforts should be directed towards strengthening the family. But at present the tendency is to whittle away its functions in every direction. This year we say that boots should be provided through the school, next year, holidays; to-day we say that dinners should be given at soup kitchens, to-morrow, breakfasts. We tell a man in practice that he has no responsibility towards his children, by putting them wholesale into homes and schools; and we tell him in theory (especially near election time) that he has no responsibility for either himself or his wife or his parents in old age. It is little wonder that the less clear-headed among our people have got confused, that the clear voice of Nature has been drowned for them by the babel of philanthropic and political casuistry, and that they have turned away from

the straight and narrow path to the broad path of indifference.

Such preaching strikes wholesomely at our mental untidiness and political haphazard as a people. What we want, above all things at the present time, is sober thought and principled action. Could we only set before us, as an ideal, Mutual Service, and set to work in earnest to better our condition as a people by making all forms of social endeavour from education onwards minister to the efficiency of the family, and discourage every tendency to unnatural dependence, we should possess at once an ideal and an ideal founded on nature.

It is impossible within the limits of this notice to do justice to all the claims of this work on the attention of serious persons who have the good of their nation at heart. We strongly recommend to such a careful perusal of the more strictly economic portions of the book. In conclusion we invite attention to a passage which we think has a special appeal to readers of this paper:

> There is one class of institutions which should be more helpful in this work of public education than they actually are—I mean religious institutions. . . . The Church which is to save the people—if ever again there is to be one—will be not only *for* the people but *of* the people. The Church of to-day certainly cannot be accused of any neglect of the people; it seeks out the poor, it multiplies institutions on their behalf, it lavishes its benefits upon them. . . . And for all this the best of the people stand aloof and are entirely uninterested.

What is the reason of this, by no means ignoble, attitude? Mrs. Bosanquet thinks it is because the Churches do not make a sufficient claim upon the people, allowing them to be passive recipients instead of active co-operators. There is much in this, but is it the whole truth? Does not a considerable part of the reason lie in the fact that the Churches are alienated from the modern standpoint, and engaged rather in trying to interest the people in religion *per se* than in diffusing the spirit of a rational and practical religion unto the common life? Only when religious organisations divest themselves of out-worn beliefs, and alien affections, and move in line with progress, will they tend to the real uplifting of the people; and we believe that then the people will respond readily enough. Unitarians profess to have attained this freedom and enlightenment; does it not therefore rest with them in an exceptional degree, to familiarise themselves with the life of the people, and to demonstrate by practical effort how the indestructible elements of "the religious consciousness" can consecrate and uplift the common life of toil and care?

T. J. HARDY.

SHORT NOTICES.

MR. JOHN HARRISON, to whose services at the organ we have so often been indebted for the enrichment of our public religious services, has added a new gift in the publication of a *Te Deum and Jubilate* of his own composition. These will be welcomed wherever the revised "Ten Services" are in use, for the music is adapted to the words of the "Te Deum" as there rendered by Dr. Martineau, and the Jubilate has the Doxology in the familiar form, "Now unto the God of grace, for the might of His Spirit and the love of Christ." The setting of the "Te Deum" is especially rich in harmony, and expressive of deep religious feeling. Mr. Harrison's work is happy in its dedication "to the Rev. J. Estlin Carpenter, M.A., of Manchester College, Oxford, as an expression of sincere admiration for his efforts in connection with the Ministers' Pension and Insurance Fund." (Philip Green, Essex Hall. Sixpence.)

The Sunday School Hymn Book (to be distinguished from Mrs. Farrington's more recent "Hymns for Children," also published by the S.S.A.) has long been in familiar use in our schools, having been originally published some sixty years ago, while at intervals of about twenty years new and revised editions have appeared. In 1881 the Rev. Dendy Agate edited the third edition, and he has now brought out a fourth, greatly improved in form. As to the hymns there are twenty-one added as a supplement, seven are printed in a completer form than in the earlier book, and there are twelve, more suitable for children, substituted for others, but so as to preserve the numbering and general arrangement of the third edition. Thus it will be seen that this little book moves with the times, and its days of usefulness are by no means at an end. (Sunday School Association, Essex Hall. 6d. net.)

MR. JONATHAN NIELD'S *Guide to the Best Historical Novels and Tales* was published last May, and was fully noticed in the INQUIRER of July 19. In that notice, warmly appreciating the interest and value of the book, the desire was expressed for an index; and now that a second edition has been so soon called for Mr. Nield has added complete indexes, both of authors and of the novels so carefully tabulated in his Guide. With this very welcome addition the book is to be even more warmly commended to all lovers of historical fiction. (Elkin Mathews. 5s. net.)

A SECOND series of Sir Leslie Stephen's *Studies of a Biographer*, to be added as Volumes III. and IV. to the previous issue, gather up from the reviews in a most welcome form fifteen essays by a writer to whom it is always a pleasure and no little profit to listen. Here we have a reprint of Sir Leslie's "New Lights on Milton," from the *Quarterly*, and his articles, chiefly from the *National*, on such various writers as Donne, Ruskin, Bagehot, Huxley, Froude, Emerson, Trollope, and Stevenson. "Shakespeare as a Man" and "The Browning Letters" are also included, and that delightful article, "In Praise of Walking," which appeared in the *Monthly Review* last year. (Duckworth and Co. Two vols. 12s.)

AMONG the books we have received for review are the late Professor Sidgwick's lectures on "The Ethics of T. H. Green, Herbert Spencer, and James Martineau" (Macmillan, 8s. 6d.); Mr. Carpenter's "Composition of the Hexateuch" (Longmans, 18s.); "Pascal" and "Euclid," in the World's Epoch-Makers Series (T. and T. Clark, 3s. each); "Supernatural Religion," new and cheaper edition, one volume (Watts and Co., 6s.); "Flower o' the Corn," by S. R. Crockett (Clarke and Co., 6s.); "Preaching to the Times," by Canon H. H. Henson (Clarke and Co., 3s. 6d.); "The Mind of Man," a Text-book of Psychology, by G. Spiller (Sonnenschein, 7s. 6d.); "Clue to the Economic Labyrinth," by M. Flürscheim (Sonnenschein, 7s. 6d.); and Dr. Warschauer's "The Coming of Christ" (Philip Green, 1s. 6d. net).

SUNDAY SCHOOL ASSOCIATION.

AUTUMNAL CONFERENCE.

AT the Conference of this Association, held in the Church of the Divine Unity, at Newcastle-on-Tyne, on Tuesday afternoon, Oct. 7, five papers, as we have already recorded, dealing with various aspects of Sunday-school work, were read. We had hoped to afford more space to these, but must be content with the following summaries.

The Sunday School as a Social Force.

The first paper was by Mr. J. S. MACKIE, of Burnley, on "The Sunday-school as a Social Force." It opened with a vigorous statement of the urgency of social questions and various suggestions made for the bettering of the condition of the people; but equally important was the manner in which this should be effected, whether by evolution or revolution, whether by passion and violence or by mutual regard and love. Recognising the better way, he had been deeply impressed by the latent power of the Sunday-school as a social force. It had already been of incalculable service in that respect.

"Its social and educational work has, up to this point, been quite as important as its religious work. It has made out of very unpromising material thousands of good citizens; it has stimulated both boys and girls to improve their mental equipment; it has laid the foundations of myriads of happy homes—for whether or not marriages are made in heaven, we *know* that great numbers of happy marriages have been made in the Sunday-school. It is not so much that in the Sunday-school direct teaching about citizenship, political economy, social science, hygiene, or domestic economy has borne much immediate fruit; but that a general atmosphere is created by the self-denying labours and personal example of the teachers—an atmosphere in which the social virtues grow spontaneously and naturally.

"The study of the Bible, even though it may not be studied quite on the lines that we approve, in many cases; and especially the study of the life and ethical teachings of Jesus go far to produce that atmosphere—an atmosphere pervaded by the greatest and best of levellers—*mutual human sympathy*. Sympathy is the child of true religion; and our churches and Sunday-schools ought to be the greatest nurseries of sympathy."

Whether or not the churches are true to their ideal, and actually bridge over the gulf between wealth and poverty, Mr. Mackie urged that the Sunday-school has great opportunities for the nurture of such genuine sympathy, through which alone a final solution of the great social problems can be found; and he pleaded that more people of leisure and culture should take part in the work, that every rank of society should meet together in frank fellowship, to share in this beneficent work and gain a true mutual understanding, and thus realise to its fullest extent the social force which the Sunday-school is so admirably fitted to exert.

A Missing Link in our Sunday School Literature.

The Rev. FRANK WALTERS bore warm testimony to the admirable literature, so varied and so helpful, published by the Sunday School Association, a literature appreciated by many besides the teachers and scholars in the schools. Yet he had found there was one thing lacking, to guide the average teacher in the choice and the use of the books, to save the time of which busy and hard-worked teachers often had so little to spare, and to help them to assimilate and apply all the good material furnished by the books. Therefore he suggested the issue of a monthly or quarterly magazine, consisting solely of Lesson Notes—each lesson being dated for the Sunday on which it is to be used. Some passage of the Bible might be taken, its meaning explained, its teaching elucidated, its bearing on conduct and character illustrated. So the teachers would have guidance in the preparation of a good lesson for every Sunday, and he did not think it would promote laziness, but rather secure due preparation. Such notes might be interleaved or printed with wide margin for the teacher's use, and should be as little in evidence as possible during the lesson, its substance having been thoroughly assimilated beforehand. The "Lesson Notes" might be used for a Teachers' preparation class, and would certainly encourage diffident teachers, and would be an undoubted addition to the strength of their work.

Temperance Teaching in the Sunday School.

Miss CLARA C. LUCAS, of Darlington, noted with thankfulness the progress made by the Temperance movement during the past fifty years, and while efforts of legislation were now strenuously promoted, laid stress on Band of Hope work, for prevention, and the need to keep a hold on the young people as they grew up. To this end Temperance teaching should be encouraged in the Sunday-school as in the day-school. This would be a natural supplement to the more general teaching of self-control and the training of character in the schools. The Temperance Question, Cobden had said, was at the root of all social reform; they were pledged to the training of good citizens, and they ought to make their Temperance work, in every aspect of it, help towards that end.

Our Traditions in Relation to our Scholars.

The Rev. OTTWELL BINNS, of Scarborough, speaking modestly as a newcomer, made an earnest plea for the kindling of loyalty and courage and a worthy pride in the past history of our churches by impressing upon the children their noble traditions, and making clear to them at what great price of sacrifice and tears the liberty they enjoy has been won. Children responded readily to such appeals. Every English child was proud of the name of England, and in their schools the children would readily understand how honourable was the history of Nonconformity, from the Ejectment of 1662, and in our special circle, the sacrifices, the courage and endurance of such men as Biddle and Priestley and Lindsey. The story should be *told*, and the teacher's true emotion would be kindled in the children's hearts, and they would be strengthened for a like courage and loyalty in their own day.

The Duty of the Church in regard to the Sunday School.

The last paper was by Mr. CHARLES SLATER, Superintendent of the Newcastle School. The Church he regarded, in its broadest and widest sense, as a union of kindred minds, bound together by a common desire for the realisation of a true religious life; and the distinctive principles and teaching of their own churches ought to be impressed upon the children. This would be their best contribution towards the uplifting of humanity and the leavening of the religious life of the country. Properly presented, their teaching would meet a popular need and would hold the loyalty of their young people. He appealed for more earnest service in the Sunday-school.

THE CHILDREN'S COLUMN.

WILL you come with me again to Norway, children? I should like to tell you some more about it. I think it will be more interesting if you look at the map again.

After we had crossed the Arctic circle, and sailed up the great wide waters of the Vest Fjord, and passed between the splendid Lofoten Islands and the mainland, we came at last one afternoon to a little place called Tromsö. It stood on the slope of a low hill, above the broad Fjord; and to the south-west of it, across the water, were great snowy mountains, with the snow almost to the water's edge. We went ashore, and walked about the little town, and looked at the shops and the people; and then we sat down to sketch. We were looking down one of the three or four streets which the town contained; the houses were just like the little houses that, when I was a little girl, we used to have as toys, and take out of a wooden box and set on the table. They were wooden houses, pink, yellow, grey, blue or white, with red roofs; and here and there a church stood up above them; and then the Fjord lay beyond, with its great white mountains for the background of it all, and the sun streamed in bright patches across the little street, and lit up the snowy mountains to a dazzling white, with blue shadows.

But we had no sooner sat down than from all parts came flocking children to see what we were doing; little Norwegian girls and boys, with broad fair faces. They were very shy and quiet at first; but as more and more came they began to whisper, and then to talk, and then to chatter, and then to push each other about, and all to peep and pry and struggle to see us paint! They came nearer and nearer till we were nearly distracted, and I tried to make them understand that they were to go away; but when I said "Now run away," they only imitated, and said "Run away, run away," and then laughed; but they did not go.

At last a young lady came and looked over us, and began to talk English to us. We asked her how she had learned, and she said she was a teacher in the school, and taught English, French and German, and was glad to have a chance of speaking any of them. So we asked her to get the children to go away, and she spoke to them, and they melted away till there was not one left. As long as she stayed and talked to us they did not come back, but the moment she went away they all came buzzing back like a swarm of flies! When at last we got up to go back to our steamer we said "good-bye" to them, and they said "Run away"!

After Tromsö we went on to Hammerfest. It is the most northern town in the world, a little sad-looking grey town with a hill behind it, and without a tree anywhere to be seen. There is a harbour with many boats and ships, and a brisk trade with Russia and the Spitzbergen whalers; and all along the shore the codfish are hanging up to dry in the sun, or in the sheds are packed flat in packages to be sent away in ships.

At last one evening we reached the North Cape; and, each with a new broomstick as an "Alpenstock," we went ashore in the steamer's boats, in a little bay round on the eastern side of the Cape. And then we began to climb up. It was as steep as any climb I ever had; and before we got a third of the way up we came to thick snow lying over the whole distance to the top. Our feet slipped back, and we were often thrown on to hands and knees, and often we plunged up to our knees in snow. A rope had been fixed on stanchions as a hand-rail, and we pulled ourselves up by this and used our broomsticks; but it was very hard work, and the sailors helped some of us very much. The first of the party who climbed were seen like little black flies on the snow, creeping up above us.

After a long struggle we arrived breathless out above the snow and on the long level back of the North Cape, and walked along to the end, till we could look straight out over the sea, with nothing between us and the Polar regions. It was nearly 11 o'clock at night when we got up to that point, but broad daylight. It was a cloudy night, so that we did not see the sun himself at midnight, but we saw where he was, and he spread a beautiful mysterious golden light upon the sea, and it looked very solemn. We saw our steamer down below, looking like a little toy ship. There is a hut at the top, where people can get champagne; and letters are stamped there with the stamp of the North Cape, and then taken down and sent off by the steamer.

Just at 12 o'clock we saw our steamer pass out of the bay, and stop just opposite the point of the Cape; and then she fired a gun, and the sailors who had come up with us had taken some balls of dynamite in their packets, which they lighted and threw over the face of the cliff, and they exploded in the air, in answer to the ship's gun.

Going down through the snow was really quite as difficult as going up; and as it was so steep it felt really dangerous, for fear of slipping; but a tall strong Norwegian sailor went before me, and I put my feet in his steps and held by his shoulder, and we reached the bottom of the little valley safely, and returned to our ship. It was a wonderful night to have passed, and a wonderful place to have been to, and I shall never forget it, nor lose the impression of that night on the northernmost point of Europe.

GERTRUDE MARTINEAU.

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ALL SAINTS AND ALL SOULS.

TO-DAY in the English and Roman Catholic Churches is All Saints' Day, All Hallows' Day, and to-morrow, in the Roman Catholic Church at any rate, is kept as the festival of All Souls. After the lapse of a few centuries in the Christian Era it was felt that there had been far more saints than one for every day in the year—indeed, far more than had ever been discovered or canonised—and a few centuries later it was discovered that however past hoping for many sinful souls might be on earth, they were not past praying for, and a kindly legend tells how hell itself was being rapidly emptied by a prayerful Church, and especially by the assiduous orisons of the abbots and monks of Clugny. We notice that one or two of the latest built of the churches of our own community are dedicated to All Souls, an appropriate acknowledgment and proclamation of the fundamental principle of our Church, the recognition of the universal brotherhood of men. Nothing seems more appropriate than that our Church should be the Clugny of Churches, prayerfully and gratefully eager to remember the great brotherhood of the past, of the strong and the weak, of the prominent and the obscure, and to recall the indispensableness of some deemed weak and obscure to the greatness of the great. It should be our most agreeable task to release them from the insatiable and cruel grasp of forgetfulness, indifference, and ingratitude, and to raise them into the benigner air of remembrance and thoughtfulness and gratitude.

Nothing, or almost nothing, is known of MASACCIO. He is one of that large army of men, not great enough to have left a name for greatness, yet without whom men of famous greatness would perhaps not have risen to greatness, or not to such greatness as they attained. He had secrets of great art, yet he was without the skill fully to reveal them. Other men perceived his secrets, and embodying them in works of great skill, rose to the heights which he could not attain to. He belongs to a class which we might call the unknown yet indispensable men. They are a large and varied class, who seem to pass swiftly and naturally into oblivion, and to whom men forget to be grateful. They seem to find their natural place in what GEORGE ELIOT has so greatly written of as—

> The choir invisible
> Of those immortal dead who live again
> In minds made better by their presence ; live
> In pulses stirred to generosity,
> In deeds of daring rectitude, in scorn
> For miserable aims that end in self,
> In thoughts sublime that pierce the night like stars,
> And with their mild persistence urge men's search
> To vaster issues.

What little is known of MASACCIO has been expressed powerfully and sympathetically by LOWELL in his poem bearing that name. The paintings referred to by LOWELL, he saw in the Brancacci Chapel in Florence. The painter is of unknown origin, birthplace, and date : all is unknown but his name and frescoes in this chapel.

> He came to Florence long ago
> And painted here these walls, that shone
> For Raphael and for Angelo,
> With secrets deeper than his own,
> Then shrank into the dark again,
> And died, we know not how or when.
>
> "And is this," mused I, "all ye earned,
> High-vaulted brain and cunning hand,
> That ye to greater men could teach
> The skill yourselves could never reach ?"
>
> "And who were they," I mused, "that wrought
> Through pathless wilds, with labour long,
> The highways of our daily thought ?" . . .
>
> What strong-souled martyrs died in flame
> To make it possible that thou
> Shouldst here with brother sinners bow.
>
> Thoughts that great hearts once broke for, we
> Breathe cheaply in the common air ;
> The dust we trample heedlessly
> Throbbed once in saints and heroes rare,
> Who perished, opening to their race
> New pathways to the commonplace.
>
> O nameless dead !

The "nameless dead," the openers for their race of new pathways to the commonplace ! It is worth while giving them a thought. Sometimes a man looks at some Brancacci Chapel in his soul and reads in the curiously inspiring though dim frescoes painted there the secrets of his own power and greatness, and he leaves the name at least on record of the otherwise unknown "MASACCIO." ARETHUSA is hardly more than a name, yet ST. CHRYSOSTOM is great because of the frescoes she, his mother, painted in that Brancacci Chapel in his soul. MONICA is little more than a name, but her impressions left on those same chapel walls made ST. AUGUSTINE great. Think of the unknown tutors and schoolmasters of the greatest men, the Masaccios who flung the secrets of greatness and power upon the bare walls of those human Brancacci temples. And some of those greatest men, as they scan those old storied frescoes of the long past of their schooldays, confess humbly how much, how nearly all they are they owe to their Masaccios. Let us look in upon these walls within our souls, once bare. Have no Masaccios scattered rich though imperfect frescoes along them ? Secrets of great qualities of mind and heart and will we shall surely find on those walls, which it may be our task and glory to reveal and make manifest in firmer lines and more enduring colours. Or ours may be the lowlier lot to do in our imperfect way our imperfect best, and cover some bare walls with secret hints of priceless beauty and inspiration. We too may at least be fellow-citizens with the saints—of the Household of GOD, the House of All Souls, our dwelling-place in all generations. All saints have been chiefly conspicuous for their deep interest in all souls. The greatest saints gravitate towards the greatest sinners, and the greatest sinners towards the greatest saints. The most trying circumstances furnish the conditions for the greatest saints and the greatest sinners. Surely the key to the problem of sin and sorrow will be found in the hands of the saints. They strive to find the lost sheep. The setting sun alone puts an end to their search. The Prince of Saints seeks until he finds. One in aim and one in means—to bring all "to GOD who is our Home," by love which is the soul of every home. "Behold all souls are mine." We shall not always be strangers and sojourners, but fellow-citizens with the saints, and of the "Household of GOD." *Homines transeunt, sed veritas Domini manet in aeternum. Sine personarum acceptione variis modis loquitur nobis Deus.* So spake a truly *Catholic* saint, THOMAS A KEMPIS. *Ut migraturus habita* is the quaint motto on a house made with hands. So let it be.

LIVING WATERS.

Spring up, O well ; sing ye unto it.—Numbers xxi. 17.

THESE words are among the most ancient in the Bible. Long before the oral traditions respecting the origin and early history of the people of Israel had been gathered together and set down in writing, this song had probably been sung many a time when people came to the well to draw water. For it has been said of this song that "it is a solitary survival, perhaps, of popular snatches sung in honour of wells that had a history." Such wells became sacred when men remembered the great men of old who had dug them and thought of them with reverence and love.

The book of Genesis tells of many ancient wells round which had gathered a sacred tradition. There was Beersheba, on the extreme southern frontier of Israel, "the well of the oath" which one legend associates with Isaac, another with Abraham, commemorating in either case a solemn covenant of peace made by a great

forefather of the people with his turbulent neighbours, and illustrating the truth that "when a man's ways please the Lord, he maketh even his enemies to be at peace with him." Again, there was the well which bore the wondrous name of "the well of the living one who seeth me." And if men sang to that fountain and said "Spring up, O well!" then there came into their minds the story of poor Hagar, how when she fled from her mistress and nothing seemed in store for her and her unborn child but famine and death, God's angel met her by "the fountain of water in the wilderness," and she learned (as many another has learned in trouble and loneliness) that there was still a Living One whose eye could see and whose heart could pity.

Not far from that "fountain of water in the wilderness" there were three other wells which preserved a beautiful legend of the mild and peaceful patriarch Isaac. For the first was called "Contention" because when Isaac's herdmen had digged it the herdmen of the place strove with them, saying, "The water is ours." And the second well was called "Enmity" because they strove for that also. And the third well bore the beautiful name of Rehoboth, or "the Well of the Broad Places," for Isaac said, "Now the Lord hath made room for us." That was a well worth singing to indeed! It is often a good thing to leave petty wranglers alone, to remember that God's world is wide, and to go forth and dig wells for ourselves, until we find that God has led us forth into a broad place where the water of life springs securely for us, where the voices of them that strive and cry sound far away, and none can make us afraid.

Another well, not mentioned in Genesis, was associated with the patriarch Jacob. It was a tradition of the Samaritans that it was "our father Jacob" who had given them their deep well near Shechem and had drunk thereof himself and his sons and his cattle. That well was destined to a new and greater sanctity through him who sat by it wearied with his journey and said, "Everyone that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

Thus, from its preciousness, pure running water came to be the symbol of things yet more precious, of refreshment not for the weary body, but for that deep thirst which belongs to the mind and soul of man. "The teaching of the wise is a fountain of life." All discovery of truth may be compared to the digging of a well. It is hard work, and it is not given to everyone to do. Those who do it best are the true princes and nobles of the human race. But when once the work is done, then the water springs up of itself and is free to all. With regard to all our knowledge that saying is true, "Others have laboured, and ye are entered into their labour." We look back to all that God has given us through the labours of the wise who have gone before us, to—

> The wells which the princes digged,
> Which the nobles of the people delved.

And as we look back we ought to feel a noble joy, a joy that takes us out of ourselves, away from our own small affairs and poor attainments, lost for the moment in admiration and gratitude. "Spring up, O well of truth and knowledge!" we cry, "Spring up O well! which by the inspiration of our Father's spirit the great and wise have digged that we might drink and live. Spring up, O well! Sing ye unto it."

I have said that every new discovery of truth is like a well dug by patient toil until the water gushes forth. And when we look back with reverence and joy to those whose labours have thus given us knowledge, then we are set free from the dangers to which knowledge is exposed. For knowledge, good and lovely as it is, has dangers of its own. Divorced from humility and proud of itself, it is an ugly thing. St. Paul had come across knowledge of this sort. "Knowledge," he says, "puffeth up." But the knowledge which puffs up is usually a very superficial knowledge, lacking in thoughtfulness and reverence. But when we remember that we have nothing which we have not received—received not only from God, but from men who have gone before us—when we remember that in everything we know we are drinking of wells which the princes digged, which the nobles of the people delved painfully with their staves, then our knowledge does not puff us up. Rather we grow humble as we think with reverence of those who have gone before, our fathers who gave us these wells of truth and drank thereof themselves. All knowledge becomes sacred to us, and we find that we cannot learn anything accurately, or think anything truly (however little it may be), without belonging to the goodly fellowship—past, present, and to come—of those who think and learn well, who help to dig ever-fresh wells of living water for their fellow-men. Even now, doubtless, there are great brethren of ours (many, it may be, quite unknown to fame) who are digging such wells—or perhaps clearing old ones which the Philistines have stopped—out of which future generations shall drink and to which they shall sing.

Such thoughts as these are not perhaps inappropriate at a time when the attention of the people of this country is turned to the education of the children. It is a pity that so much of the discussion should turn, as usual, upon what is called "the religious difficulty." Let us hope that our wise men may succeed in cutting a fair highway through that thorny and ugly maze. But one truth, it seems to me, should be impressed on parents and teachers and scholars alike, and it is this: Whatever may be the so-called religious instruction, whether it be little or much, which is given in a school, the *sacredness* of teaching does not end there, but covers the whole range of the school course. If the story of the Jews and of the early Church is sacred history, no less sacred is the history of England; the faculties which enable the trained eye and hand and ear to enter into the world of art and music are as truly as any wonders of Pentecost the gifts of the Holy Spirit; the laws of arithmetic and geometry and all the truths of Natural Science are water from the fount of eternal truth to which "princes of the people," guided by the eternal Spirit, have dug the way. Those schools only are truly religious which recognise in all the teaching so profanely called secular a sacredness as great as in any theological doctrine. When this is truly believed and felt, then, and not till then, is there hope that our children may be inspired with a reverent and ardent love of learning without which all teaching is but dry bones. Then there will be joy and enthusiasm in the midst of toil both for teachers and scholars, and the ancient words will be the language of their hearts —"Spring up, O well; sing ye unto it."

J. REMINGTON WILSON.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council was held on Tuesday afternoon, Oct. 28, at Essex Hall. The chair was taken by Mr. DAVID MARTINEAU, J.P., who regretted that illness prevented the President, the Rev. R. A. Armstrong, from taking the chair. The other members present were Rev. Frederic Allen, Mrs. L. M. Aspland, Mr. G. Callow, Rev. George Carter, Mr. Edgar Chatfeild Clarke, Rev. V. D. Davis, B.A.; Rev. James Harwood, B.A.; Mr. H. B. Lawford, Miss Lucas, Mrs. W. G. Mace, Miss Mary Martineau, Mrs. E. L. Merton, Mr. C. F. Pearson, Rev. H. Woods Perris, Mr. F. Pinnock, Rev. W. Chynoweth Pope, Mr. J. T. Preston, Miss Marian Pritchard, Mr. Richard Robinson, Miss E. Sharpe, Mr. W. Spiller, Rev. F. W. Stanley, Mr. Hugh Stannus, Rev. J. E. Stronge, Mr. J. Sudbery, Rev. W. G. Tarrant, B.A.; Mr. S. S. Tayler, Miss Tayler, Miss Teschemacher, Mr. E. C. Thurgood, Mr. Arthur Titford, Mr. J. Harrop White, Sir Roland K. Wilson, Bart.; Rev. W. Wooding, B.A.; Mr. T. Pallister Young, and the Secretary (Rev. W. Copeland Bowie).

The minutes of the last meeting of the Council, on April 15, having been read and confirmed, the Secretary read the report of the Executive Committee as follows:—

REPORT.

Since the last meeting of the Council, the Executive Committee have met four times, and eleven meetings of various sub-committees have been held. Each sub-committee elects its own chairman, and the appointments for the year ending June, 1903, are as follows:—Finance, Mr. C. F. Pearson; Scottish, Mr. Oswald Nettlefold; Mission, Rev. F. W. Stanley; Publications, Rev. James Harwood, B.A.; Indian, Mr. Ion Pritchard; Civil Rights, Mr. W. Blake Odgers, K.C.; General Purposes and Anniversary, Rev. W. G. Tarrant. The Executive Committee meet on the second Wednesday of the month, the sub-committees during the previous week. It is important that the secretaries of congregations and other correspondents should forward their communications to the Secretary at Essex Hall in time for them to be placed before the sub-committee; this will avoid delay in dealing with the applications.

Finance.—For the nine months of the current year, ending Sept. 30, the receipts have been as follows:—Subscriptions, £1,313; donations, £133; collections, £100; dividends and interest, £759; book department, £925; special income, £50; making, with a balance of £82 from 1901, in all £3,360. The expenditure for the same period was as follows:—Grants to churches, £1,591; grants of books and pamphlets, £259; foreign work, £201; book department, £622; office and book-room salaries, £538; maintenance expenses, £207; making in all, £3,418. The expenditure has thus exceeded the income by £58.

The investment account has received the

following additions :—Legacies, £200 ; sale of Thorne Chapel, £250 ; repayment of loan for the purchase of land at Forest-gate, £100. The executors of the late F. M. Sir Neville Chamberlain have paid the sum of £1,000, the income from which will be applied for the benefit of the Unitarian minister for the time being at Southampton, or, if there should be no minister there, for the benefit of some other Unitarian minister in the South of England.

Publications.—It is exceedingly gratifying to the Committee to report that the revised edition of the Essex Hall Hymnal has already met with a most favourable response, so much so that the first edition will soon be exhausted, and a second impression is now being printed. The paper, type, and binding have given general satisfaction, and the price for quantities of 100 or more has been fixed so as to cover the cost of production only without profit. The Committee have reason to believe that in issuing the new Hymnal they have performed a helpful service to the churches, and they are naturally glad to find that their labours have been so highly appreciated. In response to requests which have reached the Committee, arrangements will be made to supply the Chant-book, printed on the same size of paper, so that both books can be bound together in the same volume, as in the case of the older Essex Hall Hymnal.

The following books and pamphlets have been published since the last meeting of Council :—"Some Thoughts on Christology," the Essex Hall Lecture, by Dr. Drummond ; the third edition of "God and the Soul," by the Rev. R. A. Armstrong ; a second edition of the Essay on "Miracles in the Old and New Testament," by the Rev. Walter Lloyd ; a new tract, "What Jesus was to God," by the Rev. John Page Hopps ; and reprints of several of the Tracts for the Times, and the Unitarian Leaflets series. The Committee have purchased 250 copies of an admirable book by the Rev. J. T. Bixby, Ph.D., "The New World and the New Thought," which they would commend to the notice of the members of the Association and others interested in liberal religious thought. Copies of a new book by the Rev. M. J. Savage, D.D., "Men and Women," have been ordered from the American Unitarian Association, with whose publication work the Committee are in cordial sympathy, and they hope to be of assistance in discovering a larger market in England for books by American Unitarian writers. It has also been a pleasure to take an active part in promoting the sale of the newly published "Life and Letters of Dr. Martineau," by Dr. Drummond and Mr. Upton.

There are several interesting books and pamphlets now in hand, which will be published by the Committee in due course, among which may be named :—"The Bible in the Nineteenth Century," Eight Lectures by the Rev. J. Estlin Carpenter, M.A. ; "Types of Religious Experience," by the Revs. E. W. Lummis, William Wooding, G. V. Crook, Alex. Webster, and L. de B. Klein, with an Introduction by the Rev. R. A. Armstrong ; also a brief sketch of the Life of Emerson, with selections from his writings, by the Rev. W. C. Gannett. "The Pocket Almanac" and the "Essex Hall Year Book for 1903" are in course of preparation ; the former will be published on Dec. 1, the latter on Jan. 1.

Professor F. Bracciforti, of Milan, has translated into Italian the Addresses and Papers at the Meetings of the International Council of Unitarian and other Liberal Religious Thinkers, by the Revs. R. A. Armstrong, J. Estlin Carpenter, Dr. Drummond, and Professor Pfleiderer, towards the cost of which the Committee made a grant of £10. The Council will be pleased to learn that in publishing the volume containing the International Addresses and Papers the Association incurred no financial loss, nor was it necessary to make any call upon Mr. Charles W. Jones, who had generously promised to make good any loss. The circulation of the book had been large enough to pay for the cost of production.

The Committee have made grants of books and pamphlets to ministers, churches, postal missions, libraries, and private individuals from Jan. 1 to Sept. 30, 1902, to the value of £259 ; 1,290 books and 64,294 pamphlets and leaflets have been given away during this period. This number is exclusive of those sent to India and to Scotland, which are paid for by special funds and not by the ordinary funds of the Association. Specimens of several old tracts, for which the demand had practically ceased, were sent out to the ministers or secretaries of a few congregations and missions, and the available supply has now been disposed of, and letters gratefully acknowledging the gifts have been received. The Committee are always ready to make free grants of Unitarian tracts for use in any part of the world where the literature is likely to be of service to the cause of truth, liberty, and religion.

Mission Work.—The Treasurer's statement shows that the Committee have already expended in grants during the current year £500 more than they have received in subscriptions, donations, and collections. Since the last meeting of the Council the following additional grants have been paid or promised :—Blackpool (South Shore) £25, Colwyn Bay Services £10, Darlington £10, Devonport £50, Kentish Town £60, Kilburn £25, Lampeter £100, Loughborough £20, Poole £10, Whitchurch £15. There are still several congregations in want of ministers, where the work is arduous, the salary small, and the prospects none too bright. The need of a few more men possessing strong faith, unflagging industry, and bouyant hope, willing to give themselves to the work of the ministry in a whole-hearted way, is very great. The Committee have before them proposals for again sending able missionary ministers to visit and preach at some of the smaller and more isolated congregations in different parts of the country ; and they will be pleased to consider any applications which reach them for such special services. The arrangement made by the Committee with the Rev. Stopford A. Brooke is for the present ended, the congregation at Little Portland-street Chapel having undertaken the entire responsibility of the services in London from October, 1902, to March, 1903. It is, however, with great satisfaction that they are able to report that the Rev. J. Estlin Carpenter has accepted an invitation to deliver his course of six lectures on the "Bible in the Nineteenth Century" at Bristol, Leicester, Manchester, and Swansea. It will be seen that an effort has been made to allow people in widely different parts of the country the privilege of hearing these admirable lectures. Bolton, Leeds, Liverpool, London, Newcastle-on-Tyne, and Aberdeen, Edinburgh, and Glasgow have already profited by Mr. Carpenter's visits. Educational work of this kind might easily be extended if larger funds were placed at the disposal of the Committee.

McQuaker Fund.—The large grant paid towards the cost of erecting a new church at Aberdeen will prevent the Committee from undertaking any further missionary or propagandist work in Scotland this year. The new church, when erected, is sure to prove of great advantage to the congregation. It is gratifying to learn that Mr. Andrew Carnegie has not confined his gifts for organs to "Orthodox" churches in Scotland, but has also promised £200 to Mr. Webster towards the cost of placing an organ in the new Unitarian church at Aberdeen. The debt on the church at Dundee, with the help of the McQuaker Trustees, has now been paid off. The settlement of Mr. A. Irvine Innes as minister at Kilmarnock has resulted in an increased attendance at the services, and a Sunday-school has been started. Mr. G. A. Ferguson, a former student at Manchester College, Oxford, has commenced his ministry at Kilmarnock under happy auspices, and both he and the congregation are looking to the future with hopefulness. Since his removal from Kirkcaldy the Rev. A. E. Parry has acted as secretary of the Postal Mission work in Scotland, but it was thought better to entrust the work to one of the resident ministers in Scotland, and, acting on the recommendation of the Committee of the Scottish Unitarian Association, Mr. Irvine Innes has been invited to undertake this duty for one year, and he has kindly consented to carry on the work so successfully performed by Mr. Parry. On the suggestion of the Scottish Unitarian Association two courses of lectures expository of Unitarian Christianity to be delivered at places in the vicinity of Glasgow were arranged for. Ill-health prevented the Rev. James Forrest from delivering his lectures, but he hopes to do so shortly ; the Rev. E. T. Russell lectured at Bridgeton, Govan, Kirkintillock, Shettleston, and Townhead—ten lectures in all—when the average attendance was twenty. The Committee believe that by the judicious circulation of Unitarian literature much good may be done in extending a knowledge of Unitarianism in Scotland, and latterly more attention has been paid to this department of the work with satisfactory results. Mr. J. Ewart, M.A., the McQuaker student, has entered on his third year at Manchester College, Oxford, where he has done good work.

Foreign Work.—The foreign work of the Association has increased during the last few years, and there is little doubt that a large field of usefulness lies before the Committee. Correspondents in all parts of the world are now in frequent communication with Essex Hall, and there is an increasing demand for information concerning the principles, faith, and ideals of Unitarians. The President recently visited Denmark, where he had the opportunity of conferring with the leaders of the Unitarian movement, both in the neighbourhood of Copenhagen and in Jutland. He found them profoundly in earnest, and deeply religious. *Lys over Landet*, published weekly, contains translations of English and American Unitarian pamphlets and sermons, as well as original Danish articles. This paper is their one bond of union, their one organ of intercommunication, their one instrument of appeal to a wider circle. Its continuance was deemed essential, and as it seemed the one effectual way at present of promoting Unitarianism in Denmark the Committee have made a grant of £20 towards the cost of printing and circulating copies for the current year. Several Unitarian books have been published in Danish, among them "Denials and Beliefs of Unitarians," by the Rev. John Wright, which the Rev. A. M. Jensen, now of Aarhus, translated.

Of Auckland, New Zealand, the Rev. W. Jellie, and the secretary and treasurer of the congregation write most cheerfully. The Unitarian movement has succeeded beyond expectation. The services are largely attended, the people are earnest and devoted ; and the most unusual request has been made to reduce the annual grant of £75 by one-half next year. Mr. Jellie believes that there is an equally good opening at Wellington for a zealous minister not afraid to labour and to wait. In Australia, deplorable and painful scandals have cast their shadows over the work at Adelaide and at Sydney ; it will be some time before Unitarianism can recover from the blow which it has received at the hands of discredited ministers. At Melbourne, the Rev. R. H. Lambley, a minister held in the highest esteem, is bravely working in

the face of many difficulties. Towards a Jubilee Fund of £500 which the congregation is raising in aid of special Unitarian work, the Committee have promised £100, and private donors have sent £87 in addition, and it is hoped that at least £13 more will be forthcoming, so that England's total contribution may be not less than £200.

An urgent plea to follow the example of other denominations and send out from England one of our ablest and most representative preachers to Australia and New Zealand, on a lecturing and preaching tour, is receiving the attention of the Committee at the present time, but nothing has yet been settled. In Canada, large numbers of Unitarian books and pamphlets have been forwarded for distribution. Mr. Z. Toyosaki, of Tokyo, Japan, with the aid of the Committee, is pursuing his second year course of studies at Manchester College, Oxford; and an excellent report of his work at the College has been received.

Mr. Jochumssen, the well-known Icelandic poet and preacher, in a communication addressed to the Committee, urged that Iceland now offered an important field of usefulness for the spread of liberal religious thought. To help forward Unitarian work among Icelanders a grant of £50 was promised to Mr. R. Peterssen, of Meadville, to enable him to study for one year at Oxford. He was expected to take up his residence there this month, but he has not yet arrived.

Work in India.—Mr. V. R. Shinde, B.A., is now in his second and last year at Manchester College, Oxford, where he has pursued his studies with diligence. The Committee of the Brahmo Somajes have been invited to select another student for recommendation to the British and Foreign Unitarian Association and to Manchester College, to succeed Mr. Shinde in October, 1903. Mr. Ion Pritchard, the Chairman of the Indian Sub-Committee, as a result of a private appeal, was able to forward £205, as a contribution from England towards the cost of erecting a Brahmo School at Calcutta for the higher education of girls. With the view of meeting the religious needs of liberal-minded Mohammedans in India, the Committee arranged with Mr. Sahai, through Professor Chatterjee, of Allahabad, for the translation of the following pamphlets into Urdu, the literary language of Mohammedans:—"Our Unitarian Gospel," by Dr. M. J. Savage; "The Faith of a Free Church," by Dr. S. M. Crothers; "A Rational View of the Bible," by Rev. C. J. Street; and "The Bible and Modern Criticism," by Rev. J. Frederick Smith. Professor Chatterjee has worked most cordially with the Committee in many ways. Through him large numbers of University graduates have procured and studied Mr. Armstrong's excellent book "God and the Soul." The demand for Unitarian books and pamphlets from all parts of India shows no signs of decreasing, though no methods of advertising are adopted beyond what people learn from each other. From Jan. 1 to Sept. 30, 675 books and 7,466 pamphlets, to the value of of £91, have been distributed, in response to requests received at Essex Hall. The work carried on in the Khasi Hills, and by Mr. Akbar Masih, of Banda, proceeds on the same lines as heretofore. The Rev. William Roberts, of Madras, died on Sept. 19, at the advanced age of eighty-two. He was an earnest, simple-minded man, well spoken of by all who knew him, who endeavoured to do his duty as a native missionary to the best of his ability. For many years past the Committee have been well aware that the day had gone by when Unitarianism in a great city like Madras could be adequately represented by the movement of which Mr. Roberts was the head. The modest grant of £28 a year was continued out of respect for an old and venerated minister, but with a clear and emphatic intimation that so far as the B. and F. U. A. is concerned, there was no intention of appointing his son or anyone else as his successor.

[The report then gave particulars of *Deputations* which had attended District Meetings, and of the *Autumnal Meetings* at Newcastle-on-Tyne, recently reported in these columns.]

Association Sunday.—Circular letters have been issued to ministers or secretaries of congregations throughout the country inviting them to join in making a collection on behalf of the funds of the Association on Sunday, Nov. 16, or if that date proves inconvenient, on another date. Last year 207 congregations contributed the sum of £575, the largest number of congregations and the largest amount collected since the establishment of "Association Sunday" in 1883. An earnest appeal for assistance is made to all who prize their Unitarian principles and faith. The Association is a working missionary organisation, and there is great need and a large opportunity for its work at the present time; and the Committee rely on the co-operation of the congregations to help them to strengthen and extend its good work at home and abroad.

The International Council.—The arrangements for the meetings next year of the International Council of Unitarian and other liberal religious thinkers and workers are already well in hand; and the Committee of the B. and F.U.A., in happy remembrance of the splendid gatherings held in London in May, 1901, have promised to render the promoters every possible assistance. The meetings will be held at Amsterdam, Holland, beginning on Tuesday, Sept. 1, and ending on Friday, Sept. 4. The Rev. Samuel A. Eliot, D.D., President of the American Unitarian Association, the Rev. J. H. Crooker, D.D., and the Rev. C. W. Wendte will attend along with others from America; representatives from Belgium, Denmark, France, Germany, Hungary, Italy, Switzerland, and other countries have undertaken to be present and to take part in the proceedings. A numerous and representative attendance of the Unitarians of Great Britain and Ireland is expected. Amsterdam is easy of access, and there will be special excursions at cheap rates, while arrangements for hotels and lodgings at very moderate charges will be announced early next year. It is hoped that a great many people will thus be induced to attend. English, French, German, and Dutch will be spoken, so that those who know only one language will find no difficulty. Addresses will be delivered and papers read by several distinguishsd men belonging to various sections of the liberal religious world. The President is Dr. Oort, of Leiden, known to Unitarians in this country by his contributions to the "Bible for Young People"; the Local Secretary is Professor Eerdmans, the successor of the late Dr. Kuenen, who attended the London meetings. The local committee purpose organising visits to The Hague, Leiden, and other historic places, and visitors who can spend a longer time in Holland will find plenty to interest them.

Obituary.—The Committee deeply regret the loss which the Council and the Unitarian community have sustained by the death of the Rev. E. S. Anthony, Lady Bowring, Mr. Frank Taylor, and Mr. I. M. Wade, all of whom were valued members of the Association. Lady Bowring and Mr. Wade had both reached a ripe old age, beloved and honoured by all who knew them for their loyalty to principle, and for the willing and devoted services they had rendered. Mr. Anthony, one of the younger ministers, was taken away in the midst of his work when his powers were at their best; this was also true of Mr. Frank Taylor, one of the most active and earnest of our Unitarian laity, whose death leaves a gap which it is impossible for anyone else to fulfil. All four were for many years familiar figures at Unitarian meetings, and they have left behind them memories fragrant with inspiration and blessing.

The CHAIRMAN referred to the loss sustained by the death of the Rev. E. S. Anthony, Lady Bowring, Mr. Frank Taylor, and Mr. I. M. Wade, members of the Council, and moved a resolution of sympathy with their families, speaking of the services each had rendered to the common cause. This was seconded by Mr. C. F. PEARSON, who spoke especially of Mr. Wade's enthusiastic work, and supported by the Rev. J. HARWOOD, who recalled instances of Mr. Frank Taylor's unfailing zeal.

The resolution having been unanimously passed, the report was accepted; and in the course of subsequent questions the Secretary stated that the President of the American Unitarian Association hoped next year to reach this country in time for the Whitsuntide meetings.

The following resolution, moved from the CHAIR and seconded by the Rev. W. G. TARRANT, was then passed:—

That in the opinion of this Council the Government Education Bill is not conceived in the true interests of Education, inasmuch as it proposes to support denominational schools out of the rates without giving the ratepayers adequate control, deprives the ratepayers of the power of placing women upon representative educational Boards, cuts down the existing educational machinery, and abolishes School Boards without any mandate from the constituencies. The Council further protests against the imposition of theological tests upon teachers in schools supported by the rates and taxes.

The last clause was added, on the suggestion of Mr. RICHARD ROBINSON, to the resolution, of which notice had been given.

In the discussion the following also took part:—Sir R. K. Wilson (who said he should not vote, but advocated universal denominational schools and no State aid), Mr. Stannus, Rev. J. Harwood, Miss Lucas, Rev. H. W. Perris, and Mr. S. S. Tayler.

In the absence of the Rev. Charles Hargrove, the CHAIRMAN also moved, Mr. TAYLER seconded, and it was agreed:—

That in view of the fitting celebration of the centenary of Dr. Priestley's death in 1904, the Executive Committee of the British and Foreign Unitarian Association are invited to take into consideration the question of preparing and publishing a new edition of his Memoirs with explanatory notes.

There being no matters of emergency, the meeting then terminated.

LONDON DISTRICT UNITARIAN SOCIETY.

THE autumn meeting of this Society was held at Essex Hall on Tuesday evening, and was largely attended by members and friends, who were received by Sir Edwin Durning-Lawrence, Bart., M.P., the President, and Miss A. J. Lawrence, in the absence of Lady Durning-Lawrence through indisposition. The first part of the evening was devoted to sociability, and the occasion was taken to offer a welcome to the Rev. J. H. Wicksteed, the newly-appointed district minister of the Society.

The PRESIDENT having taken the chair, an opening hymn was sung, and the Secretary, Mr. CLENNELL, reported letters

of regret for absence from the Revs. P. H. Wicksteed, F. K. Freeston, and J. Ellis and Mr. H. Chatfeild Clarke. Mr. Wicksteed offered his good wishes for the new departure in the work of the Society.

The PRESIDENT, in his opening address, expressed on behalf of Lady Durning-Lawrence her great regret that she had not been able to be present, and also regretted that the President of the B. and F.U.A., Mr. Armstrong, was prevented by illness from being with them. He then made feeling allusion to the late I. M. Wade and Robert Spears as enthusiastic and strenuous workers in the cause, whose memory he could not but recall as they welcomed a new missionary into the field. Times changed, he said, in the direction of a wider knowledge, which made for men of broader views. They no longer believed in the fall of man but in his rise, and therefore they had hope as they welcomed Mr. Joseph Wicksteed to that work.

The Rev. W. COPELAND BOWIE, as a brother minister and, in the absence of the the President, on behalf of the B. and F.U.A., joined in the welcome. Mr. Wicksteed, he said, was coming to London, that great and wonderful city, where wealth and poverty, knowledge and ignorance, religion and indifference were massed together as never before. He was coming to work as a Unitarian minister, to devote himself to upholding, spreading, defending the high ideals of a pure, noble, rational and progressive religious faith; to put all his strength of mind, character and enthusiasm into the work of touching and kindling the mind, heart, and conscience of some few, at least, in that great community; to inspire them with a passion for truth, liberty, and religion. It was a tremendous task from which the strongest man might well shrink, and yet so helpful and necessary, that there was no other service to which a brave and good man might so profitably devote his life. They must remember that their duty was not merely to welcome Mr. Wicksteed, but to consecrate themselves afresh to that great cause of truth, liberty and religion. He hoped Mr. Wicksteed would make great demands upon them, ministers and members of the churches alike, and quicken within all of them a deeper sense of responsibility, a higher conception of duty and a nobler passion for its fulfilment in the community. Their interest must be shown in a willingness to work with devotion and self-sacrifice in the cause, for the love of God and the service of man.

Mr. W. BLAKE ODGERS, K.C., also joined in the welcome, and said there was no one he could more gladly welcome to London than Mr. Wicksteed and his wife. He recalled, as Mr. Bowie had done, the good stock from which Mr. Wicksteed came, his ancestor, Philip Henry, one of the ejected ministers of 1662, and the good old Puritan traditions; his grandfathers, Charles Wicksteed and Henry Solly; and his father, Philip Wicksteed. But he was to be welcomed also for his own sake, for what he had been at college, as a teacher in a Board-school, and as a Unitarian minister in the North. He must not only be welcomed but supported. It was no light task to which he came, to speak to the working men of London of higher things, but there was a great opportunity for a fearless, zealous, sympathetic man such as he. He welcomed Mr. Wicksteed with all his heart.

The Rev. J. H. WICKSTEED, in acknowledging the welcome, dwelt upon the necessity for genuine belief to make their religion true. So soon as religion ceased to be thought of as truth, and truth of the greatest importance, it ceased to be religion. They had a faith which they believed to be true. That Unitarian faith was not of their own invention, nor was it a discovery even of their ancestors hundreds of years ago; it had been evolved in the slow growth of man, out of the heart of human nature: the great faith that God is One. That they believed to be true, but had not yet stated it as it might be stated. They recognised that the form of truth must ever change, and be open to restatement and receptive of the new thought of the age. Because of that faith of theirs they were closer to the fundamental truths of religion than others who still clung to old forms out of which the life was gone. Their faith did not divide, but united all, the faith that the unseen almighty Power is the greatest thing for man to know. In devoting their lives to bring themselves and others nearer to that unseen, almighty Spirit, they were fulfilling the highest purpose of their being. Religion was not a statement of abstract truth, but must be full of life. As with the men of old who were worshippers of the sun, there must be strength and reality in their faith; as they recognised the great source of warmth and light and life, so they must look to the Eternal source of all life; and as there were those who were devoted to the touching worship of Christ, looking to him as God, so they, recognising that almighty power could not be confined to one human soul, must look beyond to the Eternal humanity in God. Such was their Unitarian faith, not always easy to grasp, but underlying all religion, carrying them back from the shows of life, to the source of all being and of all goodness. According to the object of that Society, he was there to call the Unitarians of London to make increased efforts on behalf of the faith they professed. It was a beautiful and holy work to which they welcomed him. He could not be alone in it, for they would be with him; and above all, they must not forget, that with them was the Eternal God, whom to serve and worship was life eternal.

The Rev. W. G. TARRANT, moving a resolution of welcome to other new-comers to London pulpits, made touching allusion to another true and sympathetic friend—the late Miss Durning-Smith—to whose generous thoughtfulness it was due that they were able to take that new departure in the work of their Society. The Committee, of which he was chairman, had entered on a bold policy, and was spending the capital sum which had been placed in their hands, confident that as the work was seen to germinate friends would recognise the need, and provide the further funds for its proper maintenance. There were thirty of their churches in the London district, or, with Acton, thirty-one, and the need of further extension was very great. There would be altogether seven new-comers to their pulpits during the year—the Revs. John Ellis, at Mansford-street; R. H. Greaves, at Highgate; W. H. Rose, at Walthamstow; Gordon Cooper, helping Mr. Freeston at Essex Church; Eustace Thompson, at Bermondsey; Henry Gow, about to settle at Hampstead; and George Critchley, at Kentish Town. (Mr. C. A. Ginever, it was afterwards added, was settling at Stepney, making eight in all.) The heartiest welcome was offered to all these. With high hope and deep faith in God and renewed consecration they must go forward. In that spirit, he concluded, "let us give ourselves to our ministry."

Mr. DAVID MARTINEAU seconded, with words of brave confidence that although the veterans passed from the field, the needed workers would be always found, and that the work must be pushed on.

The Rev. GEORGE CRITCHLEY responded, and while acknowledging the welcome on behalf of all the ministers, spoke especially as a new-comer into the denomination. He was one of those who had come seeking a home and resting-place, and a sphere of work. They had come by devious ways, some of them very rugged and sorrowful, and the shelter offered them at the wide door, first of their intellectual charity, and, second, at the still wider door of their human kindness and sympathy, had been grateful and cheering in a very high degree. Whether they had many or only few years' of work in store they trusted that they would be able to show their gratitude for kindness, not in words only, but by being of some real and solid service to the churches and to liberal religion in London.

A vote of thanks to the President and to the ladies, and to Mr. John Harrison for his services at the organ, was passed on the motion of the Rev. J. E. STRONGE, seconded by Mr. CLENNELL, and the meeting closed with the Doxology and Benediction.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

THE annual meeting took place in the Elder-yard Chapel, Chesterfield, on Wednesday, Oct. 22. A service was held in the chapel, conducted by the Rev. Peter Dean, of Loughborough, and a powerful sermon was preached by the Rev. W. H. Drummond, of Belfast, laying stress upon the fact that our mission must be especially to that numerous class of people who have lost their hold upon the Christian interpretation of life. At present a great opportunity is open to us, but if we do not seize it, then opportunity will harden into judgment. In conclusion, he urged the need in our community of more corporate Church life.

At the subsequent business meeting, the President, Mr. J. HARROP WHITE took the chair, and the Secretary, the Rev. H. Gow, read the report of the Committee, from which it appeared that a busy and uselful year's work had been accomplished.

The PRESIDENT, in moving the adoption of the report, said they had that morning added a clause to it, placing on record their high appreciation of the services Mr. Gow had rendered to the Association as secretary for the past nearly ten years. They congratulated him, and wished him every success in his new work at Hampstead. Turning to the work of the Association, he said he thought it desirable that at their meetings questions which might be considered semi-political, but more particularly of a social and moral character—such questions, for instance, as peace and war, gambling, intemperance, the housing of the working classes, and education—should be discussed. With the view of ascer-

taining what was the practice in other similar associations throughout the country he had addressed an inquiry to fifteen district associations, and from the replies he had received it appeared that one was purely a missionary association; in three others such discussion would be allowed, and in the remaining ten such questions had been considered, and in some cases subjects of a more political character had been brought forward. In eight cases out of the ten they had discussed or intended to discuss the education question. His personal opinion was that it was the duty of Unitarians to take a leading part in all questions of social reform. A selfish man could have no influence for good, and the same remark applied to Churches or associations. He was not urging that a religious organisation should throw itself into the vortex of party politics, and they might not all agree on specific political questions, but they could all surely be of one mind with regard to the question of providing healthy homes for the people and of ensuring for the worker a fair return for his daily toil, and a reasonable competence in his old age. They could unite surely in trying to make the lives of men more happy, more temperate, more moral, and more God-like. That was the true aim of religious and political reform. The Church which declared the brotherhood of man should take a lead in these questions. Anything affecting the physical, the moral, and the religious welfare of the people, or affecting the rights and privileges of their Churches, and the principles which they held dear, might justly and properly become subjects for discussion at meetings such as that. As to the Education Bill, it was an attack upon Nonconformity as a whole, and they ought to be united in their resistance.

In the evening a conference was held, when the Rev. W. WHITAKER read an exceptionally able paper on

Hopes and Fears for the National Conference.

The British and Foreign Unitarian Association, he said, had faithfully and without prejudice succoured our weaker Churches, and had provided a valuable means of such organic unity as we had hitherto been capable of. The movement had the good qualities and defects which characterised Liberalism in general in the nineteenth century. But now there was a call for something more. The arguments, however, put forward to justify the supersession of the older Association by the Conference were not conclusive, as usually stated. The strongest was that drawn from the need of more unity and closer relationships among our Churches. This was a pressing need which, in strict theory, if that were all, the B. and F.U.A. could not properly meet; whereas in actual practice it had achieved in this direction as much as the Churches seemed ready for.

The other ordinary argument is not so good; it seems to consist in a craving for a more logically consistent kind of freedom. But freedom *in vacuo* is not a thing for which we shall consent to make great sacrifices. But the fact is the question is much larger than this in every way. The call for the Conference with its more spacious welcome and freer scope is part of a larger awakening which we share with the world in general. It cannot but be evident to us that we have fallen behind; that our theological controversies have been a beating of the air, a slaying of straw men. Both the common orthodoxy and the Unitarianism which combats it are on the same plane, whereas the significant movement, the transition in belief, which is going forward in the world, is a transition from an unreflective picture-religion (orthodox and Unitarian) to a thoroughly and consciously rationalised faith. Our watchword must be, not "simplification," but "intensity of faith."

The subsequent discussion, in which the Revs. H. Gow, J. Harwood, E. I. Fripp, Lloyd Thomas, Messrs. J. C. Warren, and Harrop White took part, was well sustained. Mr. Harwood was present as representative of the B. and F.U.A.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Bedfield.—Last Sunday and Monday were festival days, the preachers on Sunday being the Revs. W. Wilson and A. Amey. On Monday the public tea and anuual meeting took place, under the presidency of Miss Tagart, when the speakers were Mrs. Summers, the Revs. W. Wilson and A. Amey, and Messrs. Dowsing and Shrubsole.

Bootle.—On Sunday week the Rev. J. Morley Mills preached in the Free Church on "Religion and Education," fully reported in the local Press, and at the conclusion of the service a resolution condemning the Education Bill was unanimously passed.

Boston.—On Sunday week Mr. W. H. Shrubsole, at the afternoon meeting of the Congregationalist "Men's Own Society," and in the evening preached in Spain-lane Chapel. On the following evening, in the Shodfriars Hall, he delivered his popular lecture, "Curious Dwellers on our Shores."

Bridport.—The question of establishing a guild here has for some time engaged the attention of the Sunday-school teachers, and the determination to do this was finally arrived at after a visit from the Rev. John Ellis, Secretary of the National Conference Guilds' Union, who preached the Sunday-school sermons, and gave an address on "Guilds" on the following Monday evening. A meeting was accordingly called on Oct. 7, and was well attended by teachers, elder scholars, and others. The course followed was practically that suggested by the Rev. Joseph Wood, of Birmingham, in his excellent "Hints How to Form a Guild." The preliminary resolutions were passed, a name was chosen, "Bridport Unitarian Chapel Guild of Good Service," the minimum age for full membership was fixed at fifteen, and then officers and a provisional committee were appointed to draft rules, enrol members, and carry on work for three months, and then report to a general meeting. The first service of the guild was held on Oct. 22, and was well attended. The Guilds' Union Manual was used, the music for the responses being kindly supplied by Mr. Wood. Three sub-committees have so far been appointed, one to start a gymnasium for boys, another to revive meetings for readings and discussions, and a third to arrange for an open social evening. The present intention is to have quarterly meetings of all members for business, and monthly religious services at which no business will be done except the admission of new members.

Chorley.—A Sale of Work was held on Wednesday week in the Park-street School, to provide funds to meet the cost of the new organ which is being erected in the chapel, estimated at £140. The sale was opened by Mrs. Crompton, of Rivington Hall, the chair, in the absence of the Rev. A. Doel, through illness, being taken by the Rev. W. J. Payling Wright, Congregationalist minister, who acknowledged his indebtedness to Unitarian writers. Mrs. Crompton recalled the memory of her grandfather, the Rev. H. Clarke, formerly minister of the chapel, and her own early experiences in playing the organ there. The sale was continued on Saturday, and realised £67 in all.

Chowbent.—On Tuesday evening, Oct. 21, Mr. John Harwood, of Manchester, gave a recital of "The Cricket on the Hearth." There was a very large audience, including the members of the Atherton Literary Society, and representative members of nearly all the churches. For two hours, with only short pauses between the chapters, Mr. Harwood held his audience spell-bound, moving it to alternate laughter and tears, as, by voice and gesture and facial expression, the incidents and varied characters of the story were livingly exhibited. As a feat of memory alone the recital was remarkable; as an elocutionary exercise it was simply marvellous, while its educational value, especially to the young people of the "Guild," under whose auspices the recital was promoted, can scarcely be estimated.

Cradley (Appointment).—The Rev. A. H. Shelley has received and accepted a cordial invitation to the pastorate of Park-lane Chapel.

Croydon.—At the request of the Croydon District Trades' and Labour Council, Citizen Sunday was again kept at the Free Christian Church. Most of the working-class societies of the town marched, in the afternoon, with their banners, regalia, and music, to the church, which was filled to overflowing. A hearty and enthusiastic service was held, and the minister, Mr. J. Page Hopps, gave a practical and plain-spoken address on "How to make the Rich and Poor Pull Together."

East London Unitarian Sunday School Union.—The first meeting of the session was held at Stepney on Saturday, Oct. 25. A paper, entitled "A Talk about Guilds," was read by the Rev. John Ellis, of Mansford-street, in which he urged the importance of guilds in promoting a deeper religious feeling in connection with the church. There were sixteen present, representing Stepney, Mansford-street, and Stratford.

Framlingham.—Another anniversary was celebrated on Sunday last, when the service in the morning was conducted by the Rev. W. Wilson, and in the evening by the Rev. A. Amey. On Tuesday there was a Sale of Work, public tea, and a subsequent meeting, over which Miss Tagart presided. Mrs. Summers, the Rev. A. Amey, and Messrs. S. J. Hutley and W. H. Shrubsole, F.G.S., gave interesting addresses.

Halstead: Essex.—The Free Christian Church was well filled on Sunday evening last. After devotional exercises, conducted by Mr. W. H. Shrubsole, F.G.S., Miss Ilona Györy, a distinguished Hungarian writer now on a visit to England, riveted the attention of the congregation for nearly an hour by an eloquent address on "Religion in Hungary." Although this lady has had but few opportunities of addressing public audiences in this country, not a word she uttered seemed to be lost or misunderstood, while the fervour and pathos which found expression in elegant diction, with scarcely any reference to notes, created a very deep impression. The Church Band led the singing and played some excellent music, including that of the Hungarian National Hymn. The collection on behalf of the Band Fund was the largest for that purpose on record.

Hull.—The winter session of the Park-street Literary and Social Union was opened on Oct. 10 by the Rev. James Harwood, B.A., with a lecture on "My Visit to India." On Wednesday, the 22nd inst, the members and friends assembled in response to a cordial invitation from Mr. and Mrs. S. Harris to an "At Home." In the course of much pleasant entertainment, the Rev. F. H. Vaughan addressed a few words of welcome to all present, and spoke with much feeling of the relationship which he trusted would speedily be found to subsist between the society and himself. The Workers' League is looking forward to the commencement of a prosperous session on the 29th, when Mr. and Mrs. Harris hope to receive all those interested in the special work to which this young society has devoted itself so earnestly for some years past.

Leicester: Free Christian Church.—In furtherance of the special effort which the friends here are making for the extinction of the debt remaining on the church and schools, two performances of Shakespeare's *A Midsummer Night's Dream*, arranged in three acts, were given in the schoolroom on Oct. 23 and 24, to crowded and delighted audiences. Everything connected with the production was done by those associated with the church, including the designing and making the costumes, the painting of the scenery, and the rendering of the incidental music; and the result was a very beautiful and harmonious rendering of the play. It is intended to give further performances of the play for the same object.

London: Bell-street.—There was a full attendance on Sunday evening at the People's Hall, when the Rev. E. E. Jenkins, who is at present in charge of the mission, preached an earnest sermon on "The Duties of Citizenship."

London: Kentish Town.—On Thursday, Oct. 23, a well-attended meeting of members and friends was held to celebrate the settlement of the Rev. George Critchley, B.A., as pastor of the church at Clarence-road. The proceedings were chiefly

social, but a few words of welcome were given by Mr. Armytage Bakewell (chairman), Mr. A. Savage Cooper (secretary), and by the Revs. W. G. Tarrant and T. E. M. Edwards as representing the ministers of London and the local societies. Mr. Critchley, in responding, said he rejoiced to be called to minister to a church whose history had been so honourable, and although he knew, as all knew, that its circumstances had changed of late years, he hoped that by devotion and, if necessary, by changed methods they might rally once more a large congregation, and do a good work in the district. The church building has been recently cleansed, and although much more renovation might be done, it now presents a bright and cheerful appearance. In the schoolroom on Sunday afternoon, Mr. C. E. Maurice read a paper before the Sunday Society, entitled "The Peace Movement Forty Years Ago and Now." In the evening Mr. Critchley preached an eloquent sermon on "Christ as a Citizen."

London: Little Portland-street.—A generous gift of a large number of hymn and service books for the use of visitors during the special services at the chapel has been made by Mr. C. Hawksley, a member of the congregation. On Sunday morning last (Citizen Sunday) the Rev. Stopford A. Brooke preached to a congregation which filled the chapel on "Love as a Dominant Factor in the Solution of Social Problems and the Healing of Social Wounds." On Wednesday evening the first meeting of the winter session of the Congregational Society was held at the Portland Institute, Little Titchfield-street. The Rev. H. S. Perris presided over a large audience, and a lecture was given by the Rev. S. A. Brooke on "The Sea Charm of Venice," illustrating the influence of the sea upon the history, architecture, and arts of the "Bride of the Adriatic." At the next meeting of the Society, on Nov. 19, the Rev. W. Copeland Bowie will open a discussion on the Education Question.

London: Rhyl-street.—A very well-attended debate on the Education Bill took place on Wednesday, Oct. 22, when Mr. Cecil E. Chesterton, of the Fabian Society, spoke very ably in favour of the Bill, and Mr. E. Wilkes Smith, of the Richmond Free Church, as ably against it. A resolution stating that the meeting could not welcome the Bill as an approach to a satisfactory settlement of the education question was unanimously carried, having been supported by Mr. Wilson, who wished the Bill, which had its merits, amended so that all the members of the Education Committee should be members of the County or Borough Councils, and would thus need to be elected; that women should be eligible for election, and that the appointment of the teachers should be in the hands of the Educational Committee. Mrs. Bayle-Bernard has most kindly presented to the Mission a splendid large copy of the Revised Version of the Bible for use in the pulpit.

London: Stamford-street.—The ceremony of unveiling the Band of Hope banner was performed on Oct. 24 by Mrs. Allen, and witnessed by a large number of parents and friends. The Rev. Frederic Allen was in the chair, supported by the Revs. T. E. M. Edwards, R. H. Greaves, Eustace Thompson, and others. The Boys' Own Brigade provided a guard of honour, and the B.O.H. choir gave an excellent programme of music and recitations. The banner formed the basis of many of the speeches, Mr. Menzies (Chairman of the Southwark Band of Hope Union) emphasising one of its mottoes, "Hold fast to that which is good," Mr. Pallister Young admiring the true-blue of the flag, and Mr. Chancellor pointing out the true meaning of a banner. Mr. Bredall reminded the children of their free-birth and consequent duties; Mr. Edwards told them to work as well as cheer, whilst Mr. Marshall urged them to cultivate self-control. Mr. Greaves recited a capital piece, "Mike's Donkey," and after a recitation by Mr. Titford, and a vote of thanks to the visitors, the proceedings terminated.

Newcastle-on-Tyne.—On Thursday, Oct. 23, the session of the Literary Society was opened with a lecture on "Shelley," by the Rev. Frank Walters. Councillor R. Affleck, J.P., occupied the chair, and the schoolroom was completely filled by an audience of more than a hundred. This is the largest number that has ever attended a meeting of the society, and the members are looking forward to a most successful course during the winter. On Sunday evening, Oct. 26, Mr. Walters commenced a course of lectures, his subject being: "Scripture Testimony on the Doctrine of the Trinity." A very large and intelligent congregation assembled, and the special hymns selected from the Essex Hall Hymnal were sung with inspiring heartiness. The Hospital Collections were taken morning and evening, and were largely in excess of those of many previous years. During the month of November, Mr. Walters is to deliver theological lectures at our churches in the counties of Northumberland and Durham, under the auspices of the local association. This winter the experiment is being made of religious services during the week at the Church of the Divine Unity. The first of these was held on Wednesday, when Mr. Walters gave an address on "The Prodigal Son."

Scarborough.—The congregation having decided to adopt the revised Essex Hall Hymnal, the book was used last Sunday for the first time. Some weeks ago one of the oldest members of the congregation suggested the buying of chairs for the schoolroom, and opened the subscription list by the price of a dozen. This idea was heartily taken up and £13 was realised, thus saving the expense of hiring furniture, &c., on the occasion of social meetings, &c.

Southport.—The anniversary services of the Portland-street Church were conducted on Sunday, Oct. 19, by the Rev. E. W. Lummis, of Warrington, and on the following evening the anniversary tea was held, followed by a meeting over which Dr. Wormald presided, when a message of sympathy with the Rev. C. H. Wellbeloved in his illness was sent. The Rev. E. W. Lummis gave an earnest address on the organisation of the churches and the deepening of religious life. Their one object in organisation was to centralise the point of view of the churches, to unify and improve the health of the individual churches and the spiritual health of the members. That scheme of practical organisation should be the central force from which they would derive renewed fervour. They all seemed to be agreed that wonderful as was the good work done by their Unitarian churches, signally sweet and strong and holy as was the character which was specifically characteristic of the Unitarians, still there did exist room for improvement in their Unitarian church. Somehow they were not so numerous or so earnest, and they were not so busy or fervent as they ought to be. Some of them were trying to reach those desiderata by other roads. If there was anything amiss let them see that their religion was more real. They were ever considering what they should do, instead of trying to be kind and pure and spiritual. Let them not try to live by a code, but by a spirit. Let them not try to conform their conduct to any scheme of doctrine, but try to make their spirit conform to the realisation of what they actually knew of God. The chairman, having referred with much sympathy to the illness of their minister, spoke of the Education Bill, which, he said, threatened to undermine Nonconformity. There never was a time when they should more seriously consider their position. They stood for character and liberty. If it meant that their freedom was gone, then the sun of England's glory had set. He had faith from what he knew of the great Nonconformist Churches of the country that the old spirit was not dead yet, and that the public would be educated to the position they were now in, and if this old land was to live it would only be by liberty and freedom. The Rev. Charles Roper urged the necessity for practical religion. They must cultivate true brotherhood and be helpful one to another. They wanted men who would influence their life like Alderman Bowring, of Liverpool, and Alderman Rawson, of Manchester, who had spent a long life of 82 years in the uplifting of his brother-men. Then there was Mr. Monks, of Warrington, and they should be proud they were Unitarians. They could all bring some influence for good to bear on the community. The Rev. A. E. Parry, of Liscard, also spoke, and votes of thanks brought a very pleasant evening to a close.

Sunderland.—A very successful bazaar, having regard to the somewhat limited resources of the congregation, was held in the Park Hall, in aid of a fund of £150 required for the renovation and improvement of the chapel. Mrs. Baxter-Ellis, of Newcastle, opened the bazaar; Mr. T. F. Ward (of Middlesbrough) presiding, and a large number of friends from neighbouring towns contributed to the success of the undertaking, by which a sum of £70 in all was realised. A further sale of work will probably be held at Christmas with a view to raising a substantial portion of the balance.

Swansea.—The first of the Rev. J. Estlin Carpenter's six lectures on "The Bible in the Nineteenth Century" was delivered in the Albert Minor Hall to a crowded audience. Some people had to return for want of room. Principal Salmon, of the Swansea Training College, presided, and gave, on behalf of the town, a most cordial welcome to Mr. Carpenter. The audience, which was one of the largest and most attentive Mr. Carpenter has ever had, was deeply impressed.

Torquay.—A Sale of Work, with the object of extinguishing the debt on the Church Funds, was held at Unity Hall on Oct. 22 and 23. The sale was opened on the first day by Mrs. W. H. Herford, the Rev. A. E. O'Connor presiding; and on the second day by Mrs. Brine, who, alluding to the Education Bill, said that the control which parents were at present able to exercise over the education of their children would be very materially lessened if the Bill came into law. The *local* interest felt in public education would also decline when School Boards were replaced by a more centralised authority, such as the County Councils. The results of the sale fully realised the anticipations of the promoters, and the debt has been cleared off.

Trowbridge.—The annual tea and congregational meeting were held on Wednesday week, and the occasion was taken to welcome the Rev. J. and Mrs. Wain home from their honeymoon. Mr. W. Walker presided, and among those present were the Rev. E. Turland, of Newbury, and the Rev. A. J. Pearse (Congregationalist). A presentation of a purse of gold was made to Mr. and Mrs. Wain by Mrs. J. Purnell, on behalf of the congregation, and feelingly acknowledged by Mr. Wain. On the following evening a further presentation of an ornamental iron flower stand was made by the members of the Sewing Society, at the first meeting of the season, held at the Conigre Parsonage; and on Sunday afternoon the teachers and scholars of the Sunday-school added their gift, a musical cabinet, with a suitable inscription on a silver plate.

"THE name of Hibbert has for a good many years been associated with the intellectual study of religion, and a safe prophecy may now be made that this association will be strengthened and perpetuated by the *Hibbert Journal*." So we read at the beginning of a leading article, which fills a column and a half of the *Liverpool Daily Post* of October 23, and offers a cordial welcome to the new quarterly. The distinctive principles of the *Hibbert Journal* are stated with hearty approval, and the interest and value of the contents of the first number recognised, the articles by Professor Percy Gardner and Mr. Stopford Brooke being singled out for special notice. Remarking on the scope offered by the new Review for useful discussions and investigations, the *Daily Post* adds the following suggestive sentences:—

In the present day the whole educated population may probably be divided into those who in what is sometimes called a "healthy" way leave dogma alone and take orthodoxy for granted, and those who, recognising the inevitable importance of the things expressed by theological phrases, desire to be rid of conventionality and to understand with what meaning and with what authority such expressions were originally used. There is real enjoyment to minds of the thoughtful type in getting to the bottom truth of dogmatic commonplaces. In the *Hibbert Journal*, we may be quite sure, there will be no ruthless iconoclasm, nor any light disturbance of cherished ideas. And, in fact, the majority of cherished ideas owe the cherishing to their merits. But neither they nor the cherishing of them is any the better for being inaccurately based. Clear away from them all such apparent but fallacious support, and they will be stronger rather than weaker, while the true meaning of the thesis or dicta which they are supposed to have been partly built on will develop other ideas of worth; for in all sacred sayings seriously analysed there is permanent value.

Situations, etc.

MRS. AUSTIN, of Stratton, Cirencester, wishes to recommend a girl of 21 as SEWING MAID or CHILDREN'S MAID.

WANTED a well-educated girl as NURSERY GOVERNESS to two little girls, ages 2 and 6. State salary and references to Mrs. CRABTREE, Moss House, Heywood.

WANTED, for Greece, young lady as MOTHER'S HELP. Two little boys, 6 months and 2 years old. Salary £20–£26. Apply, by letter or personally, on Saturday or Monday before one.—Miss MORPHY, 63, Elsham-road, Kensington, W.

OUR CALENDAR.

SUNDAY, November 2.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A., "Religion and Art."

Bermondsey, Fort-road, 7 P.M., Rev. W. G. TARRANT, B.A.

Blackfriars Mission and Stamford-street Chapel, Boys' Own Service, 11 A.M., "Saints and Heroes," and 7 P.M., "The Saints of the Past and Present," Rev. FREDERIC ALLEN. Monday, Nov. 3rd, Social Institute, 8 P.M., Evening Concert by Miss M. FIELD and Friends. Admission free.

Brixton, Unitarian Christian Church, Effra-road, 11 AM., Rev. F. W. STANLEY, and 7 P.M., Rev. T. J. HARDY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.

Deptford, Church-street, 11.15 A.M., Rev. A. J. MARCHANT, and 6.30, Rev. L. JENKINS JONES.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS. Evening, "The Descent into Hell."

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. E. DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. Rev. R. H. GREAVES, and 7 P.M., Rev. J. S. MUMMERY, Ph.D.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M. Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A., "Milton, the Poet."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. Rev. L. JENKINS JONES, and 6.30 P.M.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., and 7 P.M.

Stoke Newington, The Green, 11.45 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. PHARAOH, and 6.30 P.M., Mr. EDWARD CAPLETON.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M.

Wood Green, Unity Church, 11 A.M., Rev. Dr. MUMMERY, and 7 P.M., Rev. R. H. GREAVES.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M. Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M and 6.30 P.M., Rev. W. J. JUPP,

LIVERPOOL, Hope-street Church, 11 A.M, Rev. H. D. ROBERTS, and 6.30 P.M., Rev. H. W. HAWKES.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. G. L. PHELPS (Devonport).

TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, All Soul's Church, Bath-road, 11 A.M. and 6.30 P.M., Rev. J. B. HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. ALEXANDER GORDON, M.A.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M. Next Sunday and through Term.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

POSTAL MISSION RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY GREEN, E., Nov. 2nd, at 5 o'clock, Rev. G. CRITCHLEY, B.A., "The True Story of the Life of Christ."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Nov. 2nd, at 11.15 A.M., Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Nov. 2nd, at 11.15 A.M., HERBERT BURROWS, "The Liberation of Life."

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NOTES OF THE WEEK.

"A MANUSCRIPT Life of Christ of about A.D. 1425" is the subject of a most interesting article, with considerable extracts from the old MS., which we hope to publish next week.

THE Dean of Ripon's address on "Natural Christianity," given, as we reported last week, to the "Churchmen's Union for the Advancement of Liberal Religious Thought," has naturally given rise to some indignant, if not very intelligent comment. The *Daily News*, in a note on the Dean's "amazing speech," quotes Canon Knox Little, as follows :—

I hope Dean Fremantle has been misrepresented. The words attributed to him are deplorable. A Christianity without the Virgin Birth, without miracles, without the resurrection, is not Christianity at all. Such utterances are inconsistent with the position of any Christian man, much more of one divinely commissioned to teach and a dignitary of the Church of England. These scandalous heresies are only crude revivals of the earlier and now exploded German rationalism.

And the *Guardian*, which reprints from The *Times* a summary of the address, has this comment :—

In his anxiety to provide a form of Christianity which will be palatable to everybody, Dr. Fremantle seems to be prepared to abandon all belief in the Virgin Birth and to reduce the Resurrection to an unreality. The effect of such teaching is not, as Dr. Fremantle imagines, to strengthen the Church, but to drive men either into scepticism or into Romanism; nor is it possible, in our opinion, to reconcile it with even the loosest interpretation of the Creeds. We feel bound to protest against such utterances, whether they come from critics like Dr. Cheyne, who appeal to students, or from teachers who, like Dr. Fremantle, address themselves to more popular audiences.

CANON KNOX LITTLE would not probably recognise any difference between "exploded German rationalism" and a reverent attempt in the light of modern knowledge to re-interpret the facts of the spiritual life of man and the early Christian records; and it is hardly necessary to say that Dr. Fremantle did not deny the resurrection of the living Christ. What he denied was the miraculous re-appearance of the crucified mortal body. The doctrine of the Virgin Birth he was, indeed, prepared to leave an open question, and if Churchmen cannot imagine a Christianity without it they must be allowed their outcry against "scandalous heresy"; but the Dean did not reduce the Resurrection to an unreality—he established it upon its true spiritual foundation.

THE National Union of Women Workers met in Conference at Edinburgh last week, under the presidency of Lady Battersea, when a number of valuable papers were read, and questions specially affecting the well-being of women and children were discussed. Miss Melville, of University Hall, St. Andrews, and Miss Sellar, of Lady Margaret Hall, Oxford, dealt with the subject of University life for women, the former deploring the growing utilitarianism of the students, lacking a scholarly ideal of liberal culture, the latter affirming that University life and the bicycle had added very greatly to the happiness of women. She held that the give and take of corporate life developed qualities in which women were supposed to be lacking, and produced a wider feeling of social responsibility. Strong pleas were made on behalf of wage-earning children, and a paper read by Miss Mary Dendy on the "Permanent Care of the Feeble-Minded" made a deep impression. The subject of amusements was also dealt with in a thoroughly wholesome manner. Lady Battersea was re-elected President.

PROTESTS of the most vigorous description have again been made against the Education Bill by leading statesmen. Lord Rosebery, speaking at Edinburgh on Saturday afternoon, renewed the appeal for a conference between representative men of all parties and sects, so that a just and equitable arrangement might be devised in place of the ill-omed measure now before Parliament. Incidentally he adroitly quoted the *Times* in support of the contention that representation should follow taxation. It appears that while that journal supports the Government's unfair policy with regard to the management of rate-supported denominational schools, it is shocked that the business of the Port of London should be placed beyond the direct control of those who "pay the piper." On the same day Sir Henry Campbell-Bannerman, Mr. Asquith, and other leading Liberals attended a great meeting at the Alexandra Palace, and the utmost enthusiasm was stirred by their denunciation of the Bill. Earl Spencer, speaking at Derby on Friday, specially referred to the absurdity of the proposal to add the care of education, in all its branches as contemplated by the Bill, to those already burdensome to the County Councils. He was of opinion, from long experience of County Councils, that the notion of their being likely to be elected to look after educational interests was a delusion and a snare.

MORE significant, possibly, than many speeches were the results in the municipal contests last Saturday. The introduction of the education question into these elections cannot be deprecated as that of ordinary imperial politics may be, for it is the avowed object of the Bill to bring the popularly elected local authorities into vital connection with the schools. The answer of the electorate is unmistakable. If it cannot be said that the Education Bill proved a universal obstacle to Conservative candidates, it is certain that it was the deciding consideration in many cases; and the Liberal gains were numerous. As we write an interesting Parliamentary contest is going on in the East Toxteth Division, Liverpool, where two of the Liberal municipal victories were won on Saturday. There appears to be a cleavage for once in the Conservative ranks; if opposition to the Education Bill suffices to carry Mr. Herbert Rathbone through the breach into the vacant seat we shall, for more than one reason, rejoice.

THE closure system has been freely adopted in the House of Commons these last few days, Mr. Balfour's patience being limited, like any other man's—even a Nonconformist's. In the course of debate on Clause 8 on Thursday week he would not consent to a provision that the denominational schools might be engaged free of charge for electioneering purposes, and proceeded to strike out page after page of amendments by insisting on successive sections of the clause being voted. Subsequently he was moved to great warmth of indignation by the ingratitude of the Opposition, especially Nonconformists, for the Government concession in respect to pupil-teachers, to whom appointments would be thrown open irrespective of denomination. He failed to see the force of the contention

that if this was bare justice to pupil-teachers it was equally so to assistants generally. Of course, he had his way, and by Friday night the whole clause, as amended, was passed. The amendments accepted have undoubtedly given a slightly better colour to the clause; but we need not detail them here, partly because they do not vitally alter the Bill, which would be necessary to make it a good one, and partly because we have already noted several of them during the fortnight that the clause has been under debate. There was, however, one very important addition made on Friday night which merits special attention outside, and which certainly proved of deepest interest inside the House of Commons.

THIS particular amendment was moved as an addition to Section (2), which deals with the determination of differences arising between the "local education authority" and the "managers," the determining power being given to the Board of Education. Colonel Kenyon-Slaney moved to add these words:—

Religious instruction shall be given in a school not provided by the local education authority in accordance with the tenour of the provisions (if any) of the trust deed relating thereto, and shall be under the control of the managers.

His speech made it evident that this provision was aimed against the proselytizing efforts of individual clergymen holding "extreme views." "This amendment," he said, "did not convey any slight upon the clergy, but was merely intended to safeguard the rights of the Anglican laymen and the rights of their community." Sir William Anson having accepted it on behalf of the Government, a series of protests were made by members representing the high clerical party. When Mr. Balfour rose to defend the action of the Government in accepting the amendment, he soon got into a heated colloquy with his High Church relation Lord Hugh Cecil, who resented the placing of this impediment in the way of the "extreme" clergy. The Prime Minister, to quote the report,

Put the question to the hon. members who had objected to the amendment, What had raised almost all the difficulties in the public mind connected with religious teaching in the schools? It was the abuse here and there by clergymen of the powers given them. The harm that that had done to the whole cause of religious education in our public elementary schools was not to be measured by words. The follies and indiscretions of a single individual were multiplied by public rumour till they almost stood out as a great public danger. Was it wise to leave a system in existence which brought the whole scheme of national education into discredit? It was because he desired to see those dangers removed for ever from the path of denominational education that he was anxious to see the amendment accepted.

In a subsequent speech Mr. Balfour spoke of the "remarkable phenomenon" now observable, as the Bill was getting to be "better understood"—namely, that the very clerical party in whose interests the Bill was said to have been framed were now complaining of being insulted by it! Well, the debate was certainly remarkable, for it showed that, Tory or not Tory, the members of the House of Commons as a whole do not like clergy of "extreme views."

BY midnight on Tuesday Clauses 9, 10, and 11 had been passed by the help of the closure, after short and decidedly inadequate discussion. Clause 9 determines the conditions under which new schools may be provided. Public notice must be given, and then three months are allowed for appeal by interested parties, including "any ten ratepayers." Clause 10 declares the principles upon which the Board of Education shall decide such appeals. They are to have regard (1) to the interests of secular instruction, (2) to the wishes of the parents, and (3) to the economy of the rates, and no existing school is to be considered "unnecessary" in which an average attendance of thirty scholars is secured. The deplorable tendencies of these enactments are obvious. The effective progress of education is to be clearly at the mercy of any handful of persons anxious to save rates rather than to develop human lives; or, as Dr. Macnamara pointed out, opposition from obsequious "parents" can be easily got up to block the way. It is quite consistent with the general spirit of the Bill that encouragement should be given in the interest of denominationalism to the continuance of tiny schools of thirty scholars, instead of aiming at the establishment of a system of larger centres, in which adequate equipment could more reasonably be secured. Despite the earnest appeals of men of high repute on the Government side of the House Mr. Balfour has declined to alter these pernicious proposals. On Wednesday the Committee took up the consideration of Clause 12, which deals with the appointment of the Education Committees, as to which Mr. Balfour said the Government had an open mind. What followed we must record next week.

MR. STOPFORD BROOKE'S study of the "Poetry of Robert Browning," of which we are glad to see a second edition is already announced, is the subject of a warmly appreciative review in last week's *Spectator*, which speaks of the book as one "that requires special and peculiar notice at the hands of the public by reason of its high literary value, its acute insight into the principles of literary production, and its judicial estimate of one of the greatest of our poets." We quote the concluding paragraph of the review:—

That Browning will be more and more read as days go by we have little doubt. His extraordinary gifts of portraiture, his piercing insight into the workings of the human soul, his love of, his belief in, humanity, his unfaltering faith in the immortality of man and in the perfect love and justice of God, appeal to us all in a way that makes us turn to him despite the many thousands of lines that he left unblotted or unpolished, despite his disregard of that mechanism of art which, when he chose, he used with such effect. The man who teaches us in all sincerity to welcome each rebuff of life, to look always, not down, but up; who insists that "man partly is and wholly hopes to be," and believes in no mute immortality, but that we shall "fight on, fare ever there as here," is a man too near the divine aspirations of mankind for man to forget him. Therefore we welcome Mr. Stopford Brooke's admirable analysis and stirring criticism of Browning's incomparable work, and venture to express the hope that having now completed full and elaborate studies of Tennyson and Browning, he will filch time from his other work to give the world some generalised essays on the functions of criticism.

ONE of the younger Methodist papers dealt somewhat vigorously the other day with an exceedingly important problem of New Testament exegesis, the teaching of the New Testament in regard to Poverty and Wealth. Provoked by Dr. Orello Cone's book on the subject, the writer charged the critics of the Liberal school with delighting in theological heresy, but avoiding with extreme care any suspicion of heresy in economics. The notion of a theologic revolution is contemplated by them with much complacency; but the suggestion of a social and economic revolution is carefully excluded; in these matters, when due allowance is made for special temporary and local circumstances, they give us to understand that present practices are fairly in accord, or could without much change be put into accord, with early Christian principles. The story of Luther is itself sufficient to remind us that a man may be very progressive in regard to abstract doctrines, and more than conservative enough in regard to things political. But one would not imagine that any higher critic would feel bound to adopt a low or apologetic tone in regard to the question of the Christian view of wealth. It is certain that on no subject is New Testament teaching more emphatic or more clear.

THE possession of riches is represented as a hindrance to him who, already good and lovable, wished to be perfect. The parable of the rich man and Lazarus exaggerates a similar idea. The care of this world and the deceitfulness of riches choke the word. A man who asked Christ to help him to obtain only a *fair share* of his patrimony (or what he believed would be fair) was warned, with all those near him, to beware of covetousness; as if it were a dangerous state of mind to be in for a man to desire even his dues with any great eagerness. This last instance shows that it is the *love* of riches, the making them a treasure, the counting them a prize to be sought for, which in the teaching of Jesus is deprecated. The teaching of the great Apostle is in general accordance therewith, and only rarely can what he says be discounted on the ground that he was thinking of the speedy dissolution of all things. To speak in a word, Christianity does not regard the obtaining or the retaining of riches as the worthy object of a man's life. No critic, high or low, need hesitate to make that confession, or to add thereto that in the thought of Christ and his Apostles the possession of riches was regarded as a circumstance very likely to be hurtful to the moral and spiritual life.

IN reference to the decision of every Nonconformist place of worship in Bramley, Leeds, to place a room at the disposal of the coroner in which to hold inquests, instead of holding them in public-houses, a letter has been received by Mr. P. H. Pearson (secretary of the movement) from Mr. J. C. Malcolm (city coroner), stating that he will be glad to avail himself of the facilities thus offered him, and has given instructions with regard to the same to the Superintendent of the Police, in whose hands is the making of the necessary arrangements.

THE HOUSING PROBLEM.

IN dealing with the Housing Problem we are really dealing with two problems which intensify each other, but are more or less distinct in their causes and cures. There is first the question of insanitation, which may be much aggravated by overcrowding, but may also exist quite independently of it; and there is secondly the question of overcrowding itself.

Insanitation.

The remedy for insanitation is comparatively—only comparatively—simple, when not complicated by overcrowding. Strict administration of our sanitary legislation, without fear or favour, would go far to banish most of the existing evils; but strict administration can only be hoped for where we put it in the hands of impartial administrators, and where individual citizens will qualify themselves (and this is not difficult) to take an intelligent interest. The difficulties are intensified where the question of overcrowding comes in, and the closing of insanitary houses only means the removal of the tenants into places soon to become as bad.

Overcrowding.

It is overcrowding then which chiefly calls for attention, and none the less because opinion as to the proper policy to adopt in respect to it still remains in a state of chaos, while many of our past efforts at amelioration have only served to intensify it. Without attempting to offer any general solution I will try to sum up here the principal considerations affecting the question, and to indicate the policy which seems likely to succeed in the future.

Who Suffers from Overcrowding?

In the first place it is important to define as clearly as may be the class which is mainly affected by the difficulty. A careful inquiry made throughout London, district by district, has shown that this class consists almost entirely of (a) families containing more than two or three young children, and (b) families in irregular work or without a character. In both cases the difficulty is due to the reluctance of landlords in good streets to accept tenants who might offend against sanitary regulations, or who might fail to pay their rent, or be troublesome to other tenants; and the result is that they take refuge in less desirable streets where landlords are less scrupulous. One consequence of this crowding into less respectable streets is the anomalous fact that rents are higher than those in more respectable and sanitary streets, and that it would be actually cheaper for the working man with a family to live under better conditions. But he can only do so—if he remains in the town—by dispensing with the landlord and taking a house for himself; either a small house which he can occupy entirely, or a larger one, of which he must let off part to lodgers. This is one great argument against the destruction of small houses in towns, for in taking lodgers there is always a risk involved which the working man can ill afford to meet.

The Policy of Concentration.

It is clear that no remedy can be satisfactory which does not fully consider the needs of these classes, and this is just what our remedies in the past have not done. Our first impulse upon finding overcrowded and insanitary dwellings has been to pull them down and forthwith to replace them by much larger and better buildings, but however beneficial this may have been at first, it has lately proved no remedy at all. I may illustrate what I mean by the action of the London County Council and other bodies.

Under the Housing of the Working Classes Act, 1890, public authorities have large powers with respect to the demolition and rebuilding of houses. To summarise briefly: they can buy up insanitary areas, demolish the property and rebuild; or they can condemn particular houses and force the owners either to demolish them or put them in proper condition; or, finally, they can build additional houses without having previously dealt with insanitary property at all. Now until quite recently it has always been considered essential that when any houses were destroyed, equivalent accommodation should be provided in the immediate neighbourhood, so that the inhabitants dislodged should be rehoused in practically the same place, with the result that the worst streets in London are now replaced by towering blocks of "models," built on the most improved principles.

Disadvantages of "Models."

From the outside the problem seems solved; really it has been made one degree worse. It is true that hundreds of families are now housed where tens were before, each with its proper allowance of cubic feet; but upon inquiry it is found—and I have never seen this questioned—that the previous inhabitants of the area very rarely move into the new dwellings provided for them. All that is achieved is to attract a new set of people of a class which seldom has any real difficulty in getting accommodation. Speaking generally, it is fair to say that the erection of model dwellings, in which children are looked on with disfavour, and tenants must be respectable and in regular work, has had much to do with the pressure upon other quarters.

Overcrowding on the Area.

It is good, of course, that insanitary houses should go; but it would be far better to keep the site as an open space than to attract new dwellers into densely populated areas. Moreover, experience is beginning to teach us, often by the voice of the doctors, that overcrowding on the area may be almost as injurious to health as overcrowding in the house. It is no solution of the problem, that is, to pack the people layer over layer, while those above have to toil up and down weary stairs every time they go out, and those below are deprived of light and air. Fortunately the London County Council has begun to amend its ways, and is turning its attention—rather late in the day—to building small houses at a distance from crowded areas. Whether by building at all it does not do more harm than good by checking private enterprise is a further question.

Decentralisation.

They are accepting, in fact, a new policy—that of decentralisation. It is coming to be recognised that the idea of rebuilding our towns so as to mass more and more people on a given area is a mistaken one; that there comes a point beyond which we must not encourage—must not, indeed, *allow*—more people to inhabit a given district. Public authorities are now permitted to rehouse at a distance, if necessary outside the town altogether, and many of them are availing themselves of the permission. It is true that the people who leave the town may not be the actual people dispossessed, but whoever goes, the pressure is diminished instead of being increased.

From every point of view decentralisation is to be desired, but especially from the point of view of those principally affected by the overcrowding difficulty. Everyone knows how undesirable town life is for little children; everyone knows how the evils of "bad characters" are intensified when they are herded together in particular districts. The question is, How can this decentralisation be carried out most effectively and with least friction. Let us look at the forces already at work for and against the process, and that will help us to see where to apply any help which we can render.

Forces Against Decentralisation.

First amongst the forces which tell against decentralisation, which tell therefore for the massing of the people in towns, we must put the large extent to which our industries are carried on in the towns. To some this is essential; to many others it matters little whether they are in town or country; while there are some again—such as fruit-preserving—which would be actually more easily carried on in the country. Many of these go to the towns because of the supply of cheap labour which they can get there without being at the expense of providing houses; so that to a large extent our policy of trying to house the wage-earners at low rents in the towns has merely enabled the employers of cheap labour to carry on their business at the least possible trouble and expense to themselves. Employers go to town because they can find workers there more easily than in the country; workers go to town because they can find work and house room more easily than in the country.

Rural Housing.

This brings us to the second main obstacle to decentralisation, and that is the frequently inadequate and insanitary condition of rural housing. By concentrating our attention upon the towns, we have not only made matters in some ways more difficult there, but have allowed evils almost as serious to pass unchecked in the country. It is to be feared that these evils are often due to the neglect, or even selfishness, of landowners, who make it impossible to get a bit of land to build cottages on because they want to keep up the character of the property, or object to having poor people about. But it is to the country which we must mainly look for a solution of our overcrowding problems. In the towns the solution is fast becoming a physical impossibility; in the country the difficulty is only moral.

Finally, it is, of course, true that the excitement of town life is a great attraction to some; and any systematic attempt at decentralisation will have to take this into account, and emphasise counter-attractions in the country.

Forces in favour of Decentralisation.

If we turn now to the forces working for decentralisation, we shall find them very considerable and increasing. High rent in the towns, where land is urgently needed for business purposes, is probably the most potent. It has long ago practically banished dwelling-houses from the City of London; and if we, in our foolish wisdom, did not so persistently endeavour to counteract it, most of our congested areas might gradually be cleared out. Our endeavour to keep rents low in the towns is like putting water on the thermometer when the room is hot, instead of opening the window.

Bicycles and other improved methods of locomotion facilitate what high rent enforces, and enable the workers to have their homes and families at a distance from their place of work. But this is not altogether satisfactory. For many people it is a serious matter to add two journeys to the work of the day; and the final solution will be one in which many of the industries themselves will be removed from the towns, and will group their workers round them in healthy surroundings.

Exodus.

This is no fancy picture. The movement out has been going on for some years, and yearly gathers in force. High rates have already driven out many manufacturers—printers, cabinet makers, engineers, &c.; many others are waiting only until their leases fall in to go also. Unfortunately there is a counter tendency—though nothing like so widespread—for low-class employers to move in and make their profits by underpaying their workers. It is well worth considering whether some adjustment of the rates might not make them also find their profit in the country.

The movement has begun naturally and spontaneously on the part of the employers, and should be encouraged, perhaps even pressed on, by public authorities. Some interesting suggestions were made to the recent Committee of the House of Lords on the Housing of the Working Classes (Report 325) by the representative of the Home Office, who thought that railway companies and others desirous of acquiring land in towns should be induced to co-operate with employers in removing their factories and workers into the country. He stated that in London there are 748 large factories, employing 200,000 workers (representing a population of 600,000), many of which might thus be removed if there were sufficient motive given.

"Garden Cities."

Amongst other indications of the movement we may note the Garden City Association, which aims at making it systematic and carefully organised. The change of policy really means a great opportunity for providing healthy conditions of life for the workers, but it is an opportunity which may be easily let slip and lost for ever. Some well-known firms have with signal success planned out settlements in the country, and formed colonies living in the most favourable surroundings. But not all employers are wise or considerate, and I have heard of one wealthy firm which has recently built a large settlement of houses without a scrap of garden or open space in the whole of it. Others, again, merely move to country towns and leave their workers to crowd in where they may until the town extends itself to meet their needs. What this new association aims at is to plan cities of workers and employers to combine the advantages of town and country, "wherein shall be found the maximum attainable of comfort and convenience to the inhabitants." The plan has been carefully thought out, and has received influential support; and a pioneer company has been formed preparatory to the acquirement of an estate. Success would seem to depend ultimately upon the co-operation of manufacturers; for it is clear that the movement of employers and workers to the new cities must be simultaneous.

Helen Bosanquet.

LITERATURE.

THE LIFE OF DR. MARTINEAU.*

SECOND NOTICE.

The interest of these volumes is so manifold, that it is not easy to select special points for notice. Next week we shall turn to Mr. Upton's study of Dr. Martineau's Philosophical Work, but first we must linger a little longer over the Biography, to indicate the lines of that religious development in which Dr. Martineau's influence and teaching had so remarkable a share during the past century, in the history of the churches into whose fellowship he was born, and to which he remained loyal to the end.

Writing to Professor William Knight in 1895, in reply to congratulations on his ninetieth birthday, Dr. Martineau thus referred to the character of his life-long teaching:—

It would indeed be pleasant could I, on looking back over my long years of opportunity, appropriate, even in small measure, your far too appreciative estimate. Rather must I side with the critics who tell me that, instead of guiding others, I have always been disturbing them. The mere record of my own personal changes of theological conviction, and the withdrawal by myself of certain early publications from reproduction, seems to make good the charge of instability. The only answer I can make itself includes an acknowledgment of the impeachment—namely, that what has been relinquished is historical tradition which partially crumbles away under the skilled search for its foundation; while what has been retained is the living and present relation witnessed by consciousness itself, between the human spirit and the Divine, and when once known there, re-found and recognised in its perfection under the unique personality of "Christ, our Head." The substitution, in short, of Religion at *first-hand*, straight out of the immediate interaction between the Soul and God, for Religion at *second-hand*, fetched, by copying, out of anonymous traditions of the Eastern Mediterranean eighteen centuries ago, has been the really directing, though hardly conscious, aim of my responsible years of life. So far as it is one-sided, it will doubtless be corrected and supplemented by teachers of wider and deeper vision. I thank God if it has been intrusted with any function serviceable for the needs of its day.

The changes that had come over the aspect of religion during his long career he had already described in that remarkable address on "Loss and Gain in Recent Theology," delivered to his old students in 1881; and indeed much earlier in the Farewell Sermon preached in Paradise-street Chapel in 1848, he told his congregation how it had been his constant aim "to substitute among you the Religion of Consciousness for the Religion of Custom," and "to elicit the moral beauty, the inherent sublimity, and the natural authority of Christianity."

In the fervour of his first enthusiasm when at Derby, in 1822, he determined to dedicate his life to the ministry of religion, as he recalled long afterwards, the voices in the pulpits at that time appeared to him "too sober and too cold," and he thought "there ought to be some stronger and more spiritual ministry, that should less depend upon our self-help, but should take us off our feet, and fling us into a diviner life than that which prevailed among us." By the side of that reminiscence Dr. Drummond places the following sentence from the address on "Loss and Gain":—

Who can ever forget the intense and lofty years when first the real communion of the Living God—the same God that received the cries of Gethsemane and Calvary—and the Sanctity of the inward Law, and the sublime contents of life on both sides of death, broke in a flood of glory upon his mind, and spread the world before him, stripped of his surface-illusions and with its diviner essence cleared?

Such was the spirit in which Martineau began his teaching, and continued to the end. It brought him, when he came to Liverpool in 1832, into closest sympathy with his friends John James Tayler and John Hamilton Thom; and these three, brothers in the ministry, who gratefully acknowledged their kinship and indebtedness to Channing, became the prophets of a new birth of spiritual religion in the Churches which they served, a new birth which was indeed prophetic of greater changes, which we have since witnessed in the much wider field of the religious life of England as a whole.

We noted last week the distrust with which the new teaching with its appeal to the inward witness of the spirit was received by many of the older Unitarians. The story is fully told by Dr. Drummond, especially at the point of acute crisis, when in 1857 it was decided to place the teaching of Manchester New College in the hands of the two heresiarchs alone, Tayler and Martineau. From this and from earlier years there are, in particular, letters of the deepest interest, showing how Martineau regarded the controversy and how clearly he grasped the issue in its wider bearings.

Thus in 1844 he wrote to Orville Dewey in America:—

Since I last wrote, Thom and I have joined together, and with J. J. Tayler and Charles Wicksteed, in the editorship of the *Christian Teacher*, whose name, by the way, we shall shortly change. It is time, we think, that the movement party in our body, distinguished by Spiritualism in Philosophy and a preference for an internal and "experimental" over an external and merely authoritative Christianity, should be adequately and avowedly represented; and the revived and dogged allegiance of our other Periodicals to the system of Priestley and Belsham has determined us to give voice to modes of thought which we deem truer and nobler, and which we know to have a wide though silent extension among us.

* "The Life and Letters of James Martineau." By James Drummond, M.A., LL.D., Litt.D., Principal of Manchester College, Oxford; and C. B. Upton, B.A., B.Sc., Professor of Philosophy in Manchester College, Oxford. In two volumes. London: James Nisbet and Co. 30s. net.

And two years later he told his friend how, while he believes in as much miracle as ever, he now discerns the supernatural element "more and more in Christ, less and less around him; not diminishing the amount, but shifting the position from his outward life to his inward mind." Eleven years later came the final contest, and when it was decided that he should go up to London to join Mr. Tayler at the College, Martineau wrote to an American friend:—

The delivery of the College into our hands makes a theological crisis in our body; and though carried by an overwhelming majority, containing the chief elements of our future—our youth, our culture, and even our wealth—is disliked and resisted by a highly conscientious and respectable minority, attached to the elder Unitarianism, and suffering from *Germanophobia*. With a little patience and tenderness towards honest scruples and mistrusts, the air will soon clear again; perhaps to be brighter than before.

That prediction was fulfilled, but at the time the tension of feeling was very great, and if the result had been different, it might have led to Martineau's removal to America. That it appeared so to him is clear from the following passage from another letter in that year of crisis:—

Should the new arrangement be powerfully confirmed, it will fix me henceforth in London to very congenial work. Should the arrangement be disapproved, the decision will amount to a vote of expulsion on the score of heresy from our religious connexion in England; and, in that case, I know not whether I may not appear as a suppliant for asylum in the New World. The crisis is in reality much more serious than could be gathered from any public symptom; for our English reticence keeps back a great deal. The old Unitarianism is already struck with inevitable and visible death; and the question simply is, whether it will take up or whether it will throw off the young life intellectual and spiritual which is ready, if permitted, to accept its consecration from the elders' hands and make no breach of succession, but which, if rejected and disallowed, will disperse itself for action among other churches, where Faith and Love are strong and Thought itself more truly catholic.

Happily the sentence of expulsion was not pronounced, and the old controversy died away, while to the churches it became their chief honour that Martineau belonged to their fellowship, and was gratefully acknowledged as the inspirer of their best life. On this point Mr. Thom's testimony at a college meeting in 1885 is worth recalling:—"There are now no two parties amongst us. There are no two sections, looking jealously, suspiciously, and distrustfully at one another—and I think Manchester New College has reason to be proud that mainly owing to the influence of its two latest Principals, of John James Tayler, and his congenial successor, Dr. Martineau, our Church, in all essential matters, is now a Church of the Spirit."

In concluding this notice we will turn for a moment to a different subject, one among many over which we would gladly linger. There are in these volumes many letters of wise counsel and encouragement, in others we are admitted to the inmost shrine of grief and of Divine consolation. From two of these we cannot forbear quotation. The first was written in 1868, during Dr. Martineau's London ministry, to one on whom a heavy cross of suffering had been laid. The *reason* for such suffering, he says, we cannot know, but find our peace in utter submission and love; and then the letter continues:—

Alas! dear friend, that the lot of sacrifice should have fallen to you! But what should we be without the biographies of noble suffering? Is there anything so purifying in its search of us—that sinks the self so low and lifts the soul so high—as the sight of pain and grief divinely borne? I declare to you, the instances I have seen or known of such lives—including yours—haunt me as a perpetual presence, and mingle tender and sacred undertones with the superficial voices of daily duty and of natural joy. That the chords which give forth such music for humanity should thrill with anguish in the striking is indeed a pathetic necessity; but the very pity of it, burning down into the heart of us, comes in contact with all the love and reverence we have, and kindles them into an enveloping passion. The really perplexing cases are those in which suffering seems to spread in circles of *moral* deterioration in the mind of patient and of observers; not those in which it deepens, refines, and strengthens, and like the lightning, while it blasts a single tree, quickens the whole forest into green. I cannot but have faith that your children, however sadly bereft of your personal care, will be educated by your image and memory to a form and stature of character which no days of happy care could give. But this is a thought which comes too near to *finding reasons*; and I dare not pretend to them; but rest simply here—that if only we can give ourselves up *in trust*, and the more we are stricken by the hand, fly the more closely for refuge to the heart, of the all-loving God, there is no pain or terror which will not work itself clear out of the cloud into higher glory.—(Vol. I., p. 448.)

That was written in 1868, when the invalid had been already for seven years a prisoner of hope. Nearly twenty years later, in October, 1887, there is another letter, which (although no names are given) we can hardly be wrong in associating with the same family. Now the mother's long trial is at an end, and Dr. Martineau writes to a daughter, who also had been ill, and had been obliged to be away from home, of the new sorrow, in which he also shares—"or, shall I say, a solemn and pathetic parting that must not be a sorrow?"

A shrinking of natural reverence oppresses me, in living intercourse, with a reserve which it is the privilege of death to remove; and now that we are severed by the interval of worlds, I may say that your mother has for many years been one of the sanctities of life and thought to me. Whilst her outward lot half tempted one to look on this scene of things as simply cruel, her inward spirit so transfigured it as to demonstrate it divine. The latter years of personal and family affliction naturally leave the strongest impression upon the memory of her friends. But her younger days of unbroken vigour are still fresh in my remembrance; when, in common with her sisters, she was conspicuous for a rare combination of eager intellect, in constant prayer for *light*, and deep affections, aspiring to all that is *good*, and devout humility, ready always to look up and trust. And though her term of allotted years seemed to be broken in two and half disabled, yet, after all, she had time enough for all the grand functions of a human soul—to think, to act, to suffer—and be purified by conquest in them all. We may well be thankful that the deliverance is come, and the welcome given into a more fitting and sacred society than ours. And if to any of her children should be assigned some partial touch of an experience like hers, they know whither to turn for their supporting saint—or, rather, the guardian "angel who always beholds the face of the Father in heaven."—(Vol. II., p. 234.)

ENGLISH UTILITARIANISM.*

THE history of English Ethics is a strangely neglected subject. We have had indeed, for many years, Professor Bain's careful summaries of particular books by English moral philosophers (to be found at the end of his volume on "Mental and Moral Science"); and the late Professor Sidgwick's "Outlines of the History of Ethics for English Readers" gives, with perfect accuracy and impartiality, all that an "outline" of the work of English writers could possibly give. There are also a few valuable monographs on particular writers, such as the interesting volumes on Francis Hutcheson, by Dr. W. R. Scott, of St. Andrews University. Dr. Martineau's aim in the second volume of his "Types" is *criticism* in the light of his own ethical theory, rather than *history*. Hence Dr. Albee truly says that we have no adequate history of English Ethics. He has attempted to cover a part of the ground by tracing the rise and growth of Utilitarianism in England, taking this mode of thought as England's most characteristic contribution to the development of ethical theory. The writers dealt with are: Richard Cumberland; Shaftesbury and Hutcheson (their relation to Utilitarianism); Berkeley, John Gay, and John Brown; Hume; Hartley; Abraham Tucker; Paley and Bentham; Mill, Spencer, Sidgwick. The author certainly cannot be accused of treating the subject either carelessly or in a partisan spirit.

When one speaks of English Utilitarianism [says Dr. Albee], it is not wholly evident, without explanation, whether one mainly refers to a very important practical movement of English thought, extending through the closing years of the eighteenth century and about the first half of the nineteenth century; or to a very familiar (to us probably the most familiar) type of abstract ethical theory.

By this distinction he points out the difference between his own work and Sir Leslie Stephen's three volumes on "The English Utilitarians." Sir Leslie Stephen deals with Bentham, James Mill, and J. S. Mill as exponents of a great national movement, showing its relation to contemporary movements in other spheres of thought. Dr. Albee is concerned "with the development of an abstract type of ethical theory." In our opinion the author makes too complete a separation between these two ways of treating the subject. Sir Leslie Stephen's point of view is historically the correct one. The social and political side of the Utilitarian movement was not—as Dr. Albee seems to say—a set of corollaries, which were supposed to *result from* the theory; rather, the theory was an abstract statement of what was involved in the movement. The Theological Utilitarians (such as Paley) taught that actions were right or wrong because they made for or against "the greatest happiness [*i.e.*, pleasure] of the greatest number," including rewards and punishments in a future life; and this doctrine was simply the theoretical expression of an unspiritual, low, and narrow outlook on life. The Political Utilitarians (such as

* "A History of English Utilitarianism." By Ernest Albee, Ph.D., Instructor in the Sage School of Philosophy, Cornell University. London: Sonnenschein and Co., 1902. Price 10s. 6d.

Bentham) adopted "happiness" as the standard of right and wrong, because this was (at that time) the only possible expression, in ethical theory, of a set of practical convictions of a "radical" and democratic character, *e.g.*, that actions are to be judged by their tangible results, that "everybody is to count for one and nobody for more than one," and so forth. Dr. Albee's account of the Utilitarian writers is interesting and instructive; but we think it would have been more so if he had recognised that the strength of Utilitarianism lay—as the very name indicates—not in its abstract theory but in its practical basis. The logical theory of Utilitarianism has been riddled by unanswerable criticisms, and is its least interesting and least significant side. Through limiting his attention to this side of it, Dr. Albee has been led to exaggerate the importance of two or three writers, such as John Gay and John Brown; but he has written a really interesting and instructive book, which will be of value to students of ethics. S. H. MELLONE.

ARTICLES IN THE REVIEWS.

THIS month's *Contemporary* opens with a frank and manly article by General Botha, telling of the feelings and motives with which he and his comrades came to this country, and made their appeal here and to the nations of the civilised world, for their distressed and desolate country. "If the bulk of Englishmen," he says, "only realised the pitiable state of our men, women, and children, we should have no need to put our appeal in words."

It was when weighed down by that load of grief and care that we reached the shores of England, and it may well be that the most friendly attitude which we were then humanly able to assume seemed to many people in this country less demonstratively cordial than the warm welcome which we received warranted them in anticipating. But is it reasonable to explain that natural attitude by any other than the obvious facts intelligible to all? A man whose father, sons, or brethren have been killed in a quarrel may agree to forgive the slayer, to live with him in peace, to become his fellow-worker in a good cause, to hope and endeavour to become his friend; but can he be expected to do more than that before the first blades of grass have sprung up on the graves of those near and dear to him? No man worthy of the name, coming as we came from the ruined home of his people, of his people who had lost their worldly goods, their kith and kin, and the independence which they set above either, could have accomplished in that respect more than we did. If he feigned more, he would be a hypocrite; if he effected more, he would be an angel.

General Botha pleads not only for generous help for his country, but for trust of his people as a far surer pledge of peace and future prosperity than any army of occupation.

Dr. Robertson Nicoll writes on "The Education Bill and the Free Churches," arguing that the present claims of the Church of England for dominance in the schools are identical with those of the Roman Catholics, and entirely contrary to the spirit which ruled in the Church in 1870. He adds a timely reminder of the origin of the Cowper-Temple Clause, the author of which was a staunch Churchman and leader of his party. Nonconformists, Dr. Nicoll declares, cannot submit to the fresh endowment of Sectarianism now proposed, nor will the fairness of the English people, even if the Bill should now be forced through Parliament, long allow it to remain. Readers who have been attracted by the recent movements of Theosophy and "Christian Science" will find some interesting exposition and comment in Mr. E. Wake Cook's article on "The Newer Dispensation." The growing insight into the things of the spirit claimed by these movements demand, in his view, serious consideration. Mr. Stephen Paget, replying to Mr. Stephen Coleridge's letter of last month on the Registrar-General's returns, writes in a temper which inevitably makes one suspicious of the soundness of his case. An unsigned article on "The White Slave Trade" gives a hopeful account of what is being done by the co-operation of European nations to make an end of a cruel and infamous trade.

In the *Fortnightly* a "Dissident Liberal," in an article on "The Reversion to Toryism," deals chiefly with the Education Bill, and sums up his objections to it in the following terms:—

(1) Both in respect of primary and of higher education it offers the minimum of progress—the accepted Conservative method of preventing the maximum or at least the adequate measure of progress, which is now likely to be longer postponed than if no Education Bill at all had been introduced in the present Session.

(2) The Bill gives a preferential position of authority and influence to the Anglican and Catholic clergy in one of the most extensive and important spheres of public administration. It unquestionably amounts, therefore, to an indirect but perfectly effective form of sectarian endowment.

(3) It places in the hands of private persons the appointment of those who are to be paid by the community.

(4) It throws open employment in all the public elementary schools to Anglican and Catholic teachers, but excludes Nonconformists from employment in at least half those schools.

(5) By suppressing School Boards and School Board elections, and confounding the essentially national matter of education with the whole multifarious routine of merely municipal affairs, the Bill establishes the single authority, in the form most calculated to increase the public indifference to education which is already the greatest of all the disadvantages under which education labours.

(6) While the Bill provides for equal expenditure upon Voluntary schools in respect of secular education, it does not guarantee an equal standard of efficient teaching.

In the same number will be found an article on "Philip James Bailey" and his *Festus*, by Mr. Edmund Gosse.

In the *Nineteenth Century and After* Sir Harry H. Johnston writes with knowledge on "The Native Labour Question in South Africa," looking to the country north of the Zambesi for an adequate supply, and noting the conditions essential to a humane treatment of the natives, Mr. G. R. S. Mead contributes "Some Notes on the Gnostics," showing that there is more to be said for them than would be allowed by their orthodox opponents in the early days of the Church. Sir Wemyss Reid, in his review of "Last Month," marks as a blot on the Education Bill not only its unfair Sectarianism, but the serious injury done to education by the threatened extinction of the great School Boards.

The *Monthly Review* has a fourth illustrated article on "The Painters of Japan," and an article by Dr. Emil Reich on the "Cambridge Modern History," of which he speaks as "the first serious attempt, in English, at a scientific general history of modern times," adding a word of praise of the late Lord Acton, the scholar to whom the idea and plan of the history was due.

In the *National Review* there is printed the inaugural address given by "Alfred Austin (Poet Laureate)" at the recent opening of the winter session of the Edinburgh Philosophical Institution. The address was on "What is Philosophy?" and the answer apparently was, "Something not half as good as poetry"—though the Laureate did not say, "as *my* poetry." We quote the eloquent conclusion of the address:—

Philosophies are passing. Great Poems are permanent. The *Iliad* and the *Odyssey* are as fresh to-day as they were when the frailty of Helen prepared the fate of Troy, and Ulysses, returning at last to Ithaca, was recognised by his old nurse, and slew the suitors of Penelope. Therefore, read fewer novels; pore for briefer time over newspapers; dwell longer and more intimately with the Poets, the greater Poets. They are the Wise Men. They are the Philosophers, the true lovers and inculcators of wisdom. Great Poetry is the surest antidote to the prevailing virus of Materialism, the enduring mouthpiece of the spiritual and the elevating. Not idly did Greek imagination, so profound and instructive in its symbolism, represent Apollo, the Sun God, as the God of Poesy as well. For Great Poetry transfigures the material and prosaic into the spiritual and romantic world. Great poetry is produced and animated by the union of the Head with the Heart, of Reason with Emotion, that most complete, most hallowed, and most fruitful of all earthly nuptials.

OBITUARY.

MR. FRANK HARLAND.

BY the death, at the age of fifty-seven, of Mr. Frank Harland, which occurred on the first day of this month at the house of his son-in-law, near Birmingham, a familiar figure in Manchester Unitarian circles has been removed. Mr. Harland was the second son of the late John Harland, F.S.A., sometime editor of the *Manchester Guardian*; he received a part of his education at the school kept by the late Rev. T. E. Poynting at Montongreen, and on leaving school entered the service of the Manchester and Salford Bank, in which he remained till his retirement, in the present year, through failing health. In 1869 he married Alice Nodal, a member of a well-known Manchester family connected with the Society of Friends. Always living in or near Manchester, Mr. Harland was associated at one time or another with the congregations at Gorton, Platt, and Upper Brook-street. When the Manchester District Association began a forward movement in 1893, Mr. Harland, then living at Heaton Mersey, threw himself heartily into the work at the Heaton Moor centre, subsequently becoming secretary of the congregation formed there. He frequently gave valuable help by taking the service for young people held on Sunday mornings, and occasionally preached at the ordinary service. He was one of the secretaries for the great bazaar held in the St. James's Hall, in 1897, to raise funds for

the purposes of the Forward Movement—a post involving a great deal of work and time, both cheerfully given. On removing into Manchester again in 1899, he attached himself, with his family, to the Upper Brook-street Chapel, and also gave assistance to the Rev. Sydney Street, at the Renshaw-street Mission, in connection with the Boys' Brigade and the Savings Bank. So recently as last year he held the post of treasurer in connection with the bazaar held in the Chorlton Town Hall for the Upper Brook-street congregation. At the interment in the churchyard of St. John's, Heaton Mersey, on Thursday, the service was taken by the Rev. Charles Peach.

MR. J. A. BINNS.

MR. JOSEPH ARTHUR BINNS, the Official Receiver in Bankruptcy for the Bradford District, whose death occurred at his residence, Oak-lane, Manningham, on the morning of Oct. 29, was the elder brother of the late Rev. William Binns. Born in 1826, at Bingley, he was educated at the village school, and, like his brother, was in early life a Methodist local preacher, but then became a Unitarian. He entered a solicitor's office, and for many years was prominent in the management of the Third Equitable Building Society. It was in 1883 that he was appointed to the Receivership in Bankruptcy.

Mr. Binns was for many years an active Liberal politician, and for four years was a member of the Bradford Town Council, being specially interested in the public libraries of the town. He served also as Chairman of the Library Committee of the Mechanics' Institute. He had himself a decided literary gift, and not only wrote verses, but contributed articles on such subjects as Chartism, Savings Banks, Trades Unions, Socialism, to "Chambers' Encyclopædia," and wrote for several magazines.

The funeral took place on Saturday at Undercliffe Cemetery.

"ASSOCIATION SUNDAY."

SIR,—Will you allow me the courtesy of your columns to make a personal appeal to ministers and congregations to do all they can to support the British and Foreign Unitarian Association by generous collections on Sunday week, Nov. 16? I hope there will be a widespread determination to back up the Association in the excellent service it is rendering our Unitarian faith and work at home and abroad. It helps to establish and maintain churches, holds conferences and meetings, publishes and circulates books and pamphlets, promotes sympathy and united action among liberal religious thinkers and workers.

The whole of the income derived from subscriptions and collections is expended in missionary grants. There is a constantly-widening field for the work of the Association, limited only by lack of more ample means.

Those of your readers who would like to help, but who cannot attend any place of worship on the day the collection is taken, can send their contributions to the ministers to be included in the amount, or direct to Essex Hall, as a subscription or donation.

OSWALD NETTLEFOLD, Treasurer.

Nov. 5.

THE CHILDREN'S COLUMN.

"And when the tempter came to him."

THIS summer I have been fortunate enough to visit a great many old and beautiful churches. Somewhere, in all of them, we were sure to find a picture of a very hideous creature, partly man and partly beast. He had horns to gore, he had huge jaws to crush, his tail ended in a dart to wound and tear. Altogether he was a frightful monster enough, a monster that you and I would certainly run away from.

You will guess, without my telling you, that this picture was meant to represent the devil. Pictures of this kind have been taken by multitudes of people to represent an actual being. A young girl who had been used to see such pictures in her religious books asked me the other day, "Do you believe there really is a devil?" and she went on to tell me how frightened she used to be by them. I was very glad to be able to say, "No; I don't believe in any such devil as you are thinking of."

But the artist, you know, doesn't always mean to represent by his picture an actual being. Perhaps you have sometimes seen Spring painted. The painter shows us a lovely girl flying through the air, with her robe full of flowers, which she is scattering over the earth. You would understand that he meant to show us the freshness and the beauty and the gladness of spring in this charming way, but you wouldn't think he meant to say that Spring was really a young woman. Spring is that wonderful change that comes over the earth when the buds burst forth on the trees, and the flowers push out of the ground, and the birds build their nests; when a new radiance and joy fill the air and the heart.

Perhaps the artist wants to paint Night, and he shows us a woman with sleeping children pressed in her arms floating across a dim and starlit sky above a dim, dark world. You would know that he did not mean that Night was an actual woman, but that he meant to tell us of the quiet, and the peace, and the veil drawn over the cares and labours of the day, and the children borne into the land of dreams.

So in these pictures the artist didn't, perhaps, mean us to understand that he was painting an actual creature, but he meant to tell us the real character of all that is evil and wrong, and that if we could see it as it really is, it would look hateful, ugly, monstrous; we should find it always bring harm and punishment. He wanted us to be frightened by it; he wanted us to think of it as something hideous, inhuman, terrible.

And that meaning is true. All things evil have just this nature, and all that tempts us to them. No artist could paint them worse than they are.

But there is this danger in painting the devil so black—people don't know him when they meet him, and that is a pity. They have been frightened at the picture, and they have expected evil in real life would look just as frightful. And it didn't. Then they have said: "Oh, this isn't what we were to be afraid of. There isn't anything dreadful here. This isn't what they warned us against."

Among the first stories in the Old Testament is one of the Temptation, a story of two people persuaded to do wrong, by showing them how pleasant it was and how much they would gain by it. And, strangely enough, at the beginning of the New Testament is the story of another temptation. When the tempter came to Jesus it was not to propose anything that looked very wrong, anything to alarm him. No, it was to suggest that he should turn stones into bread, not into poison. It sounded like a useful proposal, and, seeing how many hungry people there were in the world, a kind one. What harm could there be in turning stones into bread?

So when the tempter comes to us, or perhaps I had better say when the temptation comes, it never comes as "This is something wrong," but always as "This is something pleasant, something I want so much." We are not frightened by it. It seems nice. It doesn't look a bit like the horrid creature on the church windows. We don't know it, so different is it from what we expected.

The trick we played on another boy—it didn't look like pain to him. It looked like fun. When we stole away with the last boys' paper, and forgot the errand we promised to do, or the preparation for school, it didn't look like anything so ugly as selfishness; it was just being so interested we couldn't help it. When we snatched at some pleasure, without thinking of the disappointment to brother or sister, it wasn't that we meant to hurt them; it was only that we wanted our own gratification so much.

Well, this is what I thought as I looked at the evil creature figured on the stained glass. If the tempter always looked like that he wouldn't be dangerous; we should know him, and fly from him. If cheating always looked like cheating, and lying like lying, and stealing like stealing, and cruelty like cruelty—oh, who would be a liar, or a thief, or a cheat or cruel? But temptation always turns the other side out. It comes smiling and persuading, and is careful not to wake up our conscience, not to frighten us.

Milton, in his poem "Paradise Lost," represents Satan, the leader of the revolt in heaven, now outcast on earth, whispering his persuasions to sleeping Eve in the guise of a harmless toad; and the mighty angel Ithuriel is sent from heaven to warn of danger. Ithuriel touches Satan with his spear, and straightway Satan springs up in his own shape—

> For no falsehood can endure
> Touch of celestial temper, but returns
> Of force to its own likeness.

You have heard of "Ithuriel's spear." Only this morning I saw in the paper that a picture of Ithuriel with his spear was on exhibition in London.

Well, Ithuriel's spear for us is just the power of the pure heart, of the loving nature to seize instantly by a kind of instinct the true character of what looks so plausible and tempting, to know it for what it is, just as Jesus knew.

And then we are not to excuse it, or linger over it, not to try to persuade ourselves that wrong is right, or at least that wrong is pleasant, or useful or necessary; not even to do, as I spoke of doing just now—run away from it—but bravely fight against it.

"Resist the Devil, and he will flee from you."

C. A. F.

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LONDON, NOVEMBER 8, 1902.

OUR ISM OR THE TRUTH?

THIS question is suggested to us by a notice of the first number of the *Hibbert Journal* by Dr. ROBERTSON NICOLL, which appeared in the *British Weekly* of Oct. 9. The notice began with a word of cordial appreciation :— "This is one of the best first numbers we have ever seen. It does not depend on one or two interesting articles, but is interesting throughout." The object of the Editors of the *Hibbert Journal*, our readers will remember, is "to offer to religious thought a genuinely open field." But Dr. NICOLL is hardly to be persuaded that any such attempt can succeed in divesting itself altogether of bias, for he says :—

> The general position of the *Review* is indicated by the fact that it is published by the Hibbert Trustees, and edited by two Unitarian ministers—Mr. Jacks and Dr. Hicks. There is a committee with representatives of orthodox Churches, but the general preponderance of a certain school in unmistakable.

And after noticing some of the contents of the number, Dr. NICOLL returns to his point, and presses home what we can only take to be an argument against the single-minded pursuit of truth, by suggesting that if it should lead to a general adoption of Unitarianism, the result would be disastrous.

The Editors express their readiness to offer an open field to every form of religious thought, except perhaps such as are *dead*, "and have lost the power to outgrow their own limitations." As to what may be dead, Dr. NICOLL is doubtful, but there would seem in his view to be something worse even than a dead form of religious thought. We quote the conclusion of his notice :—

> It will be seen, however, from what we have said that a particular school of theological thought is very ably represented here, and that some space is found for other schools. But it is impossible not to think of the results of these views on the Churches that have more or less accepted them. Unitarianism has much in it that commands respect, but what is the state of the Unitarian churches? Can anyone doubt that if the predominant phase of thought in this view were to prevail it would lay waste the whole organisation of Christianity in this country? There may be dead forms of faith; it is a question. There are without doubt killing forms of faith, forms of faith that slay the Christian consciousness and the Christian energy.

"The predominant phase of thought in *this view*" should perhaps have been "*in this Review*"; but in any case, are we drawing an unfair inference from this passage when we say that Dr. NICOLL is distrustful of the open pursuit of truth, and wishes to retain a dogmatic reservation on behalf of what he regards as essential to the "Christian consciousness?" In the *Hibbert Journal* an open field is offered to every form of living evangelical faith, no less than to others, for the reasoned exposition of what each writer may regard as vital truth, but because the Editors are "Unitarian" ministers, Dr. NICOLL thinks that a preponderant influence is bound to be given to a certain school of thought, and hence the warning note of his conclusion.

What is that school of thought? Undismayed by the cry of *Unitarian!* we say it is the school which believes in the freedom of human thought, and its capacity to attain to Divine truth. It is an injurious suggestion that the Editors of the *Hibbert Journal* do not mean what they say in their opening address, and are not prepared to give an equal hearing to thinkers of every school. They have not established the *Hibbert Journal* for the advocacy of their own *Unitarianism*, but for the pursuit of truth. But Dr. NICOLL warns liberal thinkers, who are found in many Churches, to beware of that "school of thought" to which they belong. It has led many to Unitarianism, and *look at the Unitarian churches!* In them, Dr. NICOLL implies, "the Christian consciousness and the Christian energy" have been slain.

Of that we are not so sure. We are not about to boast of those churches in which Unitarianism is the prevailing doctrine, and which for generations have maintained the principle of freedom of thought in matters of religion. They appear to have little ecclesiastical genius, but they have quietly persisted for more than a hundred years in their distinctly Unitarian phase, and any talk of their extinction is altogether idle. It is perhaps their fault as much as their misfortune that their numbers have not more rapidly increased, but neither Christian consciousness nor Christian energy is dead in them. Their Christian energy does not take the form of an evangelical mission or the fervour of a revivalist meeting, but it has had its share in the more patient and silent redemptive work of the world, in the spirit of CHRIST'S self-sacrifice and brotherly love; and if their Christian consciousness is not such as Dr. NICOLL can recognise, we are content to abide in the fellowship of MARTINEAU'S "Endeavours after the Christian Life," and JOHN HAMILTON THOM'S "Laws of Life after the Mind of Christ." That what is lacking in our Church life is no necessary result of the "school of thought" to which we have given our whole-hearted allegiance is proved by the witness of those two men, and of many others both of the past and the present time.

Dr. NICOLL warns us that if our "school of thought" were to prevail, the whole organisation of Christianity would be laid waste. Certain things undoubtedly would be laid waste, and among them the dominance of the extreme sacerdotalist, and of the old evangelical scheme of salvation: on the other hand a living faith in GOD and in human brotherhood would remain, with loyal service of GOD'S kingdom of righteousness and truth, and in the midst would be the abiding inspiration of the true humanity of CHRIST.

It appears to us, therefore, that liberal thinkers may be undismayed, and that the Editors of the *Hibbert Journal* may pursue with good hope their service of the great cause of Truth. They have a faith which is worthier than Dr. NICOLL'S distrust, and it is a happy augury for the future of religion in England, that so many distinguished thinkers and scholars, belonging to very various Churches, are willing to come out into the open field, and in the frankest fellowship seek together to draw nearer to the Eternal Light.

C., R., F.

I HEARD three men disputing half the night
If Roman, Greek, or Anglican be right.
When they arose, all hot, and each unmoved
By anything the others claimed as proved,
I said: "On yonder panel, from its nail,
Hangs my thermometer with three-fold scale.
Perhaps you'll kindly tell me which is right,
Celsius or Réaumur or Fahrenheit?"

H. A. R. J.

THE critics appear to be agreed that Mrs. Humphry Ward's dramatic version of *Eleanor*, as presented at the Court Theatre, is not a success. Intensely interesting to anyone who cared for the story it could not fail to be, but as the scenes unfolded, the question more than once arose, "What will anyone who has not read the book make of it?" The *Guardian's* critic answers, as being one of those, "The tale did not tell itself." Eleanor and Lucy were both very well acted, and Manisty was as insufferable on the stage as he is in the book, but the real power of the story—the tragedy of Eleanor's life, her long and bitter struggle, and the victory of her final renunciation—is not such that it can be truly represented on the stage. It is an interior drama to be studied in a quiet that can linger over its profound meaning.

MEN OF CONVICTION.

UNDER the title "Dreaming Dreams and Seeing Visions," the November number of *Sermons for the Day* gives the morning sermon preached by the Rev. R. A. Armstrong in the Church of the Divine Unity, Newcastle-on-Tyne, in connection with the recent annual meeting of the Northumberland and Durham Unitarian Christian Association. Of this very timely sermon we gave an account in our report of the autumnal meetings at Newcastle, but here we will take leave to reproduce its concluding passages.

"Let us pray for strenuous men who have convictions—vital, germinant principles seeding in their hearts, which bind life together in a self-consistent unity. And when folk have clear convictions, strong and penetrating, then will the old men dream dreams, and the young men see visions. Out of the convictions grow large and inspiring ideals for which men deem it worth while to toil, and strive, and serve, though it earn them not an ounce of gold, and a myriad tongues cry out in reprobation. They see in vision a world other than before their fleshly eye, a world in which society and institutions are shaped in accordance with the principles that move them, answer to the convictions that dominate their minds. And to make real that ideal world they are ready to live and die. And even though their convictions be mistaken, their souls are ennobled by that allegiance, purged and cleansed and chastened, and they become as sons of God walking among common men. The sphere of their ideal may be in Church, or State, or the relation of the soul to God, or the relations of man to man. Loyala saw in a vision a world of men all bound in the allegiance of an absolute obedience to the spiritual authority of Rome, and he created that marvellous Society of Jesuits which has played and still plays so mighty a part in the history of the Church. Luther dreamed a dream of a world of men all liberated from the hyprocrisy of Rome and saved by faith, and his wand created the great Protestant communities through whom Europe had been reborn. Wesley received the spirit of the Lord to conceive an England in which the weaver and the miner should know and serve the Christ, in sweetness and purity in life, and the vast Methodist connection sprang into being at his word. Cobden dreamed a dream of all the broad acres of the world pouring their corn into England to feed the hungering artisan and his wife and children, and the great protective system of finance broke down—as we had thought till last spring for ever—at his potent touch. Mazzini beheld in vision an Italy transformed from abject slavery to the liberty of a gifted and united nation, and Popes and Bourbons found the strength all oozing out of them as the people shook off their chains. Lincoln, being caught up of the Spirit, saw an America in which the great curse which lay at the heart of the Union should be lifted off, and the shackles fell away from the sable limbs, and from Maine to Florida was one nation of the free.

"All these were men of conviction, clear and self-consistent, and the ideal rose up as a vision in their hearts, and according to their conscience they wrought undaunted through the years, and they made the world other than it was.

"And so say I to all men and women of this twentieth century, which for good or ill must decide so many human issues vast in scale and momentous in effect: 'Shake from your eyes the drowsiness, lift up your hearts above their timid tremor, think out great and true convictions, wed yourselves to high and fruitful principles, and enter everyone into the service of some pure ideal which shall give unity, grace, yes, and the true patent of nobility to this life of yours on earth.' Would that once more the voice of God might ring forth across the world: 'I will pour out my spirit on all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions!'"

MINISTERS' PENSION AND INSURANCE FUND.

AT a recent meeting of the Managers of this Fund nearly fifty applications by ministers were dealt with, and other applications, we hear, have since come in. A significant and welcome feature is the evident appreciation of the advantages offered by the Fund to ministers in or approaching middle age. The rules permit of *extra assistance* being given to applicants over forty who apply on or before Jan. 1, 1903; and it is clear that a considerable number of ministers have shrewdly noticed this, and have determined to make the effort necessary to secure the substantial benefits offered. We understand that there has been some very commendable hesitation on the part of ministers reluctant to crowd out by their applications, possibly, some brother ministers whose circumstances are more straitened; but such honourable scruples may be at once set aside as needless. The funds available appear to be quite adequate to meet the needs of all likely to apply for some time to come.

One point that has not been fully understood is that in *all cases* set forth in the tables A to G, issued to ministers with the rules of the Fund, *the premiums cease at sixty-five*. It is only by accident that this was not expressly stated with respect to tables C and D.

It is extremely desirable that our younger ministers should insure as early as possible, even at the cost of some self-denial. The premiums, they must observe, increase every year, and the benefits which may now be secured for a small annual payment will prove much more costly as time goes on. We may remind all interested that Mr. J. Cogan Conway, whose appeals in these columns began the movement that has been so successful, is the Hon. Sec. to the Fund, and inquiries addressed to him at Ringwood, Hants, will be duly attended to.

IF we had never before looked upon the earth, but suddenly came to it man or woman grown, set down in the midst of a summer mead, would it not seem to us a radiant vision? The hues, the shapes, the song and life of birds, above all the sunlight, the breath of heaven, resting on it; the mind would be filled with its glory, unable to grasp it, hardly believing that such things could be mere matter and no more. Like a dream of some spirit land it would appear, scarce fit to be touched lest it should fall to pieces, too beautiful to be long watched lest it should fade away.—*Richard Jefferies.*

THE MESSIANIC SECRET IN THE GOSPELS.*

IT is now generally conceded that Mark is the earliest gospel, and that in its present or an earlier form it lay before the first and third evangelists when they were constructing their narratives. Consequently it has risen considerably in estimation since Augustine described its author as the curtailer and footman of Matthew; and since Griesbach dismissed as fictions repugnant to the truth the statements of Papias which connect this gospel with the preaching of Peter.

And it is well known that Mark occupies a special position in regard to one of the fundamental questions in the life of Jesus—namely, his relation to the Christhood or Messiahship. At the outset of the gospel, Jesus is indeed declared by the voice from heaven to be the Son of God. But he passes forth into his ministry of teaching and healing, and the Messianic dignity bestowed (or ratified) at the baptism remains a closely guarded secret until the beginning of the end. The demoniacs, it is true, recognise him as Messiah, but they are strictly charged not to reveal their knowledge. The sick ones healed by the Messianic touch are with equal urgency prohibited from disclosing the miracle of their cure. But by word, at least, Jesus does not claim Messianic rank, nor do the disciples—even the Intimate Three—suspect in whose presence they stand till the scene in the neighbourhood of Caesarea Philippi. It seems plain that the confession of Peter here is intended to denote a crisis in the history. Jesus does not, indeed, accept the title by which Peter addresses him, and it is countered by one of the recurring prohibitions. Nevertheless, there is henceforth a change in the representation. The narrative of the Transfiguration follows as if to vindicate the accuracy of Peter's perception, and from this point Jesus utters prophecies of his forthcoming sufferings and death. The entry into Jerusalem is a Messianic entry: before the high priest Jesus confesses that he is Messiah; and the superscription on the cross is one that makes mock of the Messianic claim.

The other gospels, on the contrary, represent Jesus as Messiah publicly known as such from the beginning. In John, the Baptist proclaims him, and the disciples know that it is the Messiah they are called to follow. Both in Matthew and Luke the birth-stories are charged with Messianic signification, and though Matthew's account of the scene at Caesarea Philippi contains features which favour Mark's representation, yet both Matthew and Luke describe the ministry as Messianic; Matthew incorporating a Messianic claim in the Sermon on the Mount, Luke making Jesus begin his work with the application of a Messianic text of prophecy.

The divergences between the gospels on this question of the Messiahship are important, but the problem they present is not essentially different from others which arise from a comparison of the four records. The question, however, is not reduced to simplicity if we choose to accept the account of Mark as the earliest and most credible. For instance, are we

* "Das Messiasgeheimnis in den Evangelien. Zugleich ein Beitrag zum Verständnis des Marcusevangeliums." Von W. Wredé, o. Professor der ev. Theologie zu Breslau. Göttingen. 1901.

to assume that Jesus was himself conscious of Messianic dignity throughout the whole of his ministry? If so, what explanation are we to offer of the earlier silence, the strict prohibitions? The answer is often given that he shrank from public appropriation of the Messiahship because the idea was vulgarised and nationalised: that there was danger of entanglement with the government or of popular tumult; in other words, that the motive of the secret was either timidity or discretion. The explanation does not give an adequate account of the publicity of the miracles, or of the public appearance as Messiah on the entry to Jerusalem unaccompanied by any elucidation of the real character of his claim. Or again the motive of the secrecy is discovered in a "pedagogic intention." He desired, it is said, to train the Twelve gradually into the true conception of his person, so that they might be freed from the materialism of the common conception and prepared to preach the suffering Messiah when the proper time should come. Again this motive has to be read between the lines of the narrative: it does not explain the prohibition *after* the Confession and the Transfiguration; and it has to face the fact that, apart from the Confession of Peter, the disciples seem no nearer to understanding Jesus at the close than at the beginning of the ministry, and that they desert him at his trial.

There are other difficulties surrounding the Marcan representation of the Messiahship to which it is unnecessary here to refer. We have recalled the above points in order to draw attention to a remarkable attempt to treat the problem on new lines. It is contained in the volume by Dr. W. Wrede, of which the title is given at the beginning of this article.

Readers of "The Seat of Authority" will remember that Dr. Martineau cut the knot of these difficulties by arguing that the identification of Jesus with the Messianic figure was the first act of Christian mythology, and that Jesus made no claim to the Messiahship. In this argument Dr. Martineau was not, and did not claim to be, a pioneer, but not even his championship of it availed to disturb the general critical judgment that the Messiahship of Jesus, however difficult to interpret, is yet one of the securest elements in the gospel tradition. Wrede's theory is the same as Dr. Martineau's, though he reaches it by a line of argument that is almost entirely original.

Wrede starts from an examination of the evangelical, especially Marcan, tradition, and maintains that it was the belief in the resurrection of Jesus which first led men to think he was the Messiah. So Paul expressly declares that Jesus was declared to be the Son of God by the resurrection; and this declaration, made at a time when as yet the earliest gospel had not been written, constitutes the oldest tradition we know. According to the narrative of Acts, also, it was not until after the resurrection that the disciples received the Spirit which conveyed the illumination as to the real character of Jesus. And according to the same book it was the Christhood of Jesus attested by the resurrection which was the main subject of the apostolic preaching.

But if Jesus had not himself claimed to be the Messiah, inevitably by the ordinary working of the human mind, attempts would be made to find in the traditions of his earthly life proofs that the Messiahship was there, and expressed itself in Messianic preaching and in Messianic deeds. And if then the question should arise how the Christ was not recognised as such on earth, the answer would be given that he was, indeed, so recognised, but the secret was guarded until he should have proved his Messiahship by rising after death.

Consequently we should expect to find, if this were the course of development, that the evangelical tradition contains, in addition to the records of the life of Jesus the preacher of righteousness, a number of notices designed to show that he was Messiah. This is precisely what Wrede does find in the gospel of Mark, and it is the way in which he correlates a number of the features of this gospel with the theory of a secret Messiah that constitutes the originality of his argument.

Throughout the gospel we find conflicting elements of thought. On the one hand, in a large portion of the narrative there is no suggestion whatever of Messianic purpose. But side by side with this appear passages which represent Jesus as Messiah, as performing Messianic acts, as uttering Messianic teaching, as taking pains on the very occasions where the Messiahship is most evident, to preserve it a secret from men. These passages, Wrede maintains, are all the result, not of faithful tradition, but of theological doctrine: they are all parts of the artificial machinery provided to explain how Jesus in his earthly life was Messiah, and yet was not recognised. This artificial machinery includes the knowledge of the demoniacs, the injunctions to silence, the relation to the disciples, particularly in the matter of the parabolic teaching.

Examples of Messianic knowledge on the part of demoniacs are found in i. 23-25, i. 34, iii 11-12, v. 6-7, ix. 20. Wrede does not think these can be satisfactorily rationalised into historical occurrences: there is no hint of any particular moral or spiritual excitement in the subjects, no reason why, if there were, it should express itself in a judgment about the person of Jesus concealed from all all others. It seems plain that according to the idea of the evangelist the knowledge of the demons—for it is the demons that speak—is supernatural knowledge, and their knowledge concerns the supernatural Jesus, the one Spirit whose power they must recognise. And so, though in the physical world the fact of the Messiahship is a secret, it is clear truth in the spiritual world. The exclamation "I know thee who thou art" suggests the antithesis that others do not know.

Equally unhistorical, in Wrede's judgment, are the numerous prohibitions against disclosing the Messianic secret. Some of these are imposed on the demoniacs (i. 25, i. 34, iii. 12); others are narrated in the context of other miracles (i. 43-45, v. 43, vii. 36, viii. 26). In the same class fall the charge to Peter after the Confession (viii. 30), and to the disciples after the Transfiguration (ix. 9), and other efforts of Jesus to preserve the Messianic incognito (vii. 24, ix. 30). (The difficulty of the interpreters with these passages is genially illustrated by Wrede in a separate Excursus.) They possess the common feature of attempts to guard a secret, and the manner of the prohibitions suggest, not that Jesus is repudiating a rank to which he had no claim, but that he is guarding from publicity a fact that is true. The artificiality of the injunctions does seem apparent when we observe that they are not effective; and the disciples, in whose presence the various miracles take place, apparently learn nothing, even though their Master's fame as a worker of miracles is spread abroad. Particularly significant is ix. 9, where after the Messianic Transfiguration the narrative proceeds:—

> And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, *save when the Son of Man should have risen again from the dead.*

The same time-limit is tacitly present in the other prohibitions.

In the teaching of Jesus Mark makes a distinction between matter for the disciples and matter intended for the public. Thus the public may hear the parables, but according to the passage iv. 11 they are not permitted to understand—upon which Dr. Bruce remarks that it is not credible that Jesus would avow such an inhuman intention as that of keeping the people in ignorance. On Wrede's theory the explanation is simple: the representation of the significance of the parables as reserved for the disciples is another part of the machinery. The Messiahship was a secret from the people; therefore they could not understand the Messiah's teaching. The disciples, however, ultimately became the disclosers of the secret to the world; they are accordingly permitted to understand, for to them is given the "mystery" of the kingdom, including, of course, the Messiahship. Wrede notes that in the parables explained to the disciples there is nothing that might not perfectly well have been addressed to the public at large; it is not, in any real sense, mysterious.

This outline of Wrede's argument will be sufficient to show its main character. It will be seen that he raises the question as to whether Jesus claimed Messianic rank into a new region; and it is evident that now it must be faced not only for its own intrinsic importance for the life of Jesus and Christology, but for its collateral bearing on the credibility of the gospels. The strength of his position is that it offers to explain so many of the difficulties of Mark with a single formula; those numerous features which have been ascribed to the love of this evangelist for the mysterious receive an adequate explanation. Sometimes, it must be admitted, he presses his exegesis too hard in this direction, and so commits from the opposite side the same error as those critics who are always finding evidences of the eye-witness and the graphic narrator in some very ordinary phrases. In the main, however, his argument is not radical in its methods, though it may be in its results; and it is the more important to emphasise this fact just now, when Cheyne's textual criticism and van Manen's performances on an unsupported tight-rope are being adduced as the consequences of deserting tradition. Nor can Wrede's theory be pronounced *a priori* impossible; for though Mark is our earliest gospel, it is as credible that it should contain a dogmatic development of the primary tradition as that the other gospels should develop Mark's account,

which undoubtedly they do. It is to be hoped that the further studies which Wrede promises in this subject will soon appear. In the meantime, it can scarcely be said that his theory is complete without some more adequate explanation than is offered in this volume of features of the narrative such as the Messianic entry into Jerusalem, and particularly the unanimous tradition that it was on account of his Messianic claims that Jesus was put to death. J. H. WEATHERALL.

A TROUBLED VISION.

AMONG the writers of the younger generation whose names were unknown ten years ago, but who have since been "knocking at the door" to some purpose, Mr. H. G. Wells occupies a position somewhat by himself. Owing his popularity to the production of volume after volume of fiction—we think there must be a dozen or more of these by this time standing to his credit—Mr. Wells's particular distinction rests upon the fact that he has brought to the business of novel-writing some very unusual qualifications—a thorough scientific training which, allied to a vivid imagination, has constantly supplied him with unhackneyed plots, and a keen interest in the complex problems of social ethics, especially as affected by modern advances in the subjugation of the forces of nature. While seemingly occupied only with the contrivance of ingenious tales dealing with as yet unrealised developments in the progress of mechanics, chemistry, biology, and so forth, it has been impossible not to notice that this writer was all the time engaged in more serious speculations, for which his narratives were merely the vehicle; while to all appearances merely bent upon amusing himself and his readers with fairy-tales of science, he was really applying his mind to a number of the most pressing questions of to-day — questions likely to become more pressing to-morrow and the day after. In his very first volume, "The Time Machine," we had, interwoven with the external incidents of the "time traveller's" story, a striking and impressive sketch of the human race in its decadence, hundreds of thousands of years hence. The unexplored future, and what it may hold in store for humanity, has exercised a constant fascination over Mr. Wells; he has returned to the theme repeatedly, notably in that grimly satirical romance, "When the Sleeper Wakes," and in the most elaborate of his "Tales of Time and Space," in both of which the ruthless rule in the twenty-second century of an oligarchy based on money-power is depicted, in pigments sombre enough to give pause to the most exuberant sociological optimist.

"Anticipations."

But precisely because Mr. Wells is more than a dilettante, precisely because his interest in these large concerns is of a serious nature, he was bound after awhile to seek a less irresponsible medium for the expression of his views than that of fantastic romance; and in his brilliant volume of "Anticipations," an eighth and cheaper edition of which is now before the public, he undertook the task of setting forth constructively what he believes to be the effects likely to be brought about in the life and thought of the near future by the mechanical and scientific advance now in process of accomplishment.

With the social changes predicted by the author we are in this article only indirectly concerned; it is consoling at any rate to find that he has seen reason to give up the extreme gloom of his earlier forecast, and no longer thinks that tyrannical power will be concentrated in the hands of a junta of unscrupulous multi-billionaires, holding oppressive sway over the whole earth. Instead, he foresees the rise and eventual rule of a strong and "efficient" class, the real producers of the world's wealth and guardians of its welfare—men of science, teachers, physicians—who by the sheer logic of events will come to relieve the purely ornamental and "played-out" governing caste of Europe of a burden which that caste is no longer fit to bear with safety.

What of Religion?

It is Mr. Wells's sketch of the religious views obtaining among the members of this new aristocracy which naturally interests us most. Looking at the great mass of the people, he predicts the decay of Protestant orthodoxy, especially among the better educated, and a very considerable revival of Catholicism, whose venerable traditions and picturesqueness will once more prove irresistibly attractive to the inefficient elements of the population—both to the luxurious and to the submerged orders. But the crucial part of the subject is reached when Mr. Wells comes to describe the type of religion likely, according to him, to be the prevalent one among the capable, efficient class of the future, the class—and by implication the type of religion—with which he feels himself most in sympathy. Believing him to be very gravely in error in his whole handling of this topic, and lest we should be doing an injustice to this very acute and honest writer, we will quote the actual words in which he gives a succinct account of what he calls the "spacious and confident theism" of the future as seen by him:—

> Quite inevitably, these men [the efficient *élite*] will be religious men. Being themselves men of will and purpose, they will be disposed to find, and consequently they will find, an effect of purpose in the totality of things. All science and most modern religious systems presuppose the universe to be one and systematic, and held together by some omnipresent quality; and this is, to anyone not too anxious to quibble, to believe in God.

Unsatisfying Exposition.

Now these sentences require careful examination; for with all their seeming broad tolerance and brave phrases about "inevitable religiousness," they amount, in our view, to nothing less than an absolute negation of religion as that term is generally understood. At the outset, it is far from reassuring to find the edifice of faith based on the circumstance that certain men, finding certain qualities in themselves, *will be disposed to find, and consequently will find*, an effect of these qualities in the totality of things: we should say that such a procedure opened the door to a boundless and most dangerous subjectivity. But, further, we are warned against an easy acceptance of Mr. Wells's generalities by the absence of any qualification of the *kind* of will and purpose manifested in the world, according to him; and by the similar vagueness as to the *character* of the omnipresent quality by which the universe is held together. With every desire to practise the widest inclusiveness, we should require to know a little more than Mr. Wells vouchsafes us on these points, before acquiescing in his dictum that to believe in this undefined quality was tantamount to believing in God. Is this pervading and sustaining quality rightly described as *love?* Are the will and purpose shown forth in the universe *good?* Only on these questions being answered in the affirmative shall we concede to Mr. Wells the right to call his statement of belief by the name of theism, or, indeed, of religion. But does Mr. Wells allow his statement to be amplified or interpreted in the sense just indicated? Some further quotation will prove the contrary. "I believe," he tells us, "that these prevailing men of the future . . . will presume to no knowledge whatever, will presume to no possibility of knowledge, of the real being of God at all." "To men of the 'kinetic' type, belief in God so manifest as purpose is irresistible; and to all lucid minds the being of God, save as that general atmosphere of imperfectly apprehended purpose, is incomprehensible." "In the thought of God," we are further informed, "the antagonism between good and evil vanishes," for "God is no moralist"; and to men who think thus "the idea of airing their egotisms in God's presence through prayer, or any such personal intimacy," will appear "absurd."

Misleading Terminology.

Now, upon so amazing an utterance as this we have a twofold comment to offer. Firstly, that while Mr. Wells's own candour and good faith are, of course, beyond question, it is rendering no service to men's clarity of reasoning and mental integrity to introduce such a confusion of thought and language as that of which he shows himself guilty. We used to hear, formerly, agnosticism spoken of as a kind of high-polite for atheism; but here we have a "confident and spacious theism," which on examination turns out to be the merest and vaguest agnosticism. The whole difference is this, that the agnostic, after stating his deliberate conclusion that "the power which the universe manifests is utterly inscrutable," very rightly abstains from affixing to that unknowable power the utterly inappropriate name of God; nor would it occur to him to miscall by the term "religion" a system of thought which excludes worship and prayer.

The Scientific Mind Inapt.

Our second comment is provoked by the question which inevitably suggests itself: How is it that so clever a man as Mr. Wells so hopelessly misconceives the nature of religion as to offer us under that designation something which no one with an inkling of what religion is will accept as such? The answer is, that we see in the author's unfortunate treatment of this theme another instance of the almost proverbial blunders of the scientific mind when making an excursion into the territory of religion. The scientific mind is firmly convinced, as a rule, that its own methods, weights and measures are of universal application—it tends to ignore the rule that spiritual things are spiritually discerned—and, applying its own standards, proceeds to deliver judgment without a

trace of diffidence, without suspecting that conclusions so arrived at are in the nature of the case bound to be faulty. Science discloses, or appears to disclose, no ground for this or that religious belief —*ergo*, comes the ready inference, no such ground exists. Such processes of reasoning would be merely ludicrous were it not the case that the deliverances of the man of science upon religion—*i.e.*, upon a subject on which he is *not* a specialist—are listened to with profound respect by a large section of the public.

The True Essence of Religion.

What thinkers of the type of Mr. Wells need to recognise is, that in the domain of essential religion the writs of physical science do not run, its methods are out of court, and the results attained by such methods will neither gain nor lose a verdict. To quote some words used by the present writer in the same connection elsewhere,* when we want to know the permanent elements of religion, we shall be better employed in listening to the intuitions of our soul than in going to the chemical or biological laboratory. We shall find there first of all that *the very essence of religion is not an intellectual conviction, however clear, but a sense of communion, however dim.* We shall not be at all disturbed by the discovery that science does not confirm or demonstrate what is absolutely outside the province of science to take cognisance of, any more than by the discovery that a barometer does not register degrees of temperature, or that a telescope tells us nothing about bacteria. It is through other, fitter than scientific channels that there comes to us the knowledge of a holy and living God to whom good and evil are most significant realities, who hears and hallows prayer, who is, in short, not our Creator only, but our Father. That the methods of science are impotent to reveal such a One to us demonstrates, after all, no more than the impotence of the methods of science, not the non-existence of those qualities and attributes in God whereof our consciences and the testimonies of His chosen messengers assure us. It demonstrates no more than the inapplicability of the methods of one science to the problems of another.

A Better Hope.

In this same volume of "Anticipations," Mr. Wells has already given proof that he is not above—or rather, beneath—explicitly disavowing opinions formerly expressed by himself, but now seen by him to be erroneous. There is, therefore, room for the hope that a writer of so much acuteness and sincerity will some day discover how inadequate is the conception of religion which we have felt it our duty in this article to criticise—a conception of the Deity which reduces the living, loving God to the rank of a spectral purpose, impersonal, unpitying, unholy, eternally and dismally indifferent to good and evil. There is room for the hope also that he will revise before long the notion, embraced and enunciated by him with a curious lightness of heart, that a short hundred years will suffice to eliminate those religious instincts of adoration, confession, thanksgiving and supplication which all history shows to be inwoven in the very texture of human nature.

* See the "Christian World Pulpit," July 9, 1902.

It is too late in the day to persuade the world that the outcome of science must be agnosticism; it certainly will not do to present to us a virtual agnosticism and reassure us by calling it religion. Science and a certain type of pre-scientific theology may be, we know they are, incompatibles; but Religion itself—"the soul's own sense of God"—is the same, unchanging, undying, yesterday, to-day, and for ever.

J. Warschauer.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

Of work there is no end. As soon as one enterprise is ended the need for another presents itself, and seems to claim that it is of more importance than any of its predecessors. When our winter engagements slacken, and we get near the end of our programme, we are inclined to think that we have got through all special efforts for a time; but what a delusion it is! As soon as the summer holidays are over the forecasts of work begin to come in from all quarters, and we are convinced that we shall probably be busier than ever. At any rate, that is our experience here in Manchester. Last winter there were so many bazaars and sales of work that it was excusable for us to dream of a respite for twelve months or so. A vain hope, alas! No sooner did October arrive than we were warned by circular or otherwise that certain institutions and churches had on hand schemes which would necessitate the raising of money, and so subscription lists and bazaar appeals are once again the order of the day. There is nothing individually quite so big certainly as the £10,000 Manchester District Bazaar of a few years back; but the aggregate needs that have been announced probably amount to more than that sum. It is marvellous where all the money comes from, and yet we confidently expect that all we want will be forthcoming. Platt Chapel opened the ball early in October with a sale of work, which was very successful. The amount raised, inclusive of donations, was about £200—sufficient to enable the friends there to realise the object they had in view. I will refer only to two other similar, though much larger, efforts which are being forced upon our attention in good business fashion.

The first is a bazaar which is to be held next spring in the Lower Mosley-street Sunday School, for the purpose of augmenting the funds of the Manchester District Sunday School Association, which embraces nearly all the Unitarian Sunday-schools in Lancashire and Cheshire. The minimum sum to be aimed at is £1,000. Its object is a laudable one. The money is required to liquidate a debt of £200 which is still remaining on the Holiday Home at Great Hucklow; then to extend the Convalescent Home accommodation at South Shore, Blackpool, so that elder scholars and young teachers may also obtain the rest and fresh air which under existing circumstances are restricted to the younger scholars. Some of the applications for admission are quite pathetic; but they have to be firmly though reluctantly refused. Increased accommodation is, therefore, urgently needed. And finally, a considerable sum of money is required for the general work of the Association, which at present is lagging owing to inadequate financial support.

The work of organisation has already been begun, and subscriptions are steadily coming in. It is certain that the Executive Committee will keep us all at high pressure until the date of the bazaar, when, let us hope, their effort will be crowned with success. I believe there is a growing seriousness on the part of those who are actively engaged in Sunday-school work. They are realising, with much anxiety, that the changes which are likely to take place in our system of national education will increase their responsibility in connection with religious instruction, and demand of them a higher equipment.

There is a good deal of grumbling at times on the part of ministers and superintendents at the difficulty in obtaining teachers for the Sunday-school, and especially teachers who are in every sense qualified for their tasks. There never will be a superfluity of "the salt of the earth"; but where there is enthusiasm on the part of ever so few it does somehow or other invariably carry us through. We have in Manchester two or three very remarkable examples of this fact. Only a few years ago the school in connection with our Willert-street Domestic Mission had dwindled down to about a hundred scholars; but fresh energy and life were infused into it, and latterly a band of earnest young men and women have so strengthened the missionary's hands that over 400 scholars are now on the books, and considerably over 300 are in weekly attendance. It is much the same at the new Mission in Bradford, while at Renshaw-street, another Domestic Mission, a rapid development has taken place during the last twelve months or so. At all three centres further growth is now impossible, owing to lack of accommodation. Now, these three schools, and such as these, most of all feel the value of such institutions as the Holiday Home and the Convalescent Home; and, therefore, it is hardly conceivable that there should not be a hearty and generous response to the appeal which is being made at the present time by the Manchester District Sunday School Association.

The other and largest bazaar to which I have referred is being organised by the East Cheshire Christian Union, which has important Church work on hand, but cannot adequately grapple with it owing to serious lack of funds. It does not include any of the Manchester churches, but its own churches are situated within a very short radius of this city, and so it seems the most natural thing that it should hold its bazaar in this populous centre, which is so accessible to all concerned. The sum aimed at is £5,000, half of which is to be permanently invested, and the other half allocated for church building and similar purposes.

Talking of Sunday-schools, I should like to say how deeply moved we who were present at the annual meeting of the Manchester Unitarian Sunday School Union were by an address delivered by Mrs. Manning, of Sheffield, on the way in which moral and religious teaching may be conveyed to the younger children. If we could all learn her secret our work as teachers would be much more satisfactory and profitable; but she clearly exemplified in herself the fact that personal magnetism counts for a great deal, and so the

mediocre teacher must struggle on, imitating as best he may—yet only imitating—the genius for clear and simple and attractive exposition of the subject in hand which certainly is characteristic of Mrs. Manning in a marked degree.

The event, however, which has aroused most interest amongst Unitarians in Manchester recently was the presentation to the Trustees of the Memorial Hall of a portrait of Alderman Harry Rawson, J.P., painted by Sir George Reid, President of the Royal Scotch Academy. This portrait is temporarily on view in the Corporation Art Gallery, and is pronounced by competent critics to be the finest example of the portrait painter's art in Manchester. We are all proud of it. It was subscribed for exclusively by members of our group of churches in various parts of the kingdom. I need not repeat what was so fully reported at the time in your columns; but having acted as secretary to the fund I do just know more than anybody else how deep and genuine was the feeling of esteem and reverence so universally entertained towards the man whom we sought to honour, and whose presentment we desired to hand down to posterity. Everybody regards Mr. Rawson as a friend. Though himself so unassuming, his good works have happily not been hidden from us, and throughout the country there are men and women working earnestly in the cause of humanity who frankly acknowledge his long years of faithful service as their incentive, and who are trying to put his ideas and principles into practice in their own little corners of the vineyard. Mr. Rawson is advancing in years—some call him affectionately "*our* Grand Old Man"—and we rejoice that he has given us this opportunity of crowning his old age with our laurel wreath, and displaying some tangible proof of our regard and esteem. It is hoped that the residue of the fund will be sufficient to found an annual prize in connection with the Unitarian Home Missionary College, to be called the "Harry Rawson" Prize.

On Wednesday evening, Oct. 29, the Rev. J. Estlin Carpenter, M.A., delivered, in the Memorial Hall, Manchester, the first of a series of lectures on "The Bible in the Nineteenth Century." His audience filled the hall, and were in wrapt attention throughout. The chair was taken by Professor A. S. Peake, M.A., of the Primitive Methodist College, who, in his opening remarks, expressed his admiration of the lecturer's scholarship and love of truth. The lecture was a remarkably comprehensive and concise statement of the development of Old Testament criticism, under the heading of "Changed Views of the Law." A considerable number of those present were members of other denominations; and from letters received we know that many orthodox ministers would gladly attend these lectures were it not for their regular Wednesday evening services which demand their presence in their own churches. Of course, the scholarly exposition is the main thing; but in addition to that it puts heart into us to be drawn together into one assembly, as we were last Wednesday, and made to feel that we are integral parts of a much larger body of men and women who are not afraid to be confronted with new truths, but who welcome them as higher revelations of Deity.

Some months ago I contributed to your columns an account of a new scheme of extended usefulness which the Manchester District Association had offered to its constituent churches. Monthly meetings are already arranged up to and including May; and thus far there is every reason for feeling satisfied that the idea embodied is an excellent and helpful one. On the first Saturday in October meetings were held at Oldham; in the afternoon a Conference, at which a Paper was read and discussed, and in the evening a public meeting. Last Saturday Oldham-road was the place of meeting. A goodly congregation assembled in the church for the afternoon service, which was very hearty and impressive. Tea was provided in the school, after which a meeting was held in the same building, presided over by Mr. George H. Leigh. There was a very good attendance, and everybody felt it a pleasure to be there. Between the speeches the well-trained church choir rendered part-songs and solos. About fifteen members of the Governing Body were present, and nearly all the churches in the district were represented. At such centres as Oldham-road, where the work is very hard, and apt at times to be discouraging, such a gathering as that of Saturday last must be exceedingly helpful, and will in due time bear fruit. It is the sense of comradeship that needs intensifying in so many of our churches, and the recognition that we are all working combinedly in a common cause.

I find my brother ministers all working at well-thought-out schemes of pulpit usefulness. If able preaching could fill our churches we should not have many empty pews; but the time for our public popularity has not yet come, and it may be that we have not yet wholly solved the secret of success. Doubtless much can be done when pulpit and pew work in double harness, both firmly believing in the efficiency of hearty co-operation in all branches of Church activity, and each as anxious as the other in spreading abroad a knowledge of our faith until it shall cover the earth as the waters cover the channels of the deep.

CHARLES ROPER.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

We have received several long Reports too late for insertion this week, and must beg Correspondents to send in Church News by Wednesday, if possible. News which only arrives on Thursday should be as brief as it can be made.

Ainsworth.—The congregation has decided to adopt the revised edition of the "Essex Hall Hymnal," in place of "Hymns for the Christian Church and Home," and will begin its use with the new year.

Bolton: Unity Church.—The late Mr. Frank Taylor, J.P., has left the sum of £1,000 (free of duty) to the congregation of Unity Church, Deane-road, the interest to be applied in augmentation of the annual income of the church.

Boston.—Mr. John Fretwell, of Providence, R.I., paid a long-promised visit to this town to see the place from which the Pilgrim Fathers set sail for Holland before their departure for America. Accompanied by Miss C. Richmond, he visited the church where John Cotton once preached, and the cells where the Puritans were incarcerated; and on Sunday evening, in Spain-lane Chapel, he gave an address on "The Pilgrim Fathers," and illustrated his subject with lantern slides. This use of the lantern marks a new departure. It was an experiment, and is to be repeated once a month. The first attempt to teach by the eye as well as the ear was very successful, a good audience filling the chapel.

Carmarthen.—Principal Evans has been elected a member of the Town Council, to assist in the administration of the Education Bill.

Dukinfield.—The annual choir sermons were preached in the Old Chapel by the Rev. H. S. Tayler, M.A, on Sunday last, Nov. 2. Over 400 were present at the morning service, and over 700 at the evening. The collections amounted to £36 1s. 1d. The parents' party was well attended. The Rev. C. E. Oliver, B.A., and Mr. James Kerfoot were the principal speakers. The collections at recent successful Harvest Thanksgiving services, amounting to £34 10s. 6d., have been handed over to the Sunday-school fund. The Rev. H. S. Tayler has been elected Chairman of the Dukinfield School Board.

Hale.—On Wednesday, Oct. 15, a meeting of the Hale Chapel congregation was held in the school to welcome the Rev. A. Leslie Smith, B.A., as newly-appointed minister. After tea the meeting was addressed by the Chairman, Mr. Albert Nicholson, by Mr. Robert Wolff, and Mr. Joseph Moore, offering a welcome on behalf of the congregation; by the Revs. E. L. H. Thomas and Dendy Agate as neighbouring ministers; and by the Rev. T. Lloyd Jones, as a former minister of Hale Chapel. The Rev. A. Leslie Smith replied. Apologies for absence had been received from other friends, including the Rev. J. Crowther Hirst, also a former minister. Several visitors from Altrincham gave the encouragement of their presence, and also some music. The first meeting of the Band of Hope took place on Oct. 29, under the direction of Miss M. C. Nicholson. The minister presided and gave an address, musically illustrated.

Halifax.—On Thursday week, at the first congregational social evening of the session, in the Northgate-end schoolroom, a cordial welcome was given to the Rev. P. E. Richards, B.A., as assistant minister to the Rev. F. E. Millson. Mr. Richards, who is an Oxford graduate, and had been for two years at Manchester College, came to Halifax strongly recommended by Professor Carpenter. Mr. J. Sagar, chapel warden, presided, and expressed great regret that Mr. Millson was prevented by illness from being present. He offered, on behalf of the congregation, a very cordial welcome to Mr. Richards. A letter was read from Mr. Millson, in which he said: "I should have liked to join in your words of welcome to Mr. Richards, and to have expressed the confidence that I feel that his coming may be a source of strength to our work. With two ministers and with all the work of many members of the congregation, we should not merely make up losses of school and church; we should advance. There is one thing in which improvement may be attempted. It has been one of my hard and depressing problems for many years, that out of the small number of members so large a proportion are only occasional attenders at the services—not once-a-day worshippers, but special occasion visitors only. Perhaps the new influence which Mr. Richards brings may make itself felt in some improvement in this matter. If I had been able to be present this evening, I should have had but one word for Mr. Richards—the assurance that in his work of the pulpit and our social work he will move with a complete freedom of word and action." Mr. Teal, as representing the Sunday-school, and Mr. Stott, one of the teachers, extended a very warm welcome to Mr. Richards, who, in acknowledging the welcome, said it was very moving to him to stand at the outset of his duties, and at the beginning of his career as a minister. He felt that their cordial welcome sprang out of the hospitality of their minds, and that it was not so much for him as for the fact that he was to have the privilege of assisting Mr. Millson. Nothing had brought him more sincere delight than to think that he was to be assistant to someone much older and much wiser than he, and infinitely kind, as he had found him, and whom he could respect. He was proud to think that there was freedom of speech in their pulpit, and he thanked them for that liberty. During the evening a musical programme was given by members of the choir under the direction of Mr. Arthur Wilson, organist of the church.

London: Bell-street.—We are sorry to announce that owing to ill-health the Rev. B. Kirkman Gray has been compelled to resign the position of missionary at Bell-street. At the meeting of the Committee of the London Domestic Mission Society on Oct. 30, the following resolution, moved by the Chairman (Mr. P. M. Martineau) and seconded by Mr. Chatfeild Clarke, was unanimously passed:—"The Committee receive with very great regret the resignation of the Rev. B. Kirkman Gray, and in accepting the same they beg to assure him of their sincere sympathy with him in his illness, and to convey their high appreciation of his and Mrs. Gray's most valuable work at Bell-

street, of the unwearying efforts of both of them to further the objects for which the mission exists."

London: Hampstead.—In anticipation of the Rev. Edgar Daplyn's farewell services at Rosslyn-hill Chapel, the treasurer and two friends, on behalf of the committee and congregation, lately presented Mr. Daplyn with a letter of thanks for his services during his three years' stay, accompanied by a cheque for 300 guineas; and at a subsequent meeting of a few friends a further presentation was made consisting of a cheque for the purchase of books, a watch for Mrs. Daplyn, and an easy chair, with a suitable letter of affectionate regard for both. The presentations were acknowledged by Mr. Daplyn with much feeling on behalf of himself and Mrs. Daplyn.

London: Lewisham.—The Literary and Scientific Society in connection with this congregation maintains its high position in the neighbourhood, in spite of the multiplication of such societies. Indeed, it almost looks as if its admirable lectures and good attendances had inspired its neighbours and called them to renewed activity. On Monday evening Mr. W. Blake Odgers, K.C., gave a delightful lecture on "Browning's Poetic Method."

London: Mansford-street.—The thirty-fifth annual gathering of past and present scholars, teachers, and friends of Mansford-street and Spicer-street was held on Wednesday, Nov. 5. During the evening the Rev. John Ellis, on behalf of the present teachers and scholars, gave a hearty welcome to all the visitors. Songs and recitations contributed to the enjoyment of the evening. The rooms were decorated with flowers and evergreens, kindly sent by Lady Durning-Lawrence, Mrs. Squire, and Mrs. Crompton Jones.

London: Rhyl-street.—An excellent second-hand lantern has been bought for the Mission for £7 1s., and the money in payment was collected in a few days by a Hampstead lady among friends of the Mission there and a few in other parts of London.

London: Stepney.—The Central Postal Mission Conferences at College Chapel, which have been held monthly for some time past, have proved of great interest. Last Sunday afternoon the Rev. G. Critchley, B.A., delivered a singularly able address on the subject of the miracles recorded in the four Gospels. Formerly, he said, we had to believe in Jesus Christ because of the miracles; now, if we accept the miracles, it is because we love Jesus Christ. We were told that if we rejected the miracles we should lose Christ; but the real Christ, the teacher of great truths, the example, the perfect man, would stand before us in a splendid reality, so that the Christian religion would be fitted to become the religion of all the world. An interesting discussion followed the address.

London: Stratford.—Four special Sunday evening services, under the auspices of the London District Unitarian Society, arranged by the Rev. T. E. M. Edwards, were held during October. The preachers and subjects were as follows:—Mr. T. Elliot, "The Dual Function of Seed" (Harvest Service); the Rev. T. E. M. Edwards, "What Think ye of Christ"; the Rev. W. H. Rose, of Walthamstow, "What Unitarians Think about God"; the Rev. L. Jenkins Jones, "The Place and Importance of Reason in Religion." On the whole the congregations were larger than usual, and included several strangers. On Wednesday, Oct. 29, a very successful congregational soirée was held. Addresses were given by the Revs. T. E. M. Edwards and W. H. Rose, Mr. T. Elliot, and others, music being provided by members of the Young People's Guild. The societies in connection with the church are now in active work. The Young People's Guild, under the superintendence of the Rev. W. H. Rose, has arranged a good programme. The average attendance of the Sunday-school is about 120, and of the Band of Hope over 70. Adult helpers are greatly needed, a special want being a lady to conduct a class of elder girls.

Manchester: Lower Mosley-street.—At the evening service on Sunday last, an increasing gathering of friends welcomed a visit from the Rev. S. A. Steinthal, and his words in every part of the service, as well as his earnest, eloquent address, were listened to with warm appreciation. It was encouraging to be favoured by the presence of one who is loved by old and young for his long years of service to Lower Mosley-street Schools. The Rev. A. Cobden Smith announced a course of Sunday evening addresses on "The Life of James Martineau and its Lessons," as follows:—I. The Preacher. II. The Defender of Faith. III. The Unitarian. IV. The Philosopher.

Mossley.—On Sunday the chapel anniversary sermons were preached by the Rev. George Evans, M.A., of Gorton. Notwithstanding the great distress in the town, the collections amounted to £36.

Newchurch (Re-opening of School).—Considerable alterations have recently been made to the interior of the school, in order to increase the classroom accommodation. A new tea and lecture room, capable of seating over 100 persons—divisible into two classrooms by folding partitions—has been provided, with separate staircase from body of school. The remaining classrooms have also been enlarged and better ventilated. The whole of the school premises have been renovated and decorated, and presented an attractive appearance on Saturday last, when the re-opening took place. Tea was served in the new room to over 300 persons, and afterwards a grand concert was held in the large schoolroom. During the evening addresses were given by the chairman, Mr. Thomas Kenyon, the Rev. J. J. Shaw, M.A., minister, the Rev. Jenkyn Thomas, Rawtenstall, and Mr. J. H. Lord, chairman and treasurer of the Alterations Committee. The cost of the alterations and renovation will be about £350, towards which the sum of £256 has been raised by subscriptions and donations from members and friends. The work has the hearty approval of all, and it is expected the remaining £100 will soon be cleared off, as the result of the united efforts of the scholars and members of the congregation and friends.

Nottingham.—The opening meeting of the season in connection with the High Pavement Historical Society was held in the schoolrooms on Friday evening, Oct. 31, when the Rev. Alexander Gordon, M.A., delivered a lecture on "The Story of Salters' Hall." The President of the Society (Mr. J. C. Warren) occupied the chair, supported by upwards of eighty members and friends. Mr Gordon dealt with his subject in a masterly and interesting fashion, and declared that in a very real sense the Salters' Hall meeting issued what might be called the charter of the liberties of congregations, whether they were Unitarian or Trinitarian. The general prosperity of Dissent from that time began very considerably to decline, and people came to be suspicious of each other, but they must remember that every gain in this world involved a loss, and that gain was the compensation for loss. The future of the liberties of English Dissent was secured by this rift at Salters' Hall. The vote of thanks to the lecturer was proposed by a Baptist, and seconded by a Presbyterian minister, and another Presbyterian minister seconded the vote of thanks to the President.

Parkstone.—On Sunday week the Rev. A. Hood administered the rite of Christian dedication, and afterwards gave an impressive address on "Baptism." In the evening Mr. Bushrod spoke on "Our Duties as Citizens."

Southend-on-Sea.—A well-attended meeting was held on Wednesday week at the Darnley-road Unitarian Church, presided over by Mr. E. H. Draper, J.P., C.C., to hear an address by the Rev. W. Copeland Bowie on "The Education Question." Mr. Bowie was well received, and his lecture listened to with attention. Alderman J. H. Burrows, J.P., C.C., moved a comprehensive resolution condemning the Bill now before Parliament, which, after a lively discussion, was carried with only two dissentients.

Wakefield.—On Sunday last, Nov. 2, the 150th anniversary of the opening of the present chapel in Westgate was celebrated by special services, conducted by the Rev. J. Collins Odgers, B.A., of Bury, and the Rev. Andrew Chalmers. This is the third place of worship which has been used by the congregation, the first dating back to 1672, the second to 1697, while the existing building was dedicated on Nov. 1, 1752. In order to familiarise the congregation with the history of the time, Mr. Chalmers had previously given a course of six Sunday evening lectures on the annals of the chapel, and this enabled the congregation to enter heartily into the commemoration. The sermons preached by Mr. Odgers were highly appreciated, and the subjects most appropriate to the occasion. At the children's service in the afternoon it was gratifying to notice what interest and knowledge even the younger Sunday scholars showed in the old life of the place. On the following evening the congregational soirée was held, when more than 170 people partook of tea, after which there was a meeting of a commemorative character. This was presided over by the Rev. A. Chalmers, who spoke on the Wakefield of a century and a-half ago; and interesting addresses were also given by the Rev. J. C. Odgers and the Rev. Henry Rawlings, of York. A musical programme was also ably given, and the gathering was in all respects successful and enjoyable.

Whitchurch.—On Wednesday, Oct. 22, a special service was conducted in the Church of the Saviour by the Rev. J. B. Higham, of Wolverhampton; and on Oct. 29, by the Rev. J. C. Street, of Shrewsbury. These services have been well attended, and have been in every way satisfactory.

Mr. John Morley, who received the remarkable library of the late Lord Acton as a gift from Mr. Andrew Carnegie, has now presented it to the University of Cambridge (where Lord Acton was Professor of History), only stipulating that the books should be kept together, and as the Acton Library, preserve the identity and character of the collection, and the memory of the distinguished historian who made it. Writing to the Duke of Devonshire, Chancellor of the University, to announce his gift, Mr. Morley said:—

For some time I played with the fancy of retaining it for my own use and delectation. But I am not covetous of splendid possessions; life is very short; and such a collection is fitter for a public and undying institution than for any private individual.

And as to the character of the Library, he adds:—

It was collected by Lord Acton to be the material for a history of Liberty, the emancipation of Conscience from Power, and the gradual substitution of Freedom for Force in the government of men. That guiding object gives to these sixty or seventy thousand volumes a unity that I would fain preserve by placing them where they can be kept intact and in some degree apart. . . . The books will, in the opinion of scholars more competent to judge than I, be a valuable instrument of knowledge, but that is hardly all. The very sight of this vast and ordered array in all departments, tongues, and times, of the history of civilised governments, the growth of faiths and institutions, the fluctuating movements of human thought, all the struggles of Churches and creeds, the divers types of great civil and ecclesiastical governors, the diverse ideals of States—all this will be to the ardent scholar a powerful stimulus to thought. And it was Acton himself who said that the gifts of historical thinking are better than historical learning. His books are sure to inspire both, for multitudinous though they be, they concentrate the cardinal problems of modern history.

To Correspondents.—Letters, &c., received from the following:—G. V. C.; J. D.; G. E. E.; L. M. G.; L. H.; F. E. M.; W. R. M.; R. N.; J. A. P.; M. D. S.; V. R. S.; W. H. S.; A. D. T.; E. M. W.; M. B. W.

Situations, etc.

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DEATHS.

Evans—At Tan-y-bryn, Aberystwyth, on the 29th Oct., swifter than a weaver's shuttle, the Rev. Professor Evans entered the Nearer Presence, in his 90th year. The venerable father of George Eyre and Catherine Powell Evans. To the end of life a member of George's Meeting, Colyton, of which he was minister from 1850 to 1863.

OUR CALENDAR.

SUNDAY, November 9.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. E. STRONGE, "Religion and Nature."

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Social Institute, Monday, Nov. 10, Evening Concert by Miss JOLLY and friends. 8 P.M. Free.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M., Rev. A. J. MARCHANT, and 6.30 P.M., Rev. JOHN ELLIS.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. FRANK K. FREESTON, and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS. Evening, "The Pilgrimage through Purgatory."

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. E. DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M., Rev. G. DAWES HICKS, M.A., Ph.D., and 7 P.M., Rev. FRANK K. FREESTON.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M., Rev. J. E. STRONGE, and 7 P.M.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A., "Channing, the Liberator."

Mansford-street Church and Mission, Bethnal Green, 7 P.M.

Peckham, Avondale-road, 11.30 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. WILKES SMITH.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Rev. J. M. MILLS, and 6.30 P.M., Rev. E. W. LUMMIS, M.A.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. W. FRECKLETON.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Sir Oliver Lodge on the Outstanding Controversy between Science and Faith."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, All Souls' Church, Bath-road, 11 A.M. and 6.30 P.M., Rev. J. B. HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. J. DALE.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. ALEXANDER GORDON, M.A.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M., Rev. T. ARTHUR THOMAS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Nov. 9th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Modern Interest in St. Francis of Assisi."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Nov. 9th, at 11.15 A.M., JOHN M. ROBERTSON, "The Garden City."

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NOTES OF THE WEEK.

THE second of Professor J. H. Poynting's scientific articles will be published next week, the subject being, "Molecules, Atoms and Corpuscles."

IT will be seen from the Calendar announcements that to-morrow (Sunday) the Rev. Henry Gow, B.A., enters on his ministry at Rosslyn-hill Chapel, Hampstead, in succession to Dr. Brooke Herford. It is a pathetic circumstance that Dr. Herford still waits for his release from the Valley of the Shadow, but will not be able to give his successor that hearty God-speed, and that benediction of the veteran to the strong man taking up the work, which we know he would have given with all his heart. Rosslyn-hill Chapel is rich in memories also of Dr. Sadler's long ministry. The congregation is happy in their choice of a successor, whose whole nature responds to all that was best and noblest in the character and work of his predecessors.

ON Thursday week Mr. Stopford Brooke gave the first of a course of five lectures at University College on "The Rise of Naturalism or the Romantic Movement in Poetry in the Eighteenth Century." The chair was taken by Mr. W. Blake Odgers, K.C., chairman of the committee of the Stopford Brooke Lectureship Fund, and the Botanical Theatre was filled by a large audience, though not overcrowded. Mr. Odgers regretted that Lord Reay, President of the College, had not been able to take the chair at that first lecture, as they had hoped, but he had written, warmly expressing his sense of the advantage of Mr. Brooke's lectures both to the College and to the public. Having congratulated Mr. Brooke on the success of the publication of his book on Browning, in which they who had heard the Browning lectures had a special interest, the chairman made a statement as to the position of the Lectureship Fund. They had made a good beginning, he said, but had by no means enough to secure the permanent establishment of a Chair of English Poetry at the College, which was their aim. They felt, therefore, that they must not trench upon that Fund in any way, but make the current courses of lectures meet their own expenses. Thus they had not been able to issue so many free tickets as formerly. He urged his hearers to make the lectures more widely known, and to become annual subscribers, so as to help towards the permanent establishment of the Lectureship.

MR. BROOKE said that the title announced for this course of lectures was perhaps misleading. He did not mean that Naturalism and Romanticism were interchangeable terms, but the one had led the way to the other. Nearly sixty years elapsed between the last poem of Pope and the first of Wordsworth, and meanwhile the fashion of poetry was completely changed. The change had begun before Pope's death, in the middle of his career. It was a reaction caused by weariness of artificial and conventional poetry, and went back to simple human nature, and to Nature as seen in its wild and uncultivated state. That was the rise of Naturalism. Pope's poetry was of society and the city. If there was any nature in it, it was as in a park, surrounded by a high wall. The people were not admitted. His study of man was of man in London. But then came an awakening in the people of new desires for fuller life, which found expression in the Revolution, and before that in the poetry of Thomson, Gray, and the rest. They returned to the springs of nature and the great world of humanity. They also looked to the past, before the period of conventional life. They turned back to the early Elizabethan poets, and drank deep of the natural humanity in the poetry of Chaucer. This annihilated the one metre which Pope used, which had made poetry artifical, and new lyric measures again entered into poetry. The cold Deism of Pope, with its mechanical universe, stole from humanity one of its highest capacities, the passion of that pursuit of the Unknown, the invisible Infinite, which was at the root of all the arts and religion of mankind. Out of the hunger for the unknown, the perfect, the illimitable of joy and loveliness arose Romanticism. Pope perfected the artificial, and then men cried out for Nature and Naturalism was born; and after that Romanticism. The other lectures of the course are to deal with Thomson, Young, Collins and Gray and others of the transition period.

THE prominence given to the Education Bill in recent elections renders their results of far more than mere party significance. Last week the majority in the Cleveland district was overwhelming against the Bill, and in East Toxteth, though Mr. Rathbone did not succeed in winning the seat, he greatly reduced the Conservative majority. Sir Henry Campbell-Bannerman stated without contradiction in Parliament on Tuesday that in the six bye-elections which have occurred since the Government's measure was introduced, the Liberal vote had increased by thirty-nine per cent., and the Conservative had fallen by eight per cent. This is a substantial indication of the state of feeling in the country, other manifestations of which continue in the great meetings held to denounce the Bill. There has been of late an attempt to counter the effect of these meetings by others called in support of the Government, but the irony of events has turned some of these into fresh opposing forces, while others have been quietly dropped since the passing of the Kenyon-Slaney amendment which places the control of religious instruction in the aided denominational schools under the body of managers as a whole. In no case is this change of attitude more noteworthy than in that of the London meeting called for Friday this week by the Bishop of London. Reversing Balaam's *rôle*, the clerics who came to bless the Bill appear destined to pronounce a curse upon it.

CANON HENSLEY HENSON has written to the *Times* trenchantly exposing the arrogant spirit which underlies this display of clerical dissatisfaction. He supports the "concession" granted in the amendment as showing "the sincerity of the Anglican contention that what the clergy have throughout cared for is not privilege, but the interest of religion." It is obvious, however, that under the words "the interest of religion" the dissatisfied clerics, with Bishop Gore at their head, would certainly include the idea of the unquestioned supremacy of the consecrated priest. It is an integral part of their scheme of Christianity as an organised force. In vain is the appeal made to the first principles of the gospel; *this* is their gospel, that to the apostolically accredited representatives of "the Church," and to them alone, is committed the function of teaching in matters of religion, and to do them justice, many of them are fully in earnest to teach, though others, as Canon

Henson points out, are conspicuously absent from the actual work of the schools. Of course, it is equally vain to remind these men that the parish schools really are not theirs, but are held upon trust for the public good. We fear they have, for the most part, hitherto treated these schools as an appanage to the parish church, but we may now be at the beginning of a new era in regard to these things, and if the Government holds to the amendment, as seems probable, that era will, we believe, soon be manifest.

THE expected application of the "guillotine" method of proceeding with the Bill has now been sanctioned by vote of the Commons, and henceforth the divisions upon the respective clauses still before the Committee of the House will take place at stated times, whether debated or not. There was a strong protest against this course, but not a whit too strong. Doubtless the machinery of legislation needs to be kept effective, and to be protected against mere dilatory tactics; but it needs no high imaginative powers to see to what abuses this principle may lead. The present instance is more than sufficiently flagrant. To bring in a Bill which entirely changes the habits of a generation in respect to public elementary schools, and which permanently endows a special class of them, to do this not only without appeal to the constituencies, but in defiance of the most distinct signs of their disapproval, and, moreover, to do this by a measure which has had to be patched and mended in a remarkable degree, and the remainder of which is obviously open to serious criticism, is surely as bad a precedent as could be set. It would appear that real Parliamentary Government is to be given up for a system of bureaucratic tyranny under which no liberties will be safe.

APART from this supremely important matter the history of Parliament's deliberations on the Bill during the past week calls for little comment here. As we stated last week several clauses were then rapidly closured, and on Wednesday the Committee began the discussion of Clause 12. This deals with the establishment of education committees by local education authorities. Considerable alteration has been introduced into the Bill as drafted, and the Government has decided, as Sir William Anson explained, that the local education authority is to be popularly elected and directly responsible to the ratepayers; to have executive power in all matters relating to education within its area; to act through the Education Committee, being bound to ask its advice, and in the absence or unacceptableness of such advice, to act by itself; not to delegate rating or borrowing powers to the committee; and finally to appoint a majority of that committee from within or without its own body. On the last point considerable discussion took place, there being, of course, a strong desire on the Liberal side to secure that at least a majority of the committee should be popularly elected representatives; but, in spite of his having to admit that a committee could be legally appointed, under this clause, with not a single councillor upon it, Sir William Anson maintained his point, and it was carried. In spite of further protest, it was agreed to allow "other bodies"—undefined, but presumably including denominational societies—to "nominate" outside persons for "appointment" by the council. Mr. Balfour accepted, however, an amendment to permit of the appointment of women on the committee, and "if desirable," all members of School Boards existing at the time of the passing of the Act are to be put on the committee.

"WHO is to Blame?" is the title of the Rev. Charles Hargrove's sermon "On our Educational Deficiencies," in this month's *Mill Hill Pulpit*. Quoting Mr. Balfour in the present year, and Brougham in 1820, in condemnation of our system of education, utterly inadequate and behind the age, Mr. Hargrove recalls the time when, a thousand years ago, Europe looked to England as the centre of light, where the best educators were to be found, and goes on to ask why we have fallen so far below that old ideal. Who has been to blame? The poor have gone hungry, not because they did not care for education, but because the governing classes were indifferent; and while the Church in the old days rendered good service to the cause of education, sectarian differences have been among the chief hindrances to progress.

The fault of the Church has been, and that too only human, that having charged itself with the education of the people it would allow no others to undertake the work, nor permit anyone to teach who did not hold license to do so from the ecclesiastical authorities. So in the days of Wickliffe and the Lollards it vigorously repressed the schools in which children were taught to read the Bible and understand it otherwise than Rome willed. Later on, after the Act of Uniformity, it hindered anyone from being schoolmaster unless he could subscribe the declaration of submission which had driven 2,000 ministers out of home and office. It completed the grievous wrong to learning by closing the doors of the ancient Universities upon all who could not accept its Articles of Religion.

But this is ancient history, and we have no reason to suppose that any other denomination, if it had come to power, would have acted differently. It would be absurd to entertain a grudge against the Established Church of to-day, because it shared the intolerant spirit which was almost universal in days of old. Its sin against the children, for whom otherwise it has done so much, has been that being possessed of an ancient privilege it has been loth to part with it, and up till to-day will not surrender it, but has preferred that the children should have a poor education or none rather than that they should receive it under other auspices than its own.

THIS is still the trouble in the present crisis, and it is for those who set the great cause of education and the interest of the children above all such sectional differences, to use every effort to bring about a better understanding and make an end of the scandal of the country's backwardness and neglect of its highest interest. Thus Mr. Hargrove laments:—

Those who, with the Bishop of this Diocese, plead for "a spirit of magnanimous consideration and a patriotic willingness to sacrifice something to secure a judicial and permanent settlement of a great national question" can scarce obtain a hearing. "A great national question?" It is the greatest of all questions, this of the education of the children of the nation, and the rivalries of parties and Churches are of no account in comparison of it. With them we have to do—we, who care more for the children's welfare than for any party or any Church; we, who are persuaded that the advance of knowledge must be to the advantage of Truth on whichever side Truth may be—with them we have to do only that by way of consideration and compromise we may obtain their assent, and, if possible, their co-operation.

. . . . .

Let the Churchman understand the Nonconformist, and the Protestant enter into the feelings of the Catholic, and so shall some better way be found of settling this all-important question than that of taking advantage of a temporary majority and forcing through Parliament a measure on which we ought all to be agreed. Let us for once be what we profess ourselves, Christians all of us; Christians in love of the children; Christians in kindly consideration of each other's ignorance and infirmity; Christians in resolute endeavour to advance not our sect, or party, or opinion, but the Kingdom of God on earth. Then, and not till then, shall it cease to be the reproach of the Churches of England that it is they who are to blame for past and present deficiencies in the education of English children. And if it so be that the Christianity of England, with all its merits, is responsible for it that the last century found us at its commencement "the worst educated country in Europe," and at its close "the laughing stock of every advanced nation of the world," it shall be so never again. But religion and education shall go hand in hand, and

"Knowledge grow from more to more;
But more of reverence in us dwell"

from generation to generation.

A LIVERPOOL Church and Chapel Census of attendants at morning and evening service on Sunday, Nov. 2, was published by the *Liverpool Daily Post* on Tuesday, the figures of a previous census in 1891 being also given for comparison. The actual totals show indeed a considerable increase, but they do not by any means keep pace with the large increase of population. Except in the case of Roman Catholics, the evening congregations are the most numerous, the early morning masses no doubt attracting those who in Protestant Churches would form the evening congregations. Of the evening congregations the totals give roughly 41,000 Anglicans, 50,000 Nonconformists, and 15,000 Roman Catholics. The Methodist evening total is 16,195; the Roman Catholic morning total, 19,599. Of the Congregational and Baptist Churches, the latter show somewhat larger totals than the former, but then they include Dr. Aked's congregations at Pembroke Chapel, morning 1,375, evening, 1,973, which are in themselves more than twice the grand total of the Unitarians:—Morning 491, evening 775, the former a falling off, the latter a gain on 1891.

THE leading article of the *British Weekly* of Oct. 30 was devoted by Dr. Robertson Nicoll to "James Martineau," partly in review of the "Life and Letters," and partly to an independent estimate of Martineau's character and work. As to the Biography Dr. Nicoll expresses disappointment that so little is added to our knowledge, and that it is a "shadowy figure" that is presented in these volumes. Speaking for himself Dr. Nicoll says:—"What is most admirable in Martineau's life is its lofty and serene dignity." And a little further on he says:—

To many of us the greatest wonder about Martineau is his style. He had an unrivalled mastery of expression. He could

turn out, apparently without effort, sentence after sentence, page after page, of subtle, strong, varied, precise, and stately English. Whatever he was writing—letters or sermons or philosophical treatises—he is always at the same high level. There seems no bound to the riches of his resources in this way. He could not express himself in a free and easy way. Every page he wrote, at least for the latter part of his life, was characteristic. Perhaps it is in his purely metaphysical arguments that his unlimited command of words shows itself most marvellously. Yet we are inclined to retract this, and to say that in such sermons as "Tides of the Spirit" he reaches his highest point. In such pieces he seems to surpass everyone, living and dead, in the wealth and surprise of his diction.

Martineau's style, Dr. Nicoll suggests, may have been derived originally from the Scottish philosophers. Was it not rather the natural expression of his own temperament, in which genius burned (as Dr. A. W. Jackson has pointed out) with a brilliance more nearly akin to his French ancestry? Mr. Upton clearly is of that opinion, for after quoting Dr. Jackson, he says:—

I should be inclined to go even further, and say in his carefulness to find a solid basis in psychological fact for all his metaphysical and ethical constructions, as well as in the artistic graces of his style, he presents more affinity with Cousin and Jouffroy than with any contemporary philosophical school of either Germany or Britain.

ONE other quotation we will allow ourselves from Dr. Nicoll's article. After further comments on Dr. Martineau's style, which suffered in his views from excess of elaboration, he proceeds:—

As a philosopher there can be no doubt at all of Martineau's almost unrivalled power. He grappled with his problems until he forced their solution. He grasped the salient facts with the utmost firmness. His thought was subtle, his criticism firm, and his power of exposition and illustration quite unrivalled. He had a most disinterested enthusiasm for the pure truth of philosophy, and, above all, he was a spiritual philosopher, the foremost of our time, perhaps the foremost of his century. Everything went back with him to the supreme idea of moral obligation. From this he deduced the human intellect as apprehending truth and not illusion. Whatever may be thought of his theology, in philosophy he was purely Christian. We cannot think that such a book as "Types of Ethical Theory" can easily be dethroned. It was the result of a lifetime's labour. His steady witness to theism and immortality in face of the vast difficulties raised by evolution was a signal service to the Church of Christ.

ONE of the most interesting of the reviews of the "Life" of Dr. Martineau which we have seen appeared in the *Northern Whig* of Nov. 1. Having spoken of the portraits of Dr. Martineau, included in the book, the review concludes as follows:—

"He was the last of the great Puritans, not in the narrow sense in which the word is often used, but as Milton was a Puritan. With his wide cultivation of mind, his delicate and discriminating taste for music and art, his gracious dignity of manner, there was combined a simplicity of life, a regularity of habit, and a pervading tone of moral severity, and of direct personal responsibility for every thought and word to the great Searcher of hearts. 'It is the penalty of greatness to lose the sympathy of meaner men,' says Principal Caird. There was in Dr. Martineau's genius an element of lonely detachment. He could never have been a popular leader. He had no eye for the timely compromises which are so necessary on the lower levels of life. But this gave him all the stronger power over the heart in its higher moods and its more pathetic needs. It would not be easy to find in the whole literature of consolation anything more searching and delicate in its sympathy than the letter written to a stricken friend, which is printed at the end of Volume I. of the biography. But nowhere is this combined strength and tenderness of his character more conspicuous than in the series of letters written to his friends after he had passed his ninetieth year. They are full of the old desire to know; there is no abatement of intellectual force; but they are pervaded by a lofty tranquillity as of one who is conscious already of living in another world. As a revelation of the soul of old age, they are probably unique in our literature."

IN the October number of the *Humane Review* (Ernest Bell, 6, York-street, Covent Garden, 1s.) will be found "A Plea for Manual Labour," by Mr. Herbert Rix, which we trust will be widely read. It was made originally as an address at the Croydon Ethical and Religious Fellowship, and is such as we should all be the better for pondering. The plea is really two-fold, first for physical exercise for the health of body and soul alike; and, secondly, for a general participation, so far as practicable, in manual labour, both for its own sake and to break down the class distinctions, which have set a stamp of inferiority on those who work with their hands.

MR. RIX quotes the saying of Aeschylus, "Sweat goes before virtue," and insists that no one is really healthy either in body or soul who never labours *ad sudorem*. And he adds:—

Tolstoy has noted the fact that the Turkish bath was invented by one of the laziest nations upon earth. With them it was a substitute for labour. That which they would not obtain by natural means they had to obtain by artificial means. And Tolstoy proposes to establish a new kind of cure, which he calls "Arbeitskur." We have our medicinal baths and our hydropathic establishments—why not have establishments for cure by labour? The labour-cure is a cure which the upper and middle classes have hitherto disregarded.

This is commended to all the self-indulgent of the upper and middle classes, and all who are sickly from their unnatural way of life—sickly from ennui, from self-introspection, from dyspepsia and hypochondria and various nervous complaints. Well for them, and for the whole tribe of clerks high and low, if they could find some means of practising the labour-cure, and happy for the world if its manual labour could be more equally distributed.

DISTINCTIONS there must always be, even in Utopia, and we can as yet go only a little way toward the more equal sharing of manual labour, which would be healthful for all alike. But as things are at present, Mr. Rix urges, much might be done, by a changed attitude towards manual labour, to take the sting out of what is too often felt as social injustice. There should never be any excuse in the manner or conduct of the well-to-do for the suspicion that they regard any honest labour as beneath their dignity, and they themselves, Mr. Rix thinks, would be all the better for an occasional sharing in what are looked upon as "menial" tasks.

One way to regain our sympathy with those who serve us, to realise their lives, and save ourselves from a luxurious discontent, is to share at times their work. It makes my blood boil sometimes to hear the supercilious way in which the well-dressed consumer speaks to the ill-dressed producer. In the street, and in the shop, and in the warehouse you may hear it, and you may hear it in the home. I sometimes wish there could be an Act of Parliament by which every mistress could be compelled to serve one week in the year in her own kitchen, every lady of fashion to serve as a dressmaker or behind a counter, every squire as a farm labourer, every dandy as a tailor, and so on all round. Meanwhile, we may without an Act of Parliament do something of that kind. We may share at times the labour of those who labour for us, try to enter into their difficulties, and to brighten their lives, and strive against the false shame which makes the menial task seem degrading. In this way we may manifest the spirit of Him who said "The Son of Man came not to be ministered unto but to minister."

AN interesting article on the Doukhobors, now settled in Canada, appeared in the *Daily News* of Nov. 7, giving impressions of their character, and an account of some of their institutions. The Doukhobor Catechism, it seems, contains sixty-eight questions, and the quality of their religious faith may be gathered from the following quotation of the first and last six of these:—

1. What kind of man art thou?—I am God's man.

2. How art thou God's man?—I am God's, because to Him I pray by fulfilling His commandments. From Him have I come, and unto Him do I aspire.

3. Out of what has God created thee?—Out of the earth He created the body, and with His immortal spirit has He vitalised it.

4. Wherefore has God created thee?—For the manifestation of His spirit on the earth; that the name of the Lord may be glorified; that we may attain the knowledge of the way of the Lord God, and walk in His house.

5. What is demanded of thee?—The accomplishment of righteous deeds—*i.e.*, the fruit of truth.

6. What is that without which thou canst not come to God?—A pure conscience—right deeds.

63. Do you keep the bright Easter-day?—We do. Every day is a bright Easter-day.

64. Do you partake of Holy Communion?—We partake of the Holy Communion, when we fearlessly profess Christ before men, when we come into communion with Christ's Church, with God's family.

65. Do you commemorate Jesus Christ?—We do, when we sit at the same table with our betrayers and wash their feet, or in any other way serve our enemies as if they were our friends.

66. Do you fast?—We do. We regard that as fasting which separates man from the fetters of untruth. Take away complaining from the tongue, refrain from evil deeds—that is fasting. He fasts who does God's deeds, who fulfils the Truth, keeps the commandments.

67. What is purity of soul?—Purity of soul consists in being clean in body and in deed.

68. Who has taught you all this?—Our Master is God, our Teacher the Holy Ghost, and our only Shepherd Jesus the Saviour. Thy will be done, Lord, for ever and ever. Amen.

LITERATURE.

THE LIFE OF DR. MARTINEAU.*

THIRD NOTICE.

MR. UPTON'S survey of Dr. Martineau's Philosophical Work forms, as we have already stated, a separate and concluding section of the "Life and Letters," added to Dr. Drummond's biography. In nine chapters, occupying some 230 pages, Mr. Upton has furnished not only a most helpful account of Dr. Martineau's greater philosophical works, but an extremely interesting sketch of the progress of his thought, and an estimate of the significance of his teaching in regard to the great questions of religion.

The first chapter, on "The Hartleyan Period of Dr. Martineau's Philosophy," describes his training in early life in the Necessarian and Utilitarian doctrines of Hartley, which, largely through the influence of Priestley, were at that time prevalent in Unitarian circles. The teaching Martineau received at Manchester College was confirmed by the writings of James Mill, and by the relations of sympathy and friendship into which he was drawn with John Stuart Mill. In 1834 he still wrote as an adherent of that school, as may be seen from the article on "Bentham's Deontology" which he contributed to the *Monthly Repository* of that year.† But he had long been restive under the constraint of the Necessarian doctrine of the will; even while he was at college it seems to have been chiefly his sister's more decided conviction which silenced his scruples, and during the early years of his ministry the experience, both of the pulpit and of class teaching, led to a more searching examination of the grounds of moral conviction, and to a final abandonment of the doctrines in which he had been trained. In 1839 his conversion was complete, and when Channing received a copy of the lecture on "The Christian View of Moral Evil," delivered in the course of the Liverpool Unitarian controversy of that year, he at once wrote with cordial pleasure, welcoming Martineau's protest against the doctrine of philosophical necessity. That doctrine, and its natural connections, he said, he had long felt to be "a millstone round the neck of Unitarianism in England." "I have always lamented that Dr. Priestley's authority has fastened this doctrine on his followers."

What the change meant to Martineau himself he described in the Biographical Memoranda. It involved, indeed, the rewriting of all his lectures; but he adds:—

> For all this, however, there was ample compensation in the sense of inward deliverance which I seemed to gain from artificial system into natural speech. It was an escape from a logical cage into the open air. I breathed more freely. The horizon enlarged, I could mingle with the world and believe in what I saw and felt without refracting it through a glass, which construed it into something else. I could use the language of men—of their love and hate, of remorse and resolve, of repentance and prayer—in its simplicity without any "subauditur" which neutralises its sense.

In the following year, 1840, Martineau became, at the age of thirty-five, a professor in Manchester College, and from that time remained steadfast to the fundamental principles of his teaching, as the eloquent exponent and champion of an Ethical Theism, based upon moral intuitions and the reality of human responsibility and man's capacity for a true knowledge of God.

How much Martineau owed to the year's study in Germany (1848-49) he has partly told in the preface to his "Types of Ethical Theory," and Mr. Upton dwells more fully upon this, while noting that it is a mistake (as in the "Dictionary of National Biography") to refer his abandonment of the Necessarian doctrine to the German period. That conversion had already been effected ten years before. In Berlin Martineau studied chiefly Plato and Hegel, and there is a passage quoted from a letter to Mr. Thom, giving his impressions of the philosophical teaching prevalent in Germany, as having lost all hold on the realities of the moral life and given over to an ineffective Pantheism. On this Mr. Upton remarks that Dr. Martineau would have taken a more hopeful view of the situation if he had known at that time that Lotze had already begun to lecture at Göttingen, for in the fundamental principles of his system, as in Martineau's, Mr. Upton sees the best hope for the future of a sound philosophy of religion. To one special point bearing on this German experience, Mr. Upton refers in a later chapter on the "Study of Spinoza":—

> For nothing, I feel assured, will posterity be more grateful to Dr. Martineau than for the lucidity and force with which he has shown that the facts of our ethical and religious experience imply and demand that the voluntary nature of man must be saved from Pantheistic absorption, and be left standing as, within its sphere, a free cause other than the divine yet homogeneous with it.

Mr. Upton tells in the Preface to his "Survey" of the exceptional opportunities he had through a long course of years of discussing in personal converse with Dr. Martineau every aspect of his philosophical teaching, and a feature of special value in this book is the criticism which he offers in more than one place on matters of great importance. Thus Mr. Upton agrees that critics have found vulnerable points in Dr. Martineau's ethical theory, while, nevertheless, "the permanent truths are the essential elements in his ethical and religious doctrine, and if the questionable factors are modified or removed, the foundations of his philosophy as a bulwark of rational Theism remain substantially unshaken."

And again, as to Dr. Martineau's doctrine of the knowledge of God, Mr. Upton points out that there were two elements of his teaching, which are not formally harmonised.

> That Dr. Martineau really believed that we do know God *in his reality* is evident from countless passages in his writings; but I must confess that I feel great difficulty in understanding how we could possibly reach this knowledge if he were differenced from our subjective selves in the same way as "other objects of thought" are.

That is a reference to a passage in Martineau's essay on "Sir William Hamilton's Philosophy," and Mr. Upton proceeds to argue, as he has already done in an earlier chapter (*lecture* in text and note, p. 357, is a misprint), that there is a more essential union between God and Man, than such a mode of thought would allow. And he proceeds:—

> My excuse for again referring to it is, that Dr. Martineau in many of his profoundest and most beautiful passages, as, for instance, when he says that "No merely finite being can possibly believe the Infinite," appears to be practically recognising the existence in man of an immediate apprehension of God which is quite different from the relative mode in which we came to know "other objects of thought." Whether this direct apprehension of God can be strictly called "knowledge" depends upon how we define "knowledge"; but if I rightly interpret Dr. Martineau's writings, he certainly assumed that in that Divine revelation which is made in us through the universal principles of thought, and through the Divinely authoritative ideals of Beauty, Righteousness, and Love, we have a genuine, though very imperfect, insight into the absolute reality of God.

In the concluding chapter, on "Appreciations and Criticisms," Mr. Upton returns to this subject, showing how there are present in Dr. Martineau's writings two modes of conceiving God, one which represents God as "another and higher Person," and the other as "the Soul of Souls." The former conception is found in Dr. Martineau's formal teaching, but the latter, Mr. Upton insists, and by quotation clearly shows, was at the root of many of Martineau's deepest and most spiritual utterances. That Mr. Hutton also recognised the mystical side of Dr. Martineau's thought is seen from the following passage in the *Spectator's* memorial article (Jan. 27, 1900):—

> We doubt whether the historian of the English thought of our time will credit Martineau with any distinct modification of the theological or philosophical opinions of this age. It was something that went below opinion; it was a revelation of spiritual character and power. That was the impressive thing in James Martineau. Holding this view, we should, perhaps, appraise differently from some the value of his writings. Important as are such of his later works as the "Types of Ethical Theory" or the "Seat of Authority in Religion," we have no hesitation in saying that in his wonderful sermons known collectively as "Hours of Thought on Sacred Things," and in his "Endeavours after the Christian Life," the real Martineau, the spiritual teacher who will endure, has accomplished his greatest and finest work. . . . Spirit speaks to spirit in these pages, which are worthy of the finest mysticism of the Catholic Church at her best, while at the same time manly, healthy, in harmony with human reason, and couched in a singularly noble and remarkable prose style.

If, on the other hand, Mr. Stopford Brooke thought that Martineau was deficient in "the deep emotions of the mystic," Mr. Upton puts that down to the prominence of those elements in his intellectual and ethical philosophy, which seem to be at variance with the deep spirituality of his nature. Of the ethical side of Martineau's teaching Mr. Upton writes as follows:—

> No one has shown more lucidly than he has that in all our ideals there is revealed

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* "The Life and Letters of James Martineau." By James Drummond, M.A., LL.D., Litt.D., Principal of Manchester College, Oxford; and C. B. Upton, B.A., B.Sc., Professor of Philosophy in Manchester College, Oxford. In two volumes. London: James Nisbet and Co. 30s. net.

† Mr. Upton clearly shows that Martineau's article on that work was the one above mentioned, and that the series of articles in the *Christian Reformer* of 1835 on the same subject must have been by another hand. Through a lapse of memory Dr. Martineau seems to have spoken of his own article as in the *Christian Reformer*, and the mistake is repeated by Mr. Jackson and in the "Dictionary of National Biography."

a Divine Presence which, though felt *in* us, is also felt to be not *of* us, so that we can clearly distinguish between this self-revelation of the immanent God, which carries with it the sense of an *objective* reality, and those *subjective* desires, affections and sympathies which pertain to us as separate individuals. But though the Divine Ideal is ever more or less vividly present in our consciousness, and is that which gives to our life all its highest features, and all its truest charms and blessedness, yet it first distinctly reveals itself and its authority when it *resists* and *condemns* our personal desires and aims. Now it is this aspect of the Ideal as opposing us, commanding us, obliging us which is the characteristic feature of our *ethical* consciousness; and it is this experience which is a continual warning to us against falling into the paralysing fallacy of supposing that our lives are nothing more than transient modes or phases of God's eternal life. Here it is we learn our true individuality, and learn also, what Kant so clearly saw, the quite infinite value of a "Good Will." It is evident, I think, that what mainly constitutes the incalculable worth of Dr. Martineau's writings, and renders them so seasonable and needful at the present time, is the emphasis with which he insists on, and the clearness with which he expounds, this essential truth in man's relationship with God. It is this which will make his philosophy live when the popular pantheisms which now captivate so many minds shall have had their day and ceased to be; for this truth rests on the daily deliverance of our moral consciousness; it is the truth to which Judaism, through the mouth of its greatest prophets and singers, has borne and will bear immortal testimony.

Yet that, Mr. Upton points out, is not all. God is revealed, not only in the stern voice of Conscience, "but also in the apprehension of the Beautiful and in the sentiments of spiritual Love, in which man most deeply feels his intimate communion with God, and his fundamental spiritual unity with all his fellow-men." And if these more mystical elements of the religious life do not find adequate expression in Dr. Martineau's formal philosophical teaching, they yet constantly recur in his writings, in passages of most beautiful and profoundest religious inspiration.

We must now leave this very inadequate account of Mr. Upton's work, in the hope that it has at least shown how great is the value of his "Survey of Dr. Martineau's Philosophical Work," and how helpful a guide he, who speaks of himself as "a life-long and devoted disciple," will prove in a study of the works of his great Teacher.

We will conclude this notice by quoting a passage from Dr. Caldecott's "Philosophy of Religion in England and America," with which Mr. Upton also ends his work. In the complete passage Dr. Caldecott has spoken of Martineau as "one of the great Masters" in the philosophy of religion, whose doctrine of Causality and of Conscience is of the highest value. And he concludes:—

> Lastly, his insistence on the personal nature of religious conviction, with the self-evidence and self-disclosure which are involved in it, and the necessity of substituting a *Religion of Consciousness for the Religion of Custom*—to use an early phrase of his own—though pressed to exaggeration and consequent defect in other directions, brings into relief one aspect of religious faith which can never for a moment be obscured without pernicious consequences to itself. If to these excellences we add the extraordinary profusion of delicate analyses of experience, of expressions of original thought and profound personal feeling, given to us in nervous, lucid, and most richly varied English, we can see that Martineau has secured one of the places of highest honour in the literature of our English Theism, and has given us many thoughts of the kind which raise the whole level of man's religious meditations.

IN TUSCANY.*

WELCOME is any book in these grey November days that breathes the magic of such a title. A glance at it in the confusing wealth of the bookseller's window is enough to carry one away to the white cities of the South. Forgotten are the noises of the busy street, the hurry of London's sleepless life, even that eternal pillar of cloud—her murky fog. In a flash we see the pure duomos and campaniles; the silent galleries of matchless art, those palaces wherein the painters now are the princes; the narrow streets where life is so much lived in the open, and even the beggar seems contented; and, in the background of it all, the dim blue mountains shielding the wide valleys of olive and of vine.

This is the miracle of the title-page. Will it hold good when the pages are cut? Can any writer hope to preserve an atmosphere so subtle with reminiscence and fancy as Italy is to the Englishman? Certainly to write of such a land is to court sure failure unless a living knowledge and a warm affection move the writer. Both these qualities have fortunately stood by Mr. Carmichael as he wrote "In Tuscany," whence probably it comes about that he achieves that rare success in topography—a second edition. That he has well and carefully learned the country round about his present home he shows by the freedom with which he paints the leading traits of certain folk and towns of Tuscany; and only a true affection for the native people could have drawn the two fine pieces of (probably) imaginative work—the sketches of Fra Pacifico and the Very Rev. Canon Domenico Pucci. In each of these two outlines we have a tender handling of the simple religious life, a picture of primitive holiness and utter unworldliness, that could only have been described by one who had penetrated to the intimate knowledge of typical characters because he loved them.

This, too, is the feeling that Mr. Carmichael evokes when he writes of his visit to La Verna. As a pilgrimage to a sacred spot associated with St. Francis, it is no unworthy companion-picture to Symonds' sensitive sketch of his Easter morning visit to the shrine of the saint at Assisi. Told, as we might expect a Catholic to tell it, with reverence and faith, we have first the story of that marvellous bestowal of the stigmata, and of St. Francis' pathetic farewell to La Verna, and then the account of a visit by the writer one September.

It so fell out that the 17th was a Sunday, and the toilers of the countryside were free to come in numbers. Hundreds of peasants had already poured in. Every square inch of sleeping room had long since been allotted. We rose at midnight for Matins. The weather had changed. A mountain storm was raging in full fury. What a spectacle the church presented! On the benches, in the confessionals, underneath the altars, on the altar steps, lay the recumbent figures of a hundred or two peasants who had found no other place to rest their heads. Great green ginghams were stretched out to dry; dogs slept by their masters' side; nearly every man had his bundle of provisions. Verily these Tuscan peasants are at home in their Father's house.

A nature sympathetic to its subject could alone have seen and described—especially in the feeling of that last sentence — this gathering of rough countrymen. Nor could any other spirit have prompted the visitors to write in the monastry book: "N. N. were the guests of the Franciscan Fathers here from the——to the——and departed from this dwelling place of the Poor Ones of Christ richer men than when they came."

Undoubtedly, then, in the two qualities of knowledge and sympathy the reader will find himself to be in good hands, and he may take up this book with a certainty of passing a pleasant and restful time in the company of one who knows his ground. He will not be walked over all the well-known spots. That is a piece of work which Mr. Carmichael might well do in the future. But for the present there are studies in Tuscan manners and people, sketches of the ordinary working (and non-working) folks of the country, a rather full and very interesting account of the national gambling habit, the State Lottery; and, more interesting to some, there are pleasant visits to the lesser known towns, and some of the famous monasteries. Leghorn, which hardly anyone seems to speak of enthusiastically, is found to have many charms about her —so many indeed that one at last sees why she should be called Livorno la Cara. Volterra, hardly even a name to many, becomes strangely attractive when one finds that one could enter the town by a gateway 4,000 years old, that here one could see that alabaster industry still active which was flourishing 2,000 years before the Christian era, and that from Volterra came St. Linus, "the immediate successor of St. Peter."

Of Pisa, who can say anything new? Is not her Campo Santo queen of the fields of death? Is any monument so known as the Leaning Tower? And who could miss the crowd of classic figures on Pisano's pulpit? But the author of "In Tuscany" leads us about this palaced city of the Lower Arno as one well versed in her hidden treasures, bids us listen to that echo in the baptistry by which the human voice returns from the dome with a harmony and sweetness unknown to any man-built organ; takes us to the Church of Santa Maria della Spina, that "choicest of all Gothic gems"; interests us in the great sacred picture of the Duomo; drives out with us to the Royal Park, where for 150 years a large herd of camels have thriven; and, in the end, takes us to the Porto Pisano, whence came those historic chains that bind the imagination as one gazes upon them in the Campo Santo — chains taken by Genoa in 1362, and restored in 1860, accompanied by one of the noblest messages of unity ever sent from city to city.

So one puts down this book with a surety of taking it up again and again whenever one would be reminded by excellent illustration and sympathetic writ-

* "In Tuscany." By Montgomery Carmichael. London: John Murray. 6s.

ing of the beautiful by-paths to be found "In Tuscany." EDGAR DAPLYN.

ETHICAL SCRIPTURES.*

THE re-issue of Dr. Stanton Coit's collection of "Ethical Scriptures" would seem to indicate that his care and diligence in preparing the book have met with appreciation. The new edition is aptly adorned with a copy of Watts's picture, "The Dweller in the Innermost," the symbolical force of which will be readily perceived. The compiler's aim has been to do something for modern readers analogous to that which, as he says, was obviously done in the production of the *De Imitatione Christi*, that is, not to issue an argumentative treatise, or even a book of original meditations, but to present a series of memorable utterances gathered from many sources and fused into a whole by the selective skill and sympathy of one meditative mind. How far he has been successful in so commendable an effort will be estimated differently by different minds. To the present writer the book has been familiar since its first appearance, and its rich store of wise thoughts has often been tested and found most useful and stimulating. In a series of progressive chapters the compiler leads us from the root-ideas of personal duty up to regions of social and national morals; and, before he closes, indicates the measure of confidence we may feel as to the significance of life, notwithstanding its apparently ephemeral character. It is a strenuous and lofty spirit that meets us on these pages, and everyone should be grateful for the opportunity of such high intercourse as they afford.

While commending the book to others who may not yet have noticed it or welcomed it as it deserves, it must be confessed that the method of stringing together quotations from different writers, so as to make a continuous chapter on any subject, is exposed to several dangers, and it cannot be said that Dr. Coit's work wholly escapes them. His selections are made, of course, from ancients and moderns, and their inevitable varieties of diction and temperament betray the process, and give one a disturbing sense of patchwork. In the case of the *Imitation* few, if any, can recall the original author of any particular saying there embodied, except in cases where Biblical quotations are made. In reading the work under consideration everyone must pay the penalty of what knowledge he possesses, and the more familiar he is with good literature the more certainly he will be diverted now and again from the thought expressed to the remembrance of the author. In the new edition, in spite of Dr. Coit's evident desire to escape from this kind of personal intervention, the references to works cited have been brought from the end of the book to accompany the text at the foot of the page. The effect will be easily understood. The eye is continually being drawn downwards to see who said this or that, and memory is not allowed to enjoy the benefits of a temporary lapse.

The compiler's care in dealing with the passages quoted cannot be too highly praised; he scrupulously indicates where abridgment has taken place or phrases have been altered. The verification of references has been carried out very diligently, though there are still some few sentences to be traced to their original source. The chief ground of difference between Dr. Coit and his critics is probably to be found in the matter of the revision exercised by him in order to bring the sayings of devout worshippers of God into line with "ethical" usage. The letters "t.o." appear frequently when such writers are quoted, and indicate "theological phrase or word omitted." The compiler thinks the sense of the passage "is not thereby impaired." For him, probably not; but we should like to hear what Fénélon, Baxter, Martineau, Channing and others so dealt with would have to say on that point. To me the difference between the passage with "t.o." and without seems at times like that between a statue and a living face.

W. G. TARRANT.

* "The Message of Man, a book of Ethical Scriptures." Arranged by Stanton Coit, Ph.D. Sonnenschein. 2s.

SALUTARY THOUGHTS.—I.

AMONG the valuable contents of the "Essex Hall Year Book," which is now undergoing its annual revision, are some model rules for congregations. These are excellent as far as they go, but there are many points on which they fail to supply useful information. Some of these deficiencies we hope to be able to remedy.

For instance, congregations would often like to know how to keep their minister in his place, and a good rule for this purpose will meet with general acceptance. The fundamental principle is obviously laid down by St. Paul when he warns every man not to think more highly of himself than he ought to think, and a congregation are only following an apostolic precept when they endeavour to apply this principle to their minister. They must, therefore, be very careful how they ever praise anything he does, either his sermons or his teaching, his visiting or any other practical work he undertakes. Sometimes praise cannot be altogether avoided; but, when given, it should invariably be accompanied by a little condescending patronage, a tone implying, "This was really good for you." This will impart a certain tepidity to the whole communication, and as something neither hot nor cold it may safely be trusted not to do much harm. As is well known, there was once a prayer-meeting at which a deacon prayed that the Lord would keep their minister poor and humble. A second deacon followed this up by praying, "O Lord, we will keep him poor if Thou wilt keep him humble." It remains for our modern congregation still further to undertake the responsibility of keeping their minister humble as well as poor, and this may be done without incurring any special obligation to heaven by calling sufficient attention to his various weak points. The best of ministers have plenty; one minister is known to have declared that he positively bristled with them; and considerable pleasure may be derived from watching for them, hunting them out, and bringing them forward into the clear light of day. The minister himself will be far too apt to imagine that his people should take the benefit of the good he can give them without dwelling on the defects allotted to him by nature and not remedied by grace. Obviously it is for the congregation to redress the balance by insisting that the particular things they need are just those which he fails to give them.

After acquiring sufficient practice in this method of dealing with the minister, the congregation will find little difficulty in applying it to one another among their own members. The effect of it on an organist, on a Sunday-school superintendent, or the secretary to a committee, may be very marked indeed, and may lead to results greater and more permanent than would at first be supposed possible. But it is well to begin with the minister, as the natural leader of the congregation, especially if he is dependent on his salary for his livelihood. His success or failure, in every sense, is to be estimated by the spiritual benefits which he confers upon his people. It must be their fault if they let him suppose that he has done for them more than he really has.

A story told at one of our public conferences illustrates a truly judicious method of procedure. A minister related how he had been holding a Communion service, having been assisted in the administration by one of his leading laymen. After the service the two walked away together, the minister in an unduly exalted frame of mind. The first words of the laymen brought him down to earth. "How much do you think I weigh?" he asked. In a moment the thing was done effectually, and let us add, most delicately.

Attention to details should not be forgotten, and one detail of great moment is the impression which may be produced through his wife, if the minister is a married man. This is part of a far-reaching principle of action. When you cannot hit a man himself you can often produce a deeper effect by hitting someone for whom he greatly cares. Another point is worth noting. When you cannot say something to a man himself, and know it would be good for him to hear it, you can often say it to someone who will be sure to repeat it to him; and it is here that ministers' wives are invaluable. Much may be done by simply damning with faint praise. Such a speech as "Poor little man; he does his best," does not deserve to be buried in the mind of a wifely recipient, and perhaps to die there forgotten. Still less does it deserve to become a household joke among those whose nature is too sturdy to allow small grievances to rankle. Mishaps of this kind may occur, but on the whole it may be said that here as ever perseverance will be rewarded.

This subject gradually passes into another—namely, ministers' wives, and what is expected of them. A second paper by another hand will, we trust, adequately deal with this very important question.

TO CORRESPONDENTS.—Letters, &c., received from the following:—R. P. C. C.; T. W. C.; R. D.; W. H. D.; H. A. R. J.; R. J. J.; W. J. J.; W. T. J.; E. W. L.; W. J. N.; R. J. O.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OBITUARY.

THE REV. D. L. EVANS.

THE Rev. David Lewis Evans, whose death at Aberystwyth on Oct. 29, in his ninetieth year, we recorded last week, was a native of Cardiganshire, having been born in the parish of Llanwenog, in July, 1813. He was thus at the time of his death the oldest surviving minister on the roll of our churches. His parents were members of the Unitarian congregation at Alltyplaca Chapel, his father having the charge of a neighbouring quarry, and the boy's first schooling was of a very primitive sort; but with perseverance he made his way, and as a young man himself engaged in teaching. In 1834 he entered Carmarthen College, and on the completion of his course, after a short stay at Onen Fawr, near Llandilo, became in 1839 minister of the Presbyterian congregations of Bloxham and Milton, in Oxfordshire. Four years later, however, he returned to his own country, as assistant to the Rev. J. E. Jones, of Bridgend, in his academy, with occasional pulpit services. His help was also given to the Welsh monthly *Yr Ymofynydd*, from its foundation in 1847, as assistant and afterwards for a few years as chief editor, until the end of 1872, when he was succeeded by the Rev. R. J. Jones, of Aberdare. After seven years at Bridgend, Mr. Evans removed to Colyton, taking some of his pupils with him, and entered on a happy ministry of thirteen years in Devonshire. There, in 1856, he married the eldest daughter of Captain George Eyre Powell, R.N. In 1863 Mr. Evans was called to Carmarthen as professor of Hebrew and Mathematics in the Presbyterian College, adding to the laborious duties of his professorship a considerable amount of preaching. On his retirement in 1874, he settled for a time at Birkenhead, where one of his sons was entering on business, and then it was that he lectured at a number of places in North Wales, on behalf of the B. and F.U.A. Latterly he made his home again in his native country. Professor Evans was a student to the end, being specially devoted to the Hebrew Scriptures. In later life his sympathies were strongly drawn to the Christadelphians. Only last summer he had the pleasure of being present once more at the public examinations at Carmarthen College, and received a warm welcome from old pupils, of whom the present Principal of the College is one. The long life was peacefully ended, and in the presence of many friends, on Saturday week, the last office was performed by the Rev. John Davies in the burial-ground of the Alltyplaca Chapel.

THE REV. FRANCIS REVITT.

THE death, on Nov. 7, of the Rev. Francis Revitt, of Lincoln, removes one who since 1875 had occupied the pulpit of the old High-street Chapel under circumstances far from encouraging to healthy congregational life. Mr. Revitt was a native of Stannington, and received his impulse towards the ministry from the Rev. Brooke Herford in his Sheffield days. After a period of service as lay-preacher, Mr. Revitt became a student of the Home Missionary Board in Manchester, and in 1867 began his ministry at Mottram and Stalybridge. Ill-health led to his retirement and an interval of five years spent in his native village, after which he entered on his charge at Lincoln. That he gained there the respect and sympathy of many friends was proved by the large attendance at his funeral, at which the service was conducted by the Revs. J. K. Smith, of Belper, and W. W. Robinson, of Gainsborough.

THE CHILDREN'S COLUMN.

The Story of St. Cuthbert.

IN the Autumn Exhibition of Pictures in Liverpool, there is a curious picture illustrating the Legend of the Founding of Durham Cathedral. Like almost all legends, it has a foundation of truth, but mixed up with the truth a great deal of what was pure imagination.

The story runs that about 200 years after the death of St. Cuthbert the monks at Lindisfarne, on the coast of Northumberland, near where the Saint was buried, were obliged to fly from their monastery to escape from the Danes, and the memory of St. Cuthbert was held by them in such reverence that they could not bear to leave his coffin behind for the Danes to take possession of, so they took it away with them, and carried it about, as they took refuge, first in one place and then in another. It remained at Chester for about 100 years, and then, after more perils and wanderings, it was for a time at Ripon. Then the monks were disturbed again, and had again to fly, taking the coffin with them, and they finally settled at Durham, where the coffin still is, in a great tomb behind the High Altar of the Cathedral. The legendary part of the story is in connection with their last journey, just before they settled at Durham. It is said that at Wredelaw the coffin refused to move until St. Cuthbert, in a vision, told his followers that he must rest at Durham, and a milkmaid, in search of her cow, led them to the place where they found a resting-place for the body of the Saint, and on that spot the beautiful Cathedral of Durham was afterwards built.

In the foreground of the picture stand a group of monks round the coffin on its rude stand, with thick, clumsy wheels. Bishop Aldune, who is leading them, stands at the head of the coffin, over which hangs, in mid-air, the curious vision which the little company are supposed to see—a very stiff, conventional representation of the monk, in gold, the figure being transparent, so that there are visible through it the Bishop and one of the monks, and part of the rough ploughed field across which they are taking the coffin, while in the background are seen a man ploughing, and the milkmaid who is presently to be their guide. The difficulty of carrying about the coffin in the rough state in which the country then was must have been enormous, but in their devotion to the memory of the Saint the men were undaunted by any such difficulties, and the whole incident is an illustration of the power of a good life and the influence that such a life cannot help exerting on those who come after, as well as on those around.

Cuthbert was born about the year 637, and his early life was passed at the foot of the Lammermoor Hills in Scotland. When he was fifteen he went to join the monks at Melrose, in what was then known as the Kingdom of Northumbria, but there was at that time no beautiful Abbey, such as was built in after years, the ruins of which are still standing. The monks of that time had only log huts to live in, and the boy Cuthbert lived with them and joined in their work. About ten or twelve years later the Prior died, and, young as he was, Cuthbert was chosen by the monks to fill his place, and it was then that his missionary journeys began, up and down, and right across the country from the Solway to the Forth. A few years later there were changes in some of the monasteries, and Cuthbert, who was not yet thirty, was made Prior of Lindisfarne, a very important monastery on the coast of Northumberland, where he stayed for twelve years. Then, for eight years after that, he lived a very curious life. Miles away out at sea, beyond the Island of Lindisfarne, or Holy Isle, was another smaller island called Farne, a barren, desolate place, which was shunned by the country people, who believed that there were demons on it. St. Cuthbert went to live on this island, so that he might more completely spend his life in prayer and meditation. He must have been intensely uncomfortable there, for he lived in a small cave hollowed out of the rock, and his only protection from the weather was the hide of an ox, hung before the entrance to the cave, while his food consisted almost entirely of barley, which he grew on the island. But though he lived alone, he was ready to see anyone who wanted his advice, and people came from far and near to tell him their troubles and difficulties, and he helped them all. Then, at last, one day, the King of Northumbria came to him, and begged him to leave his retreat on the Island of Farne, and take up his old work again in the world where good men were so much needed. He consented, and then began a busy responsible life for him, for he was made Bishop of Lindisfarne, and had under his care a large district spreading far to the west, and including Carlisle and all the surrounding monasteries. But he still remained the same simple, earnest, devoted man, giving up all his time to doing good, so that he was loved and respected wherever he went.

A few months before his death, which took place when he was about fifty, he retired again to the Island of Farne for rest. By his own wish he was buried on the island, and the spot came to be considered sacred, so that sick people were carried there to be healed of their diseases; till at last, 200 years later, when the Danes invaded that part of the country, and the monks had to fly, they took the coffin with them rather than let it fall into the hands of the Danes.

St. Cuthbert's good influence lived long after he himself died, and extended far and wide over lands where he himself had never been. The secret of his good influence was that he built up a noble character by trying always to *think right thoughts*. He realised that "what we are is the result of all that we have thought; it is founded on our thoughts, it is made up of our thoughts."

Do good in Thought, some future day
'Twill ripen into Speech,
And words are seeds which grow to deeds,
None know how far they reach.

O. M. RAWLINS.

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LONDON, NOVEMBER 15, 1902.

THE AMENDED BILL AND RELIGIOUS QUESTIONS.

THE portions of the Education Bill which have already passed the Committee stage in the House of Commons contain the significant enactments dealing with matters of religious instruction. It may be useful therefore, at this point, to sum them up—all the more so as the Government finds itself at present between two opposite fires with regard to this subject. Notwithstanding Mr. BALFOUR'S assurances that the Bill creates no grievance for Nonconformists, but rather takes away former disabilities, the Free Churchmen are showing unabated hostility to his Bill. On the other hand, the Bishops, headed by the Bishops of WORCESTER and LONDON, and aided by High Churchman like Lord HALIFAX, declare that the Bill, as recently amended, violates a cardinal principle, and that it must be put right before they can accept it. An examination of the clauses actually passed will show what grounds exist for these respective positions.

The pertinent matter stands chiefly in Parts II. and III. of the Bill, though some important considerations should arise also in connection with Part IV. Part I. simply enacts that local councils shall be the local educational authorities. Part II. (in a grossly inadequate fashion) deals with "Higher Education," and the first reference to the religious difficulty arises in Clause 4, which now reads as follows :—

(1.) A council, in the application of money under this Part of this Act, shall not require that any particular form of religious instruction or worship, or any religious catechism or formulary which is distinctive of any particular denomination, shall or shall not be taught, used or practised in any school or college aided but not provided by the council,

And no pupil shall be excluded from or placed in an inferior position in any school, or college, or hostel provided by the council on the ground of religious belief,

And no catechism or formulary distinctive of any particular religious denomination shall be taught or used in any school, college, or hostel so provided.

(2.) In a school or college receiving a grant from, or maintained by, a council under this Part of the Act,

(a.) a scholar attending as a day or evening scholar shall not be required, as a condition of being admitted into or remaining in the school or college, to attend or abstain from attending any Sunday-school, place of religious worship, religious observance, or instruction in religious subjects in the school or college or elsewhere ; and

(b.) the times for religious worship or for any lesson on a religious subject shall be conveniently arranged for the purpose of allowing the withdrawal of any such scholar therefrom.

The force of this lengthy clause is not very difficult to discern. In the first place it prevents all action by the council in respect of religious questions in any school or college which it only "aids" by grant, but does not wholly "provide" ; but it affords a guarantee that in the "*provided*" higher schools no pupil shall suffer disability on account of religious belief, and that they shall be conducted, in brief, on unsectarian lines. Apparently it is no concern of the contemplated law if a pupil is placed in an inferior position in, or is excluded from, a college which is not wholly provided by the council, and in Section (2) there is no protection afforded to an inmate of either "aided" or "provided" school in respect of the hardships from which it shields the day scholar.

We come next to the consideration of elementary schools. The first point to be noticed in Part III. is that the local education authority is to have "control of all secular instruction in public elementary schools," whether "provided" or not. But this "control" by the council is limited by the conditions imposed in Clause 7, which enacts that as to "provided" schools the "minor local authority" (*e.g.*, a parish council) may appoint two out of six managers. In schools "not provided" by the local education authority, the board of managers shall be, as to one-third of their number, representative of local authorities, and as to two-thirds, they shall be "foundation managers." Under Clause 8 the control of secular instruction by the local education authority in schools "not provided" by it is emphasised as a condition necessary to secure aid from that authority; yet again this control is limited by provisions as to the appointment of teachers—obviously a critical matter. Thus, the local education authority is to give directions as to the number and educational qualifications of teachers employed in giving secular instruction. Its consent is required to the dismissal of any teacher "unless the dismissal be on grounds connected with the giving of religious instruction in the school." But while the board of managers (two-thirds being "foundation" managers, non-representative of the ratepayers) are thus to have the power unchecked of selecting teachers of special religious belief, it is provided that assistants and pupil-teachers *may* be selected (of course by the managers) "without reference to religious creed or denomination." The implication is that the head-teachers may not be non-members of the denomination of the particular denominational school.

What has proved to be a very important stipulation has been added to Section (2) of Clause 8, and from the name of its proposer it has come to be known as "the Kenyon-Slaney amendment." It arose in connection with the question of differences that might occur between the local education authority and the managers of a school, and as it contains the first specific statement on the subject of religious instruction in this part of the Bill we quote it in full :—

> Religious instruction shall be given in a school not provided by the local education authority, in accordance with the tenour of the provisions (if any) of the trust deed relating thereto, and shall be under the control of the managers.

That Mr. BALFOUR should accept this amendment was only to be expected, as it exactly accords with his oft-declared aim of "preserving the denominational character of the denominational schools." The citizen's objection to it is based, of course, not on aversion to its fidelity to trusts, but on the over-ruling principle that so large a contribution of public money as is contemplated should be accompanied by a proportionate degree of real and adequate public control. But Mr. BALFOUR'S High Church friends, who were formerly hoping great things from his Bill, denounce this simple provision as to the trust-deeds as revolutionary and fatal. It actually leaves to a board of managers (whether foundation managers, clerical or lay, or local representatives) the right and duty of "controlling" religious instruction according to what may be deemed, by them or by the department's officials, to be the spirit of the trust-deed ! Bishop GORE thinks this is pernicious, being flatly contradictory of episcopal authority, as no doubt it is, in so far as it removes the control of religious instruction from the sole hands of the episcopally consecrated clergyman. We shall see whether the great bulk of Conservative and Unionist members who are supporting the Bill really desire to strengthen the hands of the Bishops in this matter.

Such are the chief provisions of the Bill in regard to religion. Into the minuter points of policy which may be traced in subsequent clauses we need not enter here. They are all toned into agreement with the cardinal aim of the Bill—namely, to "preserve the denominational character of the denominational schools" ; and, so largely has this idea predominated in the mind of the framers of the Bill, that while it is definitely provided, as

we have seen, that the Higher Education provided by the local authority is to be free from denominational tests, there is not a single line specifically prohibiting such tests in connection with the public elementary schools provided by the local education authority. We are left to presume that this is covered by the statement in Clause 6 that "the local education authority" shall have "the powers and duties of a School Board" "under the Elementary Education Acts, 1870 to 1900." If the Bill had been considered principally as a national educational measure, and not as means for saving denominational schools from extinction, we should certainly have had such fundamental principles of former legislation emphatically reaffirmed.

But the minor defects and vices of this bad Bill it would be fruitless to discuss. It may be forced into law, but even Sir WILLIAM ANSON, who thinks apparently that the fears of experts like Dr. MACNAMARA and other educationists are all but groundless, must occasionally feel a little less optimistic in the contemplation of the turmoil that will surely follow. From our own point of view the action of the Government appears most deplorable, because it is so clearly shaped by sectional preferences. Instead of considering first and foremost, and all the time, what scheme will best secure the hearty and loyal co-operation of Englishmen in general, irrespective of creed and party, in the paramount work of training the minds of the younger generation; instead of bravely making an appeal to the nation earnestly, and even solemnly, to confer on this supremely important topic—the Government has snatched at an advantage arising out of a peculiar state of party politics, and is using it to fortify, as well as it is able, the forces of the sect which is called "the Church of England." We are convinced that thousands of members of that Church are with us in deploring the misuse being made of this occasion; still more surely we believe that the great bulk of thoughtful people sincerely regret a policy which, by its gross injustice and flagrant defiance of popular self-government, threatens to bring about an era of sectarian bitterness, wasteful party-strife, and chaotic inefficiency.

The Dean of Ripon has published a letter repudiating the *Times* report of his address on "Natural Christianity," and giving some indication of his attitude in regard to miracles, and the Incarnation and Resurrection, but surely his only course now, in face of the controversy that has arisen, is to publish his paper in full, as it was delivered. The outcry will then certainly not be abated, but reasonable men will be able to judge fairly both of his position, and the position of those who, like the Bishop of London, claim to speak for "The Church."

A MANUSCRIPT LIFE OF CHRIST OF ABOUT A.D. 1425.

THIS is a fragment of 51 leaves in English clearly written, with a perfection of alignment not the less creditable though not unusual in the penmanship of its period. Time and unknown vicissitudes have resulted in some discolouration of parchment which makes a few passages difficult of decipherment, and it is not always possible to get intelligible renderings of passages not otherwise obscured. But on the whole, as MSS. go, this one is very legible, and more patience than skill is necessary to its elucidation.

Of such patience it is indeed well worthy. As a life of Christ it can pretend to no "sources" but such as are freely drawn upon by other biographers—the Gospel narratives, a few traditions, and some fancy. But it is not for any light it may throw upon the "life of lives" that the MS. deserves to be studied. It is for its revelation of its author's personality; and of the religious conceptions of his period which determine and give colour to his presentment.

About these there is rare charm; and much of that interest which we speak of as emphatically *human*. There is nothing in any modern Life of Christ to compare with it. Mediæval Lives of the Saints cannot be classed in the same category. The author is unknown to us even by name; but as we ponder this loving and sympathetic portraiture of his Master, we seem to be able to re-create some dim outline of the strong, sweet, simple soul who sketched for us in these dingy pages the idealisms of his own endeavours.

In troubled Times.

When one recalls what troubled times were those in England to which this MS. belongs, one hesitates whether most to admire the detachment of spirit and self-created repose which could find occasion and ability for such a piece of work, or to be shocked at the indifference or ignorance which could allow of concentration upon studies of this kind when such weighty matters were at hazard in the world outside. The balance of one's judgment, however, is towards admiration. And one rejoices in the presence of a spirit so calm, self-contained, and trustful of a happy issue.

But even our admiration must be tempered with the qualifying reflection that the seclusion of the monastic cell may well have safeguarded the very ears of our author from much acquaintance with the outside noises; and to one who had already made the great renunciation there need be little difficulty of renunciation in particulars. And yet—who knows?—this man may have been a strenuous controversialist in his day; may even have been one of the deputation that interviewed the House of Commons on the question of the repeal of *Præmunire*, and Pope Martin's excommunication of Archbishop Chichele.

He may have been a man of affairs, to whom such MSS. as this were the recreations of spare time, the *parerga* of a many-sided life. At all events let us judge him by his own standards and assume he had happily attained to that "secunde actyf lyf" which consists in a just balance of the contemplative and energetic tendencies. Nor must it be overlooked in any attempt at biographical reconstruction that, upon internal evidence which we cannot here claim space to elaborate, the present work is more probably a transcript of an earlier, than itself an original, document.

The MS. hitherto Unpublished.

So far as has been hitherto ascertainable this MS. has never been in print. It is not certain that any second copy exists. Let us then quote a few passages that readers may judge for themselves of its character.

It is divided into chapters, with rubric summaries of the contents of each, and head-lines in Latin apportioning daily lections. The text is in black, with blue initials decorated in red; divided, by blue and red markings alternately, into paragraphs; and marginal analysis, in Latin and English.

Our fragment begins at the close of Chapter XXXII., and concludes with the opening sentences of LVI.

A Passage from the MS.

Commencing at Chapter XXXIII. we read:—

"Befell upon a time that our Lord Jesus went with his disciples into Bethany, that was cleped the castle of Martha and Mary, and came into the house of them.

"And they that loved him with all their hearts were glad and joyful of his coming. And Martha, the elder sister, that had the cure of the household, anon busied her, and went fast about to ordain for the meat covenable [suitable] to him and his disciples.

"But her sister Mary, forgetting all bodily meat, and desiring sovereignly to be fed ghostly of our Lord Jesus, set her down on the ground at his feet, and casting her eyes and her heart and her ears unto him only, with more joy and liking than may be spoken, was fed ghostly and comforted in the blessed words of our Lord Jesus. For he would not be idle but as his common manner was occupied him with speaking of edification and words of everlasting life. Martha, that was so busily occupied," &c. Here follows some dialogue, representing the scene familiar to us from St. John's Gospel, and then these comments:—

"In this process of the Gospel, so close touched after the letter, we mown [are able to] note and understand many fair things ghostly for our edification. And first, the great goodness of our Lord Jesus in his homely coming to that poor house of those twain sisters Martha and Mary . . . and after then, secondly, resting in contemplation; that is to say in solitude, at the least of heart forsaking all worldly business; with all his might be about continually to think on God and heavenly things only tending to please God. . . . And so after the foresaid process first it behoveth that in the first part of active life man's soul be purged of vices and strengthened and comforted in virtues. After that it be informed, taught and lightened in contemplative life. And then in the third degree may he sikerly go out to governance and profit of others, as it is said. Upon this foresaid process of Bonaventure so shortly touched he allegeth after many authorities of Saint Bernard for to prove all the parts thereof; that is to say, the first of active, the second contemplative, and the third that is the second of active life. . . And that

is the cause that in this time many there be, both men and women, in the estate of contemplative life, as specially ancres [anchorites] and recluses and hermits that witten little as in effect truly what contemplative life is, by default of exercise in active life as it is before said. . . ."

Life Active and Contemplative.

Here follows much moralising upon the idleness of the "Religious" enforced by quotation from Jeremiah and St. Gregory: and passing on to an illustration dear to the theologico-philosophical essayists and poets of the middle ages in these words:—"All this saith Gregory hereto according Saint Bernard and all other doctors generally; seeing that who so will go duly to contemplative life it behoveth that he be first proved in exercise of active life. In figure whereof is alleged commonly the story of the twain daughters of Laban, the which Jacob took to his wives, that were cleped the elder Leah that was sore-eyed but plenteous in bearing children, by whom is tokened active life; the younger was Rachel, fair and lovely, but barren; and by her is tokened contemplative life."

After several further paragraphs of reflection upon the duties and privileges of active and contemplative life respectively, occurs this passage, which has a special and very remarkable interest of its own:—

"Who so would more plainly be informed and taught in English tongue let him look the treatise that the worthy clerk and holy liver, Master Walter Hilton, the Canon of Thurgarton,* wrote in English by great grace and high discretion, and he shall find there as I leve [believe] a sufficient school and a true of all these. Whose soul rest in everlasting peace, as I hope he be full high in bliss joined and knit without departing to his spouse Jesus by perfect use of the best part that he chose here with Mary. Of the which part he grant us fellowship, Jesus our Lord God. Amen."

Who was this Walter Hilton?

A voluminous writer of his day, known to us in the ascription of many works; and still more noteworthy as one for whom some claim is made to the authorship of the *De Imitatione*, traditionally associated with the name of Thomas à Kempis. Space forbids to quote more than a further small sample or two.

The Raising of Lazarus.

Let us take this from the account of the Raising of Lazarus:—

"Furthermore at the asking of Our Lord whether she believed that he said of himself that he was resurrection and life, and of everlasting life of all them that trowed soothfastly in him, she answered finally thus, *I believe that thou art Christ, God's Son, that art come into this world for man's salvation.*† And then at the bidding of Jesus she went home and cleped Mary her sister in silence, that is to say in soft speaking, saying to her in this manner, *Our Master has come and clepeth thee to him.* And anon she rose up and went to him.

"Our Lord. . . afterward lifting up his eyes to heaven said *Father I thank Thee for Thou hast heard me, and soothly I wot well that Thou hearest me ever, but I say this for the people that here stand that they believe that Thou hast sent me.* And when he had said this he cried with a great voice *Lazare come out of the grave.*

"Ah, Lord Jesus, what need was there to cry? Soothly, as Saint Austin saith, to shew in ghostly understanding how hard it is for him for to rise to life of soul that is overlaid with the stone of deadly sin in custom. . . . Ah, Lord Jesus, raise these folk as Thou raisedst Lazare. For Thou art soothly, as Thou sayest, resurrection or uprising and life."

Then follows a discourse on death in trespasses and sins, and the rising to new life through God, "with His grete grace clepinge."

The Crucifixion.

Hitherto we have modernised the spelling that the subject matter may have the less of any mere quaintness to influence the reader's judgment upon it. Our final quotation shall be in its original orthography, only modified to the usages of present-day typography, certain obsolete forms of words and technical abbreviations being also changed.

The events of the Passion are given by the chronological nomenclature of the Canonical Hours, *e.g.*, "Of the bringinge of oure Lord Jhū bifore Pilate at prime." "How oure Lord Jhs was dampned to ye deth of ye crosse aboute teerce of ye day."

It is interesting to note, in view of the controversy which surges round the use of the word, that in this account we have Annas spoken of as a "Bishop." Is it a simple anachronism such as contemporary moralities and miracle plays abounded in? After a singularly vivid portrayal of the preliminary scenes, with many a graphic touch born of sympathetic insight and an artistic imagination, we come to this passage:—"Of ye crucifyinge of our Lord Jhū at ye sixte houre."

"Now ferthermore maiht [mayest] thou see whan oure lord jhs was come to that stinkinge hille of Calvarye how wikkedly tho(se) cursede werkmen bigūnne to werke on all sides that cruelle werche. Take heede now diligently with al thine herte, to alle tho(se) things that ben now to come and make thee there present in thi mynde, biholdinge al that shal be doon agens thi lord Jhū. . . . And so with ye innere eye of thi soule bihold summe settinge and ficchinge the crosse faste into the eerthe, some makinge redy the nailes and the hammers to dryve them with. Othere makinge redy and settinge up ladders and ordeynynge othere instrumentes that hem thou(g)ht nedeful. And oothere faste aboute to spoile him, and drawe of hise clothes. And so is he now the thridde time spoiled and standeth naked in siht of al that peple. And so ben now the thridde time reneuede the brysours [bruises] of the woundes in his scoorginge, bi the clevinge of the clothes to his flech. . . . But [his mother] mi(g)ht do no more to him nor helpe him, ffor if she mi(g)ht with outen doute she wolde; thanne was hire sone anoon taken out of hire handes in wood [fierce] manere and lad to the foot of the crosse.

"Now take heede diligently to the manere of crucifyinge. Ther ben sette up tweyne ladderes, oon bihynde and an oother bifore at the left arme of the crosse, upon the which tho(se) wikkede ministres goon up with nailes and hameres. Also an other short laddere is sette bifore the crosse that lasteth up to the place where hise feet shulden be nailed. Now tak good heede to all that folweth. Oure lord thanne was compelled and beden for to go up on that laddere to the crosse. And he mekely dooth al that thei bidden him, and whan he cam up to the overeste ende of that shorte laddere he turnede his bak to the crosse, and streiht out on brede [abroad] those kinges arms and hise fairest handes gave up to them that crucifyed him.

"And thanne liftinge up hise lovely eyen to hevene seide to the Father in this manere woordes:

"'Loo, heere I am, my dere fadir [Father], as Thou woldest that I shulde lowe myself unto the crosse for the salvacioun of mankynde, and that is plesinge and acceptable to me, and for (t)hem I offre myself the whiche Thow woldest shulde be my brethren. Wherefore also thow, Father, take gladly this sacrifice for (t)hem of me, and now hensforward be plesed and wel willed to them for my love, and al old offence and trespasse forgive and wype awey and putte aferre [afar] al unclennesse of sinne fro(m) (t)hem, for soothly I offre heere now myself for (t)hem and (t)here hele.'

"And thanne he that was on the laddere bihynde the crosse taketh his ri(g)ht hand and naileth it faste to the crosse, and after he that was on the left side draweth with al his miht the lift arm and hand and driveth ther thoruh [through] an oother gret nail. After they camen doun and taken away alle the ladderes, and so hangeth oure lord only bi tho(se) tweyne nayles smyten thoruh hise handes, withouten sustenaunce of the body, drawinge downward peynefully thoruh the weyghte therof. Heerwith also an oother harlotte renneth too and draweth doun hise feet with al his miht and an oother anoon dryveth a gret long nayl thoruh bothe hise feet joined to gidere [together].

"This is oon manere of his crucifyinge after the opinyoun of summe men. . . ."

The Author's Imagination.

Our author proceeds to give an alternative account, much more in accordance with historical probability. But the existence of these conflicting traditions is an interesting illustration of the contemporary influence of attempts then frequent enough to reconstruct history on the basis of a lively imagination. Here, as elsewhere in this MS., and in most similar documents, we have the ecclesiastical spirit reading into the matter-of-fact statements of the Gospel story the theological deductions of a later day.

It may argue a certain obtuseness—prejudice if you like—in our author's mental vision; but he lived before the days of the "Historic Method," and we have no sense of a conscious dishonesty to spoil our appreciation of his pen-pictures.

Would that in days like these, when the so-called "religious" romances of Marie Corelli and other such mawkish scribblers sell by the hundred thousand, a sufficient public might be counted upon to warrant the publication of such a work as this, which, though it may be more romance than history, is more religious than romantic, and fraught with a strong, sane, manly sentiment rare in the age that gave it birth, and very rare—at least in its religious writings—in our own.

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* County Nottingham, where was a Priory and Convent of Canons of the order of S. Austin, founded c. 1130, and now the residence of the Bishop of Southwell.

† The italics represent passages emphasised in the MS. Quotations in *oratio recta* are usually so given.

Before the Reformation.

This work antedates by many years the Reformation. Wycliffe, indeed, had been and was gone. At the very moment while this MS. was being written it may have been that, under the influence of the reactionary impetus engendered by the Council of Constance, his bones were dug up, burnt, and cast into the Swift.

But his soul went marching along! Perhaps it was not without its influence on this author of ours.*

It yet lacked sixty † years to the birth of Tyndale; about fifty till the setting up of Caxton's first printing press at Westminster.

But in this MS. we can at least trace the stuff the Reformation was to be made of. The moral earnestness, spiritual insight, other-worldliness, which—and not the cataclysm of political chicanery, self-interest, and patriotic ambition, albeit efficient factors each and all to be taken into account—gave it birth and brought it to be something other than a political revolution or an English Renaissance of Letters.

There are many features of interest about this MS. upon which one is tempted to digress. But they belong rather to the class than to any particular instance of it. We are content if enough has been said to kindle in any heart a wider and more intelligent sympathy with those great souls who, in the miscalled "Ages of Faith," kept alive for us amid the thick darkness of superstition and vulgar grossness the "tender grace of a day that is gone," and can never come back to us.

Remains only to add that the MS. belongs to Mr. J. J. Green, Archivist, of Tunbridge Wells, to whom our warm acknowledgments are due for permission to give it publicity, and for valuable assistance in the preparation of these notes. H. A. R. J.

THE FORGET-ME-NOTS.

WHEN I lay sick and full of care,
And thought my Friend forgot,
I made a little flower of prayer—
My poor "*Forget-me-not*";
And, though sweet Faith was vext with me
And chid me for my fears,
She took on high, for Him to see,
That flower bedew'd with tears.

Ah, weary night! My restless mind
Went flitting to and fro,
Some token of His love to find,
Whose love I needed so;
But, as the long dark hours crept by,
Each left me more forlorn,
Until the flush was in the sky
That ushers in the morn.

Then came sweet Faith, and with her brought
A sheaf of flowers divine,
The token of a wiser Thought,
A truer Heart than mine;
And all the shadows passed away
In which my love forgot
The Love that sends me every day
Its great "FORGET-ME-NOT."

W. G. TARRANT.

* The preference for English over Latin as the medium of his narrative may be such a feature. The Lollards are referred to at least twice in the MS.

† The date of Tyndale's birth can only be fixed approximately as between 1477–84.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

CARMARTHEN COLLEGE AND THE BAPTISTS.

SIR,—I am requested by the Managers of the Presbyterian Fund, who are the Governors of the Presbyterian College at Carmarthen, to ask you to be good enough to publish this letter and the enclosed correspondence relating to an honours graduate student of University College, Cardiff, who applied to the Board for one of their recently-established scholarships.

These scholarships, which are of the value of £40 a year, are open to students of all denominations who are desirous of obtaining the B.D. Degree of the University of Wales, and the candidate is expected to follow a three years' course of study at the College. The application was considered, and the scholarship granted by the Board to Mr. X. in March last. It was not until one week before the College session that the slightest hint reached the College authorities that Mr. X. was thinking of relinquishing his scholarship, and not until Sept. 29, the day before College opens, that any official intimation was received. The Board believe Mr. X.'s resignation to have been forced upon him by persistent and most unwelcome pressure on the part of the "Committee," on whose behalf Messrs. Thomas and Phillips write, and that they have represented themselves as acting on behalf of the Baptist denomination generally.

The action taken by this Baptist Committee is so unusual that for the protection of future students and in the interests of the College the Board deem it a duty to publish these letters.

The name of the student concerned, to whom no blame appears to attach, has been replaced by X.

E. HAROLD CLENNELL,
Secretary to the Managers of the Presbyterian Fund.

Dr. Williams's Library, Gordon-square, W.C., Nov. 7.

CORRESPONDENCE.

21, Llandough-street, Cardiff.
Sept. 29, 1902.

To the Governing Body of the Presbyterian College, Carmarthen.

Gentlemen,—You have probably heard from Mr. X. announcing his intention to resign the Scholarship awarded him by you, and to proceed to Oxford.

Seeing that we are responsible for his decision, we feel it to be due to you, and just to him, that we should offer an explanation.

As the testimonials presented to you with his application showed, Mr. X. is a man of exceptional ability, and his career hitherto has been watched with great interest by his friends, and much regret has been expressed that the College system of his own denomination did not afford the opportunity for advancement which could be utilised by a man of his capacity.

The lack of such opportunities was the occasion of his availing himself of the Berman Scholarship.

His friends have long wished that he should have the advantage of an Oxford training, but difficulties which up till the present have appeared unsurmountable have deterred them from action.

Those difficulties, however, have now disappeared, and an influential committee has been formed to carry out arrangements. Their success has justified to the Committee the exercising of pressure on Mr. X. to alter his plans.

We are convinced that in doing this the Committee are conforming to the general desire of all who know him.

The persuading of Mr. X. to relinquish the Scholarship was very difficult, as he realised a deep obligation to you, for the courteous and generous way in which his application was received and granted, and we feel sure that nothing but what he at length saw was a pressing call from the denomination at large would have been effective to make him resign his Scholarship.

The Committee cannot close without gratefully recognising your kindness in this matter, and hoping that this change will not cause any great disturbance in your arrangements.

We have the honour to remain, on behalf of Committee,

Yours obediently,

W. P. THOMAS,
W. T. PHILLIPS, } Secretaries.

(REPLY.)

Dr. Williams's Library,
Gordon-square, W.C.
Nov. 6, 1902.

Dear Sirs,—The Presbyterian Board have received with great regret the communication which you addressed to them on Sept. 29, and they feel bound to protest against the action taken by your Committee.

Mr. X., of whom under the circumstances the Board do not desire to speak with anything but sympathy, had given a deliberate pledge which he felt to be binding on his conscience and honour until your Committee, approaching him in the name of religion, induced him to break it.

The Presbyterian Board refuse to believe that the "denomination at large"—(by which I suppose you mean the Baptist denomination)—referred to in your letter can have given any countenance to this proceeding, although you appear to have used their name to overbear this young man.

In loyalty to the principles upheld by that denomination and every other denomination which the College at Carmarthen is intended to serve, they repel the suggestion that any body of men, however "influential," can be justified in inciting a young preacher to a breach of faith, or have authority to absolve him from his obligations to others.

Your Committee, taking responsibility as it does for Mr. X.'s decision, can have no objection to the publication of this correspondence, a copy of which I am about to send to the Press with a few words of introduction explaining the terms under which the Scholarship was granted.

Yours faithfully,
G. HAROLD CLENNELL,
Secretary Presbyterian Fund.

Messrs. W. P. THOMAS and W. T. PHILLIPS, } Secretaries.
21, Llandough-street, Cardiff.

A TROUBLED VISION.

SIR,—In his interesting criticism of Mr. H. G. Wells's somewhat whimsical forecast of the religion of the future, Dr. Warschauer objects to his statement that in the coming decadence of the human race such a change shall be possible that "In the thought of God the antagonisms between good and evil shall vanish," for "God is no moralist," and expresses the hope that "a writer of so much acuteness" will some day discover this to be an "inadequate conception." Of course all our human conceptions of the Great Central Soul of the Universe must be "inadequate," and if we look only at the mechanical and the material world, as we know it, as in any way a full expression of the character of God we shall have many "a troubled vision," and find many riddles which no man can read. Man is physically powerless in the face of the great forces of nature, such as earthquakes, volcanoes, and tempests. As J. S. Mill writes in his "Essay on Nature:" "Nearly all the things which men are hanged and imprisoned for doing to one another are nature's everyday performances," and "the physical government of the world being full of the things which when done by men are deemed the greatest enormities, it cannot be religious or moral in us to guide our actions by the analogy of the course of nature."

We must learn to "know God," therefore, not as revealed in physical nature, but as dwelling in Man. Cannot we see him groping after God out of the dim ages of animalism? Do we not discover the gradual evolution of soul and conscience?

And emerging from the weary struggle of selfishness, can we not trace the gradual rise of a spirit of self-sacrificing Love? So that instead of a few hundred years finding the race brought into the image of a God who "is no moralist," may we not hope that the Spirit of God which moved in Poet and Seer and Prophet, and supremely in Jesus, will so be able to manifest Himself in human life that many of the physical evils of which we are so sadly conscious will be largely overcome by the growth of mankind in holiness, and the more perfect command of nature's forces? If the "Gospel of the Golden Rule" is inspired by the same Holy Spirit which can also lead our race to the daily practice of that Golden Rule, then we need not fear that in the future mankind will go back to savage life, or degenerate into a hateful selfishness from which every man must shrink who has "a sense of communion with God, however dim"; and, as with the passing ages, ever new light and truth shall dawn upon us, we shall find it more and more impossible to conceive the frightful horror of an immoral God. Let us all with the wise and gentle Whittier not fear the future, but

> Take heart! the waster builds again—
> A charmed life old goodness hath;
> The tares may perish, but the grain
> Is not for death.
>
> God works in all things; all obey
> His first propulsion from the night;
> No, wake and watch! the world is grey
> With morning light.

WM. BAYLIS.

WISDOM is ofttimes nearer when we stoop than when we soar.—*Wordsworth.*

PROVINCIAL LETTER.

YORKSHIRE UNITARIAN UNION.

THE great event of the last quarter in our little community of Yorkshire churches was the welcome of Mr. Vaughan to the ministry of the Park-street congregation at Hull. I do not remember to have ever been present at a meeting of the kind which was so effective, so solemn, so cheerful, so promising—all of them together. It spoke well for Mr. Vaughan that he had succeeded in bringing the two Principals of our colleges to the far away corner of England where he had cast his lot. With two such men—their very presence bearing witness to the esteem they entertained for the former pupil of both of them—the success of the meeting was assured. Dr. Drummond gave to the minister an address which seemed to me—perhaps because I was in a more than usually receptive mood—the deepest and most touching I had ever heard from him; while Mr. Gordon, after his usual manner, mingled wit and learning in his own special and unrivalled blend. We had, too, the unexpected gratification of a contribution to the harmony and hopefulness of the gathering from Professor Upton, who had been supplying the pulpit the Sunday before.

With any one of these three and the aid of local talent we should have felt that Mr. Vaughan had been given a good start on his way. But what was to my mind more impressive than anything said by the wise and noble of the denomination was the testimony paid to the new minister by the Rev. Joseph Wain, who had come the furthest of any for the occasion. The three college dignitaries could speak of Mr. Vaughan as a devout and diligent and intelligent scholar who gave good promise to distinguish himself as a no less devout, intelligent and diligent minister. But Mr. Wain could tell us of his actual work before yet he had become a student, how the raw lad applied to him when missionary at Bristol, and was given the most difficult class in the Sunday-school to try his prentice hand on. It was a testimonial which was worth all the rest, for indispensable as scholarship ought to be for the office of teacher, more important still is the assurance that the man's heart is in his work.

Indeed, I would venture to submit it to our college committees whether they should not ask of all candidates for admission as students on the foundation, seeking pecuniary support during the time of their studies and looking forward to making their living by the ministry of religion—What have you *done?* What *proof* can you give that your heart is in the work? Howare we to be assured that it is not a fancy you have taken for the ministry as a nice and respectable profession? It is to little purpose to ask, as the Bishop does of candidates for ordination, "Do you trust that you are inwardly moved by the Holy Ghost? Do you think that you are truly called to the ministry of the Church?" The answer to such question is the fact that those of whom it is asked are there present, awaiting the laying on of hands. Such questions may serve for a solemn reminder of what duties they have undertaken, but from a committee they would be both useless and impertinent. Such a body of business men can only ask, and I submit that it is at once their right and their duty to ask it: Have you as yet done anything, by way of study, teaching, punctual attendance at public worship, help as far as was possible to you in the work of your Church, anything at all to prove to us that your heart is given to the work, and that you are in any wise capable of its various duties?

I do not, of course, mean this as a reproof of any committee. I am not fault-finding, but urging the importance of that which may perhaps sometimes be overlooked. Mr. Vaughan's proved call to the ministry while he was yet but a lad must be my excuse.

One thing only was lacking to this welcome, and I mention it with pain. It was the presence of Yorkshire ministers. There were three of us present and, I believe, sixteen absent. Of course there were good reasons in some cases, and the county is big and we are widely scattered, and the expense of travelling is a serious consideration to many of us. And yet there should have been a larger representation to welcome a new minister to one of our most important and oldest churches.

I wish I could write of the later welcome of Mr. Dolphin to the ministry at Upperthorpe. I regretted most sincerely that it was fixed on a day on which I could not be present. Mr. Dolphin has a difficult task before him, if he is determined—as I have no manner of doubt that he is—to maintain the high standard of diligence and efficiency set by his predecessor, Mr. Ellis. I hope he will remember that he is a Yorkshire minister and not merely the pastor of one congregation. He has the right to the interest and sympathy of us all in his work, and I trust he will give before waiting to see whether he will get his due.

To turn to a church which cannot look forward to any welcoming of a minister for a long time to come. The state of affairs as they are reported to me from Elland confirms me in the opinion I have often expressed that there are circumstances under which a congregation may do better without a minister than with. Where a small body of men of independent way of thinking, but dependent on their daily work for a living, are gathered into a Church, they are apt to require of a minister far more than the stipend they can by any means raise will entitle them to. And failing to get what they cannot pay the price of, all kinds of troubles are gendered, making the life of the minister miserable and the affairs of the congregation an open scandal. When it is so, the best advice to give, in my opinion, is—shift for yourselves and we will give such help to you as lies in our power. We have had, indeed, sore trouble at Elland, but they seem now to be holding well together, of their own good will, there being no minister to tempt them to rebel against being held. They are having week-evening meetings as well as Sunday services, and seem to be in good spirits, planning out the winter's work.

We have decided to hold a bazaar next autumn in aid of the funds of our Union, for we have many pressing needs and a big deficit. The examples of Manchester and London encourage and at the same time intimidate us, for though we are the biggest of counties, we are few in number and very widely scattered, and cannot hope to do anything like what has been

done at our two great centres. But we shall be satisfied with less. For my part, I shall be satisfied, whatever the result may be, if only we do succeed in getting the cordial co-operation of every church, large and small, in Yorkshire. Of the smaller, indeed, we are pretty well assured. It is of some of the larger I entertain fears, for which I pray that I may later on have to apologise, which, indeed, I will do most humbly and gladly.

CHARLES HARGROVE.

THE CENSUS OF IRELAND.

A REPORT of the census of Ireland has just been issued. It appears that the population had fallen from 4,704,750 in 1891 to 4,458,775 in 1901, a decrease of 245,975 persons, or 5·23 per cent. At the same time the number of English-born persons residing in Ireland had increased from 74,523 to 76,977, and the Scotch-born persons had increased from 27,323 to 30,101, and foreign-born persons from 21,521 to 24,750. The number of Roman Catholics had fallen from 3,547,307 to 3,308,661, a decrease of 238,646 persons, and of 6·7 per cent. on their own number, and a fall in percentage on the whole population from 75·39 to 74·29. The Protestant Episcopalians, formerly the Church of England and Ireland, fell from 600,103 to 581,089, a fall of 3·2 per cent. on their own number. Presbyterians fell from 444,974 to 443,276, a fall of 0·4 per cent. on their own number. Methodists increased from 55,500 to 62,006, and all other persuasions increased from 56,866 to 63,743.

We are told that in 1891, 70·6 per cent. of the population aged five years and upwards were able to read and write, and in 1901, 79·4 per cent., so that education appears to begin at a very early age.

With respect to occupations there was a falling off in the professional, domestic, and agricultural populations, but a rise in the commercial class, and a rise in the percentage of the industrial class. The ratable value of property had risen from £14,034,681 1s. 9d. to £14,932,754 1s. The number of emigrants from Ireland during the decade was 430,993, the number during the previous decade having been 768,105.

The numbers of blind, deaf, dumb, and idiots had fallen off with the population, but the number of lunatics had increased, as it had also in the previous decade. The amount of grass-land had increased, while the acreage of tilled land and barren land showed a diminution in each case. Cattle and poultry had increased; other animals had decreased.

The number of persons who could speak Irish only had fallen from 38,192 in 1891 to 20,953 in 1901; and those who could speak both languages from 642,053 to 620,189.

If representation in Parliament were made proportional to population Ireland would lose about thirty members and England gain the same number, Scotland remaining as at present.

THE organising secretary of the National Unitarian Temperance Association has sent us a list of special preachers in our London Churches for Temperance Sunday, Nov. 30. The list is probably not yet complete, but we hope it may be so by next week, when we shall publish it.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdare: Old Meeting.—The Harvest Thanksgiving services last Sunday were conducted by the Rev. Lewis Williams (in Welsh) and the Rev. H. Fisher Short, the new minister at Highland-place (in English).

Bolton: Bank-street.—The preparation class for young people, conducted by the Rev. C. J. Street, M.A., LL.B., has a membership this year of thirty-eight, the subject of study being "Religion, its Basis, Development, and Application."

Bolton: Unity Church.—On Tuesday week Mr. John Harwood gave a very successful recital in the school, the selections being from Shakespeare, Dickens, and other authors.

Choppington.—On Wednesday, Nov. 5, a lecture was given by the Rev. F. Walters, of Newcastle, who took for his subject, "Was Jesus God?" Many in the audience had walked some four and a-half miles each way, on a dark and wet night, to this lecture, which was warmly appreciated. At the close of the lecture the people were asked to correspond with Mr. Walters on any doubts or questions they might want cleared up.

Colne.—On Saturday afternoon, Nov. 8, a service was held for the induction of the Rev. Robert McGee, formerly minister of Lower Darwen Congregational Church. The first part of the service was conducted by the Rev. J. J. Shaw, of Newchurch, the charge to the minister being given by the Rev. C. J. Street, and that to the congregation by the Rev. J. Morley Mills. Mr. Street, in the course of his charge, said that Mr. McGee's record in the Congregational Church had been an honourable one, and the presence at that service of three members of the Lower Darwen Congregational Church, to which he had ministered for twelve years, as well as the letter from the ministerial secretary of the Lancashire Congregational Union, bore testimony to the regard in which he was held. It was with pain that the separation had been made, but he was to be congratulated on the spiritual emancipation which had left him free to follow the dictates of his own conscience. They welcomed him into the Unitarian fellowship. In the evening a public meeting of recognition was held.

Crumlin: co. Antrim.—On Friday evening, Nov. 7, the annual Thanksgiving for the Harvest, which was late this year, was held, when the Rev. Alfred Davison, of Dromore, gave a very helpful address.

High Peak Chapels (Resignation).—The Rev. Sydney H. Street, B.A., has resigned his position as minister of the chapels at Great Hucklow, Bradwell and Flagg, and superintendent of the Holiday Home at Great Hucklow, and will terminate his engagement at the end of March.

Ipswich.—During the past month the sermons preached on Sunday evenings by the Rev. L. Tavener have been based upon the papers and discussions of the recent Church Congress at Northampton. Under the headings of "Biblical Criticism," "Social Problems," "Miracles," and "The Gospels," the preacher dealt with the many utterances at the Congress which showed a tendency on the part of leading members of the Church of England towards positions long maintained by Unitarians. Two very successful lectures have been delivered in connection with the Social Guild. On Oct. 21 the Rev. L. Tavener lectured to a large audience (not by any means confined to members of the congregation) on "Edward Fitzgerald," well known in Ipswich and the neighbourhood, from his life-long connection with the district, and known to a far wider circle as the translator of the Persian poet "Omar Khayyam." The lecture was illustrated by lantern views prepared by the lecturer, showing places connected with Fitzgerald's life and Vedder's illustrations of the Rubaiyat. On Nov. 4 Mr. H. W. Roberts delivered a delightful lecture on "Ely Cathedral," illustrated by sketches, photographs, and an excellent series of lantern views. There was a large audience, and the lecture was keenly appreciated.

Moretonhampstead (Centenary Celebrations).—On Thursday, Oct. 30, the centenary of the opening of the present Cross Chapel was celebrated. An impressive and well-attended service was held in the afternoon, conducted by the Rev. A. Lancaster, resident minister, and the Rev. A. N. Blatchford, of Bristol, preached an eloquent sermon on "The Man Christ Jesus." After tea, at which nearly 100 sat down, a public meeting was held in the Smethurst schoolroom. Mr. Lancaster, in the absence of Mr. T. B. Bowring, who was prevented from being present, took the chair, and was supported by the Revs. A. N. Blatchford, T. B. Broadrick, J. Worthington, A. E. O'Connor, G. L. Phelps, and J. Barron. The Rev. A. Blake, Congregationalist, sent a letter of good wishes. The Chairman gave an interesting address on the history of the congregation, which had its origin in the ejection of the rector, the Rev. Robert Woollcombe, in 1662, who not only sacrificed his living at the call of conscience, but was disinherited by his father. Some of his parishioners, however, clung to him, and in spite of persecution, they held meetings for religious worship. Returning to Moreton once more after the passing of the Five Mile Act, Mr. Woollcombe suffered imprisonment, and it was only after the passing of the Toleration Act in 1689 that they were able to meet openly and to provide themselves with a humble chapel. After Mr. Woollcombe's death in 1692 there was a division in the congregation, and a new chapel was built on the site of their present burial-ground, their next minister, the Rev. Angel Sparks, finding most of the money. In 1801 that chapel had to be pulled down, and the congregation worshipped with the General Baptists of the town until the present chapel was opened in 1802. Both they and the Baptists had by that time become Unitarians, and when, after some years of dependence on lay-preachers, the Rev. J. Smethurst in 1817 settled in Moreton, the two congregations became one. Their school was a memorial of Mr. Smethurst and his work. Addresses were also given by the other ministers present. Centenary services were continued on Sunday, Nov. 2, when the pulpit was occupied by the Rev. H. S. Solly, of Bridport. Good congregations assembled both morning and afternoon, and listened attentively to two very able and interesting sermons.

Newton Heath.—A recital was given in the Dob-lane schools on Nov. 5 by Mr. John Harwood, the selections being from Shakespeare, Dickens, and other authors, and was much appreciated.

North Lancashire and Westmorland Unitarian Association.—The annual conference was held at Preston on Saturday, Oct. 25, and was well attended. In the afternoon a public service in Percy-street Chapel was conducted by the Rev. N. Anderton and the President of the Association, the Rev. H. V. Mills preached a thoughtful sermon on the Divine significance of life as seen in the whole order of Creation, and especially of human nature, prophetic of good as "the final goal of ill." After tea in the schoolroom, the public meeting was held, at which the secretary, Mr. R. Newell, of Preston, presented the annual report, which spoke of the formation of the Association a year ago, the object being the uniting of the scattered congregations of North Lancashire and Westmorland for purposes of mutual intercourse and fellowship, and for promoting such efforts as might extend the influence and usefulness of the churches. Conferences had been held in different parts of the district during the year on behalf of the Sunday-schools, congregations, and choir, and public lectures had been given by the Revs. H. V. Mills, J. C. Pollard, N. Anderton, and D. Davis. A series of lectures on the subject of "Religious Experiences," similar to the addresses given at Essex Hall last Whitsuntide, is planned for January and February, to be given by the Revs. J. J. Shaw, of Newchurch; Francis Wood, of Sunderland; E. W. Lummis, of Warrington; R. McGee, of Colne; and C. Hargrove, of Leeds. The financial statement presented by Mr. F. Chadderton (treasurer) showed that a great amount of useful work has been accomplished with a small income, leaving a balance in hand of £2 15s. 11d. The officers were re-elected. The Rev. H. V. Mills, in the course of his presidential address, referred to the subject of successful churches. As a boy, he said, I lived in a town where I had remarkable opportunities of studying the conditions of successful church-life. It was a small town, but it had almost the most successful Swedenborgian congregation in England. Now unpopular as we are, the Swedenborgians are less popular. So I think that we may study the things which created success for this unregarded church in that particular district. Every incident in the life of that church revealed a spirit of brotherhood amongst the members, so that they helped each other in business emergencies; and there were twenty or perhaps twenty-five families who so sincerely loved the "New Jerusalem Church" that they never sacrificed any religious duty on the Sunday, no matter what the temptation. They had interesting novels to read, but they never stayed from service to read them. They were content with cold and simple dinners, and would have been miserable indeed if they and all their children had not been present at both services. At present I minister in a small town of 13,000 inhabitants, but it is remarkable as having one of the few very

large Quaker meetings. I trace its successful religious life—not to brilliant preachers nor to any external aid—but to the fact which is evident to casual visitors, that there is an atmosphere of earnestness and patient continuance in well-doing in that church which is very contagious when once it is found. We need this enthusiastic atmosphere about our churches which will make us do even "foolish" things to secure the welfare of our congregations. Something depends on the preacher; but the personal welcome which is needed by the visitor is also of the utmost importance, and this can best be given by the members of the congregation. We must never forget that additions to our membership-roll come singly; and never allow the thought to rest in our minds that a single stranger attending the morning service occasionally is of no importance. Let us gain the esteem and goodwill of one such stranger every month, and we shall do our own souls good and improve the numerical strength of all our churches.

Norwich.—An enthusiastic meeting of young people was held on Thursday, Oct. 30, to inaugurate a Guild of Service. The chair was taken by the Rev. Alfred Hall, who, after a hymn and prayer, gave a short address on the Guild Idea and Work. The chief objects, he said, were to foster the religious life and to inspire personal service. The natural and only link between the Sunday-school and the church were the young people, and it was no light duty for them to bridge the gulf which often yawned between these two institutions. He then gave a few instances of the philanthropic work the guild could undertake. A resolution was passed, on the motion of Mr. Prime, that those present should form themselves into a guild, which should be called the Octagon Chapel Guild of Service. The motto of the guild should be "Look outward, not inward; look upward, not downward; look forward, not backward; and lend a hand." It was resolved that meetings should be held fortnightly on Mondays; those above the age of fourteen should be eligible as members. All present, numbering forty, enrolled themselves as the first members. New members will be added by election after having been proposed and seconded. Several subsections for carrying out certain work will be formed under the guild, which will thus become an active philanthropic arm of the church.

South Shields.—A company of the Boys' Own Brigade has been formed, with Mr. Thomas Paxton as Captain, to meet on Saturday evenings. Last Sunday evening Mr. Paxton preached on "Municipal Corruption."

Tamworth.—A good congregation, which included the Mayor and Deputy-Mayor, assembled for the service when the annual collection was made for for the B. and F.U.A., amounting to £1 7s. The sermon was preached by the Rev. F. W. Emms, the minister. On Wednesday, Nov. 5, the Rev. A. H. Shelley preached a special sermon on "Sin in the Light of Evolution."

Wareham.—On Sunday last Mr. Clement Ryley, of Wimborne, gave an address to the children of the Unitarian Sunday-school, and preached on "Vision and Duty" in the evening. There was an excellent congregation.

Whitchurch.—A welcome meeting to the Rev. C. D. Badland, the newly-appointed minister, was held at the Church of the Saviour on Wednesday evening, Nov. 5. Over a hundred sat down to tea, and at the subsequent meeting Mr. George Groom took the chair, supported by the Revs. J. C. Street. A. A. Charlesworth, E. D. Priestley Evans, H. E. Haycock, and Mr. Gresty. The Chairman offered a very hearty welcome to Mr. and Mrs. Badland, in which the ministers present all joined, on behalf of neighbouring churches and the M.C.U. Mr. Badland acknowledged the welcome in an earnest speech, trusting that he might be able to do a really Christian work in the town, and that their offer of a simple yet practical religion would meet with due response.

It will be seen from an advertisement in another column that on Wednesday week the Moral Instruction League are to hold a meeting in the smaller Queen's Hall, to urge the Government to introduce systematic non-theological moral instruction into the State-supported schools. Mr. Harrold Johnson, B.A., is hon. secretary of the League, and the office is at 19, Buckingham-street, Strand, W.C.

It is the prerogative of man to be in great degree the creature of his own making.—*Burke.*

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DEATHS.

HARLAND—On the 1st inst., at the residence of his son-in-law, Gravelly Hill, Birmingham, aged 57, Frank Harland, of Cheadle Hulme (late with the Manchester and Salford Bank), and second son of the late John Harland, F.S.A.

REVITT—On the 7th inst., at 11, Arboretum-avenue, Lincoln, the Rev. Francis Revitt, aged 67 years.

ROWLAND—On the 7th Nov., at Gothic House, Hurstpierpoint, Elizabeth Rowland, widow of Henry Wood Rowland, in her 90th year.

THOMPSON—On Thursday, Nov. 6th, at Calais, James Thompson, of 19, Well Walk, Hampstead, aged 72 years.

OUR CALENDAR.

SUNDAY, November 16.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. F. W. STANLEY.

Blackfriars Mission and Stamford-street Chapel, Sunday School Anniversary Services, 11 A.M., Rev. J. H. WICKSTEED, M.A., "David, the Giant Killer," and 7 P.M., Rev. R. H. GREAVES, "Where are the Nine?" Special hymns sung by the scholars. Collections. Monday, Nov. 17, 8 P.M., Lantern Pictures, "Rock and Water in Norway," Rev. J. H. WICKSTEED, M.A. Admission Free.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. F. W. STANLEY, and 7 P.M., Rev. W. G. TARRANT, B.A.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M., Rev. A. J. MARCHANT, and 6.30 P.M., Rev. G. CARTER.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS. Evening, "Heaven and the Beatific Vision."

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. G. CRITCHLEY, B.A., and 7 P.M., Rev. Dr. MUMMERY.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M.

Peckham, Avondale-road, 11.30 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. A. J. MARCHANT.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. NOEL, and 6.30 P.M., Mr. A. BAKEWELL.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M., Rev. Dr. MUMMERY, and 7 P.M., Rev. G. CRITCHLEY, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Rev. J. M. MILLS, and 6.30 P.M., Rev. C. J. STREET, M.A.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Mr. C. L. BRIGGS, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Charge on which Jesus of Nazareth was put to Death."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, All Souls' Church, Bath-road, 11 A.M. and 6.30 P.M., Rev. J. B. HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. ALEXANDER GORDON, M.A.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M., Mr. A. SAUNDERS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Nov. 16th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Strange Story of St. Peter, Bishop of Rome."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Nov. 16th, at 11.15 A.M., JOHN M. ROBERTSON, "A National Theatre."

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The AUTUMN SOCIAL MEETING will be held at ESSEX HALL on SATURDAY, Nov. 22. The President, the Rev. W. CHYNOWETH POPE, will take the chair at 7 P.M., and deliver a Lantern Lecture, entitled "Gems of the Galleries." A programme of music will be given during the evening. Tea at 6 P.M.

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A PUBLIC MEETING

will be held at **QUEEN'S HALL (Small Hall)**, LANGHAM PLACE, W. (Entrance by Door No. 2), on WEDNESDAY, Nov. 26th, 1902, **to Urge the Government to Introduce Systematic Non-Theological Moral Instruction into all State-Supported Schools.**

Chair to be taken at 8 p.m.

The following have promised to speak :—
Dr. STANTON COIT, Dr. WASHINGTON SULLIVAN, Rev. J. PAGE HOPPS, Mrs. MIALL SMITH, M.L.S.B., Mr. HAROLD RYLETT, Mr. F. J. GOULD, and others.

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The BAZAAR in aid of the Building Fund will take place in MUSIC HALL, ABERDEEN, on 24th and 25th December, 1902. Donors are respectfully requested to send parcels early to Mrs. WEBSTER, 2, Mackie-place.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE Guilds Union Committee have issued a Prize Essay Scheme, which will be found in another column, and which we commend to the notice of all present and prospective guild members in connection with our churches. The essays invited are on subjects of great interest, and such as should stimulate to a useful course of reading and study. The conditions are not burdensome, and we trust that the scheme will meet with the cordial response which it invites.

WE have received several letters from members of the Hampstead congregation, expressing surprise and regret that in our note of last week, announcing that the Rev. Henry Gow was about to enter on his ministry at Rosslyn-hill Chapel, in succession to Dr. Brooke Herford, no mention was made of the Rev. Edgar Daplyn, who had come to Rosslyn Hill as Dr. Herford's assistant and was subsequently appointed co-pastor, remaining, after Dr. Herford's retirement, in sole charge of the pulpit. Mr. Daplyn is a personal friend of our own, and a regular contributor to these columns, and nothing could be further from our intention than to say or do anything ungenerous or disrespectful to him; only the week before, we had recorded a farewell presentation to him, testifying to the warm regard in which he is held by members of the congregation, and we have every confidence in his future as a minister of devout and singularly winning powers. But the fact remains that when at last it became necessary to appoint a successor to Dr. Herford, it was not Mr. Daplyn, but Mr. Gow, who was chosen; and being aware of the conflicts of opinion there had been over the settlement, it appeared to us more considerate to the feelings of all concerned to make the announcement as we did.

THE method of voting by compartments on the clauses of the Education Bill has killed effective debate, and since Thursday night—or rather, Friday morning—when the Opposition insisted upon taking formal divisions on all questions submitted for the vote, there has been little show of fight over the Bill. On the occasion referred to, Clause 13, which deals with the expenses of the Council as local education authority, was closured and, as amended by Government, was passed. The three following clauses, which deal with borrowing powers, local arrangements, and provisional orders and schemes were passed without comment, but members were forced into the lobbies twenty-one times. An ingenious legislator calculated that he had thus tramped several miles in this midnight illustration of *solvere ambulando*. Clauses 17 to 20, more or less consequential in character, were similarly passed on Friday. Several new clauses have been added this week, the Committee stage being fixed to conclude on Thursday night. The Report stage is to be concluded next week, and on Dec. 1 the debate on the third reading will begin. Then, of course, comes the discussion in the House of Lords, and it is expected that the Bill will be passed about Dec. 19.

NOTWITHSTANDING the hurried progress thus indicated, the Government have not been allowed unwarned to rush the country forward into the chaos that awaits it. For example, the Government's rigorous determination to limit the elementary schools, both day and evening, in respect of subjects taught, and in the case of day schools to scholars below the age of fifteen, has been exposed, and has suffered damaging contrast with the very effective Scottish system. Of course, the proposers of the Bill ostensibly aim at the establishment of a "secondary system" of education of which the germs and only the germs are visible in the Bill. It is only too clear, however, that, in spite of the higher aims of a few, the general policy of the Tory is what it has always been—to keep the people from knowing too much. The only other educational matter of the past few days is a further drift in favour of the denominational schools, of the landowners who are to be further relieved of financial burdens, and of the clergy with whom there appears to be a new compact made in reference to the matter of the Kenyon-Slaney amendment. At the great meeting held on Friday night at the Albert Hall, the Bishop of London passed on assurances that he had received from persons whose business it was to know the rights of the clergy under the Bill. There would be an appeal to the Bishop if the trust-deed of a school allowed it. Lord Hugh Cecil, with the House of Commons' debate fresh in his memory, was by no means so certain that the Government would give way, and we are left in a state of animated expectancy—or suspicion—as to what the Lords will do in the matter.

A PUBLIC meeting is to be held on Monday evening next in the Caxton Hall, Westminster (formerly the Town Hall, close to St. James's Park Station), on "Women's Suffrage in its relation to Philanthropic, Social and Temperance Work." The chair is to be taken at 8 o'clock by Prebendary Ridgeway, supported by Lady Frances Balfour, Mr. W. R. Bousfield, M.P., Miss A. L. Browne, Mr. Percy Bunting, Miss Cons and others. Among the speakers announced are Mrs. Bryant, D.Sc., Mrs. Allan Bright (President of the Liverpool Women's Settlement), Lord Kinnaird and the Rev. W. Russell Wakefield.

THE Bishop of Liverpool delivered last week a striking charge to the clergy of his diocese, on the occasion of his first triennial Visitation. Three great evils he noted, against which they had to contend—partisanship, individualism and materialism. As to the first of these, he said some strong things on the subject of clergymen who defied the law of the Church in following out their own extreme views of ritual. The persistence of such men could only lead to disestablishment and disruption of the Church at no distant period. As to the method of dealing with such rebellious elements he had made up his mind. Inactivity encouraged the mischief, and prosecution which led to imprisonment made martyrs. There remained a third course, that of Episcopal excommunication. He must treat the offenders as self-made Nonconformists, and refuse to be present at their services, to preach in their pulpits, confirm in their churches or license any assistant clergy. Most reluctantly he had adopted that policy, and if deprivation were the penalty, instead of imprisonment, he should feel bound to proceed to that severe measure. The evil was a standing menace, he said, a source of continual danger and weakness :—

> It is alienating the laity, enraging the masses of our people; it lies at the root of half the difficulties which cluster round the present Education Bill; and it is inflicting untold injury on morality and on religion. At the time when the Church needs more than ever to be at peace within herself, when at home and abroad great doors of usefulness stand wide open, when the work to be done is so vast, so difficult and so far-

reaching in its effects, great and terrible is the responsibility of those men who under the name of "obedience to œcumenical usage," which practically means their own rendering and interpretation of Church history, decline to submit to any authority but their own; and who foment strife, stir up the passions of their people, and hamper the work of Christ in his Church by an evasiveness which it is difficult to distinguish from deceit, and by a disobedience which springs from an infatuated self-will.

As an antidote to individualism, the Bishop pleaded for a heartier diocesan spirit, and commended in particular the scheme for the new cathedral as a worthy object for general support. And finally he spoke very earnestly of what was needed to counteract the prevailing materialism of the age.

The clergy must begin with themselves. They as a body must have a higher ideal of life and work. They must take care that the salt did not lose its saltness. The strain upon them was so severe; the round of duties was so excessive; the atmosphere they breathed so deadening that they might become secularised without knowing it. They must all turn back to the first vision and start afresh humbler and renewed men; and that vision was Christ. They must live among their people. They must go in and out of their houses and be accessible at all reasonable hours. By personal acquaintance, by sympathy, by patience they must break down the barrier of shyness and misunderstanding. Pastoral visitation begot confidence and mutual knowledge. Let them cut down their meetings. They were over-organised; they wasted their time and strength in countless speeches and addresses. They must adapt themselves to new circumstances. Their preaching needed adapting. Sometimes it was too academic; sometimes too slipshod and ill-prepared. The people wanted sermons that appealed to heart, and head, and conscience; that came warm and living from the preacher's heart to theirs. Fine language, beautiful imagery, rhetorical flowers, smart and original phrases wearied them. Let them speak to them, whether rich or poor, whether educated or uneducated, as men and women with sins to be forgiven, with sorrows to be faced, with doubts to be solved, with passions to be conquered, with temptations to be met, with death to be faced. Let them preach expository sermons, and sermons that teach. They had floods of exhortation, they needed a little more solid instruction.

. . . . . .

The services must be simple, reverent and hearty; and in many churches they were nothing of the kind. They must adapt their methods by throwing ourselves more unreservedly upon the people. They must train them to support the clergy. In some churches the assistant clergy were entirely paid out of the income of the benefice, and the people contributed nothing. That policy was, in his opinion, disastrous. An unworldly clergy, devoted to their ministry, living amongst their people, trusting them, and in a great measure supported by their free-will offerings, worshipping God in spirit and in truth, and preaching to men's hearts and consciences, truths first seasoned in their own experience, was one great remedy for that materialistic spirit.

THE second lecture of Mr. Stopford Brooke's present course at University College, on Thursday week, was largely devoted to Edward Young and his "Night Thoughts," and James Thomson and "The Seasons." Thomson was much the better poet of the two, and although "The Seasons" appeared more than ten years before the "Night Thoughts," Mr. Brooke reserved him for the conclusion of the lecture, and dealt first with Young. The real significance of that pretentious person was not in the value of his poetry, which was very slight, but in the influence it exerted, especially on the Continent, over the leaders of the Romantic school. Young was a swelling rhetorician, who clothed poetic common-places in gorgeous oratorical garments. Now and again there were passages of natural beauty, when he happened to be sincere, but for the most part his work was very shallow and his sentiment was unreal. Yet his moon-light melancholy hit the temper of the time and was the first element of the Romantic movement. "Night Thoughts" was translated into prose and verse on the Continent. Voltaire, indeed, mocked at Young; but Rousseau drew from him support for his own profound melancholy, and Robespierre kept him by his bedside during the Terror!

THOMSON was a Scotchman, and younger by nearly twenty years than Young, had a truer vision, and at least a touch of the faculty divine. He was a true poet, but not a great one, not one of the romantics, but a naturalist; the only trace of mild romance is in the idylls introduced into the "Seasons." Thomson began not only the poetry of natural description of that period, but the poetry of the poor. He knew from his own experience the worth of rustic life, which the fine world welcomed in his poetry only as a new sensation. It is his poetry of direct natural description which gives to Thomson his crowning place. The other poets of that time used Nature as a background for their human subjects; he, like Wordsworth in a profounder sense, cared for Nature for her own sake. That poetry of natural description, arose suddenly in England; Thomson brought it with him from Scotland, where it was at home, and in Henryson and Dunbar had flourished at the close of the fifteenth and early in the sixteenth centuries. Its love of wild Nature for its own sake was a child of the Celtic spirit. The great fault of the Scottish poets of nature was that they did not compose their landscapes as a whole, or give to them any deep spiritual meaning. That was left to the later English poets.

THE October *Edinburgh Review* is the centenary number, issued in the same style and by the same publishers (Longmans) as the first number. It opens with an extremely interesting historical article, with portraits of successive editors, telling of the foundation and the fortunes of this, the first of the great quarterlies. Sydney Smith, it seems, was the projector of the *Review*, and edited the first number, after which Francis Jeffrey took it up, and remained the editor until 1829. Brougham also was one of the young men who joined in the project. They were by no means sanguine of the result, but the first number, which appeared Oct. 10, 1802, was at once an astonishing success. Seven hundred and fifty copies were printed in the first instance, but edition after edition was called for, and the *Review* gained a book value, so that a tenth edition of Vol. I. was issued in 1814, and a seventh edition of Vols. II. and III. in 1814 and 1815 respectively. In 1814 the circulation had reached 12,000 copies a quarter, and three years later 13,500, the highest ever reached. It was in November, 1814, that Jeffrey's famous review of Wordsworth's "Excursion" appeared, beginning, "This will never do," and in the same number the review of "Waverley." Macaulay's great essays first appeared in the *Edinburgh*, the "Milton" in August, 1825, and "Bacon" in 1837, which filled 104 pages of the number. Carlyle and Gladstone, Arnold and Stanley, were also numbered among the *Edinburgh's* contributors. The *Quarterly* was established in 1809, as a rival to the great Whig organ, and in 1817 *Blackwood*, but the *Edinburgh* was nothing daunted, and for a hundred years has held its colours aloft.

IT has long been a problem with teachers how to induce those who are taught to act sensibly without giving them foolish reasons for so doing; how to induce them to refrain from doing ill without making very ill threats to them. The problem seems hardly yet to be solved. A bricklayer, for example, defends his practice (or was it only pretended practice for argument's sake?) of working on Sunday, and says that no doubt the parson "if he had to depend on the weather for his pay would preach a very different sermon." The writer of this note does not wish to encourage working on Sunday, and would like to deprecate any misunderstanding between bricklayers and parsons. But he is not prepared to endorse the lecture read to that man by the *Methodist Weekly*. "Whether or not the 'parson' would preach differently if he had to depend on the weather for his pay, he would be no Christian man if he did not preach and practise the fourth commandment, which explicitly declares of the Sabbath, 'In it thou shalt do no manner of work.' That commandment is no more to be broken by a bricklayer or a parson than are those others 'Thou shalt not steal' and 'Thou shalt do no murder.' It is God's own word to all mankind, and woe be to the bricklayer, parson or nation which violates it."

Is it true that the Sabbath command stands on an equal level with the precepts against theft and murder? Did the Christ who so intensified the commandments that have to do with men's conduct towards each other also intensify the strictness of the Sabbath command? Did he not openly and repeatedly set it aside? Did he ever guard himself against misunderstanding by announcing the perpetual obligation of that command? As a matter of fact, is not the Sabbath command set aside by the whole Christian community, and another day whose observance is not commanded in the Old Testament or the New observed instead? If working on Sunday is a sin to be compared to theft and murder, ought not the parsons to clear themselves of the guilt of travelling in trains on Sunday, and of reading Monday newspapers (in which a considerable amount of Sunday labour is involved), before they preach very severe sermons to bricklayers? In a word, let us urge right-doing as we are able, but let us not urge it wrongfully.

REFERRING to a passage quoted in last week's article on "A Manuscript Life of Christ of about A.D. 1425":—"In this process of the Gospel, so close touched

after the letter, we mown (are able to) note and understand many fair things ghostly for our edification," Mr. G. B. Dalby writes as a North countryman to point out that the word *mown* or *mun*, with which from early youth he has been familiar, is used in the sense of *must*, and that such is the meaning of the word, in the above passage, rather than "are able to." Mr. Dalby adds that a Provincial Dictionary gives *mun* as thus used in Somerset also.

THE issue of *Present Day Papers*, we greatly regret to hear, is to cease with the present year. Mr. J. Wilhelm Rowntree, the editor, is obliged to relinquish his task, under medical orders due to a threatened loss of eyesight. Mr. Rowntree is to spend a good part of next year in America, undergoing special treatment, which we trust may save him from that great calamity. Many readers beyond the borders of the Society of Friends will miss *Present Day Papers*. Happily for those who are accustomed to look for much help and stimulus from the writings of liberal-minded Friends, the *British Friend* remains in trusted hands.

IN a substantial and well-printed volume of 156 pages Bishop Ferencz has published at Kolozsvar a translation into Hungarian of the greater number of the papers and addresses at the International Council of Unitarian and other Liberal Religious Thinkers and Workers, held in London at Whitsuntide last year. The English volume of the Proceedings of the Council has had a very wide circulation, and we congratulate our Hungarian brethren on having secured for their own people so admirable a companion volume. Bishop Ferencz, besides writing an introduction to the volume, has himself translated two of the papers, while among the other translators it is pleasant to recognise the names of so many old students of Manchester College, Kovács, Derzsi, Peterfi, Boros, Varga, Csifó, Gálfi, Löfi, Gál and Józan.

A WESLEY Deaconess Home was opened the other day at Ilkley. The President of the Wesleyan Conference very well remarked that the institution was really a branch of the Home Mission Work.

There was an immense amount of work that, if it were not done by women, would not be done at all, and there was a great deal more work that could be better done by women than by men. There lay the whole history and mystery of Christian work by women in the Church.

It was reported that at the present time there are seventy-five Wesley Deaconesses at work in various parts of the world; of these twenty-four are working in London, fourteen in other places south of the Trent, others in the northern part of this country and abroad.

IN the resignation of the Rev. Dr. Brown of the Bunyan Meeting, Bedford, active Congregationalism loses one of its most prominent leaders. Dr. Brown's pastorate, extending over thirty-eight years, has been full of blessing to the town of Bedford, as well as to the church in which he ministered. It was very fitting that the minister of Bunyan Meeting should become the biographer of the great "Dreamer," and in Dr. Brown all the qualifications unite for that duty —scholarship, enthusiasm, sympathy, and a wide and accurate knowledge of the Puritan movement. Anything about Bunyan and his times that Dr. Brown does not know is not worth knowing. It is said that the days of long pastorates are over, and certainly the pace at which even ministers live in big cities makes the necessity for change more apparent than in other days. Perhaps if Dr. Brown had lived in Birmingham instead of Bedford he would have found the strain too severe for thirty-eight years' continuous service in one church. He is to be congratulated on a quieter sphere of labour, where he could devote himself to the study necessary for writing the life of his great predecessor. Yet Dr. Brown has taken his full share of work in Nonconformity at large, and the esteem in which he and his labours are held may be seen in the fact that his brethren called him to fill the chair of the Congregational Union, the highest post of honour among them. A devoted pastor, an able and earnest preacher, a steadfast worker, a diligent student, Dr. Brown has well earned the rest he desires, and will take with him into his retirement the love and gratitude of a wide circle of friends.

THE circumstances attending Dr. Caleb Scott's retirement from the Principalship of the Lancashire Independent College are more pathetic than in the case of Dr. Brown. A long and honourable period of service in the training of young men for the ministry has been brought to a close by painful illness, aggravated, it would seem, by the somewhat injudicious method by which retirement was suggested. Dr. Scott was something of an old-fashioned scholar, yet with a candid mind, and free from any touch of intolerance towards the newer criticism. For many years the College under his presidency greatly flourished. Of late, however, the scarcity of students has been a source of great anxiety to the authorities—an experience not unknown in other places of ministerial training during recent years. The College has made adequate provision for Dr. Scott's old age, and the Committee are now anxiously considering their future. Amalgamation is in the air, and it is difficult for outsiders to see why Lancashire and Yorkshire should each have its own college when one larger and better equipped institution would at once be more efficient and more economical, and equally serve the legitimate needs of the two counties. But one of the barriers to amalgamation, elsewhere as here, is the desire of local ministers and congregations to have a stock of convenient and inexpensive pulpit supplies at hand.

THE death of the Rev. Hugh Price Hughes is a very serious loss to the Wesleyan body, and to the whole community included in the Evangelical Free Church Council. Born at Carmarthen, in 1847, the grandson of a prominent Wesleyan minister (his father was a surgeon), Mr. Hughes began very early to preach, and his energy and constant vivacity soon gave him a very considerable influence in the denomination; an influence which he still retained, and which might well have lasted for many years to come. Though he sometimes disappointed the more ardent of his own disciples, as with the responsibility of high office upon him he would be likely to do (he was made President of the Conference in 1898), his sympathies on the whole were with the progressives in social, educational and religious matters. He did a great work as editor of the *Methodist Times*, and in the West Central Mission, which since 1887 has held services in St. James's Hall. He was one of the leaders of the Evangelical Free Church Council movement, and was enthusiastic in praise of its Catechism. Mr. Hughes had attended the meeting of the Christian Conference at Sion College, on Monday afternoon, but on the way home was seized with apoplexy and died soon after, at his house in Taviton-street, Gordon-square.

THE last number of *The Pilot*, "A Weekly Review of Politics, Literature, and Learning, edited by D. C. Lathbury," was published on Nov. 8. Established nearly three years ago as an organ of the High Church party, *The Pilot* was very ably edited as a journal "which should give no larger place to ecclesiastical affairs than any other secular paper, but handle them, when they were important enough to demand attention, from the point of view of convinced and liberal High Churchmanship." It was always interesting reading, and we have read with great regret the editor's farewell.

COMPROMISE.

O YOU, whose younger thought was bold
To pierce beyond the sophistries
Of doubtful phrases, and unfold
Truth from our rude Theologies;

Whose healthy laughter spoke the soul
Free from its Maker; strong to scorn
The tyrannies that still control
The pliant; then I held you born

To lead our race a stage above
Its dull dead-level of vague thought
That frets in bonds it dare not prove
Weaker than man's awed fancy taught.

Hope showed you shatterer of the shrine
Of our gross idols, to proclaim
The God we worship more divine
Than things men label with his name!

How are the mighty fallen! Racks
Nor swords nor fires had moved the heart
Which meek philosophistic quacks
Have cozened to a traitor's part!

Henceforth false words or stifled thought
Must be your measure; while the few,
Who fight still where their leader fought
But fights no longer, grieve for you.

H. A. R. J.

IF, as is the case, we feel responsibility, are ashamed, are frightened at transgressing the voice of conscience, this implies that there is One to whom we are responsible, before whom we are ashamed, whose claims upon us we fear. If, on doing wrong, we feel the same tearful, brokenhearted sorrow which overwhelms us on hurting a mother; if, on doing right, we enjoy the same sunny serenity of mind, the same soothing, satisfactory delight which follows on our receiving praise from a father, we certainly have within us the image of some person to whom our love and veneration look, in whose smile we find our happiness, for whom we yearn, towards whom we direct our pleadings, in whose anger we are troubled and waste away.

JOHN HENRY NEWMAN.

MOLECULES, ATOMS AND CORPUSCLES.

I.

MOLECULES, atoms and corpuscles are at the present day the letters of the alphabet in which we write our knowledge of Physical Nature. When new phenomena are observed, at once we seek to express them in terms of the motions and actions of the atoms. If a new radiant energy is discovered, we are not content till we can describe it as the disturbance sent out by the clashing of electrified corpuscles against solid bodies. If a new law of solution is put forth, we must show how it would result from the wandering of the atoms of salt among the surrounding crowds of solvent molecules.

Our senses do not directly reveal atomic structures.

Yet to our senses there is no sign of molecule or atom. We feel the steady pressure of a breeze without a thought that the air may be composed of separate little bits hurling themselves against us. We look at a glass of clear water, and it seems absolutely continuous, absolutely filling the space which it occupies in the glass. We run our finger along a plate of polished metal, and it is quite smooth and even to the touch. Even when we beat the metal into a sheet so thin that when we look at it under a microscope we see holes in it, the idea we get is that of a continuous web of metal, with here and there holes and passages in it. But to the imagination of the physicist the air is no more continuous than a swarm of gnats, the water is a pile of grains just as much as a pile of shot or sand, and the metal is a crowd of separate atoms interpenetrated by a continuous web of space. The space is continuous, the atoms are little isolated bits hung in it.

Reasons for imagining the atomic structure.

What are the facts, the actual observations, which lead us to imagine this grained or atomic structure of matter, to imagine a constitution utterly beyond direct verification by the senses?

I should put in the first place the ease with which matter, especially when in the gaseous form, can be extended or compressed. The extension or compression is explained, that is to say, is likened to something already known, if the matter consists of atoms separated by spaces. Compression is then only a forcing together of the atoms, extension only a drawing apart.

Another class of facts which leads us to the atomic hypothesis may be illustrated by the simple experiment of putting some salt into water. At once it begins to melt away, and with a little stirring it is soon all gone. Yet it is still all there, distributed through the water, ready to excite our sense of taste, though not our senses of sight or touch till the water has been evaporated off. We have only to think of the molecules of salt as being somehow induced to part company with one another and made to wander about among the molecules of water, and we can form a picture of the processes of solution and diffusion.

But going beyond such solution to definite chemical combination, the uniformity of composition of any one compound, and the simple ratios in which different elements combine to form different compounds, find a simple explanation on the atomic hypothesis, and, at the same time, direct us how to form that hypothesis. We are to suppose that an element consists of little bits or atoms all exactly alike in weight and form. These atoms are invariable as far as our researches go. Temporary exceptions perhaps occur when electric discharges are taking place, but just now we need not consider these. We know of no case in which the atom of one element has been changed or broken up into that of another element. The hydrogen atom remains a hydrogen atom, the gold atom a gold atom. Chemical compounds, we suppose, are made by grouping different atoms together, each group forming a molecule, and consisting usually of a few atoms. Even in elements the atoms are usually grouped in pairs and trios and so on, to form molecules. Here then we have an explanation of the definite combining proportions of the elements. When we find one volume of oxygen combining with two volumes of nitrogen, we think of each molecule of the compound as containing one atom of oxygen to two of nitrogen. Or we may have one volume of oxygen combining with one volume of nitrogen to form another compound, and each molecule contains one atom of oxygen to one of nitrogen. Or three of oxygen combine with two of nitrogen, three atoms of one with two of the other, and so on. In the series there is no case of what are termed incommensurable ratios. We do not find any case of $\sqrt{2}$ times or π times the original quantity of oxygen combining with two of nitrogen. If we did our atomic explanation would utterly break down. Though some physicists will not have anything to do with atoms or molecules, I am not aware that they have attempted any explanation of facts such as these. They have to be contented with the facts without any explanation.

The use of the atomic hypothesis consists in its explanation of facts evident to the senses.

These examples will serve to show the value of the atomic hypothesis in arranging the account of our observations of nature. But the analogy which I have used in saying that atoms and molecules are the letters of our scientific alphabet may be followed further. Just as in writing, the arrangement of letters is really used to express words and sentences which alone have meaning for our minds, so the atoms and molecules are put together to express facts on a scale large enough to be evident to observation, and it is such facts which alone have meaning for our senses. We do not observe the atoms themselves, but, if they really exist, only the effects of enormous numbers of them. What we see, feel and touch are the words and sentences, nay, even chapters and books of which the atoms are the single letters.

The atomic hypothesis may possibly be replaced.

There is always danger of pushing an illustration too far. But I will risk the danger to bring out another point. We can use different alphabets to express the same words and sentences. We may even dispense with alphabets altogether and use picture-writing. May it not be the same with our atoms and molecules? May not some other hypothesis be equally successful in explaining the actions of matter? This is a question on which I think we should keep an open mind. For generations now we have been accustomed to atomic ideas; we have been brought up to think in terms of atoms, and it is now almost inconceivable to us that any other explanation could serve to describe what we see. But we must remember, after all, that the atom is a hypothesis, and that it is at least possible that some other, as yet unimagined, hypothesis may displace it. We may possibly learn some new form of writing, some shorthand to replace what will then seem our present clumsy longhand. At present we have not the slightest inkling of such a new alphabet, and I confess that it is to me most difficult to suppose even the possibility of giving up the idea of a grained structure of matter, whatever may be the nature of the grains. But this may be due to a bad early training.

Particular forms of atoms which have been imagined.

Even now we may distinguish between the general hypothesis of the existence of atoms, and any particular hypothesis as to their form or structure. Various atomic structures have been imagined. Once they were thought of as little round smooth hard balls, like minute billiard balls, but gifted with forces by which they could pull each other—forces arranged so that they could unite in pairs, trios, and so on. Then came Boscovich's centre of force idea, in which the smooth hard nucleus was removed and the atom was merely the central point of a system of forces directed to the point—an idea to which I believe Lord Kelvin is now strongly inclined. But Lord Kelvin is the author of another hypothesis—the celebrated vortex-ring theory. In this, space is regarded as full of a fluid, and the atoms are merely little ring-shaped whirls of this fluid turning round as an indiarubber ring turns round when you run it along an umbrella stick. The two ends of half such a ring are seen at the surface of a cup of tea when the tip of a teaspoon is drawn through it. The half-ring is spinning below the surface and connects the two little whirlpools.

Then Dr. Larmor has put forth an elastic solid theory in which space is full of a solid elastic jelly, and the atoms are little twists or tweaks in the jelly.

A few years ago Professor J. J. Thomson was led to the hypothesis that whatever the form of the atom may be it is a very complex group of corpuscles, the corpuscles being all alike in all atoms. The different atoms differ only in the number and grouping of these corpuscles. The most remarkable part of this hypothesis is that the atoms are not indestructible, and that single corpuscles may be, and indeed are, knocked off in certain electrical phenomena.

Just lately Professor Osborne Reynolds has brought forward a totally new idea. This time space is filled with little round equal grains, piled very close together like a heap of shot, yet with just room enough to move and jostle one another. These grains, however, are not the atoms, but the interspaces. The atoms are empty spaces where so many shot are missing, gaps or holes in the structure, holes surrounded by the round grains.

Each of these hypotheses will explain

some one or more of the properties of matter, and Professor Reynolds claims for his empty hole theory that it will explain more than the rest. For the scoffer there is certainly some support in the multitude of these hypotheses.

General conception of atoms.

Fortunately for many uses of the conception of atoms we need not imagine any definite structure. It is enough to think of the atom as a little system possessing mass, capable of motion, and pulling on its neighbours. We must think of the pull between two atoms as being exceedingly minute when the atoms are any sensible distance apart, but as increasing very rapidly as they come nearer, so much so that when they come quite close they can keep together and form molecules.

We must imagine round each molecule a spherical surface drawn at such a distance that when the spherical surfaces of two molecules touch or intersect the molecules become entangled with each other. The sphere thus drawn is called the sphere of action of a molecule, and when we speak of the size of a molecule we really mean the size of this sphere of action.

Without any further supposition than these it is possible in the case of such a gas as air to find the speed at which the molecules are rushing about, the distance which they travel on the average between collisions with each other, the size of their spheres of action, and the number of molecules in a given space. The results obtained are not perhaps very exact. But granted that molecules exist, and granted that they are producing the effects which we observe, they must have very nearly the speed, size, number, and weight which physicists have calculated.

In another article I will attempt to give some account of the methods by which these results have been obtained.

J. H. POYNTING.

LITERATURE.

RURAL EDUCATION IN FRANCE.*

THE Special Reports which have been appearing since 1896 under the authority of the Board of Education and the Directorship of Mr. M. E. Sadler are of great value, and should powerfully stimulate interest and effort in educational matters. They promise to provide a fairly comprehensive account of the educational systems of other countries as well as of our own; they are already a mine of information for all who work in the educational field, whether as teachers or administrators or reformers.

But for the non-specialist (if for no one else), the very voluminousness of these Reports is a grave disadvantage. To him they will not, as they stand, bring any educational light or heat, because he will not read them. The average thoughtful citizen is interested in the points of educational controversy which are uppermost at any given time, but he must have information and principles presented in the most concise and lucid form. There is much for him in the mass of material which is so liberally provided by the Board of Education, but it will not reach him effectively unless someone will extract it and set it forth in a series of small books or pamphlets or chapters of a connected volume, each dealing with a separate part of the educational problem, and dealing with it on the comparative method.

Perhaps the Board of Education itself may legitimately cry off such a task. They furnish the material in bulk, and may reasonably expect others to sift and make it available for particular purposes. What is wanted is, indeed, suggested by the five papers on Modern Language Teaching in Belgium, Holland, and different kinds of schools in Germany. These are contained in Vols. II. and III. of the Special Reports (price together 9s. 5d.), but they are also published separately as a "Sectional Reprint" (price 6½d.), and are thus made far more accessible. This is good. But similar series of cross-sections, so to speak, illustrating the treatment in different countries of some of the *larger* educational problems would be even more valuable. They would require special preparation and would be more difficult to make, but a skilful compiler could make them almost exclusively from these Reports themselves. And what a boon he would confer! How useful, at the present crisis, for example, would be comparative statements of the experience and practice of other countries in such matters as educational organisation and machinery, modes of dealing with the religious question, technical education, educational aids in the rural problem. At present the information on any one of these points is scattered through many hundreds of pages, and it is not surprising that most of it has been little referred to in recent discussions.

In the case of Volume VII. of the Special Reports voluminousness has a disadvantage of another kind. This volume consists of two papers, which cover to a considerable extent the same educational field, and the shorter is in method and manner the better of the two. It repeats in superior form much of the information of the longer paper, which is put first. Suppose a report by Matthew Arnold had been bound up with and preceded by another! True, there is no writer of Arnold's quality in this case. But the first writer leaves scope for unfavourable contrast by being obscure at critical points (*e.g.*, in explaining educational authorities on p. 19) and by modes of expression which come ill from an educational official and author (*e.g.*, "a violent series of attacks," "alternate subjects" instead of "alternative," and "conferring to," on pp. 143, 140, and 148 respectively) Indeed, the whole of his report needs revising and pruning. But though one longs for a Matthew Arnold to deal with rural education in France at the present day, yet both Mr. Brereton and Mr. Medd have much that is extremely interesting and valuable to say upon it, and the rest of this notice must treat of what they tell.

I cannot do better than act on the idea already thrown out, and select examples of their information as to French solutions of some of the problems now agitating us.

And first the question of organisation and machinery, and especially the question of local authorities. On this subject the following statement by Mr. Medd is very compact.

> The chief local authority in each department is the Departmental Council, consisting of the Préfet (President), the Inspecteur d'Académie (Vice-President), four members of the Conseil Général (or County Council) elected by their colleagues, the director of the male and directress of the female Training Colleges, two male and two female teachers elected respectively by their fellow-teachers, and two Inspectors of Primary Education nominated by the Minister of Public Instruction. The presence of Elementary teachers upon the Council is noteworthy. . . The Council, subject to the approval of the Minister of Public Instruction, determines the number, character, and position of public primary schools of every grade, as well as the number of teachers to be engaged in them. Its other duties are to see to the application of the programmes, methods and rules promulgated by the Central Council at Paris, to organise the medical inspection of the schools, to issue rules as to their internal management, to determine what schools require an assistant teacher, to suspend or dismiss teachers, who have the right, however, of appearing before the Council and of appealing to the Minister. Members of the Departmental Council hold office for three years. Other people interested in education are co-opted as advisory members of the Council, but have no voting power. (P. 248.)

Next follows a lucid account of (among other matters) the distribution of the financial burden, and then we have this:—

> In every Commune there is a School Committee (Commission Scolaire), composed of the Mayor, or his nominee, as President; of one or more Cantonal delegates, according to the number of Cantons included in the Commune, nominated by the Inspector of the Academy; and of members elected by the Municipal Councils in the proportion of one-third of their total number. The Inspector of Primary Instruction for the district is an ex-officio member. The Committee should meet at least once every three months, and any member who fails to attend three consecutive meetings loses his seat. The duties of the Committee are to draw up annually before the commencement of the school year a list of all children from six to thirteen years of age, to enforce the attendance laws and inflict penalties for disobedience to them, and to establish a school fund (caisse d'école).
>
> This fund is intended to assist poor children to attend school by providing them with warm food in winter, clothes and boots, and for the purchase of school material. The members of the Committee have no right of entry into the schools*, they may not interfere with the character or methods of instruction, nor have they any control over the schools or the teachers. (P. 249.)

There are points involved in the former of these passages which are not explained by either author as fully as they should be—such as the mode of appointment of the Préfet, who is the chief magistrate of the Department, and of the Academy Inspector, who is an official of the District University (there being sixteen Universities, formerly "Academies"). Yet we see clearly the general lines on which the local educational authorities are constructed, and how very different they are from ours. The central authority also differs from ours in a very remarkable way.

A sort of consultative committee for all grades of education assists the Minister. Such a council naturally makes for the one-

* "Special Reports on Educational Subjects." Vol. 7: Rural Education in France. Eyre and Spottiswoode. Pp. 310. 1s. 4d.

* There is a strange inconsistency between this and pp. 30 and 31, where it is said that the Mayor may enter at any time, and that cantonal delegates may enter to hear lessons given, and may even address the children.

ness and harmony of education, and thereby prevents the various grades from getting too far apart, as well as insuring against any undue overlapping or local redundancy in the school supply. Of its fifty-seven delegates, six are elected to represent primary education, which is further represented by several official members. (P. 17.)*

The above is a general outline of the authorities which control the primary schools of France. I shall make no attempt to discuss the relative merits of the French and English organisations. I confine myself to pointing out how much material for discussion the Reports contain. It is, of course, necessary to remember that every country has its own history and traditions, and must develop on its own lines; but it is equally true that nations, like individuals, can learn from one another, and that it is a mark of wisdom to recognise what is worth learning. Regarded from this point of view, the following extracts on various points have claims on our attention.

Position of Teachers.—Teachers "are paid direct by the State, and only receive certain allowances and extra grants from the Communes in certain cases." (P. 14.) "The same law which made the payment of the teacher a State affair established a regular scale of salaries for teachers and probationers, dividing them up into six classes." (P. 15.) "Salaries being attached to the person of the teacher and not to any particular school, rural teachers are paid upon the same scale as those in the towns. A teacher may, in fact, be the head of a large school and be in the fifth class with a salary of £40, while another may be head of a small rural school and be in the first class with a salary of £80." (P. 264.)† "The great inequalities in English salaries tend to rob the country of its best teachers, especially as the most valuable posts are in the towns. In France the towns possess but little economic attraction, for salaries are independent of localities. Hence rural teachers are less tempted to desert the country." (P. 141.)

The State and Private Schools.—"The rights of the Minister of Public Instruction in relation to the private and confessional schools are confined to seeing that they are properly staffed, kept in a sanitary state, and conducted in accordance with the law. As has already been pointed out, even teachers in private and religious schools are obliged to possess the *brevet de capacité*. There is no 'free trade' in teaching." (P. 16.) "It is worth noting that no private school in France can call itself higher primary unless the director or directress hold the *brevet supérieur*. The abuse of such high-flown terms as Academy, College, High School, &c., by schools whose teaching is purely elementary is impossible in France, where there is a State guarantee attached to every type of school which implies that the teaching provided is in accordance with the title." (P. 36.)

Inspectors.—"In England the primary inspectors are appointed by the President of the Board of Education. In France the inspectors are selected by a system of examination. The conditions of eligibility are so drawn up as to insure a high standard of knowledge on the part of the candidate." (P. 23.)

Training Colleges.—"In 1879 a law was passed compelling every department to maintain a training college for male and female teachers respectively. This law has now been practically carried out, and France possesses to-day, if anything, too many normal colleges." (P. 13.)

Lastly, both papers refer to the "leaving certificate" (*certificat d'études primaires*), and on the whole with approval. Their remarks should, however, be compared with Sir Joshua Fitch's paper specially devoted to the same subject in Vol. II. of special reports. Fortunately this paper also is in one of the reprints which can be had for a few pence. It treats the leaving-certificate question very comprehensively, and is a powerful plea for the adoption of such a certificate in England.

H. RAWLINGS.

* In Vol. II. of Special Reports, p. 633, it is said that ten representatives of secondary teachers sit on the Committee, but no Report gives a full account of this interesting institution.

† The explanation of this is that promotion to a superior rank is secured by seniority and merit combined, while mere change of station in a school or district may depend upon other conditions, *e.g.*, the death or retirement of other persons.

THE November *Seed Sower* republishes that excellent sermon of the Rev. Charles Hargrove's on "Our Children," which has already appeared in the *Mill Hill Pulpit*, and in the same number the Rev. F. K. Freeston begins an illustrated notice of Dr. Martineau's "Life and Letters." In its extended form as the *Essex Church Calendar and Seed Sower* (2d.) it contains an interesting letter "From the Pew," by a Church member, making some useful suggestions as to the value of advertisement to make known the presence of our churches in the huge London wilderness. There is also a report of the Essex Church "Guild of Fellowship," and a guild paper on "Amusement," by Miss A. J. Lawrence. The *Unitarian World*, among other interesting matter, has an article on the Education Bill, by the Rev. W. Copeland Bowie; "The Organ as a Theological Alternative," by the Rev. A. Webster, who knows what the organ is doing for Scotland; and a translation by Mr. Toyosaki, of Manchester College, of a statement of "The Essentials of Unitarianism," by Professor Jitsumen Saji, of Tokio. In this statement *Unitarian* at the outset is interpreted in the very broadest sense, for if a man have "the love of God and of man truly in his heart" he is a Unitarian. Yet, after all, "negatively, we oppose and try to destroy the superstitions of orthodox Christianity and other religious systems," and "we are Unitarians, not because we deny Trinitarianism, but because we have accepted the truths declared by reason and confirmed by science. We came to forsake Trinitarianism as a result of our adoption of a larger and truer faith in the relation of God to man." The *Christian Freeman and Sunday School Monthly* furnishes not only a series of lessons by the Rev. L. J. Jones, but a biographical sketch of Samuel Sharpe, and a somewhat sensational story, "The Director's Dream." *Young Days* is always delightful for the children. *Yr Ymofynydd* is in an unknown tongue, but Welshmen know its worth.

HOWEVER perplexed you may at any time become about some question of truth, one refuge and resource is always at hand; you can do something for someone besides yourself.—*Merriam.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE NOEL SOCIETY.

Founded 1892.

PRESIDENT: MRS. HUMPHRY WARD.

SIR,—I should be glad if you will allow me the medium of your columns to make an appeal on behalf of the above Society. The children of the East End spend their childhood doll-less and toy-less. It was to remedy this that the Noel Society was started ten years ago, acting as a veritable Father Christmas by providing gifts for these less fortunate children of the city, and the great happiness the gifts created more than repaid the time and money expended on them.

The toys are given of Board-schools and ragged-schools, the teachers always lending valuable assistance in the distributions, little invalids and cripples receiving a large number through the kindness of district nurses, who take the toys to the homes of the sick children, and many weary hours are enlivened by these welcome gifts.

This year toys will be sent to Mrs. Humphry Ward's School for Crippled Children at the Passmore Edwards Institute, and large numbers have been promised to district nurses in Poplar and Board-schools in Limehouse and Shadwell, but appeals for toys are still coming, the teachers writing that "owing to the bad hop season and the turning off of so many dock labourers their children have the most miserable outlook for Christmas, and a grant of toys from the Society would bring great delight to the little ones."

As the demand is so great I have ventured on this appeal for help, toys or the smallest donations being most welcome, and I shall be pleased to forward particulars of the Society upon application.

There are three other centres, viz.—Birmingham, Bradford, and Manchester—for those who live in or near those cities.

K. M. ROBINSON, Hon. Sec.

37, Adair House, Chelsea, S.W.

[At the three local centres of the Noel Society the hon. secretaries are as follows:—

Birmingham: Mrs. Cecil Crosskey, 385, Hagley road.
Bradford: Miss G. B. Jeffery, Oak Mount.
Manchester: Miss L. C. Squier, Stand Lodge, Radcliffe.

From the Manchester Centre the Hon. Treasurer, Miss M. D. Squier, writes to ask for more help from Northern friends, and adds the following particulars:—"Old toys are accepted provided that they are sent in a good state of repair.

"The rules of the Society are very few, and may be summed up as follows:—That each member contribute toys (if new, not exceeding 5d. each in price) or a subscription each year, and that all parcels be sent, carriage paid, to the treasurer not later than Dec. 1. Reports will be sent to anyone interested in the work."—ED. INQ.]

OBITUARY.

MISS ESTLIN.

IT is with a sense of personal bereavement that we record the death of Miss Mary Anne Estlin, which occurred on Nov. 14, at her residence, 36, Upper Belgrave-road, Clifton. Miss Estlin was eighty-two years of age, but "always young for liberty," and her bright and beautiful spirit did not allow one to suspect how far advanced she was in years. We are grateful for the following tribute, which has been sent to us from the Bristol papers :—"Miss Estlin was the only child of the late Mr. John Bishop Estlin, the well-known oculist of Bristol, who married Miss Margaret Bagehot, of Langport, Somerset. Miss Estlin was born in 1820, at her father's residence in Park-street, and had the misfortune to lose her mother two years afterwards. Her training and education then became the subject of earnest solicitude and care of her father, and she owed much to his tender watchfulness and deep religious teaching. He adhered through life to Unitarian views, in which he had been brought up, and his daughter never swerved from that faith, having been a regular attendant in her early days at Lewin's Mead Chapel, and of late years at Oakfield-road Church. She became her father's constant and beloved companion in all his associations, more especially assisting him in his work for the cause of anti-slavery, of which he was a warm and generous supporter. After the terrible rift in her life, consequent on the death of her father in 1855, Miss Estlin removed to Durdham Down, where her delicate health considerably improved, and she gave herself up to carrying out her father's wishes and benevolent views to the utmost of her ability. Her strong intellect and clear perceptions were brought to bear in the working of committees, and at all matters of philanthropy. The Eye Dispensary, in Orchard-street, instituted by her father in 1812, was carefully watched over by her, and she assisted in starting and establishing the Hospital for Women in Berkeley-square. Taking a keen interest in all topics of the day, Miss Estlin spared no personal exertions in forwarding a good object, viewing education as the ground-work of everything, and none but her most intimate friends will ever know the widespread good effected by her unobtrusive kindness in educating destitute girls, or the children of parents in straitened circumstances, to enable them to make their way in the world. With beautiful unselfishness her life was given up to others, her aim being to effect the largest possible amount of good with the means at her command. In politics Miss Estlin was a staunch Liberal, with advanced views, strongly advocating the rights of her own sex, women's suffrage, and all the progressive movements of the times. Firm, though sweet and gentle, warmly sympathetic and lovable, entering into the joys and sorrows, great and small, of those around, with ever ready help and advice, her many friends regarded her with heartfelt devotion, and feel that one has been taken from them who seemed scarcely of this world, and whose place in it, to them, never can be filled."

One word of affectionate and grateful remembrance we must add here. Miss Estlin was a very generous and warm-hearted friend of THE INQUIRER. In a few lines, published in our sixtieth anniversary number, last July, she told of her father's active interest in the founding of this journal, and what he did at a grave crisis to secure its future, and how she herself "followed it through all these sixty years, but never with such entire sympathy as during the last four years." Much more her letter of greeting contained, which we could not publish, but she has left with us a very gracious and inspiring memory.

THE CHILDREN'S COLUMN.

THE past summer has been a time for stirring up patriotic feelings, and it has made us all think about England and the English as a nation.

Now autumn brings to each town and city the thought of local affairs. There are elections for the town council that manages the town, and a new mayor is chosen. Most of the public-spirited men who serve their country well make a beginning in patriotism by doing what they can for their own town or their own district.

Do you think there are any ways in which even children can begin to learn patriotism by serving their own town, their own neighbourhood?

If you truly wish to be fit for public work when your opportunity comes, you will be ready, as children, to do something now. It must be something little, of course; for we all have to begin with little things. It is only by first doing the little things that we can learn to do the bigger ones. It is only by learning to be public-spirited in little ways that we shall learn to see what bigger things there are to be done.

You have probably heard already of the little Dutch boy of Haarlem who saved his country from a great disaster by just putting his finger into a hole to stop a leak. Holland is such a low country that they have terrible floods. In some places the canals are at a higher level than the fields, and the water is kept in by high banks or embankments. The boy, coming home from school, or from some errand, saw a tiny stream of water trickling down one of these embankments. He knew that a little leak would soon grow into a big one; he knew that a big leak would wash away the bank altogether, letting the water flood the country round about. It was a lonely place, and no one else was near to help. So he just put his finger into the hole and stood there, holding back the water with his finger. He stayed there hour after hour, till at last he was found cold and stiff and weary, and also very glad that he had been able to hold out till help came.

That was a big opportunity for a child, and may not occur again even in Holland, and it is not the sort of opportunity that is likely to come to any one of you.

But though you may never have the chance of preventing a big disaster, like a flood, there are ways in which you might turn aside a smaller danger.

Did you ever consider what harm might come to *somebody* from a piece of orange peel on the pavement? And a child may kick that source of danger into the gutter quite as well as a grown-up person, and being nearer the ground is more likely to see it.

It is very tempting in frosty weather to make slides on the way to school; but then *somebody*, too old to enjoy sliding, may have a serious fall on the slide that it has been such fun to make.

Consideration for others, like many other good things, begins at home, but it does not stop there. Beginning with our own home-folk we have to learn also to be considerate for others even beyond the circle of our friends and acquaintances.

We can never be public-spirited until we learn to consider the *anybody* whom we may meet, and even the *somebodies* out of sight whom we do not meet.

You can all learn to be considerate for those who are in what is called the public service, who are doing some work for everybody—for the town. There are the postmen, the people in charge of the post-offices, free libraries, and other public buildings, the conductors of trams and omnibuses.

There is another matter that comes rather nearer to real patriotism, and that is consideration for foreigners. Children are apt to find amusement in what they call the "funny ways" and funny talk of foreigners. They forget that to a foreigner our ways and our talk are just as "funny," and they forget that it is not kind or polite to laugh at strangers. But it is the people out of sight whom it is most difficult to consider.

An empty bottle left about on the grass or in the sand by one child after a picnic may cause a bad hurt to another child another day. And the one who is responsible will probably never know about it.

In the summer time I spend many mornings in a park where the children play. Quarrelling is very rare, and the elder children are generally thoughtful in their care of the little ones. However, they are anything but careful of the park itself. They pluck flowers from the grass and leave them lying about to fade. Still more often they leave their traces behind in untidy papers that have held their lunch. And so they make the park less beautiful for others.

A child who would perhaps willingly give up a seat to another will stand with dirty boots on an empty seat, or even pile it up with sand—forgetting the "somebody" who will want to sit there afterwards.

Have you ever thought about the difference between public and private property? Public buildings and public parks belong to us all, and even a child may take the interest of a part owner, and help to take care of what belongs to all. Children cannot begin too soon to treat public property with respect.

But consideration for the people who make up the public is even more important. I expect that you will, each one of you, be able to think of ways in which you can show consideration for others in the world beyond your own little circle. And the more we can consider these others—their rights, their interests, their needs—even in little things, the more likely we are to be fit for the bigger things later on.

LILIAN HALL.

TO CORRESPONDENTS.—Letters, &c., received from the following:—A. L. B.; F. E. C.; J. E. C.; G. B. D.; J. F.; S. H.; R. J. J.; E. W. L.; F. L.; T. M.; A. N.; E. B. S.; I. M. S.; H. W.

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LONDON, NOVEMBER 22, 1902.

THE MORAL INSTRUCTION LEAGUE.

THE public meeting announced by the Moral Instruction League to be held in the smaller Queen's Hall on Wednesday evening, particulars of which will be found advertised in another column, is to deal with a subject of the utmost importance in connection with our National Education. The object of the meeting is "to urge the Government to introduce Systematic Non-theological Moral Instruction into all State-supported Schools," and somewhat obtrusively at the head of the advertisement, it is declared: "The only Solution of the Religious Difficulty in Education." We say somewhat obtrusively, because such a statement raises an altogether different question. We should doubtless all be agreed that systematic moral instruction, properly given, in elementary schools, would be of the utmost benefit to the children, and through them to the community at large, but we certainly should not be agreed that "non-theological moral instruction" ought to take the place in our schools of religious teaching and religious observance.

The Moral Instruction League, we learn from a letter of Mr. HARROLD JOHNSON, the secretary, to the *Daily Chronicle*, was founded in 1897, and had for its object :—

> To substitute systematic non-theological moral instruction for the present religious teaching in all State schools, and to make character the chief aim of school life.

This was amended at the last annual meeting in April, and now reads :—

> To introduce systematic non-theological moral instruction into all schools, and to make the formation of character the chief aim of school life.

But the secretary adds that in the opinion of the League such moral instruction will "finally supplant the theological teaching in the schools."

If we began to discuss this opinion we should probably fall out over the distinction between theological and religious teaching, for the vital question, in our view, is whether moral instruction is to be given only from what is called the purely human standpoint without any reference to GOD, and the deeper aspects of moral obligation and the religious life, or whether there shall also be opportunity in the schools for bringing distinctly religious influence to bear upon the children, and they may be taught to feel the deeper significance of duty as, what we believe it is, the foundation of a true religious life for all the children of GOD.

In the advertisement of the Queen's Hall meeting, after the list of speakers, will be found a further list of well-known names of those who are among the supporters of the objects of the meeting. It was of special interest to us, and we believe it will be also to our readers, to know whether that avowed support was given simply to the special object of the meeting, or extended also to the head-line: "The only Solution of the Religious Difficulty in Education." We therefore wrote to Sir JOHN BRUNNER, Lady O'HAGAN, Dr. KLEIN, and the Rev. JOSEPH WOOD, to ask particularly whether in their view our aim in elementary education ought to be what are called "secular" schools, in which no specifically religious instruction or religious observance would be allowed, or whether their approval was given simply to the plea for systematic moral instruction.

To these questions Sir JOHN BRUNNER replied, through his secretary :—

> I am instructed by Sir John Brunner to say that he supports the objects of the advertised meeting of the Moral Instruction League only in so far as systematic moral teaching is concerned, and that he does *not* hold that "we must really aim at a system of 'Secular' schools without any religious teaching or observance."

Lady O'HAGAN also replied that her approval covered simply the giving of systematic moral instruction, but added this explanation :—

> I hold that the ordinary teacher paid with public money should be absolutely free, and therefore should, while having to give moral instruction, never be asked to give *religious* instruction, as it is understood in the usual acceptance of the term. Thus only shall we gain approval of our schools by all the rate-payers and tax-payers; thus only shall we render the numerous members of the teaching profession free to follow their own conscientious convictions and shall we cease to manufacture hypocrites and fetter that section of the community. At the same time, I am all in favour of publicly-supported schools being used at stated times for such religious instruction as may be desired by the parents of the children educated in them by special teachers, chosen either directly by the parents or by the ecclesiastical authorities of the denominations to which they belong. At the same time, if preferred, the children of the denominations could, *during school hours*, receive this instruction in another place, where all their religious emblems would be displayed. What I cannot approve of is the compromise which has been in vogue of a boiled-down biblical and religious instruction supposed to be suited to all tastes. This compromise renders it impossible for Roman Catholic children to be sent to such a school, and is distasteful to many members of other Churches as it is to me.

Dr. KLEIN replied that while not a member of the League, he had written a letter of "general sympathy with systematic non-theological moral instruction in elementary schools." And he adds :—

> It does not seem to follow, from what I said, that I am anxious to banish all religious teaching from the schools; at the same time, I must admit that, after much anxious consideration, I have come to the conclusion—very reluctantly, I own—that the combined efforts of the Denominationalists leave us no alternative. We can only work now for a national system of Elementary Education which will not, indeed, *abolish* religious instruction, but which will *separate* it from the ordinary secular instruction by causing the religious instruction to be given at distinct hours in the week, not by the teachers, but by the Churches, such teaching to be selected by the parents. This alone can secure fairness to the teachers and to the tax-payers. At the time time, I feel strongly that mere secular education must be supplemented by moral teaching in the schools, such ethical teaching as is accepted by all Churches and sects and represents the essential ethical content of all theologies. Indeed, I feel that the children of this generation require such moral teaching very much, and we know how that teaching is at present sacrificed, even in Board-schools, to scriptural lessons which are often more intellectual than moral—directly moral—in character. In a case like the present, we are not at liberty to think only of a few schools that we know, where things are satisfactory to us; we must rise to a sense of national duty and support that which alone can secure the essential, *i.e.*, the moral formation of character all over the country.

The Rev. JOSEPH WOOD's reply was as follows :—

> So far as I understand "non-theological moral instruction," it does not shut out a simple religious observance at the opening of school, nor the use of the Bible, or a manual of morals, nor the name of God as the ultimate sanction. In supporting the meeting, which is to urge the Government to include *systematic ethics* to the code, I by no means pledge myself to the somewhat sounding brass and tinkling cymbal of "the *only* solution," &c. I can imagine half-a-dozen other solutions. But that systematic moral instruction is sadly needed, I do most heartily believe—and that from a pretty wide experience. In denominational schools *ethical* teaching is shamefully neglected to make room for Church doctrines, and in Board-schools, while not neglected, it is too often scrappy and quite unsystematic and given the poorest place in the time-table.

We are grateful to our correspondents for the readiness and the great interest of their replies, which we now leave to the consideration of our readers, trusting that the Queen's Hall meeting will receive the attention due to the importance of the subject it is to discuss.

ROSSLYN HILL CHAPEL, HAMPSTEAD.

ON Sunday morning the Rev. Henry Gow entered upon his ministry at Rosslyn Hill Chapel. On entering the chapel he was received in the chancel by the officers of the congregation, and Mr. Walter Baily, chairman of the committee, addressed to him a few words of earnest welcome, and conducted him to the pulpit.

The first words of the service were the address from Dr. Martineau's Ninth Service, and the prayer, beginning,

O God, who art, and wast, and art to come, before whose face the generations rise and pass away; age after age the living seek thee, and find that of thy faithfulness there is no end.

The opening and closing hymns were from Watts and Charles Wesley:

O God, our help in ages past,

and

Lord from whom all blessings flow
Perfecting the Church below!

THE SERMON.

The sermon, from the text of John iv. 38, "Others have laboured, and ye have entered into their labour," recalled the great and beautiful traditions of the congregation, and the teachers in whose words they had been most perfectly embodied. It was good, Mr. Gow said, that they should strengthen themselves for the future by dwelling upon the past, but not so as to make reverence for the past a hindrance to their free growth in the future. To be worthy of those traditions they must follow their own light worthily, and each minister must be himself. Even of Jesus they were not asked to be copyists. Discipleship meant self-expression, not self-annihilation. Through the spirit that was in Jesus they must work out their own salvation, under the conditions of modern life. To follow Jesus meant an increase of individuality and fulness of life. It should give them more faith in freedom, energy of life and perseverance to press on. They must believe in the present, and in God, manifest in this present life. They were so apt to take dull, low views of the present and look to the past with sorrowful regret. But there were the same and perhaps greater difficulties in the past, which were overcome by men who believed in the possibilities of human nature, who bore fearless witness to what they felt to be the truth, with quiet earnest faith in God and confident appeal to the divinity of man.

He then dwelt more fully on the great tradition built up in our churches by Dr. Martineau, Mr. Thom, Dr. Sadler and others, and read passages from their writings, which we will reproduce here, as good for the consideration not of one congregation only, but of all.

From Mr. Thom's sermons on "The Preacher and the Church."

"What *is* that Religion to the administration of which I am called purely to devote my life, without mixture of other aim? It is simply that religion which consists in a man's opening his spirit to the Divine Spirit; in knowing himself to be a child of God; in having, more and more, the life and peace of a child of God. It is the religion which will take a man out of himself, which will relieve him from low cares by giving him higher cares, the cares that are the upper currents of desire, with which ever mingle the far-off sounds of heaven: a religion which will make him more and more independent of mortal circumstances, if his soul is growing—which in all his needs will give him unmeasured confidence in a God of infinite compassion and holiness—a confidence which no man can have whose own soul is not compassionate and holy.

"Our business here is not with the religion of other men, but with our own—with the religion which is the *salvation* of the soul, which means the *health* of the soul; and our only concern with theology, doctrine, or controversy is that no veils may separate us from that God who would draw us to Himself.

"We must here in no way minister to self-importance. True religion is ever, and in all directions, the destruction of that. We must in no way indulge here in much discussion about ourselves, or about our missions — except only as human beings, surrounded by human beings, bound to all the duties and to all the charities of men. . . . God will do great things through us, though for the most part they will be all unknown to us, when He has done great things *in* us, when we are meek, pure, patient, self-governed, humble through the intensity of our higher life and the loftiness above us, not seeking to make a great place for ourselves, but to be great in faithfulness to the place given us, though we should be but one of the stones placed out of sight in the building of God."

From Dr. Martineau's sermon "Pause and Retrospect."

"Another favourite task with me has been *to find some 'soul of goodness in things evil,'* not indeed in things *morally* evil, . . . but in things *intellectually* wrong." "We have always something to learn, till we have traced the beliefs which we disown and others trust, up to their inmost seat in human nature, and detected what good and holy thing it is, which they poorly struggle to express. This insight gained, we dissent no longer with the heat of a narrow antipathy, but with the quiet of a large sympathy. . . . Thus only can truly deep-souled and Catholic charity be reached."

From Dr. Sadler's "Gloria Patri."

"Whatever may be the deficiencies of our denomination, the present re-examination of the grounds of our faith has only served to renew and strengthen my own conviction that God has entrusted to our Presbyterian forefathers and to us the germ of the Church of the future—namely, a Catholic Christian Spirit, which enables us to sympathise and co-operate with the holiest and best, to learn from the wisest, to worship with the devoutest, and, above all, to drink individually and without restraint at the very fountains of divine truth and life. We do not imagine we have everything to teach our fellow Christians and nothing to learn from them, God forbid! The older and larger a denomination is, the richer ought it to be in thought, experience, and holy example. We need not, however, measure what we give or what we receive; we have only to be faithful to the light within us, and to thank the God and Father of Our Lord Jesus Christ, as the source of all. In pressing forward to that blessed day, when the true unity of Christ's Church on earth shall be attained, no ancient sympathy need be given up. What we have to do is to help others according to our ability, without too much pressing on them our individuality, always remembering that one is our Master, even Christ, and that all we are brethren."

From Mr. Thom's Sermons "The Preacher and the Church."

"I beseech you by this your ministry to aid the feebleness of all human speech, of all spiritual utterance—to take what in itself would be poor, and cold, and bare into the warmth of your sympathies, and give it fulness and meaning. We come to the sanctuary to *be* a church. . . . The presence of each individual is a confession, an exhortation, a hymn, a prayer. The first condition of an effective church at all rests with *you*, and only representatively with your minister. And not the presence only, but the character of each of you, the secret habit of your thoughts, the marks of it on your features, on your movements, mysteriously sway us all.

"For myself, I avow that in this place I have ever derived a support, an influence, a direction from minds with some of whom I have had little or no personal communication upon the subjects treated here, and whose spiritual sympathies, the order of their thoughts, the height and depth of their wants, have been conveyed to me, I do not know how. If this were not so, it would be useless for me to be here. If you did not aid me, it would be clear that I was not aiding you. You, and not I, are mainly essential to this church—and, in so far as it is a church at all, what you give is far beyond what you get."

In reading these passages Mr. Gow showed how they bore upon the ideal of congregational life which minister and people together must seek to cherish, and he reminded his hearers also of a sermon of Dr. Herford's in which he showed how their faith was composed of what was common to all Christian Churches, and how behind all differences of doctrine was the substratum of a common faith in God and reverence for Jesus Christ. In concluding his sermon Mr. Gow dwelt on the natural relations of unforced sympathy, which must subsist between them, united in the desire for simpler, nobler human lives, that should rest peacefully on God and bring nearer the coming of His Kingdom. They should be united in their love of that church and its noble traditions, and of the memory of the great and good who had worshipped there; and in a common determination to maintain the church in quiet strength, as an influence for righteousness and truth, and a witness to an earnest and simple faith in God.

The evening sermon was from the text, Numbers xi. 29, "Would God that all the Lord's people were prophets."

LIFE ought not to be a succession of happenings, a matter of outward fortunes, but a cumulative inward growth, and a cumulative power of productivity. Most of the failures of life are due to the want of a real aim; we pursue our course so much by drifting rather than by sailing. Men are so concerned about living that they lose sight of life.—*Hugh Black.*

PICTURES FROM THE LIFE OF DR. MARTINEAU.

IN the two volumes of the "Life and Letters of James Martineau," which have already been the subject of full notice in these columns, there are matters of the greatest interest on which we have not yet been able to touch, but must now reserve for future consideration. The present article simply gathers together a few of the most vivid pictures, furnished either by letters or the Biographical memoranda.

A College Missionary Society.

In his reminiscences of college days at York, Dr. Martineau tells of a small inner circle of the students (of whom he was one, and his friend John Hugh Worthington another) among whom there prevailed "a spirit of devout and semi-ascetic enthusiasm," which led them among other things to rebel against the "poor rivalries" of contending for the college prizes, and had this further result:—

"While this fervour of spirit animated chiefly the most assiduous students, it rendered the dry life of mere intellectual industry intolerable to them, and impelled them to escape, at least on Sundays, into a higher region of activity and affection. They allied themselves with a venerable man of remarkable force of intellect and character, who for half his life had toiled as an artisan and preached as an apostle, and now, in his old age, needed help in sustaining the village congregations which he had formed. A college missionary society supplied John Mason with a band of youthful co-adjutors, and expended our pent-up zeal in labours which transported us from books to life. In the village of Welburn, almost at the gates of Castle Howard, the society to which we preached so increased that no room was large enough to hold it; and the students managed, during one of their vacations, to collect the means of building a small chapel. Fancying that my engineering experience would enable me to construct anything, they insisted on my acting as architect; and it devolved upon me to draw the plans, and ride over periodically to superintend the work. In one of these visits I met Sydney Smith on the ground, looking at the rising walls. He was incumbent of the parish, and could not regard a new conventicle with favour. On my saying, in the endeavour to parry his good-natured grumbling, that without the chapel the people for whom it was meant would go nowhere, he replied, 'Well, well, it is a pity they won't all come to me; but so long as you only gather and tame my refractory parishioners, I shall look upon you as my curates, to get the people ready for me.'" (Vol. I., pp. 35-36.)

A School Treat.

In the summer of 1844 (the year after the first volume of the "Endeavours after the Christian Life" appeared) the Hope-street School made its annual excursion to Hoylake, at the mouth of the Dee. A contemporary letter from a young member of the congregation furnishes the following picture:—

"We had a steamer lent to us, and although it was rather a strong wind, Mr. and Mrs. Martineau, with five of their children and a good many of the other children, managed to keep up country dances, and Sir Roger de Coverly till we arrived at our destination. . . . We found Mr. Martineau, with many other gentlemen, playing at football, and it was delightful to see with what energy he kicked the ball, as if all the concentrated energy of his body were brought out in every blow. It was quite a sight to see him, with his coat and hat off, and his hair flying wild, dashing about in all directions, as lightly and nimbly as if he had been a boy. I am sure you would have admired him then, almost as much as in his calmer moments, for you would have known then, that whatever he does is in earnest." (Vol. I., p. 73.)

A Holiday Adventure.

In the summer of 1848 the Martineaus began their fifteen months' stay in Germany with a pleasant settlement at Dresden, whence they made a delightful excursion into the hill-country known as Saxon Switzerland. Of that excursion the following episode was a part:—

"The young men, Mr. John Tayler and Mr. Leyson Lewis, my son and I, quitting the party at Hirniskretschen, struck across Lausitz to Reichenbach; whence unfortunately Mr. Lewis was obliged, by a slight attack of illness, to return at once to Dresden. The rest of us, entering the forest and taking the Bohemian glass-works on the way, worked up the western slopes of the Riesengebirge and along their ridge, with one foot, as it were, in Bohemia and the other in Silesia, till we reached the summit at the Schneekoppe. In spite of copious rain in the day, and fresh snow at night, the walk was magnificent, and its hardships added zest to its enjoyment. Stopping midway, drenched to the skin, at a little hospice in the mountains, we were persuaded to strip and hang up our clothes by the stoves to dry. The difficulty was, how meanwhile to dispose of our own persons, especially as we were ravenous, and had no idea of going to bed. But with a blanket and skewer apiece we got under cover, and sat like a party of wild Indians, doing eager justice to the best of Weinsuppe and Forellen." (Vol. I., pp. 182-3.)

In the Highlands.

Their summer holiday in 1862 the Martineaus spent on Little Loch Broom, near Ullapool, on the West Coast of Scotland, and in a letter on Aug. 24 to his friend and colleague, the Rev. John James Tayler, who was at Dresden, Dr. Martineau tells of their arrival and settlement:—

"For a while, in consequence of the Laird's imperfect preparations for our reception, we had a pretty sharp 'struggle for existence.' For want of boats to meet us on our arrival, we were put out of the steamer with all our luggage on the rocks, four or five miles from our destination, where we had to wait till our signals brought us help. The house had neither fuel nor stores; the two servants, finding themselves helpless, ran off without five minutes' warning, and for some days we had to drag in wood from the plantations and cut it up with our own hands, and forage and cook and clean-up by family division of labour. By degrees, however, resources came in; the missing coal-ship arrived; better servants were found; the postman brought us our weekly bread, and the shepherd our half-sheep; and now we live like Highland lairds. The course of our life is even and quiet enough, varied only by the frowning or the tempting skies; the morning spent in study, while the girls are at their sketching or their books or household work; the evening in reading aloud, while a walk is got in at some time between. Now and then, when the mountain-heads show clear against the morning sky, I yield to the young folks' entreaty, pack up my mountain barometer, and start with them for a day's climb to the summit. In the panorama from a Scottish height there is a peculiarity of colouring which to my eye gives it a charm quite unique; a purple in the shadows, and a soft aerial gold in the lights, and tender shifting tints upon the sea, which sunnier climates cannot show." (Vol. I., pp. 399-400.)

Summer Delights.

To his daughter Gertrude Dr. Martineau wrote on July 21, 1875:—

"Your account of the little island of Sark is most winning, and makes me dream of possible summer weeks upon it, if other years are given, and if, in the meanwhile, its charms are not discovered by the flies and midges. It would be something worth living for to find a place where one could really read out of doors, an early romantic hope of mine, which has been *buzzed* and *bitten out* of me half a life ago." (Vol. II., p. 84.)

As Old Age Comes.

On his birthday, April 21, 1881, Dr. Martineau wrote from his eldest daughter's home at East Farleigh to Miss Gertrude Martineau:—

"As it is impossible to call in question the almanac and the chronicles, I suppose I must believe myself six years beyond the Psalmist's reckoning of human life. But, so long as it rests upon testimony, like any outside fact, and not upon other experience than that departure of dear ones, which more or less extends through all one's years, it is difficult to realise one's position so near the verge. I fancy that I have a little more to do while here; but I shall not repine if my hand is stayed, and I am sent for to the great colony of forerunners." (Vol. II., p. 85.)

Gathering up the Fragments.

Some of Mr. Thomas Hornblower Gill's birthday greetings to Dr. Martineau were published from time to time in THE INQUIRER, and were collected in the Memorial Number. On Oct. 16, 1890, Dr. Martineau wrote to Mr. Gill from The Polchar:—

"I congratulate you on the unabated flow of your Pierian spring as a true Vates. As becomes my greater longevity, I resign myself rather to the humbler tasks with which life naturally approaches its close. Do you ask what they are? I tell my daughter Gertrude that I am taking a lesson from her last employment of every Saturday's evening twilight. In the avenue from the public lane to my cottage her rake and broom can always be heard, gathering up and clearing away the fallen leaves, and smoothing the horse and wheel tracks from the gravel, in preparation for the restful aspect of the following day. My week's work being over, and the Sabbath drawing nigh, I am similarly betaking myself to the mere sweeping and scraping together of such traces of the working days as I have left littering the path of my feet, and putting

them to the test whether perhaps they can be put to further use as *leaf-mould* for the soil of the future. In other words, I am preparing for publication three or four volumes of scattered and inaccessible writings that have appeared in Reviews or other transient media between 1833 and 1887, and that, duly selected and classified, may seem to retain some elements of interest still. . . . This project has been often pressed upon me; it has supplied me with my chief summer's work." (Vol. II., pp. 170-1.)

After his Ninetieth Birthday.

On April 22, 1895, Dr. Martineau wrote from 35, Gordon-square to his daughter, Mrs. Leyson Lewis:—

"Happy as your presence would have made us, I really believe you would hardly have enjoyed a visit in such a whirlwind as has swept through the hours of the last two or three days; flinging open the house door from morning to night for the reception of persons, letters by the hundred, telegrams by the score, name-cards uncounted, and bouquets or plants enough for a floral exhibition in every sitting-room. It will take me, with your sisters' help, weeks to conquer the correspondence—English, German, and American. The tone of it all is only too sympathetic, and from the most opposite points of the theologic compass." (Vol. II., p. 200.)

The True Fellowship of Spirit.

Acknowledging a birthday greeting, Dr. Martineau wrote, on April 28, 1897, to the Rev. J. Foster, a clergyman of the Church of England:—

"Your generous message of benediction on the completion of my ninety-second year adds a delightful brightness to an anniversary already charged with grave and grateful thought; and most heartily do I thank you for words of sympathetic recognition which rarely pass across a theological interval so wide. So deep is the debt which I owe to the whole Christian literature of faith and piety, and to the holy lives of which it is the expression, that it is a grievous pain to me to be met, as often happens, with words of excommunication; and is correspondingly refreshing to have the welcome accorded to me of a true spiritual fellowship. It is too much to expect in these days that we should melt down our theological differences into a single *regula fidei*. But I do earnestly wish that, leaving each communion to its own inheritance of doctrine, we could organise ourselves into a *federation* of Christian Churches, co-operating for common social and spiritual work congenial to all, while leaving undisturbed the usages special to each. Until such an experiment is tried, we shall never know how closely and divinely we are bound together by the undying capacities of Love which make us Sons of God and Brethren to each other." (Vol. II., p. 215.)

TO-MORROW (Sunday) afternoon Vladimir Tchertkoff is to give a lecture, at the Poplar Town Hall, on "The Oppression of the Working Classes," giving glimpses of Russian life in its Religious, Political, and Social aspects. The lecture (to which admission is free) is to begin at 3.30, and will be illustrated by numerous artistic lantern pictures. At the conclusion questions and free discussion will be invited.

THE GUILDS UNION.

PRIZE ESSAY SCHEME.

IN view of the desirability of promoting among the members of our Guilds study of the literature, movements and principles bearing on the culture of the religious life, the development of religious thought, and the growth of our Free Churches, it is proposed to establish a system of Prize Essays on topics announced from time to time by the Guilds Union Committee, and competed for annually, or at other intervals, by members of Guilds affiliated to the Union. The first series of prizes will be awarded for Essays sent in before March 31, 1903. The Committee have selected the following subjects, either or all of which may be taken up by any member of a Guild in connection with the Union.

1. The story of St. Paul.
   See "Life and Travels of St. Paul" (National Society, 2d.); Stalker's "Life of St. Paul" (T. and T. Clark, 1s., chapters iii., v., vi., ix., x.); also Maclear's Class Book of N.T. History (Macmillan, part 2).
2. Richard Baxter.
   See B. Herford's "Story of Religion in England," chapter xxv.; A. Gordon's "Heads of English Unitarian History," pp. 55-101; Dict. National Biography, article Baxter.
3. Hymns and Hymn-writers of the 19th century.
   See Campbell's "Hymns and Hymn Makers," 1s. 6d. (A. and C. Black); V. D. Davis' "Twelve Hymns," &c. (S.S.A., Essax Hall).

Six prizes will be offered in each subject of the value of £1, 15s., 10s., and three of 5s. respectively. The prizes will be given in books selected by the successful writers and approved by the Committee.

The following conditions must be observed:—

1. The Essays must be written on one side of each page only.
2. Any assistance may be given in preparation, but the Essay itself must be the sole work of the candidate and in his own handwriting, and should not exceed 4,000 words in length nor contain less than 1,500.
3. Each Essay must have the writer's name, age, and address, with the name of the Guild to which he belongs inscribed on the back of the last page, and must also be certified by the Secretary or President of the local Guild as the *bonâ fide* work of the sender.
4. Essays must be sent in to the Secretary of the Guilds Union, Rev. John Ellis, Mansford-street, Bethnal Green, London, E., by not later than March 31, 1903.

Examiners in each subject will be appointed by the Committee, and the results will be declared at the annual meeting of the Guilds Union in Liverpool during the National Conference week.

It is recommended that where possible classes for the study of these subjects be conducted by some competent person. It will be found helpful to supplement the suggested text-books by oral instruction. It is not intended in the Life of St. Paul that his epistles should be discussed.

Nov. 17, 1902.

THE annual meetings of the Scottish Unitarian Association were held last Sunday and Monday, and both in the numbers present and in the interest shown were most successful. We hope to give a report of the proceedings next week.

PROVINCIAL LETTER.

THE SOUTH-EASTERN COUNTIES.

AN interesting letter dealing with the London section of the Provincial Assembly has lately appeared in your columns, so that this letter will take you away from the metropolitan atmosphere, thickened with smoke and fog, into the purer air of our country towns and villages. The sphere of the Assembly's operations is fairly wide, including as it does Middlesex, Essex, Berkshire, Surrey, Sussex, Kent, Hertfordshire, Oxfordshire and Buckinghamshire. In some of these counties "Not-subscribing Churches" are non-existent. Some time ago an unsuccessful effort was made to establish a congregation at Watford. There were small congregations at Royston and St. Albans, but these have disappeared. So that in Hertfordshire we are unrepresented, and this is also the case in Buckinghamshire. In these two counties there are no centres of Liberal Religious Thought, although, doubtless, there are many Liberal Religious thinkers who have drifted away from orthodox communities, or who are still associated with them, while rejecting much of the orthodox teaching. We hope the day is not far distant when those who are seeking a rational faith will be able to find in every important town a spiritual home. To bring about this result should inspire us all with a spirit of missionary enthusiasm. I am deeply conscious that we have not an unlimited supply of men and means; but no one who is familiar with our churches can fail to see that there are men of intelligence and power connected with them, and that if they "not only paid the war tax, but enlisted in the ranks," this result might be accomplished. "Would that all the Lord's servants were prophets!" Should not every church have its band of lay-preachers formally appointed and effectively organised for missionary work? Should it not be expected of the leading and more experienced members of our churches that they be prominent in this work? All honour to the few—alas! they are comparatively very few—who thus employ the gifts they are entrusted with already. Many of them do so at the cost of not a little self-denial; some of them at no small sacrifice. But if our churches are to gather any great accessions to their strength and influence, lay-preaching must be more general among us, and our better educated laymen must be ready to lead in it. There are districts in which it may be desirable to form churches, though there may be no prospect of their becoming self-supporting. It may be said that we have already small churches enough, and they are often a weakness and a scandal among us, and serve the purpose of a back-door entrance into our ministry. How to prevent all this is one of the difficulties that confront us in our mission work. The only remedy I believe for this condition of things is that of grouping these non-self-supporting churches and the larger employment of lay-preachers. Small churches, which are generally the greatest sticklers for independency, should not be encouraged to have a minister of their own when they cannot by any possibility hope to raise sufficient to maintain him in a respectable position.

The *one* event of the year to which all

the churches look forward—the gathering of the Clans—has just taken place at Hastings, when a goodly number of delegates were present. The various reports showed that substantial work had been done, and fresh work was contemplated. The report of the Committee appointed to deal with Public Questions was of a very interesting and practical character. It was with regret that the treasurer's resignation was accepted, Mr. Walter Baily having filled the office for several years; but with Mr. John Harrison as the new Treasurer, well known for his business ability and large heartedness, it is felt that the interest of the Assembly will not be allowed to suffer. The new President, the Rev. Frank K. Freeston, who has given so many practical proofs of his attachment to the Assembly, will also be a source of strength in its deliberation and work. The friends at Hastings who entertained the Assembly, have lately renovated their church. The interior is beautifully decorated, and the gallery at the end has been so altered that it can be used as a room for social gatherings and other purposes. The whole cost of this has been defrayed. Under the ministry of the Rev. Gardner Preston the congregation has been largely augmented.

At Reading there has been the addition to the church building of a substantial lecture hall and class-room. This has been accomplished by the energy and devotion of the friends since the resignation of their last minister. They are anxious to clear off the debt still remaining upon it by the end of the year. For this purpose they intend holding a sale of work in December. A little practical sympathy from members of other churches would be appreciated, and may be sent to the Treasurer, Mr. O. A. Shrubsole, Craven-road. The vacancy at Bessell's Green has been filled by the Rev. F. T. Reed, of Colyton. Since his settlement the congregation has improved, and an evening service has been started with satisfactory results. Several week evening lectures on the various aspects of Liberal Religion have been delivered at Sevenoaks in the Public Hall, but the attendances were small. It is not easy to interest people in theological subjects, especially at the close of the day when they are weary and tired with their day's work.

Through failure of health the Rev. Felix Taylor has been compelled to relinquish the pastorate at Tenterden, and take a lengthened period of rest. It was with reluctance that the church gave up the hope of retaining his services. This is one of the churches that do not believe in short pastorates. Only eleven ministers since 1662, when the church was founded! One pastorate extending over a period of seventy-two years, that of Lawrence Holden. Until recently Tenterden was eight miles from any railway station, but now railway communication has directly connected it with the outside world. This quiet country town with its beautiful surroundings presents a promising sphere where steady unobtrusive ministerial work may be done.

The churches of the province which depend largely upon the Assembly for the maintenance of public worship, and the various organisations associated therewith, are not only holding their own, but in some cases making real progress. At Tunbridge Wells the congregation, in spite of losses by removal, is steadily growing. A fund has been started with a view to the erection of a suitable building in which the work of the church may be carried on more efficiently. At present the services are held in the Mechanics' Institute, which is only available on Sundays, so that nothing can be attempted during the week. If any generous spirit should be moved to send a donation towards this fund, the secretary, Miss E. Hobbs, Howard Lodge, will thankfully acknowledge it. Halstead is still doing well. At the harvest service about 200 were present. Special sermons on our distinctive teaching are being delivered during this month and December. These are attracting attention, and several strangers have come to hear what our gospel really is. A distinctive feature of the regular services is a very efficient orchestral band, which leads the singing and plays selections from the great masters in the musical world. The little congregation at Chelmsford, relying almost entirely on the help of lay-preachers, does not intend to allow the lamp of Liberal Religion to be extinguished. In the Kentish village of Northiam, a monthly service is still held. Like most villages it has suffered from the drifting of the rural population to the great centres of life and activity.

The other churches with their pastors have entered upon their winter's work, and each in its own district, separated from each other by miles of distance, is seeking in its own way to advance the kingdom of truth and righteousness. Their position is one of loneliness, cut off from the fellowship of kindred churches, and ignored by churches calling themselves Christian; they are, however, sustained and cheered by the consciousness of an invisible fellowship with thousands who are fighting the same battle to liberate religion from the bonds of traditionalism and ecclesiasticism. The work in which they are engaged is one which requires the exercise of a large amount of patient faith. But believing that God and truth are on their side, although they may be called to stand alone and experience the disappointment of long delays, they do not doubt the final issue.

T. E. M. EDWARDS.

SALUTARY THOUGHTS.—II.

THE MINISTER'S WIFE.

"WHAT is your idea of your pastoral duties, Mrs. ——?" asked some ladies of a newly-arrived minister's wife. "To take care of the pastor," was the reply.

The ladies were disappointed, as they had expected her to take a wider view of her duty.

There may perhaps be other ministers' wives who have equally mistaken ideas, and for such it may be as well to lay down a few regulations. These may also be found useful to ministers about to marry.

"Oh! my dear," said one lady to another, shaking her head sadly, "our minister did not consider the congregation when he married!"

A suitable wife for a minister is one who will carry out efficiently the following duties:—

1. To teach in the Sunday-school regularly. If she does not teach, she should of course be the superintendent.

2. To take part in the various week-night activities. These will be many if the church is in a healthy condition, and she will have to be out several nights a week during the winter months.

3. To manage the mothers' meetings. This will require some power of organisation and readiness at accounts. The meetings in most places are held weekly.

4. To superintend the Dorcas meetings. This will involve a knowledge of how to cut out garments to please a number of ladies who all hold different opinions on the subject.

5. To manage the charitable clubs.

6. To visit all families in any way connected with the church or the Sunday-school. There may be several hundred families answering to this description, and the minister's wife should be a familiar friend in each of them. If she is remiss about visiting she is usually greeted when she appears with "You're quite a stranger!" She may not know how to reply to this, but presumably it is meant to make her wish to come again soon.

On the subject of how to visit acceptably, a few hints may be given:—

Don't make a point of opening the oven-door and saying, "What have you got for dinner to-day?" A clergyman's wife (orthodox persuasion) habitually did this, and it was not found generally acceptable.

Don't repeat in one house the ill-natured things you have heard said in another.

Don't say anything to anybody that you don't want everybody to know.

Never do anything which would give anybody reason to say, "Oh, she has no tact!"

Finally, here is a rule given by a visitor of much experience:—

Never sit at the bed-head when sick visiting, but face the patient, so that he can see you without screwing his head off.

Some people have been absurd enough to say that for these little duties a minister's wife should receive a salary, so that she might pay someone to take her place at home. Ministers' daughters are sometimes paid for acting as curates, but a minister's wife—never. It ought to be her greatest joy to help her husband. Every congregation knows that. Nor should her work be confined to her own church and people.

7. She should take an active part in the good work done by other ladies in the town or district in which she lives. This will mean taking her place on committees and helping to manage hospitals, schools, and many other useful institutions. If she will also serve as a guardian it will greatly please the congregation. This is not essential, however. Where it has been done the husband has, fortunately, been able to look after the children.

8. It is a frequent reproach to ministers' wives that their homes are not as well kept and comfortable to live in as they ought to be. "Poor Mrs. —— is so very untidy, don't you know, and such a bad manager!"

This is the more unfortunate, as it is manifestly incumbent upon the pastor's wife to keep open house, and be ready at all hours of the day to receive the members of the congregation. All should therefore be in order, and the children in the nursery, not running about the house disturbing the conversation of their elders, as is so often the case. It may cost money to keep a nursemaid, and it is

not always easy to set aside a room for a nursery as well as one for a study, but these are insignificant details. It is very important, then, that a minister's wife should be a good housekeeper.

9. She is expected also to know how to dress. It is very disturbing, for instance, if some evening you ask her to dinner to meet your friends and she arrives clad in a high-necked woollen dress. She ought always to be suitably dressed on every occasion. At the same time, extravagance should be discouraged. Mrs. —— had a weakness for new headgear, so the congregation counted her hats, and let her know they were doing so. It is thought she was cured thereby.

The foregoing remarks should be carefully studied, as they may throw some light on the reason why congregations are so often dissatisfied with the minister's wife. It is, of course, generally her fault when they are; but yet there may be something to say for her, since there are two sides to every question.

A lady who is well known for her tireless labours among the London poor once spent a few days with the wife of a Unitarian minister. "My dear," said she, "I could not lead your life." "Why not?" "I should go off my head!"

TEMPERANCE SUNDAY.

NOVEMBER 30.

THE list of special preachers in our London churches on Temperance Sunday (to-morrow week), so far as it has been communicated to us, is as follows:—

Bermondsey, 3 and 7 P.M., Mr. J. Bredall.
Dennett Hall, Croydon, 3 P.M., Mr. W. R. Marshall.
George's-row, 11 A.M. and 7 P.M., Rev. F. Summers.
Highgate, 3 and 7 P.M., Mr. G. H. Chancellor.
Mansford-street, 11 A.M. and 7 P.M., Rev. J. Ellis.
Peckham, 3 P.M., Mr. H. Titford.
,, 6.30 P.M., Rev. R. H. Greaves.
Rhyl-street, Kentish Town, 3 P.M., Mr. T. Pallister Young; 7 P.M., Rev. F. Allen.
Stamford-street, 11 A.M., Rev. F. Allen.
,, 7 P.M., Rev. W. Wilson.
Stepney, 11 A.M. and 7 P.M., Mr. C. A. Ginever.
Stratford, 6.30 P.M., Mr. A. H. Biggs.
Walthamstow, 6.30 P.M., Rev. W. H. Rose.
Wood-green, 3 P.M., Mr. A. H. Biggs.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Belfast: Stanhope-street.—A Temperance meeting was held at the Mission on Saturday last, Mr. J. G. Slipper in the chair, when addresses were given by Mr. T. Munn and the Rev. R. Lyttle.

Blackpool: South Shore.—On Saturday afternoon, Nov. 15, the foundation-stones of the Hall now being erected at South Shore were laid by Mr. and Mrs. J. R. G. Grundy and Mr. Cuthbert C. Grundy, and commemorative bricks were laid by the Sunday-school scholars. The President of the North Lancashire and Westmorland Unitarian Association (the Rev. H. V. Mills, of Kendal) presided over the ceremony, supported by the Revs. Neander Anderton, B.A. (who offered prayer), David Davis, and Thomas Leyland; Messrs. D. A. Little (Manchester District Sunday School Association), R. Newell (secretary N.L. and W.U.A.), Councillor David Healey (Heywood), and others. At 4.30 tea was served in the Masonic Hall, and an enthusiastic and nteresting meeting was held afterwards, under the chairmanship of Councillor David Healey, when addresses were given by the Revs. H. V. Mills, D. Davis, N. Anderton; and Messrs. Newell, Crompton, Cunliffe, Grundy, Helm, Heywood, and Taylor. The speeches were interspersed with songs, and the whole of the proceedings of the day passed off to the entire satisfaction of all concerned. A beautiful trowel was presented to Mr. and Mrs. J. R. G. Grundy. Letters of apology and good wishes were received from Principal Gordon, the Rev. J. C. Odgers, B.A., and other friends.

Boston.—Last Sunday Spain-lane Chapel was honoured by the presence of the Mayor (Mr. Joseph Cooke) and the Corporation, who, with the congregation, completely filled the chapel. The minister, the Rev. W. Stoddart, B.A., gave an address on "Man—the Citizen," in which he spoke of the duties of citizenship, and traced the growth of political and social progress. He referred to some of the evils of the age, and advocated the study of history. The sermon will be printed verbatim in the local newspaper.

Bury.—The Chesham Unitarian congregation and Sunday-school have issued in a little 3d. pamphlet "A Brief Historical Sketch," in connection with the celebration of the twentieth anniversary of the school, giving a full account of the past efforts and present prospects of the school and congregation.

Chowbent.—The Rev. J. J. Wright, having just concluded a series of Sunday evening lectures on "Heroes of the Better Life," including Tolstoy, R. L. Stevenson, Whitman, and Martineau, began on Sunday last a new course on "Old Truths with Larger Meanings," the first lecture being on "The One-in-Three: The One-in-All." A Martineau class, held in the chapel every Thursday afternoon for young people of the congregation who can attend at that time, has proved a success; and a Channing class on the same evening for another group of young people has naturally proved, by reason of time and subject, more successful still in point of numbers. In these classes the American booklets on "Four Great Leaders"—Channing, Parker, Emerson, and Martineau—in each of which is given a sketch of the man, with great passages selected from his works, are used. They were got through Essex Hall.

Derby.—The Friargate congregation has suffered a serious loss by the death of Councillor John Henry Ottewell, who passed away on Monday week at his residence, West Cottage, Parker-street, at the age of forty-three. The Rev. John Birks, who conducted the funeral service in the chapel, paid a warm tribute to the character of their late friend, and the large attendance in the chapel, and afterwards at the New Cemetery, where the Mayor and borough officials awaited the company, showed in what high regard Mr. Ottewell was held.

Dromore.—On Friday evening, Nov. 14, a Temperance meeting was held in the Unitarian lecture-hall, under the presidency of Mr. John Minnis, J.P., when addresses were given by a deputation from the Temperance Committee of the Association of Irish Non-subscribing Presbyterian and other Free Christians, consisting of the Rev. R. Lyttle, and Messrs. A. M. T. Clelland and Thomas Munn.

Gee Cross.—On Sunday last the new Mayor of Hyde (Alderman Jonathan Bailey), accompanied by the members and officials of the Corporation and a large number of gentlemen of the borough, attended Divine worship at the Hyde Chapel, an impressive sermon being preached by the Rev. H. Enfield Dowson, B.A. It is an interesting and significant fact, showing the part which Unitarians have taken in the public life and work of the town, that out of the eleven gentlemen who have occupied the position of Mayor of Hyde since the borough was incorporated in 1881, no fewer than seven have been Unitarians and members of the congregation of Hyde Chapel.

Horsham.—The service on Sunday evening was taken by the Rev. T. E. M. Edwards, and on Monday a well-attended social meeting was held in the schoolroom. The delegates, Mr. Tarring and Miss Jessie Kensett, gave reports of the meetings of the Provincial Assembly, and addresses were listened to with much pleasure from the Revs. T. E. M. Edwards and G. Lansdown, to whom, with Mrs. Lansdown, Mr. Martin offered a cordial welcome. During the previous week, Nov. 11, an interesting lecture on "The Story of Prometheus" was given by the Rev. G. B. Stallworthy, of Hindhead, in connection with the Museum Society. The gymnasium has resumed its meetings in the schoolroom, which, with the library, an orchestra, and Band of Mercy meetings, is now occupied almost every night.

Kendal.—A course of five week-night lectures has been organised by the North Lancashire and Westmorland Unitarian Association, to be delivered in the Market-place Chapel, by the Rev. J. Channing Pollard, of Lancaster, on "Man in his Social and Domestic Relationships." Special topics of the weekly lectures, which began on Monday, Nov. 3, were "Man," "Woman," and "Marriage." The course has been well advertised, and in consequence of the good collections taken at each meeting, it is believed that they will be more than self-supporting. The attendance at the first lecture was sixty, and there has been a slight improvement in the attendance at each subsequent meeting. Many strangers have been attracted.

Lancaster.—Under the auspices of the North Lancashire and Westmorland Unitarian Association, a course of lectures has been arranged to be delivered in the Nicholas-street Chapel, Lancaster, on "Religion and Evolution," by the President of the Association, the Rev. Herbert V. Mills, of Kendal. The lectures are delivered once a week on Wednesdays, and began on Nov. 5. About 100 persons were present at the first lecture and 150 at the second, almost one-half being strangers. The collections on both occasions were very satisfactory. The topics to be treated are: I. "The Autobiography of the Earth." II. "New Revelations." III. "The Soul's Awakening." IV. "An Authentic Book of God."

London: Mansford-street.—On Monday evening, Nov. 10, Mr. W. H. Shrubsole, F.G.S., delivered a lecture on "A Holiday Ramble in Hungary" to a large and enthusiastic audience. The lantern pictures from his carefully-selected slides represented to the eye the attractive features of the cities and country towns he visited, and were an evidence of the warm welcome which the "Pink Party" everywhere received. On Sunday evening the congregation were privileged to hear an address by Miss Ilena Györy, a distinguished Hungarian visitor, on "Religious Life in Hungary." Her charm of manner, and fluency of speech as she related the religious history of her people from Pagan times down to the present, made a deep impression on all who heard her. The touching incidents of which she spoke, illustrating the compact between King and people, and the substitution of the religion of love for the religion of fear, since the introduction of Christianity into the country, will serve to recall the main features of an inspiring utterance.

Middlesbrough.—Sunday-school anniversary services were held on Sunday, Nov. 9, when the sermons were preached by the Rev. T. P. Spedding, of Rochdale. Special responsive services and hymns were rendered by the scholars, assisted by the church choir. On the Monday evening a very interesting lecture, entitled "A Visit to the Unitarians of Transylvania," illustrated by beautiful lantern slides, was given by Mr. Spedding. On the Wednesday following the annual school tea and entertainment were held. A most successful and varied programme was gone through. It included a cantata, entitled *Happy Hearts, or May's Birthday Party*, which was very well rendered by the junior school. This is a very pretty, simple cantata, which superintendents and teachers might like to know of. It contains solos for boys and girls, both grave and gay. Altogether the anniversary celebrations were most successful and encouraging to the workers.

Mossley.—The proceeds of the Sale of Work opened by Alderman Lawton, J.P., on Saturday afternoon, and continued during the evening, amounted to £104. The credit of this success is due to the Sewing Society, assisted by the sewing class, under the management of Mrs. Elliott.

Preston.—The Rev. Herbert V. Mills commenced a course of four lectures on "Evolution" on Thursday, Nov. 13. This is the second course of lectures delivered by Mr. Mills in Preston. The date chosen for the opening lecture was unfortunate, because an audience of 5,000 was expected on the same evening at the large Concert Hall in Preston to hear Kubelik, the violinist; but in spite of this counter-attraction, and the consequent absence of several influential members of the Preston congregation, the Unitarian schoolroom was crowded to the doors, and a "record" collection was made at the close of the lecture, which lasted about an hour and a half. The topics of the lectures in this course are as follows:—I. "The Laws of Nature and the Impulse Behind the Laws." II. "The Evolution of the Physical Body." III. "The Coming of Mind into the Body." IV. "From a Molecule to a Soul." The remainder of the lectures are to be given in the chapel.

Pudsey.—The Rev. Harold Davies, a young minister, who was formerly a Baptist, but for the past two years as a Unitarian had rendered very acceptable services at Pudsey, disappeared last Saturday evening without warning to the congregation, leaving letters at his lodgings, with the brief message: "Gone away from Pudsey for ever. Changed my religious views."

Sale.—The Rev. W. L. Schroeder, M.A., is delivering a course of lectures upon "The Great

Religions of the World"; the first address on Sunday evening, Nov. 9 by way of introduction, dealt generally with the science of religion, and was followed by lectures on "Zoroastrianism" and "Confucianism." So far the congregations attending these services have been satisfactory and encouraging. The subjects are evidently of great interest to the people. Subsequent addresses will be on "Buddhism" and "Mohammedanism." On Sunday, the 16th, collections were taken on behalf of the British and Foreign Unitarian Association, and resulted in a larger collection being obtained than in any previous year.

Stalybridge.—On Saturday last the Sunday-school held a re-union meeting in conjunction with the Parents' Annual Party. There was a large attendance of former and present teachers and scholars. After tea Mr. W. Thompson, senior director, presided over the meeting, and gave a hearty welcome to old friends. The great event of the evening was the presentation of a gold brooch medal to Miss Mary Jane Shepley, bearing on its face an impression of the school, and on the reverse side an inscription saying that it was given by teachers, scholars and friends, to commemorate the twenty-first year of Miss Shepley's success in the examinations. The presentation was made by the Rev. W. Harrison, who told how for all those years Miss Shepley, who earned her living in a Stalybridge cotton-mill, had never failed of success in the examinations of the District Sunday School Association, while for the past ten years, on alternate Sundays, she had also been a teacher. Twenty times she had won honours, and ten times a first-class, having taken thirty-one subjects in all. It was, he thought, a unique record, and that presentation was a mark of their honour not only of her success, but for her devoted Christian work in the school. Miss Shepley also received from Mr. John Chadwick and Mr. J. Wigley, President of the District Association, a presentation of books. Examination certificates to forty-two scholars were also presented, and speeches were made by Mr. J. Jackson and Alderman James Kerfoot, former workers in the school.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

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OUR CALENDAR.

SUNDAY, November 23.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Evening, Lantern Service, "The Bible and the Monuments." Part 2. Monday, Nov. 24th, 8 P.M., Social Institute, Lantern Pictures, "Oxford and its Colleges," by Rev. FRANK K. FREESTON. Admission Free.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M., Mr. GEORGE WARD, and 6.30 P.M., Rev. T. E. M. EDWARDS.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. FRANK K. FREESTON, and 7 P.M., Rev. GORDON COOPER, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS. Evening, "The Lady Beatrice."

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11.30 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. A. J. CLARKE.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Rev. J. M. MILLS, and 6.30 P.M., Rev. A. ERNEST PARRY.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. EDWARD A. MARTIN, F.G.S.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. V. D. DAVIS, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Life and Work of John Wycliffe, the Religious Reformer."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev W. E. ADDIS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, All Souls' Church, Bath-road, 11 A.M. and 6.30 P.M., Rev. J. B. HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M., Mr J. G. MORRIS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Nov. 23rd, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Poets as Philosophers."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Nov. 23rd, at 11.15 A.M., SIDNEY LEE, Litt.D., "An Elizabethan Pioneer of Empire."

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DEATHS.

ESTLIN—On the 14th Nov., at 36, Upper Belgrave-road, Clifton, Mary Anne Estlin, only daughter of the late John Bishop Estlin, aged 82.

LAWFORD—On the 23rd Oct., at Pine Lake, North-West Canada, Martin, second son of Rowland Lawford, of Westcott, Dorking, aged 27.

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A PUBLIC MEETING

will be held at **QUEEN'S HALL (Small Hall)**, LANGHAM PLACE, W. (Entrance by Door No. 2), on WEDNESDAY, Nov. 26th, 1902, **to Urge the Government to Introduce Systematic Non-Theological Moral Instruction into all State-Supported Schools.**

Chair to be taken at 8 p.m.

The following have promised to speak:—
Dr. STANTON COIT, Dr. WASHINGTON SULLIVAN, Rev. J. PAGE HOPPS, Mr. A. V. HARCOURT, Mrs. MIALL SMITH, M.L.S.B., Mr. F. J. GOULD, Mrs. C. A. V. CONYBEARE, RICHARD PARKER, L.C.C., and others.

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A MEETING will be held to WELCOME MR. C. A. GINEVER on THURSDAY EVENING, Dec. 4, at 8 o'clock. All friends heartily welcome.

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A SALE OF WORK will be OPENED on FRIDAY, Nov. 28th, at 3 o'clock, by WM. LONG, Esq., J.P. (Chairman, Rev. G. A. Payne), and on SATURDAY, Nov. 29th, by Mrs. GEORGE HOLT (Chairman, James R. Beard, Esq., J.P.). Object: To assist East Cheshire Christian Union, and to increase accommodation of schoolroom.

Donations in Money or Goods will be gladly received by Miss BEARD, or the Rev. G. A. PAYNE, Knutsford.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3153. NEW SERIES, No. 257.] LONDON, SATURDAY, NOVEMBER 29, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

A SECOND article by Dr. J. H. Poynting, on "Molecules, Atoms and Corpuscles," will appear in next week's INQUIRER, completing his present consideration of the subject.

THURSDAY next, Dec. 4, is the birthday of Miss Frances Power Cobbe. Born in 1822, she has fought in her long life a good fight. As social and moral reformer and religious teacher, with reverence and profound humanity and passionate earnestness in the later conflicts of her life, her work has been done, while the tender woman's heart has never failed. A multitude of friends near and distant will rejoice that she should now put on her crown of eighty years, and with heartfelt congratulations and good wishes trust that for her at evening-time it shall be light.

IT will be seen from the Croydon item of "News from the Churches" that the Rev. J. Page Hopps has definitely decided to withdraw from his present charge at the end of March, and henceforth to devote himself, as his strength permits, to a "ministry at large." Mr. Hopps is one of those men who certainly will die fighting, and rejoicing in the life which fears no shadow of death. His long course of active service in Birmingham, Sheffield, Dukinfield, Glasgow, Leicester and Croydon, has gained for him a host of friends, who will hear with the utmost sympathy of this decision, and who will hope that in his new freedom they may long continue to hear his stimulating words, and feel the touch of his helpful sympathy.

IN THE INQUIRER of Sept. 3 and 10, 1898, we published two articles under the title "An Earnest Heretic," giving an account of Herr Gottfried Schwarz, of Heidelberg, and a translation of his "Sixty Propositions Against the False Teaching of the Churches." That manifesto, which embodies a revolt against all Church authority, and a declaration of thorough-going Unitarian doctrine, was first published in 1894, and led to Schwarz's enforced retirement (with a small pension) from his ministry in the Church of Baden. In the following year he began at Heidelberg the issue of a little monthly magazine, *The Gospel*, "for the restoration of the teaching of Jesus," changing its title at the beginning of last year to *The Banner of Freedom*.

IN this magazine he has carried on a regular exposition of the great truths of Christian teaching from his Unitarian standpoint, and has latterly thrown himself more especially into a vigorous polemic against the Roman Catholic Church. This, we regret to say, has at last brought upon Herr Schwarz the threatened penalties of the law. In the October number of his *Banner of Freedom* he attacked the sacramental doctrine and practice of the Roman Church as Fetishism, putting on his title-page "The Fetish-worship of the Church," and he has also recently issued a separate pamphlet on "Pope Leo XIII. Before the Judgment Seat of Christ." As a result of these two publications a criminal prosecution has been instituted in the Heidelberg Courts of Justice, on the motion of the Archiepiscopal Ordinariat of Freiburg-in-Baden, and Herr Schwarz is threatened with the penalty of three years' imprisonment.

THE charge against Herr Schwarz is of insulting (Beschimpfung) the Roman Catholic Church, and on the 5th inst. the police visited his house and confiscated the remaining copies of the two offending pamphlets. There is doubtless insult in the suggestion of Fetish-worship, but the writer is a perfectly sincere and single-minded servant of truth, and a man of very earnest religious nature, and it seems incredible to us in this country that he should be made liable by the law to so serious a penalty. The trial is to come on in January, and as we have further particulars of the case, we shall publish them in these columns. We cannot help hoping that there will be friends in this country who would be willing to stand by a fearless heretic in his time of trial, and make some contribution towards a defence fund.

ON Thursday last week, as announced, the closure fell on the Committee stage of the Education Bill, and we have now the text of that amended measure before us. The extent to which it has been altered in Committee may be judged from the fact that, apart from schedules, the Bill came in as consisting of twenty clauses printed on eight pages; it leaves the Committee with twenty-six clauses, and extends to fifteen pages. Some of the most voluminous sections have been pushed through without debate. We should think that there cannot be much joy in the heart of those who, to effect their legislative purposes, have had to drive forward such a Bill in such a way. Surely the subject merited the fullest consideration and the most conciliatory tactics. The Bill undoubtedly may pass, but the harvest of needless trouble, in the schools and out, is equally certain.

ON Friday evening Mr. John Morley, speaking at a dinner in his honour at the National Liberal Club, made special reference to the way in which the Education Bill had been altered, toward the end of the Committee stage, in order to please the "Church." He went so far as to say that "this Bill is regarded by many of those who have themselves supported it in the House of Commons, and by a vast mass of their friends outside, not only with misgiving, but with positive disgust." He proceeded :—

> When we come to this, that the denominational managers are to take a rent for the teachers' houses—though in many cases the teachers' houses were built partly out of public funds; when it comes to this, that these sectarian or denominational managers are to have a share of the endowments of the endowed schools; that they are to have a share—this was last night's enormity—of any fees that may be charged and sanctioned by the Education Board—for these two latter cases the Board of Education is to decide the amount—think of the principle! All these sources of income—fees, endowments, rents for teachers' houses, have been introduced as amendments in the Bill during the last three weeks. Not one of these amendments whose character I have intimated to you was contemplated when the Bill was brought in—and we must regard them as departures, vital departures, from what was understood to be the bargain. National education made the subject of bargains! Such a departure cannot, I think, be defended, and even friends and members of the Church of England must be rather ashamed, I think, of these shabby and pitiful points. But nothing has passed since the Bill was introduced that, so far as I can make out, throws a more lurid light upon the motives that have prompted that Bill, and nothing that is more likely to expose it to the dislike and contempt of the country, including Churchmen.

He quoted with emphatic approval the words of Mr. Beckett, M.P., a supporter

of the Government in general politics, but a sharp critic of its education policy—"Some victories are more costly and disastrous than defeat."

MR. MORLEY especially condemned the imposition of theological tests upon teachers, and to show how badly the denominational schools need a flood of adequate teaching power, unfettered by these restrictions, he cited the statement that only about twenty-two per cent. of the teachers engaged at present in those schools have been trained in college. He lamented, as every thoughtful man must lament, the deep cleavage between Church and Dissent that had come about through ill-considered and tyrannical legislation in the past; and he foresaw an extension of the evil from this Bill.

IT "deepens the lines" of separation, "kindles fresh exasperations," and brings "into any number of parishes in England those very lines of division, social, political, and religious, which it ought to have been their first object to try and obliterate." Churchmen might very well decline to listen to him; but one of their own number, Mr. Middlemore, one of the Unionist members for Birmingham, had told them on Thursday night—

He thought the Church would suffer extremely from that form of sharp practice. He thought that the conscience of the country would be pricked, and it would be a very serious thing if the conscience of the man in the street showed itself more sensitive than the conscience of the representatives of the great national Church. It was a serious thing for the Church to juggle and play fast and loose with the nation.

To such weighty words good Churchmen cannot turn a deaf ear.

IT is greatly to be regretted that the Dean of Ripon has apparently no intention of publishing his recent address on "Natural Christianity." To an inquiry and remonstrance from his bishop the Dean has replied:—

My dear Lord,—Since you write to me in the name of the simple-hearted and devout, I readily break through my rule of silence on such an occasion as that which has arisen, and give to them, through you, the assurance you ask for. It seems a strange thing to be supposed to be doubtful about the truths on which I live from day to day, and without which the world would be unmeaning to me. But I gladly give to those whom you represent the assurance that I repeat the creeds (as you say) in a triumphant voice, because they enable me to express daily Christ as God manifest in the flesh, and that I have no other object in life but to take Him into my inmost being, to preach Him as the Saviour of mankind, and to make Him supreme over every part of human life. I shall be truly glad if these few words can have the reassuring effect which you kindly think they may have.—Believe me, ever yours sincerely,

W. H. FREMANTLE.

The Dean therefore declines to maintain before the world that reasonable interpretation of the doctrines of his Church which he laid before the Churchmen's Union.

ON Tuesday the House of Commons considered a new clause which Lord Hugh Cecil proposed on Report to add to the Education Bill. It would allow for separate religious instruction of groups of children in the particular tenets approved by the parents, and for the introduction of outside persons in order to give this instruction. Mr. Balfour admitted the theoretical virtues of this proposition, and declared that he had himself drafted an amendment not substantially different from it, but in view of the enormous friction it would have created if carried, he had not brought it forward. The practical difficulties were so numerous that he could not support Lord Hugh Cecil's proposal; at the same he would not vote against it. After much comment on the deplorable issues that would result from the clause, if accepted, the House found itself freer than the Prime Minister to act on its convictions; and the proposal was rejected by an overwhelming majority. A final effort to preserve the great School Boards as the local education authorities was defeated, as well as a proposal to abolish fees in all public elementary schools. By midnight Clauses 1 to 4 were passed, in accordance with the "guillotine" programme.

THE Methodist newspapers have naturally been very full of appreciation of the Rev. Hugh Price Hughes, whose death has evoked words of admiration and regret in widely separated circles. The President of the National Free Church Council says that the Council owes more to no man than to him. Of his oratory he says:—

He was a ready and skilful speaker. He had large resources, and he had them in instant command. His voice was vibrant and grasped his audience at once and never relaxed its grasp. His words bounded to his lips, and his ringing sentences formed themselves perfectly without an effort. He was adroit in repartee, cunning in fence, could parry dexterously with an opponent, and carry conviction to the hearts of his audience by the torrent of eloquence he poured forth.

On the other hand Archdeacon Sinclair praised Mr. Hughes last Sunday as the strenuous, fearless upholder of truth and justice, the powerful exponent of the Christian thought of a large part of our fellow-countrymen. He added, "How tragic and pathetic to think that when he was so nearly with us he was yet separated by inheritance from us!"

THE *British Weekly* more than makes up for the ugliness of its portrait of Mr. Hughes by the generous and warm-hearted tribute to him in its leading article.

The Wesleyan Methodist Church has lost one of its most eminent and devoted leaders. But the death is almost the greatest bereavement that could have befallen Nonconformity. Others carry and will continue to carry the banner, but no one can quite take his place. By many years of strenuous and unceasing toil he had gained the ear of England, and upon vast sections of the people he had an unrivalled influence. In the ordinary course of things, he should have been with us to give his fire and counsel for fifteen years more. By the time these years are gone, many issues will be decided. We shall vehemently desire him in the day of battle, but still and always the Leader of faithful souls is with us.

Yet, since we had to lose him, it was better we should lose him so.

Of his theological position the same editor writes:—

Though he was a highly educated man with a civilised mind, the conditions of his life did not leave him free to become a specialist in any department of knowledge. But he knew what was in the air, and he had to handle the problem as it acutely presented itself in life. He knew that it was necessary to face the questions raised by scholars and scientists. He knew also that even if these difficulties can be dispelled, they are apt to be replaced by others deeper and sadder still, which will not yield to argument. He knew that Christianity has to be presented to the age on a purified, simple, and intelligible basis. Mr. Hughes was not a theological or spiritual adventurer. He was not himself, so far as we are aware, troubled by perplexity. Some things were sure to him, and these were enough. He knew very well how one single thought may keep the soul alive for years. He had much sympathy with mystical depth and religious reverie. The essence of Christianity to him was union with the living Christ. His definition of a Christian was based upon this. We remember his saying that he wished to have written on his tombstone the lines—

"Thou, O Christ, art all I want,
More than all in Thee I find."

Under the government of this and other kingly thoughts he himself remained undiscouraged and even blithe through all the confusions.

It is suggested that he had wider thoughts than he felt it wise to speak, and it is noted as a fact that he led his brethren in their decision to retain Professor Beet.

WITH reference to Mr. Dalby's note of last week, the writer of the article on the "MS. Life of Christ," &c., replies that he was familiar with the dialectic *mun* and its meaning, as given by Mr. Dalby, but that the rendering in the transcript was determined by the authority of the glossary appended to the Oxford reprint (1879) of Wycliffe's and Purvey's New Testament (edited Forshall and Madden), from which he now instances the following references in further illustration. The word is given in the glossary as "Mow, mowe, *v.* to be able, pl. moun." Luke i. 20. —"And lo! thou schalt be doumbe, and thou shalt not mow speke til in to the dai," &c.; xiii. 24.—"Many seken to entre, and thei schulen not mowe"; xiv. 29.—"Lest after that he hath set the foundement, and mowe not perfourme, alle that seen, begynnen to scorne hym," &c.; Matt. vi. 24.—"Ye moun not serve God and richessis"; ix. 15.—"Whether the sons of the spouse moun morne, as long as the spouse is with hem?" xvi. 4. —"Thanne ye kunne deme the face of hevene, but ye moun not wite the tokenes of tymes"; 2 Cor. xiii. 8.—"For we moun no thing agens treuthe, but for the treuthe."

THE smaller Queen's Hall, in Langham-place, was crowded on Wednesday evening at the public meeting called by the Moral Instruction League. The chair was taken by Mr. Richard Parker, L.C.C., and Mr. Vernon Harcourt proposed the following resolution:—

That seeing that the religious bodies are at variance as to the character of the religious instruction which should be given in the State schools, while most men are agreed that the formation of character should be the chief aim of education, this public meeting calls upon the Government to make provision for the introduction of systematic non-theological moral instruction as a compulsory subject in the curriculum.

This was seconded by Dr. Washington Sullivan, supported by the Rev. J. Page Hopps, Dr. Stanton Coit, and others, and unanimously adopted.

LITERATURE.

JOHN RUSKIN.*

ANOTHER biography of Ruskin was by no means superfluous. There will doubtless be many more. But this is not only a biography; it is a study—thoughtful and candid and sympathetic. It is an appreciation, yet also a criticism. And it was well to have the judgment of one so far removed from Ruskin, in religious and political creed, as Mr. Frederic Harrison. What the Democratic Positivist thought of the Aristocratic Socialist and Biblical Prophet and Artist-Economist was quite worth knowing. We need, perhaps, to be on our guard somewhat when Mr. Harrison claims John Ruskin, in many of his best utterances, for a disciple, however unconsciously, of Auguste Comte. The second article in the Master's *credo* for the "Companions of St. George," wherein is expressed so great trust in the "nobleness of human nature," is claimed to be "the doctrine only of Positivists, repudiated by most sceptics and agnostics as well as by Christians." (P. 174.) The "crucial truth" of the opening sentence of "Unto this Last," demanding the recognition by political economists of "the influence of social affection," Mr. Harrison says, "had never before been stated so boldly and so dogmatically except by Auguste Comte. . . . But of this Ruskin had never heard; nor would he have put it in any way so systematic (as Comte) if he had heard." (P. 98.) And again:—

I had often to remind him, in public and in private, that most of his social doctrines had been anticipated by Comte. It seems a paradox to mention in the same sentence the most systematic and the most unsystematic of all modern writers, the most scientific with the most metaphysical, the philosopher with the poet, the most organic of modern thinkers with the most anarchic. Comte had never heard of Ruskin, and Ruskin never mentioned Comte, unless in some grotesque parody of what he fancied Comte might have said, though he actually said the contrary. The fact remains that Comte and Ruskin are substantially agreed in their view of Greek poetry and religion, mediæval history, Catholicism, the great poets, in their honour of Dante, of Scott, of Gothic architecture, of Italian art; and also in their disbelief in all that is offered by modern industrialism, by political economy, by the emancipation of women, by democracy, by Parliamentarism, by the dogmatism of scientific hypotheses. (P. 195.)

And after quoting a passage from "Præterita," which he thinks "well expresses the root religion of Ruskin's life," Mr. Harrison says, "Well! that is the essence of the religion of Humanity." All this may be very surprising to many an admirer of Ruskin; and although it may not be quite so true as Mr. Harrison would have us believe, yet his judgment, as a serious student of both writers, is not without interest and significance.

This little volume of not much over 200 pages takes us steadily through the life of Ruskin, giving us the important events of his career, and marking with much clearness and precision the main lines of development, from the home-life of the child-poet to the sad yet peaceful old age—the silent closing years, through which, with energies of mind and body exhausted by labour and sorrow and disappointment, the old man waited quietly for the end. The book gives us in brief the true story of those eighty years; and the study of the man and his impassioned message to his age moves with the story in an ordered sequence of criticism, rising at times into eloquent praise of his genius, yet at other times exposing, with relentless severity, the frailties and extravagances which marred the work of that genius and dimmed the radiance of its light. It is, perhaps, the best *introduction* to Ruskin that we have, if only we take its judgments as by no means final, and its appreciation, especially of the spirit of the economic Reformer, as by no means full and complete. The Ruskin of those thirty years, from 1855 to 1885, has yet to be reckoned with, and the significance of his appeal to the conscience and the heart still waits to be discovered and felt in the life of a more gracious and merciful and wise humanity. Mr. Harrison has hardly, we think, done justice to that deeper passion of sympathy—that solemn, awful yearning of love for the peaceful and ordered happiness of men, which turned the wealthy and popular art-critic into the lonely and despised Reformer, lavishing his money and wearing out his strength for the deliverance of the toiling masses of the people and the saving for England of all that was purest in her national life, and all that was loveliest in her fields and woods and streams.

Yet this little volume should help to carry us far in the direction of a sober and just estimate of Ruskin's character and work. The account of his early life and education is entirely excellent. One sentence we must quote referring to that stern maternal discipline in Biblical study of which we hear so much in "Præterita" and "Fors."

To this daily reading of the Bible he very justly attributes his power of taking pains and "the best part of his taste in literature." He constantly and most rightly insists on this point. And perhaps only those who from early life have been saturated with the grand music of Scripture can quite understand what a matchless education in language this habit can become to a serious nature and a sensitive ear. (P. 9.)

In days when the reading of the Bible has become so largely a matter of indifference, in many homes, this sentence from the hand of a Positivist may possibly arrest attention.

Of the Oxford days and the Continental journeys and the growing passion for mountain scenery there is much interesting record. Concerning the passage in "Præterita" which describes the youthful emotion on first seeing the Alps from Schaffhausen, one has sometimes heard doubts expressed as to its truthfulness. After being told that such a view *cannot be obtained* from thence it is pleasant to read Mr. Frederic Harrison's enthusiastic words:—

The present writer remembers his own first view of the Alps from Schaffhausen at the end of a hard day; and after some forty visits to the Alps cannot forget the emotion he felt at the sudden sight, nor can he ever see the eternal snows without a choking sensation in the throat. There is no home sickness, no patriotism, like that of a mountaineer. (P. 38.)

One who felt thus might well appreciate the best that Ruskin has written about the "gates of the hills" and the "mountain glory" and the "mountain gloom," and there is much in this book concerning these, and concerning Ruskin's work in relation to them, that is excellent reading. Mr. Harrison's criticism and appreciation of Ruskin's great books on art may also be commended as a very real contribution to the study of them. He has, of course, a good deal to say both of the greatness and of the defects of that wondrous style in which these are written, and most of it strikes one as singularly just.

The story of the great transitional period of Ruskin's life is faithfully told. The criticism of the "Seven Lamps of Architecture" prepares the way for this. "The 'Lamps' lighted up a new region, and shone across a far wider circle of readers."

It was the studies and the meditation which are embodied in the "Seven Lamps" that first turned John Ruskin from drawings to man, from wall pictures to history and to social institutions, which converted him at last from an æsthetic connoisseur into a moralist who went forth into a scornful world to teach a new gospel of work and a regeneration of the social organism. (P. 62.)

It was his four years' work in the Working Men's College which, bringing him into direct contact with the artisans of London, and with those who were labouring there to brighten and uplift their lives, deepened his sense of the need for some great change in the industrial order of things, and forced him to see that "the life of the body politic was the dominant problem for us all." How Ruskin approached this problem and reckoned with it Mr. Harrison endeavours to show in his seventh and eighth chapters. For his unselfish aim in this, and his noble earnestness of treatment, and his penetrative insight into the heart of the matter, the highest praise is given; there is also some criticism of the attack on Mill and of Ruskin's own more constructive efforts. A few sentences only from the concluding appreciation can be quoted here:—"And now, as we look back across forty years upon these social Utopias which were met with such a storm of anger and ridicule, it is curious to note how many of them are familiar to our age." "His notion that economic prosperity is subordinate to the well-being of the people is the axiom of politicians as of philosophers." "Read all he says as to the necessity of training schools, technical schools, State supervision of practical and physical education, help to the unemployed, provision for the aged, the recovery of waste lands, the qualified ownership of the soil, the reprobation of men who 'would put the filth of tobacco even into the first breeze of a May morning'—read all these glances of a keen and pure soul . . . on a multitude of things social and humane, and you will recognise how truly John Ruskin, forty years ago, was a pioneer of the things which to-day the best spirits of our time so earnestly yearn to see." (Pp. 106-108.)

It were pleasant, if space allowed, to speak of Mr. Harrison's story of the years that followed the great change in Ruskin's career, which took place, as with Dante, "midway upon the road of life . . . where the straight path became confused." It were less pleasant to have room to speak of the defects in style, the badly constructed sentences, the doubtfully just criticisms that sometimes dis-

* "John Ruskin." By Frederic Harrison. English Men of Letters. Macmillan and Co. 2s. nett.

figure these excellent pages. Is it fair to say that Ruskin "mocked at the economists from Adam Smith to Henry Sidgwick with no more knowledge of their books than has any æsthetic curate in deacon's orders"? How much knowledge the "æsthetic curate" might possess we are not told; but unless Mr. Harrison knows that Mr. Ruskin had not read the orthodox economists, the sneer is at once pointless and unkind. On page 86, he says that Ruskin "never regarded anything he did or wrote as quite conclusive and sufficient"; on page 95, he speaks of him as one "who opened every written assertion with 'I know'"—sentences which read strangely, side by side. Nor is it quite worthy of so distinguished a writer to speak of the *Pre-Raphaelites* as the "misguided sect which fancied that art could be regenerated by a decalogue of new conventions," and which "gradually sank into obscurity and public indifference"!

But it has been beautifully said that "we must never leave any man's work with our mind on his faults"; and we will take leave of Mr. Harrison now with a reference to his delightful account of Ruskin as he himself knew him, both in his home at Denmark-hill and as a fellow-worker at the Working Men's College in London. His description of the man and of his beautiful and filial relations with his parents, at the age of forty, is a worthy and sincere tribute of esteem.

His countenance was eminently *spirituel*—winning, magnetic, and radiant. He was the very mirror of courtesy, with an indescribable charm of spontaneous lovingness. It was neither the old-world graciousness of Mr. Gladstone, nor the stately simplicity of Tourgénieff . . . it was simply the irrepressible bubbling up of a bright nature full to the brim with enthusiasm, chivalry, and affection.

Very striking is the contrast which Mr. Harrison draws between the man, so gentle, courteous, and humble in private life, and the writer, so arrogant and fierce, so vehement in language and fiery in denunciation and merciless in rebuke. All this, from one against whom Ruskin had used some very hard words in controversy, is entirely pleasant and beautiful to read. And alongside it should be placed the sentence which seems to us so profoundly just:—

It must always be remembered that Ruskin was never a political revolutionist; he was a spiritual and moral reformer—his fiercest imprecations dying away into words as tender as those of Jesus when he wept at the sight of Jerusalem.

Fitly, therefore, may the record end, as it does, when the story of the simple village funeral is told, with these quiet words:—

"There was no black about his burying, except what we wore for our own sorrow," says his friend, secretary, and biographer, who has left so fine a tribute, in the *Life*, to the memory of his master. Let there be no black about our memory of him, say all of us who love a beautiful nature and honour a rare genius.

W. J. JUPP.

SHORT NOTICES.

MR. GUSTAV SPILLER says in the preface to his *Mind of Man*, that in his treatment of the subject "speculation, metaphysical and non-metaphysical, and hypotheses, large and small, have been severely boycotted, their place being taken by a ceaseless and minute experimental examination of the facts." This sort of language is not uncommon in psychological works of second-rate or lower quality. The experienced reader knows what it means, and accordingly is not surprised to find in the middle of this book a chapter in which, in a series of short sections, the author settles to his own satisfaction such problems as those of Mind, Matter, Force, Motion, Freedom, Life, Death, Immortality, &c., and disposes of all "traditional beliefs" on these subjects. The "comprehensive description" of mind is a poor shredded dissection of tatters when compared with the living reality; but as many eminent writers offer us nothing better, perhaps Mr. Spiller can hardly be blamed. (Swan Sonnenschein and Co. 7s. 6d.)

On the Progress of Liberty of Thought during Queen Victoria's Reign is the title of a pamphlet by Constance E. Plumtre which will repay the attention of a careful reader. It is written in an earnest and discriminating mood. Illustrations are given of the prevailing tone of feeling on the subject in the eighteenth century, and upon such a background the course of increasing freedom and mutual respect amongst thinkers of different tendencies is briefly but sufficiently indicated. The author would prefer the title "Agnostic" to describe her own theological position, but it implies in her case a temper and outlook much closer akin to Huxley's than to those of some who have made haste to adopt his epithet. (Watts and Co. 1s.)

The Teacher and the Child is a little book which should be added to the bookshelf of every earnest Sunday-school teacher. Its merits, indeed, entitle it to the consideration of a far wider class, its chapters being, as the author, Mr. H. Thistleton Mark, says, "half-hours of educational theory, addressed mainly to volunteer workers in education, whether in the Sunday-school, the night-school, or in the home, whose business, lying in other directions, leaves them but little time for the study of the principles of education, its methods and processes." When we add that the author is a graduate both of London and Victoria, and that he holds the position of "Master of Method" at the Owens College, Manchester, it will rightly be expected that the book, notwithstanding its modest aim and appearance, is seriously conceived and written. It incorporates a number of lectures, originally delivered in various towns, and afterwards re-written for the *National Home Reading Magazine*. The first part of the book, which appropriately deals with principles of education arising from a study of the child-mind itself, is of great interest; but the author chiefly deals with precisely the kind of work to be done in our Sunday-schools and other classes. The needs of one learning how to teach are kept distinctly in mind. The author particularly commends Herbart's plan, which may be summarised as follows:—(1) Prepare the minds of the scholars for the subject of the lesson, by evoking knowledge already possessed; (2) stimulate to fresh thought by proposing a problem in some new aspect of things needing to be deciphered and mastered; (3) illustrate and compare, by the aid of the scholars themselves; (4) converge to the "point" or "moral," which they should be now able to find for themselves; (5) give the scholars "something to do" to bring the lesson into practical life. Space forbids of further excursions into the many interesting fields of thought and suggestion here spread out before us. We meet occasionally with points that are highly debatable, but none the less welcome; and on the whole the spirit of the book is most excellent. The repetitions which would blemish a book of another kind are no defect here. It is long since we read a work on this subject with so much pleasure and, we trust, benefit. (Fisher Unwin, 1s. 6d.)

Vision and Authority: or, The Throne of St. Peter. By John Oman, M.A., B.D. Mr. Oman's argument is that the true Church consists of those in every generation who are possessed of spiritual insight: the heavenly vision is always the true ecclesiastical authority. He tries to connect this idea historically with the Blessing of Peter; it was not for his confession that Peter was appointed head of the Church, but for the divine insight that prompted it. The real apostolical succession is accordingly not one of office, but of spirit. In other matters also Mr. Oman has a way of taking things figuratively, and building on the figure rather than on the thing. The first portion of his book seems to us most excellent: here he argues forcibly that neither the evolutionary theory nor recent psychological analysis really involves any weakening in the authority of the spiritual faculties. Mr. Oman's volume deserves a welcome from the catholic-minded for the breadth of its Christianity, and from the lover of English for the graciousness of its style. (Hodder and Stoughton. 7s. 6d.)

RELIGIOUS TEACHING IN SCHOOLS.

THE *Guardian* has recently published some interesting tables to show how the religious difficulty is dealt with in the public primary schools of other countries. The countries included are, on the Continent of Europe, France, the chief German States, Italy, Austria-Hungary, Switzerland, Holland, and Belgium; the United States of America; and the principal British colonies outside South Africa. In one column is described the character of the religious instruction, in another the provision made for religious minorities, while a third is devoted to local administration and ecclesiastical control. It is only with the first two columns that we concern ourselves at present. The many different schemes which appear in the tables may be classed roughly into four kinds: (1) those which maintain secular education, pure and simple; (2) those which, though based on the secular principle, make some concession to parents who desire dogmatic teaching for the children; (3) those which attempt a system of undenominational religious instruction; (4) those in which the teaching is denominational. It is somewhat surprising to find that of these four classes the first, in which no religious teaching is admitted into the primary schools, is much the most popular; and that the first two, which recognise the principle that religious instruction is no part of the duty of the political State, greatly outnumber the rest. Purely secular teaching obtains in France, in every one of the United States, in New Zealand, and in two

of the provinces of Canada (British Columbia and Prince Edward Island). The second class comprises Italy, one of the Swiss cantons (Geneva), three provinces of Canada (Ontario, Nova Scotia, and the N.-W. Territories), three of the Australian colonies (Victoria, Queensland, and South Australia), and British Guiana. The concessions which are made to denominationalists in these countries vary in manner and extent. In Italy, where the only religion contemplated is that of the Roman Church, religious instruction is provided by the commune when parents demand it, but no child is compelled to attend. In Geneva the State makes an annual grant, which is divided between Catholics and Protestants, in aid of the religious teaching of school-children. In Ontario the Paternoster and Bible reading without comment form a part of the school routine every day. Clergymen are permitted to enter the school once a week to give dogmatic instruction, and five families, of either Catholics or Protestants, in districts where they form a minority, may demand and obtain a separate school of their own. In Nova Scotia the curriculum includes "morals and patriotism." Devotional exercises are not illegal, but they must cease as soon as any objection is raised by a parent of any scholar. In the North-West the last half-hour of the school day may be used for denominational teaching; but in places where Catholics and Protestants are both to be found they may form separate "school districts." In Victoria and Queensland religious teaching can only take place in the school after school hours. In South Australia it is forbidden altogether, but Bible reading is permitted. In British Guiana the system is like that of the North-West Territories. The Paternoster and simple Bible reading finds a place in all schools, and religious teaching, from which children may be withdrawn by the parents, is allowed at the beginning or end of the school day.

Various plans of undenominational religious teaching are established in Holland, three of the Swiss cantons, two provinces of Canada, New South Wales, and Tasmania. In Holland it is enacted that "The teacher should carefully abstain from teaching, or doing or allowing to be done, anything whatsoever that may be contrary to the religious opinions of those who profess some form of worship other than his own." It is to be presumed that in this and similar cases the teacher's tenure of his office depends upon his obedience to this injunction. In Basel the religious teaching is to be "historical and non-doctrinal." In Berne "Christianity based on Bible history" may be taught. Much will here depend upon the view which the teacher takes of "Bible history." In Zurich no denominational teaching is allowed for the first six years; in the two remaining years instruction in "Bible history and morals" is given by the clergy; the religious minority, who may presumptively withdraw their children from this course, are permitted to use the school outside school hours for their own religious teaching. In New Brunswick the table of subjects includes "Christian morality"; Catholics, who prefer a more dogmatic kind of teaching, are allowed, in fact, though hardly with the cognisance of the law, to appropriate certain schools. The same practice obtains in Manitoba, where the ordinary religious element in the schools is confined to selected passages of Scripture and certain prescribed forms of prayer. In New South Wales the school time-table includes "general religious teaching as opposed to dogmatic," but ministers are allowed to visit the school once a week to teach those children whose parents desire it, while the rest pursue their "secular" work. "Scripture history" is a code subject in Tasmania, where denominational teachers have the use of the school building after hours. It appears that the only places in the world where undenominational religious teaching is accepted as fully satisfactory are two of the Swiss cantons; for in Holland, where the rule for the public schools is similar, a Government grant is given to official private schools, which are usually sectarian.

In all countries belonging to the fourth class, where denominational teaching is provided by the State, some effort is made to meet the wishes of the religious minority. The least efficient is that of Austria, where all the children in any one school are compelled to attend instruction in the dogmatic tenets of the majority, Catholic or Protestant. The only course for a conscientious objector in a district mainly populated by members of the other communion is to remove, if he can, to another place. In all the other cases the wants of the minority are met either by the provision of separate schools, or of separate religious teaching in the same school. The members of this class, besides Austria, are Prussia, Bavaria, Saxony and Baden, Belgium, Freiburg and St. Gallen in Switzerland, Quebec, and Newfoundland. In Newfoundland, in Saxony, and in the canton of Freiburg, children may be withdrawn from all religious instruction under a conscience clause; and in Saxony a portion of the school fee is remitted in all such cases.

In only two countries, Hungary and our own province of Jamaica, the dual system which is so painfully familiar to ourselves is in operation; and for the same reason—that the Voluntary schools were already in existence when the State turned its attention to primary education. In Hungary the parents of thirty children who object to the teaching at the denominational school may insist on the provision by the local authority of a common school, wherein each religious body instructs its own children. Smaller minorities are protected by a conscience clause. To sum up, the most prevalent methods of solving the religious difficulty throughout the civilised world appear to be these two, in this order: (1) to exclude all religious teaching and exercises from the public primary schools; (2) to permit every denomination to provide, within the ordinary school course, separate instruction for its own children.

STILL through our paltry stir and strife
Glows down the wished Ideal,
And Longing moulds in clay what Life
Carves in the marble Real;
To let the new life in, we know,
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal.

—*J. R. Lowell.*

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE HOUSING PROBLEM.

SIR,—I am reading with great interest the articles written by Mrs. Bosanquet, but the last number I have read as yet is that in your issue of Nov. 8.

The housing of the working classes is a question that has been forced upon me in several capacities during the last forty years. As agent for large capitalists I have had to build many hundreds of houses, and to regulate the sanitation of hundreds more. As a Town Councillor, representing a working-class ward, and as a District Councillor and Poor Law Guardian, many of the problems to be solved have been forced upon my attention. Some of the conclusions at which I have arrived are as follows:—

1. The Royal Commission "on the Housing of the Poor," whose report was published some fifteen years ago or more, made at least one practical suggestion which, if it was adopted, would go very far towards the solution of the problem. This suggestion was that all land should be valued for rating purposes at its actual letting value, as is done with other property, such as shops, factories, mines, railways, &c. Land at present is exempted from this tax.

Thus a field in or near a town may be let for grazing cattle at an annual rental of £2 an acre, and the rates (subject to special rebates and exemptions) will be calculated on that value, although the land might be let on a building lease at an annual rental of from £20 up to, say, £100 an acre. It follows from the present system of rating land that all the improvements, such as waterworks, drainage, new roads, lighting, police, parks, &c., are made at the cost of the owners or tenants of buildings already made. The landowner therefore holds his land till these improvements have been made, and then lets or sells it at a very high price, so that houses must be crowded together in narrow streets, with tiny back-yards or none at all, in order to reduce the rent of land per tenement. This applies to country as well as town. If the rates were charged as recommended by the Royal Commission the landowner would, as a rule, offer his land for building at a much less price (relatively) than he now charges, or let it for building on reasonable terms. Until this alteration in the law of rating is made overcrowding will continue—an unnatural and *law-made* condition. The Royal Commission contained a number of the most distinguished men of the highest rank, including His Majesty King Edward VII., and in the above recommendation they were almost unanimous, the only two dissentients being Lord Salisbury and Mr. Goschen.

ARNOLD LUPTON.

6, De Grey-road, Leeds, Nov. 24.

LITTLE PORTLAND STREET CHAPEL.

SIR,—Now that this chapel has been redecorated and restored to its pristine lightness and brightness (mainly by the energy of one of its members) it is a great

pleasure to see it again fully occupied, and nearly every seat filled each Sunday by a body of earnest worshippers. The new faces are not drawn from the suburban chapels, but are fresh people who find that these services meet their needs; and a great religious and missionary movement is begun.

It hardly need be said that this inspiration has been aroused by the presence and eloquence of the Rev. Stopford Brooke in the pulpit, a man who can touch the heart of London, and appeal to the religious aspirations of the world; and by his courageous conduct in leaving the prestige and emoluments of the Church of England has set an example which must have its weight and influence with sincere, clear-sighted men and women. He has met the Committee of Little Portland-street Chapel in such a generous, liberal spirit that they can now see their way this year to meeting all liabilities, and are not confronted with the usual deficit, and thus they are looking forward with renewed confidence and hope to the coming year 1903.

M. Lucy Tagart.
Hon. Treasurer of Little Portland-street Chapel.

NORTHIAM.

Sir,—By an obvious slip the writer of the "Provincial Letter" in your last issue put Northiam down as a Kentish village. It is in Sussex, though bordering on Kent, from which county the River Rother divides it. The congregation there seems to have come into Unitarianism by the way of Universalism. In 1802 it was spoken of as the "Universalist Meeting at Northiam." Its condition then may be judged from the return made that year: "At the commencement of 1801 there were thirty-four members; immersed in 1801, two; total, thirty-six." The congregation is called "numerous and attentive" from 100 to 150. The preachers were:—"William Ashby, Stephen Blundell, Robert Cramp, and David Hunisett, none of whom reside at Northiam, but they visit us in rotation."—*Universalist Miscellany*, 1802.

Accrington. Walter H. Burgess.

A CRY OF SOUL-HUNGER.

One who writes as a convert to Unitarianism, and as "an unlearned and insignificant member of the laity," asks our consideration of this significant fact, "that it is far easier for Unitarianism to *make* converts than to *keep* them." Converts to our way of thinking, it cannot be doubted, grow more and more numerous. Why then so many vacant places in our churches? The answer is, that it must be because they fail adequately to meet the deepest human needs, and the preaching too often is out of touch with human nature. Thus our convert pleads:—

"How can a man struggling in the grip of some temptation, or at whose heart the canker care is gnawing, turn aside from his own pressing need to contemplate the growth of a 'broader theology,' or interest himself in an abstract 'search after truth'? Most of us have an instinctive consciousness of all essential truths; what we crave is not for someone to tell us *more* truth, but to tell us how to live up to that which we already know. From the avidity with which the search after truth is pursued, it would almost seem as though truth were some illusive will-o'-the-wisp, for ever receding from us and involving us in a perpetual chase. Yet truth is immutable, and may be easily comprehended of all. The scientist must search long and deep for his *facts*, but *truths* are so simple, the humblest and most unlearned may grasp them. Such a truth, for instance, as that it is more blessed to give than to receive is not beyond the intelligence of a little child; though it is beyond his capacity and that of most of his elders always to act in keeping with it. Should not the mission of the pulpit be to attempt to bring conduct into closer relationship to those great, simple, spiritual truths we most of us acknowledge as our ideals?

"If Unitarianism has no higher ambition than to disseminate ideas about religion, to influence thought rather than life, then I see no necessity nor even excuse for the existence of our churches—they minister to no want that is not adequately supplied through literature.

"But it may be argued that intellectual needs are as pressing as what for want of a better term I will call *human* ones; that mental doubt is as real a torture as grief or anxiety, and ought not to be ignored by the preacher. Yet who that has had any experience of that dread spectre Doubt but knows that only one's self can answer one's own doubts? Each mind must lay for itself its own spectres. For doubt, through its very nature, can never be satisfied; there is only one way of dissipating it—by an act of faith; and to any mind grappling with mental fears that is most helpful which tends to render possible that act of faith. Through what channel does the doubter oftenest find his way into Light? Through subtle reasonings and labyrinths of argument? Or is it not rather through coming into touch with a living *human* sympathy, whereby he is assured of the existence of its prototype, the *divine?*

"The aim of public worship should surely be an emotional rather than an intellectual one; otherwise we may as well, so far as any moral elevation is concerned, remain in our own homes. For the emotions are the only channels to the conscience and the heart, and the minister who ignores this fact will never reach either. He may now and again turn a man from this way of thinking to that, but he will never influence the life. He will never, indeed, gain any hearing at all beyond a small circle whose interest in religious matters is purely intellectual."

Yes, indeed, the preacher must be kindled with emotion, and speak heart to heart with his people, if he is to help their deepest needs. Yet while we can well understand this cry of Soul-Hunger, and many a minister may take it to heart, and seek more earnestly, both in his preaching and in the devotion of his services to meet that need, nevertheless the right direction of thought, and the sharing of clear intellectual light (which also may be kindled with Divine ardour) surely has its place in true preaching, and the minister must help the *whole* of human nature. A new outlook may be given to the doubter, which may be to him a priceless boon, even while the living sympathy of a human heart and the quickening sense of fellowship with others in the communion of the Church are giving him the courage and the faith to accept the more perfect truth.

OBITUARY.

THE REV. JAMES KNAPTON.

In a ripe old age the Rev. James Knapton has been called to his rest. He passed away, in his eighty-fifth year, on Tuesday, Nov. 18, at Hapton, the quiet village in Norfolk where he had been minister for forty-six years. The funeral took place on Saturday last, being conducted by the Rev. Alfred Hall, of Norwich. The service was held in the chapel, and the body was afterwards interred in the adjoining burial-ground.

Mr. Hall, in the course of a short address, said they had all known Mr. Knapton as a genial and kind-hearted man, whose welcome was always sincere and hearty. His liberality of thought had won for him the respect of ministers of other denominations. He had ever refused to distinguish between creeds. His work fitted his character, for he was little inclined to enter into the theological controversies of his time. He loved to live a simple life among village people, teaching them gentleness, forbearance and love. He was a quiet village pastor, known to few, and ministering only to a small community, yet beloved by all to whom he was known. For forty-six years he had been teaching the Christian faith in that district, and he had come to his grave in a full age. He had been called into God's nearer presence, where he would realise more fully that wonderful love of which he spoke to men while on earth.

The Rev. H. J. Bayley, Congregational minister of Long Stratton, has sent to the *Eastern Daily Press* a tribute to Mr. Knapton, in which, after speaking of his constant friendliness to new-comers into the district, he adds:—

In the way of service in the different places of worship he never spared himself. His earlier years were full of engagements, in which he rendered service in the Established Church, to the Wesleyans and Primitive Methodists, the Baptists and Congregationalists. Even at the recent harvest thanksgiving in the Long Stratton Congregational Church he was one of the welcome visitors. For years the friends at Saham made a point of securing a visit from Mr. Knapton for their autumn festival. One realises that his departure has taken from us one well ripened in the exercise of true kindness.

MRS. HUGH ATKINS.

By the death of Mrs. Hugh Atkins, which took place on the 19th inst., in the sixty-fifth year of her age, the town of Hinckley and the Great Meeting congregation share with her own family in a loss which will long continue to be felt.

Mrs. Atkins was the daughter of the late Mr. William Billson, manager of Parr's Bank, Leicester, and came to Hinckley on her husband's return to his native place, eighteen years ago. From that time until her death she identified herself with all that was best in the life of the town and district. Of a deeply sympathetic nature, she was ever ready to help any good cause or case of individual need. When the local committee of the S.P.C.C. was formed she naturally found a place upon it, and as secretary and collector she rendered the society good service. The Hinckley Cottage Hospital was especially the object of her care, and to her work on the Committee of Manage-

ment and her unceasing generosity—which have greatly contributed to the present success of the institution—she added a deep interest in the district nursing, which owed much to her personal guidance. It is significant of her interest in this branch of charitable work that she was present at a meeting of the Hospital Committee but two days before the fatal symptoms of her illness began.

From the beginning of her Hinckley life Mrs. Atkins attached herself to the Great Meeting congregation, with growing devotion to the services, and this despite the fact that she had had a life-long association with a large and popular orthodox community. But the ideal of family unity was far more to her than any satisfaction of personal inclination, and, moreover, hers was a spirit that could worship at any shrine. Both morning and evening, as long as health permitted, she was found in her place. She took a deep interest in the young life of the Church—an interest which effectually expressed itself when the School Enlargement Scheme was set afoot. Not only by her purse, but also by her labour in preparation for the several school bazaars, both in her own home and as superintendent of the Sewing Class, she did much to further the success of the undertaking, and the present improvement in the school premises is largely the monument of her presence among us.

The interment took place in the Hinckley Cemetery on Saturday, the 22nd inst., and was preceded by a service in the Great Meeting House. The large congregation was representative of all classes and all religious communities of the town and district. On Sunday morning a memorial service took place, when a large number of relatives and friends again assembled to pay respect to the memory of a good woman.

W. G. P.

THE LATE MISS ESTLIN.

ON Nov. 16, the Sunday following the death—reported in these columns last week—of Miss Estlin, a Memorial Service was held at Oakfield-road Church, Clifton, the place of worship attended by her for thirty years. In the course of his address, the preacher (the Rev. Dr. Warschauer), said that what impressed one first of all on meeting Miss Estlin was the astonishing vigour of her old age, mental as well as physical, her almost youthful alertness of intellect, the undiminished keenness and variety of her interests. But as one was admitted to the privilege of closer acquaintance, another impression grew—an impression not only of a strenuous mind, but of strenuous goodness, of exceptionally noble gifts of heart and character, of a burning zeal for righteousness, of an unflagging interest in every cause of moral and social betterment. Strength and sweetness had been perfectly mingled in a life full of unselfish activities, based upon the religious faith in which she had been nurtured, and which after the fullest and most fearless investigation continued to satisfy her. When they saw it stated that Unitarianism was a form of faith which "slew the Christian consciousness and the Christian energy," they need desire no better refutation than that of pointing to this devout and spiritual nature for whom Christianity was not a creed but a life, while her love for Christ was intensely real. A beautiful life had been crowned by a beautiful death—beautiful in spite of long and severe suffering borne with a sweetness of patience better than stoical, inasmuch as it was Christian. For her, death literally had no terror, no sting whatever; she had looked forward to it with a serenity which half awed those around her. What manner of holy living must have formed the preparation for such holy dying!

Miss Estlin's attachment to Oakfield-road Church had been very great, and she had told him (the preacher) that their meetings for worship formed the greatest pleasure of her life, looked forward to from Sunday to Sunday. To see her in her place morning and evening in all weathers, in spite of her more than eighty years, was to receive a lesson in what it was possible for loyalty and devotion to accomplish. Miss Estlin's fellow-worshippers could not fail to be kindled to higher endeavour and aspiration by the knowledge that the benediction of this noble woman rested upon their Church.

The funeral took place on Nov. 19, the first part of the service being conducted at Lewin's Mead Meeting, the religious home of Miss Estlin's family, by the Rev. Dr. Warschauer, who delivered an address, and afterwards officiated at the graveside. A large attendance of mourners testified to the wide and affectionate esteem in which Miss Estlin was held in her native city.

THE CHILDREN'S COLUMN.

This column is some more about being public-spirited, and particularly in school games.

A SOLITARY child may learn how to learn alone, and may learn how to do its best alone. But in working and playing with others we learn new ways of learning and new ways of doing our best. We may play happily alone, but it is only with others that we can learn to play fairly according to the rules of the game, to play generously, taking defeat cheerfully, and rejoicing in the success of another.

The child who thinks "it does not matter" taking a mean advantage in order to win in a little game is on the wrong road, and little things generally lead on further in the same direction. To play fairly always and in every game is the first thing, and it is a very important beginning; it leads on in the right direction to fair play in public matters, both local and national, and to a just sense of national honour.

However much we all like to win, of course, we know that it is not really worth while to win unfairly.

If we play also *generously* we shall find that better than the pleasure of merely winning is the pleasure of playing together, striving together, learning together to play better, and rejoicing together in the success of the winner.

To play fairly and generously may be learned in games for only two. There are other things to be learned only in games for larger numbers.

It is in school games and in other games for a number that we learn to see the importance of obeying the rules made for the good of all. You can imagine the confusion if each played according to his own rules. For the sake of order we must obey the general rules, however superior we may each think our own rules would be.

Hearty co-operation, that is to say, working heartily together, each taking his part and working in *different* ways for the general success is one of the delights of such games as cricket. Even fielding, such dull work for beginners, grows interesting when you see how important it is for the success of the game as a whole.

No boy or girl will make a good cricketer who does not put as much effort into fielding as into wicket-keeping or batting or bowling, and who does not consider that fielders have a post of trust just as much as those at the wickets.

To obey the rules, do your best, whatever may be your part in the game, to be loyal to your leader, to care more for the honour of your side than for your own particular score—this is to be public-spirited in games.

Pride in your school and in your class, loyalty to your teachers and your schoolfellows, thought for the honour of your school in work and in play—all this is a good beginning for loyalty to your town and loyalty to England.

It is good to think of these things in connection with school colours or a school badge, just as a national flag and a national badge should remind us of our patriotism.

In no country, I suppose, are games so important a part of school life as in England. And there is no doubt that the English owe many things besides pluck to the discipline of school games.

These higher rules of play that are not written down in any set of rules are part of school tradition in the best schools, and these unwritten rules are part of schoolboy honour.

Girls have the pleasure and benefit of school games now much more than they used to. And they, too, find that there are unwritten as well as written rules of play, and are making their own school traditions. Let these unwritten rules be such that your games may make you public-spirited, as well as strong and straight and healthy.

Perhaps some of you, even amongst the boys, are not keen on school games. But is it not worth while to join, even if you do not at first care much about it?

And whatever you do, it is a mistake to hold aloof through false pride of not doing at all what you think you cannot do well. If you do your best and are ready to learn, you will soon find pleasure in playing together. You can take an interest and a pride in the good play of others, even if you do not win distinction for yourself. Hearty co-operation will give you a real share in the success of all. For in school games, as in national affairs, the many who do their best help a great deal, and are needed just as much as the few who do best of all.

LILIAN HALL.

No man's religion or morality is worth much who does not love the good for its own sake, and hate the evil—in other words, who does not love love, and hate hate.—*William Smith in "Thorndale."*

TO CORRESPONDENTS.—Letters, &c., received from the following:—R. D. D.; E. E. G.; G. S. H.; M. J.; J. H. P.; J. R.; R. R.; C. J. S.; V. T.

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LONDON, NOVEMBER 29, 1902.

GOSPEL FOR ALL THE WORLD.

THE two Archbishops, who speak on behalf of "the whole Church of England," have appointed to-morrow, which is Advent Sunday, as a day of intercession for a new devotion to Foreign Missions, that the injunction to preach the Gospel "to the uttermost part of the earth" may be fulfilled. It is a noble aspiration, when the Gospel is rightly understood, and it may well appeal not merely to "the whole Church of England" in the Archbishops' sense, but to all religious Englishmen, who together make a far greater whole. But what is this Gospel, and how shall it be preached?

The Archbishops have announced this day of intercession in a letter to the Press, of which we print here the central passages. Speaking of what they regard as CHRIST'S last command to his disciples, they say :—

> That great call has been plainly repeated in these our own days by the sudden and wonderful changes that have been brought about by God's Providence in the new relations which now prevail between the different parts of the great Human Family. During the last hundred years the world has become suddenly smaller. The barriers which have kept nations apart have been broken down. We know our fellow-creatures as we never knew them before. We can reach one another with an ease which a hundred years ago would have been pronounced miraculous. Their laws, their traditions, their customs, their superstitions, have been laid open to our study. And, while our intercourse is thus facilitated, the superiority which the Christian nations possess in knowledge and in power arms us with most powerful weapons for fighting the Lord's battle against ignorance and unbelief. Medical science can be used, and is now increasingly used, as miracles were once used, to prove to those to whom we are sent that we have in our hands a gift from God, which may be made a blessing to man.
>
> We shall be blind indeed to the lessons thus plainly written in the events our own eyes behold if we cannot read here a signal from the Ruler of all human affairs that the time has come for resolute forward action, and that, as the last century has been the century of preparation, the century now begun ought to be the century of entirely new devotion.

It is true, as the Archbishops say, that the nations of the earth have been brought much nearer together than ever before, and that many barriers not only to actual contact, but to mutual understanding and trust, are broken down. We know our fellow-creatures, as we never knew them before, but in the pride of our superiority we ought not to forget that *they also know us.* The Archbishops are no doubt right in saying of the nations to whom English missionaries are sent, that "their laws, their traditions, their customs, their superstitions, have been laid open to our study." We could wish that from their eminence the Archbishops had added, "their character and their religion," and had not appeared oblivious of the fact that thoughtful natives, at any rate of India, China, and Japan, have opportunities of studying the "traditions," the "customs," and the "superstitions" of the Church of England. In this day of intercession we should plead for a new spirit not merely of devotion, but of wisdom and humility, in taking the message of Christian love and brotherhood and newness of life to the "heathen" of the world.

The superiority of the Christian nations in knowledge and power is undoubted. These the Archbishops regard as potent weapons in the battle against ignorance and unbelief. But is that the chief battle Christian missionaries have to fight, and are those their chief weapons? Is it not the battle of *character* that is the most urgent, and is not the chief stress of the conflict not against the ignorant and superstitious native, but against the vicious and infamous of the Christian nations? Apart from the question of superstition (which, however, must by no means be forgotten), what must the clear-sighted of the other nations think of those great Powers, armed with their knowledge and resistless might, who yet themselves are manifestly the slaves of greed and degrading vice? Too often the Christian missionary has appeared in the close companionship of gun-boats, and the infamous "Christian" trader has proved even more eager to push his wares than the missionary to preach his gospel—to create unwholesome tastes, and make his profits in drink or drug, to the destruction, body and soul, of the weak and ignorant, who thus get their first impressions of the superior civilisation of the great world.

Knowledge and power will not win the nations of the earth to the Gospel of CHRIST, nor even the beneficence of modern medical science, truly as it may be described and administered as "a gift from GOD." Justice must go before power, and genuine brotherly love with knowledge, to touch the springs of better life, and persuade the backward races of the world that in Christianity there is the true secret of their happiness and peace. These do indeed go forth with many devoted missionaries, and often persuade, even in spite of the dogmatic teaching to which they are bound. But what is needed now, above all things, in the new order of the world, in the closer contact of nation with nation, is that the Christian nations in their dealings with others should appear in this gracious light, and that Christianity should not be presented, as, for instance, it was recently in China, by the gathered forces of the great Powers.

The Anglican, the Roman Catholic, the Evangelical, each is represented among the missionaries, each with his own conception of the Gospel; but on this Day of Intercession let the prayer be for religious Englishmen, for good citizens, men of integrity and true humanity, men of simple faith, with the "manliness of CHRIST," and unaffected brotherly love; and let such be the men who go out to do the world's work, and represent England, among the nations of the earth. Then will the Gospel be preached indeed, and the missionaries, if the work has first been effectually done in their own country, will have a better heart for their labours in distant lands.

WHY MAINTAIN FREE CHURCHES?

OF the recent Autumnal Conference of the Midland Christian Union at Stourbridge we received at the time no report, but have since had the opportunity of reading the paper by the Rev. RUDOLF DAVIS, on "The Organising Idea of our Churches," which was the subject of discussion at that Conference, and of which the greater part appears in our present issue.

This paper we publish because it represents a view of our Church life which is widely held, and with which we are bound to reckon. With much of its pleading for a strenuous avowal of positive truth and the dissemination of Unitarian teaching, we find ourselves in complete accord, and yet it appears to us that the fundamental principle of our Church life requires a different statement.

Our churches, Mr. DAVIS says, "stand for Unitarianism." That which separates them from other churches is the avowal of certain theological beliefs. Those special beliefs, as indicating a certain type of religion, are the real reason for the existence of the churches. "If these theological beliefs were not held, our churches would not exist."

Such a statement seems to us extremely questionable. It is perfectly true that at the present time we are, as Unitarians, entrusted with a distinct message of religious truth to the world. The great majority, at any rate, of those who belong to our churches are Unitarians. Those churches are the natural religious home for Unitarians,

where their religious life can be most fitly nurtured. And it is a trust placed in our hands, to show the vitality of this truth which we maintain, to demonstrate its power in living churches, to quicken true devotion and inspire a noble life. But that is not the same thing as saying that the churches exist for Unitarianism, or that if they ceased to hold their present theological beliefs the reason for their existence would be gone. To say so, appears to us to put the emphasis on the wrong point in defining the purpose for which a church exists, and indeed the history of our churches, where it goes back for more than a hundred years, in itself tells a different tale. Those very churches did exist when the special theological beliefs of our Unitarianism were not held. From generation to generation their religious life has been maintained, while the form of their theological belief has gradually changed, and their universally acknowledged principle is that they are open to fresh change, always open to the light of fresh truth whencesoever it may come, and whithersoever it may lead.

It appears to us, therefore, truer to say that our churches exist simply for worship and the nurture of a genuine religious life. That is their only "creed" or limitation, for that is the essential meaning of a church, and it is the distinctive feature of our churches, that they desire to trust only and absolutely in the living GOD and the freedom of the spirit. That such genuine religious life must be to us now "Unitarian" is, in the strict sense, an accident, though to us of the most vital consequence. Yet the freedom of fellowship is more fundamental as the basis of our Church life than the special form of doctrine.

"Perhaps one in a hundred," Mr. DAVIS says, joins our churches because of the absolute freedom of their fellowship, but practically all are attracted through agreement with the theological teaching that prevails. We should put the proportion higher than one in a hundred. Many, we believe, in these days of unrest, after sore wrestling with old dogmatic claims, have found a religious home with us simply because what they desired above all things was the freedom of an undogmatic fellowship, and that was the natural atmosphere of our Church life, relying not upon unity of theological belief, still less upon any essential "orthodoxy," but upon the attractive power of spiritual sympathy and the practical purposes of the religious life.

The fact that the teaching in those churches is definitely and very earnestly Unitarian, and that in such freedom as ours there naturally comes to be a general agreement as to the broad lines of truth, is no contradiction of the fundamental principle on which the churches rest. That principle, indeed, Mr. DAVIS admits, and strongly urges the importance of their freedom, but he appears to us at the same time to set up limitations which are needless and hurtful to the ideal of a genuinely free fellowship. A missionary society, founded for the promotion of a particular form of theological belief, may indeed rightly refuse the help of its funds to churches which no longer hold that form of belief, but amid the sectarian divisions of Christendom it is a great thing to maintain a union of genuinely free churches, in which, amid diversity of theological beliefs, there shall be a true unity of spirit both in the hour of worship and in the strenuous service of a practical religious life.

THE ORGANISING IDEA OF OUR CHURCHES.*

BY THE REV. RUDOLF DAVIS, B.A.

THERE are in this Midland district certain churches in a certain way, for certain purposes, associated together in the Midland Christian Union. But why do these churches exist? What reason is there for maintaining them? In each town where such a church exists, what does it stand for? Why do not those who worship there, worship in one of the other churches? Why should it exist? What is the organising idea of our churches?

It is Theology that differentiates.

I answer at once, they stand for certain theological doctrines, or forms of faith, different from those of any other church. In religion we may not differ from others. The religion of Unitarian, Catholic, Greek, Evangelical, Jew, Mohamedan and others may be equal. Their adoration of God, their religious emotion and devotion, their self-consecration to the will of God, their work in the cause of righteousness and for the welfare of their fellow-men, may be equal. But religious feeling—worship, adoration, aspiration, praise and penitence—cannot be only felt; it must be thought about; it must become articulate; it must be expressed. It is in these thoughts and their expression that the churches differ—that is to say, in their theological beliefs. There must be thought about God, a conception of Deity, there must be an opinion about the nature and destiny of man, and a belief about the relations existing or possible between man and God. The conception of the object of adoration is theological belief. The adoration is religion. It is in these thoughts, conceptions, beliefs, without which religion has no expression, that differences arise, differences which must in the nature of things always exist and are not to be regretted; what must too often be regretted is the spirit in which adherents of one form of religion regard adherents of another.

The Like-minded Worship best together.

It is, of course, possible to worship upon occasion in any church, or none. But other things equal—that is to say, the officiating minister and the congregation being as religiously minded and devotional there as elsewhere—men can best worship where the theological beliefs held are such as they agree with. It is necessary that men's aspirations, thanksgiving, penitence and adoration shall be expressed in terms with which they are in sympathy. Otherwise some intellectual objection, some critical thought, some obtruding incongruity hinders worship, and the religious faculties of a man's nature are starved—have not, at any rate, their full nourishment. The members of our churches agree in holding certain broad principles of theological doctrine; they have in common certain beliefs which they hold to be truer than those of other churches, and which they find give better expression to their religious natures than those of other churches. This is the real reason for the existence of our churches, they stand for certain theological beliefs: not for their own sake, but because they represent, they are the means of expressing and communicating, a certain type of religion, precious beyond expression to ourselves, and beneficent to the world in proportion as we, as our solemn duty is, make it known. There is, as will be seen, another reason. But that other reason could not exist alone. This, though not complete without the other, can stand alone.

Distinctive Doctrine with Freedom for Growth.

Our churches exist because they hold certain theological beliefs different from those of other churches; if these theological beliefs were not held, our churches would not exist. But since within wide limits there is freedom to the minister to seek and to express what he believes to be the truth, and to the congregation to use very various forms of worship, these theological doctrines are not fixed rigidly and permanently defined; they are not fossilised, they are alive, and they develop into what is the general consensus of belief of the members of the various congregations.

Limits of Freedom.

But there are limits to these changes, and all change is not development. However little it may be used, and with however great reluctance, however wide the limits allowed, there always is, and always must be, some authority limiting freedom of thought in the relations of ministers to people, and in the relations of individual congregations and unions of congregations. Freedom of thought in matters of religion has generally during the last fifty years run on certain fairly well defined lines; it has generally led to beliefs being held similar within limits—but it has not always been so. In religious life there must apparently be occasionally what in plant life are called sports, and the evidence is, since Biblical criticism has arrived where it has arrived, that there will be much greater variety in the future. Freedom of thought in matters of religion may lead a minister to arrive at conclusions disapproved by the bulk of his congregation. He may even feel bound to inculcate opinions which they hold to be pernicious. The members will stay away and the church will languish; or the minister will resign, or (what should never happen) he may have to be asked to go. There is freedom of thought, freedom to express thought, that is, which is the only practical freedom of thought—there is freedom to preach within

* Part of a paper read at the Autumnal Conference of the Midland Christian Union of Presbyterian, Unitarian and other Non-subscribing Churches at Stourbridge, on Monday, Oct. 27.

limits; and no cause for complaint if, these limits passed, authority is exercised. Or, in the case of an aided congregation: if such a congregation came to worship, for instance, a conception of Deity similar to that of the Positivists; or if (as he quite legitimately might) a minister gradually changed his views, so that he worshipped and preached the Triune God, or Jesus as Deity; and if, as quite well might happen with some of our congregations under a powerful personality, he carried his congregation with him, then the withdrawal of aid would be right, and there would be no cause for complaint. We should not tell minister and congregation that they were going to perdition; we should not upbraid them; we should wish them well; we should respect and honour such a church in proportion as it showed itself composed of reverent and sincere men and women, earnestly endeavouring to do their work in the world, as in the same way we respect and honour every church whatever its theological teaching; but we should say "The funds of the Union are not meant for the support of teaching contradictory to Unitarianism, teaching which we hold to be erroneous and injurious; we are sorry, but now that your theological belief has changed, help must be sought elsewhere and from those who are in sympathy with your teaching." There is freedom of thought, but it is within limits.

This matter of freedom of thought has been exaggerated. Carefully it should be guarded, assiduously it should be cherished within the limits possible. But real freedom in matters of religion is absolute: it is either freedom or it is not freedom. Practically, then, freedom is impossible. It is a question of degree. We may have wider liberty of thought and expression than other churches, but our freedom also is necessarily limited. The Churchman, the Wesleyan, the Baptist, the Presbyterian passing beyond certain limits in the expression of theological opinion is tried for heresy, and, if he does not explain away or retract, he has to leave that church unless the church gives way or lets things slide. How is it with us? If a teacher among us changes his views, so that they become more in harmony with those of another church, he transfers his allegiance; if he does not, and he does not carry his congregation with him, he must follow some other calling. We have no infallible authority, church, book or conference; but there is and must be authority; our freedom of thought is not and cannot be absolute. It is more freedom and less authority. Not all freedom and no authority. We have freedom to seek the truth. But if this free seeking lead to strange finding, the consequences are serious to many a man. And they must be. He has no ground for complaint.

Freedom is not Everything.

In another, and more serious way, freedom of thought, the free seeking of truth, has been exaggerated among us. It is spoken of as though it were the life of our churches. That is not so. It is rather the atmosphere in which the life of the churches is lived. The life can exist, may even flourish, in another atmosphere, though it cannot flourish so greatly. But the atmosphere without the life lived in it is purposeless and useless. It exists not for its own sake but to support and keep healthy that life which is the all-important thing. Freedom of thought exists to preserve the health of belief; it exists—so far as religion is concerned—solely for the sake of that theological belief which is the expression of a man's religion; and a man's religion is the most important thing about him. No church can exist only or chiefly on truth-seeking, no church can exist only or chiefly for liberty to seek the truth. An undenominational church is as impossible as undenominational religious education. No amount of proclaiming that a church is undenominational can make it undenominational. A church may be more or less rigidly, more or less narrowly denominational. But it is not a question of the presence or absence of denominationalism; it is a question of kind of denominationalism. What is held to be undenominational by some because certain doctrines are not taught, is by others held to be denominational precisely because of the omission of those doctrines. A secondary matter in one man's religion is the very centre and heart of another's. And while it is generally the narrowness of denominationalism that is to be deplored, there is also an opposite extreme which leads to vague and loose thinking dangerous to the religious life, especially of the young, and enervating to the life of the congregation as a whole. This extreme is to be equally deplored. Every church is necessarily denominational, necessarily sectarian, necessarily has a creed. But there are creeds and creeds. There are the creeds of the churches which say, "This you must believe, if you are to be (what is called) saved. All who do not believe what we believe are necessarily lost."

And there are creeds (for every church must have a religious belief, though it do not make acceptance of such belief the condition of membership)—there are creeds which say: "This is what we believe to be the truth; this is our bread of life and our message to the world; this is the revelation of God we have received. But the revelation of God is not closed, it is unending; and as new truth is found we accept it also, setting aside such of the old as is incompatible with the new; as new light from heaven shines upon our souls we will walk by it, and, as we are able, spread it in the world." And as there are creeds and creeds, so there are sects and sects. And there must always be; for men must always have different, and very widely different, opinions on matters of religion—that is, very different theological beliefs. There must always be classes of religious thought, divisions among religious thinkers—sects. But there need not be and should not be ill-feeling between sects. Sectarianism must always be; it cannot be done away with, and it would not be good if it could. It is not sectarianism in itself that needs changing, but sectarianism as it is sometimes found. What need changing especially are the opinions many men hold about sectarianism in itself. There is good sectarianism, and there is bad sectarianism: let ours be the good.

Urgency of the Unitarian Message.

The freedom to seek, to think and to speak what we individually or congregationally believe to be the truth has, I say, been given an exaggerated predominance in our churches. Bring the idea to the front, raise it aloft, high, that all men may know; set forth the principle as of such grandeur, preciousness, beauty, power and sacredness that it shall appeal irresistibly to men's minds, win their love and inspire their lives. But there is that which has been too much neglected. There is that which we must set forth before men with equal persistence and power, bring to the front side by side with this great principle, and raise to no lower place, that all men may know it too; that it may win the allegiance of men's minds and the devotion of their hearts; that it may inspire and control their lives. It is *the truth already found*, the Unitarian message. Neither an individual nor a church has any religion as truth-seeking only. If there is any religion, truth (that which is believed to be true) has been found. As individuals we are all truth-seekers; but freedom to seek the truth does not nourish the religious life. It is the result of the search that supports the life, not the search. It is the truth which has been found by the individual, or agreed upon by the congregation, which is the life of the man or the church. It is the truth found, that which is believed, that shapes and rules the life of a man or a church. Important as freedom to seek more truth is, this is at least equally important.

In any of our churches why does one born and bred a member of the congregation remain? Domestic and social considerations among us, as among all, will have influence no doubt; but apart from that, does he remain because he enjoys liberty to seek the truth? He remains because he agrees with the theological principles taught, he is in sympathy with the form of expression of religion the church stands for. And the many who come to us from the other churches or none—do they join our congregations because there is liberty of thought? Perhaps one in a hundred. Practically all, because they agree with the theological opinions there declared, with the form of religion the church stands for; because they find rest after bewilderment, clear light after perplexing mysteries, power to reason freely about the most sacred things without suspicion of irreverence; because they find that the deepest spiritual truths can be expressed in terms of simple common-sense to be understood by all; because often they find emancipation from gloomy fears of destiny or from thraldom to despotic power, ecclesiastical or biblical, to which they have felt bound but unable to offer an unquestioning obedience; and this peace of heart, this light to guide, this wonderful emancipation they have longed to make known to their fellows, that they may share their joy. It is the converts who have zeal for propaganda; who least understand the content of so many Unitarians to be, but not to do, in the religious world, however nobly beneficent their doing in the world at large. We, probably alone among religious communities, welcome converts, and forthwith proceed to remove their hearts.

Our churches stand, then, for certain theological doctrines which express a certain form of religious faith, which means a certain spirit of life. And it is a trust laid upon the churches not only to go their way with content in the light, but to spread the light that others too may see. The churches stand for Unitarianism.

SCOTTISH UNITARIAN ASSOCIATION.

ANNUAL MEETINGS.

ON Sunday, Nov. 16, the sermons in connection with the annual meeting of the Scottish Unitarian Association were preached in St. Vincent-street Church, Glasgow, by the Rev. James Forrest, M.A. At the morning service Mr. Forrest spoke of the affirmative faith of Unitarianism, under the title of "A Unitarian Manifesto," and in the evening his subject was "Dr. James Martineau, Unitarianism, and Religious Progress." The congregations were large, and the collections for the funds of the Association very liberal.

On Monday afternoon the ministers and delegates, the members of the committee of the Association, and others were entertained to luncheon by the President (Dr. BARLOW) and his wife at their residence, 4, Somerset-place. This "innovation" was felt to be a most agreeable introduction to the other meetings of the day, and Dr. and Mrs. Barlow's kindly hospitality was much appreciated and heartily enjoyed.

The business meeting was held in St. Vincent-street Church at five o'clock, Dr. BARLOW presiding. In moving the adoption of the report the Chairman referred to the gratifying fact that all the Scottish churches were now under ministerial charge, and that all were showing signs of continued or increasing life and progress. An amendment in the paragraph dealing with the Education Question, proposed by Mr. Webster, was agreed to, and thereafter the report was unanimously adopted. The officers of the Association were all re-elected—Dr. Barlow as president, Mr. T. M. Semple as secretary, and Mr. M. Gemmell as treasurer. The Rev. J. Forrest was requested to allow his evening discourse to be printed by the Association and issued with the report; and, on his compliance, the proposal was cordially agreed to by the meeting. After the formal business of the meeting was over, the chairman invited suggestions that might be helpful in carrying on the work in Scotland, and an interesting conference ensued. It was strongly urged that if Scottish Unitarianism was to be advanced, and the churches made living centres of more effective work, there must be more united action, and the Scottish Association must be strengthened. All appeals for help of any kind should be made through its committee as the central organisation, and in all proposals of special effort in the interests of any individual church, or of Unitarianism generally, the Association should be directly recognised. This implied, of course, a larger measure of material as well as moral support than it had lately received, but this could readily be forthcoming if the churches were prepared, not merely to receive but to give, even if it involved some measure of sacrifice. This quite clearly was the feeling of the meeting, and the hearty endorsement of the expression given to it was a gratifying indication of a deeper interest in the work of the Association than has been shown for years.

The usual votes of thanks to officers and committee closed the meeting, which was well attended, and had been throughout heartily unanimous.

PUBLIC MEETING.

After tea, provided by Mrs. Barlow, and served in the Church Library, a public meeting was held in the church. The attendance was much larger than usual, and a spirit of unwonted enthusiasm quite evidently prevailed.

Dr. BARLOW presided, and was accompanied to the platform by the Revs. R. B. Drummond, James Forrest, A. Irvine Innes, and G. A. Ferguson. There were also present the Revs. A. Webster and E. T. Russell, and representatives from almost all the Scottish churches.

The CHAIRMAN, in the course of an interesting and helpful address, referred to the advantages of meeting together to report upon and consult regarding the progress of their common faith. He reviewed the Liberal Religious movement during the year, noting specially the decision in the case of Professor George Adam Smith, the sentence passed being the now familiar one of "not guilty, but don't do it again." Adverting to the education struggle in England, he said he saw no way out of the religious difficulty except that of the old Birmingham pronouncement in favour of "compulsory free and secular education." As to their own prospects as Scottish Unitarians he indicated that the success of their work largely depended on the support they gave to their own Association. More members were needed, increased interest, and a readiness for sacrifice on the part of the churches. He then heartily welcomed the ministers and delegates, and said they were specially pleased to have with them Mr. Innes, who was doing such good work at Kilmarnock, and Mr. Ferguson, the new minister at Kirkcaldy.

The Rev. R. B. DRUMMOND gave an interesting address on the progress and present position of Biblical criticism, particularly referring to several of the remarkable articles in the "Encyclopædia Biblica."

The Rev. A. I. INNES dealt, in a fervent and eloquent speech, with the Education Question. Referring to the suggestion that a Bill for Scotland was in contemplation, on the same lines as the present English Bill, he said that any such proposal must be strenuously resisted on both political and educational grounds.

The Rev. G. A. FERGUSON, in a few appropriate words, thanked the President and the members of the Association for the hearty welcome they had given him, and felt sure that he would find in a Scottish Unitarian Church a congenial sphere of work.

Mr. ROBERT STEWART proposed that the thanks of the meeting and the Association be given to Mr. Forrest for the excellent sermons to which they had listened the previous day. They all knew Mr. Forrest's eloquence and intellectual force as a preacher and lecturer, but on that occasion he had surpassed himself.

In reply, Mr. FORREST said that he was glad to know that the occasion and the cause had not suffered through the selection of a local minister as preacher of their annual sermons. The purpose he sought steadily to pursue and achieve was the advancement of Unitarianism as the spiritual faith which was the greatest need of the times. That purpose, he thought, the Scottish Association might greatly assist if it gave attention to the more efficient organisation of the forces at their disposal. There were many ways in which mutual helpfulness was possible. But perhaps more important than any was that of increased interest in their young people. In co-operation with the Scottish Unitarian Sunday School Union they might well enter upon a work which would be felt, not only in the renewal of their own Church life and activity, but in the entire Liberal Religious movement throughout the country, which would undoubtedly thus receive an incalculable progressive impulse.

A short programme of vocal and instrumental music was given by members of St. Vincent-street Church Choir, Mr. E. C. Pryor acting as accompanist. Votes of thanks to all who had contributed to the success of the meetings were heartily accorded, and the proceedings closed with a benediction.

EASTERN UNION OF UNITARIAN AND OTHER FREE CHRISTIAN CHURCHES.

THE annual meetings were held at Norwich on Wednesday, Nov. 19, when, after lunch for the ministers and delegates of the Union, the Executive met, and an hour later the business meeting was held in the Octagon Chapel. The President, Mr. F. ROBINSON, of Ipswich, was in the chair, and, in opening the proceedings, made a hopeful speech, dwelling upon the progress of Unitarian thought.

Miss DOWSON presented the report of the Postal Mission, showing that a large amount of correspondence had been carried on, and a vote of thanks was passed to her, on the motion of the Rev. J. POLLARD, seconded by the Rev. A. HALL.

The Rev. JAMES HARWOOD, who was present as representative of the B. and F.U.A., reported on his visits to churches in the Union, and on the motion of the Rev. L. Tavener, seconded by Mr. T. H. SMITH, hearty thanks were accorded to the Association.

Mr. HARWOOD, in his reply, said that even in more thickly populated parts Unitarians were only a small handful of people. That was a reason not for standing apart from each other, but for drawing near to each other; and, even as the countenance of man cheered his brethren, so those who were bound together in religious sympathy should try and help each other by meeting from time to time and taking counsel together. It was his duty to convey to them from the British and Foreign Association a message of earnest and sincere sympathy in their work. In London they knew something of the difficulties under which that work was conducted. He then proceeded to speak of some of the ways in which the Association sought to help the churches, and urged congregations especially to be careful in the selection of ministers, and always to seek advice and full information before receiving an unknown man. He spoke with pleasure of the unparalleled success of the new *Hibbert Review* as a good omen for the future, and of the great value of Postal Mission work.

The Rev. A. HALL then read the report of the Executive. It stated, *inter alia*, that in some cases very successful work had been done, but it would also be noticed that some of the churches had been weakened and discouraged. Owing to the severe losses sustained by the death of some of their most influential and active members the report must be of a somewhat sad nature. Moreover, some of

the old difficulties with which the members of the committee had been contending for several months past still remained unsolved. In the month of December they lost their respected treasurer, Mr. H. E. Blazeby. For several years he had been the life of the Union, and the loss occasioned by his death was irreparable. He had been treasurer since 1886. He was possessed of a quaint and pleasing humour, under which was hidden an inner earnestness the intensity of which those who knew him best were most conscious of. His genial disposition made him welcome everywhere, and his generosity called forth the love and gratitude of many of the poor. At the beginning of the year two other of their friends passed away, Mr. J. Leach, of Yarmouth, and Mr. James Youngman, of Wickham Market. Mr. Leach was the mainstay of the cause at Yarmouth, and Mr. Youngman was the first layman to fill the office of president of that Association. Though not falling within the year, they had to record the death of Mr. I. M. Wade, a man whose name was known in every Unitarian church, and the extent of whose influence it was impossible to estimate. For years he was secretary to the Unitarian Sunday School Association, and he had done more for the Sunday-schools of the Association than any other man. Into every part of the country he travelled, urging the young people to devote their efforts to the training of children to the service of God, and the furtherance of the faith. There was no stauncher Unitarian than he, and they were proud that so strong and enthusiastic a man came from their district, and was so devoted to its interests.

On the motion of Mr. JAMES MOTTRAM, seconded by Mr. R. W. LADELL, the report was adopted, and the officers were then elected, with Mr. W. J. Scopes, of Ipswich, as president, and Rev. A. Hall as secretary.

A welcome was accorded to the Rev. J. Pollard, settled at Lynn, and a farewell to the Rev. A. Amey, about to remove to Colyton.

In the evening an inspiring sermon was preached by the Rev. J. Harwood, from the text "Launch out into the deep."

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

CHRISTMAS APPEAL.

London: Mansford-street Church and Mission.—The Rev. John Ellis writes:—The Poor's Purse, which was handed on to me by my predecessor, is now exhausted. I understand that an appeal through your columns about this time generally elicited a response from the generous-hearted in donations sufficient to meet requirements during the year. The need is great. Bad trade and consequent diminished earnings seriously affect many in this district who have, in good times, a hard struggle "to make ends meet." I therefore renew the appeal. It will be my endeavour to distribute such sums as are sent me with the greatest care. In the faith that the usual subscriptions and donations will also be sent to provide Christmas gifts to more than 300 Sunday-school scholars, and Christmas cheer at the various parties, arrangements have been made as in former years. My short experience of life in East London convinces me that such benefactions as come out of this season of good-will go a great way towards mitigating the hardships of the suffering poor. Clothing, both new and old, is greatly needed, especially for men and women. Parcels may be addressed to Mrs. Ellis, Donations should be sent to the Rev. John Ellis, The Parsonage, Mansford-street, Bethnal Green, E.

Ashton-under-Lyne. — Choir sermons were preached last Sunday by the Rev. J. Mason Bass, M.A., of Chesham, Bury. A special musical service was held in the afternoon.

Bedfield and Framlingham (Resignation).—The Rev. Alfred Amey, after a ministry of more than ten years, has resigned his position in Suffolk, and is taking a pulpit in the West of England. All who know Mr. Amey's good and strenuous work at Bedfield will wish him well in his new sphere of labour.

Boston.—The congregation of Spain-lane Chapel has sustained a heavy loss in the death, last Saturday, of Miss Rooke, in her eightieth year. During all her life she has been a constant worshipper at the old chapel, and, as far as her means would allow, contributed most liberally to the support of the services and ministry. While others fell away, she remained faithful. To the last she was most regular in her attendance—fine weather or foul. Lying on what proved to be her deathbed, she was greatly delighted to hear of the large and distinguished gathering at the chapel on Mayor's Sunday, which seemed to predict a revival of the old times when the church was a centre of light and leading in the town.

Bradford.—A three days' bazaar, having for its object the raising of at least £200 for the extinction of a debt incurred by the renovation of the Chapel-lane Chapel, and for other purposes, was opened in the Channing Hall on Nov. 20. The bazaar was opened by Mrs. Crompton, of Rivington Hall, the chair being taken by the Rev. E. Ceredig Jones, who said that during the last four years there had been three bazaars in that room, but if four years ago anybody had predicted such a thing he believed they would scarcely have smiled again. Yet he observed that they all looked happy. The need for the present bazaar was occasioned by something which, at the time, they considered a calamity. Just as they had finished paying for the Channing Hall it was found that the arches over the aisles of the church were giving way, and they had to be replaced to save the beautiful building. Another object of the bazaar was to provide new hymn and service books for the church. Mr. Jones extended a cordial welcome to Mrs. Crompton, and remarked that her family had been associated with the Free Churches from the old Puritan times. It might be of interest to them to know that one of the founders of the Rivington Hall family, some two and a-half centuries ago, was a friend of Oliver Heywood, who took a very important part in the founding of that church. Mrs. Crompton, in declaring the bazaar open, delivered a thoughtful address on the high ideals of the Unitarian Free Churches. On the proposition of Miss Hudson, seconded by Mr. L. Badland, and supported by the Rev. W. Harvey-Cook, the hearty thanks of the meeting were accorded to Mrs. Crompton for her services. On the following day the opening ceremony was performed by the Mayor of Bradford (Alderman D. Wade, J.P.), who paid a high tribute to the congregation for the steadfast manner in which it had promoted the cause of civil and religious liberty, and for the part it had taken in promoting the welfare of the community during its long history. The chair was occupied by Mr. Byron Boothroyd. On the motion of Mr. F. R. Pesel, J.P., seconded by Mr. John Ellis, the Mayor was cordially thanked for his services. At the reopening on Saturday, the 22nd, Mr. Ferdinand Heilborn presided over a large assembly, the opener being Mr. Grosvenor Talbot, J.P., President of the Yorkshire Unitarian Union. Mr. Talbot, in the course of his opening speech, said there had been a great deal of progress made in the line of religious thought during the last fifty years, and it was a well-known fact that members of all religious denominations were treading on the heels of Unitarianism of a half-century since. The sale was continued on Monday, the 24th, and at the close of the day it was found that the proceeds, including subscriptions, amounted to £302, being £102 more than the promoters had originally aimed at, but not more than will meet present requirements. It is a great satisfaction to the minister and congregation to feel that their beautiful premises in Town Hall-square are now quite free from debt.

Clifton.—Oakfield-road Church was filled by an audience of nearly four hundred men last Sunday afternoon, when his Honour Judge Austin addressed the M.O.M. on "The Present Position of Trade Unions." England, Judge Austin said, was not a great producing country, with correspondingly great powers of recuperation, like France, but a workshop, depending upon her trade, and would be paralysed by any serious blow struck at her commerce. He proceeded to speak of the benefits which had been derived from Trade Unions and their weaknesses, and in conclusion said that the happiest fact in the relations between employers and employed was the much greater willingness exhibited by both to come to arbitration. When himself called upon to arbitrate, he had been much impressed by the leaders' clear-headedness, good sense, and good temper. He concluded by saying that the remedy for industrial ills was of a twofold character. It consisted on the one hand in education in the truest sense—not merely technical education, but such as should broaden the minds of the men; and on the other hand, in the recognition of the teaching of Jesus Christ, which had been almost buried under layers of dogmatic theology—the teaching that God was our Father, and that all men were brothers. The true way to live was to have affection for God and respect for one's neighbour. An animated and friendly discussion followed. These Men's Open Meetings have been well attended from the first, and are establishing themselves as a useful and much-appreciated feature of the life and work of Oakfield-road Church.

Croydon (Resignation).—At a special meeting of members of the Free Christian Church held on Sunday, Nov. 23, the following letter from the minister was read:—"Dear Friends,—Fifty years ago I preached my first sermon as a student for the ministry, and, almost without a break, except for very occasional illness or for a brief holiday, I have kept the field; and now, as Emerson said:—

'It is time to be old,
To take in sail.'

And yet, though I think it is time to 'take in sail,' I am very far from feeling that it is time to end the voyage. All I propose to do is to cease from the charge of a church, and to give myself to the work of what has been called 'the ministry at large' at a moderate pace. So next March I must cease to be your minister, though I hope to be often allowed to come to you as visitor. With all my heart I wish you success and joy under some better leader than I could ever be.—Ever yours, J. PAGE HOPPS." Although not altogether unlooked for, the serious tone of the meeting evidenced that this was felt as a severe blow; but ultimately the following resolution was passed by all rising in their places as a mark of sincere respect for their minister for more than ten years past:—"That the members of the Free Christian Church, Croydon, assembled at this special meeting, having heard the letter read which has been addressed to them by their appointed minister, the Rev. J. Page Hopps, feel that there is no course open to them but to accept his resignation. This they reluctantly do, with sincerest regret, heartily reciprocating the kindly and hopeful feelings with which it has been tendered, and wishing Mr. Hopps Godspeed in his future career."

Gateshead (Presentation).—On Thursday, Nov. 20, the members and friends assembled to show their appreciation of the services of their minister, the Rev. Arthur Harvie, and of Mrs. Harvie. An excellent musical programme was rendered, and during an interval the secretary, Mr. S. Hulse, took the chair, and having read several letters of apology for absence, called upon Alderman J. Baxter Ellis, President of the N. and D.U.C. Association, to present to Mr. Harvie an enlarged carbon portrait, framed in oak, of himself, bearing the following inscription:—"Presented to the Rev. Arthur Harvie, founder and first minister of Unity Church, Gateshead, by members and friends, as a token of their esteem and gratitude for faithful services rendered. And by him presented to the church, November, 1902." Alderman Ellis spoke of the good work Mr. Harvie had done in the district, and said the choice made by the Association, when Mr. Harvie was appointed, had been a fortunate one. All their expectations had been realised in the good work in which they were engaged. He had the greatest possible pleasure in making that presentation. Mrs. S. Hulse, the oldest lady member of the church, then asked Mrs. Harvie to accept an easy chair and a silver clasp from her numerous friends, together with a warmly-appreciative address, acknowledging her services to the church and school. Mr. and Mrs. Harvie both made fitting response, the former concluding by presenting his portrait to the trustees of the church. The evening, which was greatly enjoyed, was concluded with the singing of the hymn, "Our Fathers' Faith."

Glossop.—On Sunday morning, Nov. 16, the new Mayor of Glossop (Captain Edward Partington, J.P.) attended service at the Unitarian Church. In the procession from the Town Hall, the Mayor, attended by the Deputy-Mayor and Town Clerk, was accompanied by the borough police and local Volunteers, members of the Council, county and borough magistrates, guardians, officials of the Corporation, and a large number of burgesses. The

church was wholly inadequate to accommodate all who intended to be present at the service, very many having to be refused admittance. The Rev. A. Cunliffe Fox, B.A., conducted the service, and preached to a congregation of nearly 400, consisting almost entirely of men, on "The Old and the New Jerusalem." The event is unique in the annals of the borough. Not only is Captain Partington its first Unitarian Mayor, but he is also the first Mayor who has attended, in his official capacity, a Nonconformist place of worship since the incorporation of the town in 1866. The new Mayor has been a generous supporter of the Unitarian movement in Glossop for upwards of twenty-five years, and it was largely owing to his great munificence that the congregation was enabled to erect its present handsome edifice. The collection, £15 5s., has been handed over to the local hospital.

Huddersfield.—On Wednesday, Nov. 19, a successful Sale of Work was held in the Fitzwilliam-street School, in aid of church expenses. The Rev. W. Mellor presided, and the sale was opened by the Deputy Mayor (Alderman Woodhead). The sale was continued on the following day, and the total receipts were £60 13s. 9d.

Kilmarnock.—A conference of the Scottish Unitarian Sunday School Union was held in the Clerks-lane Church, on Saturday, Nov. 15, Mr. H. B. Melville, of Kirkcaldy, president, in the chair. There was a large attendance of members, all schools from the various Scottish centres of Unitarianism being represented. The Rev. H. Williamson read a paper on "A Plea for Guilds in Scotland." A paper on "Bible Teaching" was also read by the Rev. A. Irvine Innes, and both papers were followed by discussion. The Union resolved to affiliate with the London Sunday School Association.

London : Hampstead.—A soirée was held in the Rosslyn-hill schoolroom on Wednesday evening in order to afford the members of the congregation an opportunity of meeting and welcoming the Rev. Henry Gow, their new minister, and his wife. The event, by a happy chance, coincided with the first occasion on which the reorganised Congregational Society threw open its doors to all who attend the chapel, and the result was a room filled even beyond its seating capacity. After the general welcome on behalf of the congregation had been given in cordial terms by the chairman, Mr. Walter Baily, and seconded by Mr. Adams, who delicately indicated a Newcastle programme of works it was thought that the minister might with advantage undertake, the Rev. J. E. Stronge, as minister of the neighbouring chapel at Kilburn, rose in support, and, in a speech of fine feeling, recalled the high traditions of the chapel on the ministry of which Mr. Gow was entering. Dr. Blake Odgers followed with stirring words as to the work which lay to be done not merely in developing the life of the congregation itself, but outside it in the various centres of activity throughout London. Mr. Gow, in acknowledging the welcome, dwelt on the responsibility which he could not but feel in following such ministers as had occupied the pulpit before him, and called to mind the saintly presence of Dr. Sadler, the cheery faith and commonsense of Dr. Brooke Herford, and those high qualities in Mr. Daplyn's ministry which he knew to have been of such deep help to many. While disclaiming all idea of formulating at so early a date any definite scheme of future work, Mr. Gow briefly indicated certain broad lines on which he hoped the internal life of the congregation might be developed, laying stress on the value of the intellectual aspect of such societies as the conference instituted by his predecessor. He closed with a reciprocation of the hope which had been expressed for cordial co-operation in all matters affecting the welfare of the congregation. General conversation, varied with music kindly contributed by Miss Wylie and Mr. Arnold Jones, brought the evening to a close.

London Sunday School Society.—A social meeting of the teachers and senior scholars of the London schools affiliated to the Society was held on Saturday last at Essex Hall. Representatives from nearly all the schools were there, and any visitor entering the crowded hall during the tea hour which preceded the entertainment must have been struck by the animated picture presented by the many little groups of young people seated in circles enjoying their chat and feeling evidently quite at home. The main attraction on the programme was a lecture on "The Gems from our Galleries," by the Rev. W. C. Pope, President of the Society. At the stated time the audience took their seats, the lights were put out, and the opening hymn, "Lend a Hand," shown on the screen, was heartily sung. The President prefaced his short address by mentioning that the hymn just sung, and the tune also, had been composed by members of the Society. He said that during his early life, passed in far-away British Columbia, he came to know something of the Unitarian leaders and workers from reading about them in the papers, but it was not until he came to London and to Essex Hall that he made their personal acquaintance. Possibly many of the young people before him shared in the same experience. They had heard of the Society and of the active members to whom its existence and success were due; but it was not until they came to Essex Hall that the personal acquaintances were made. The lantern lecture now commenced, reproductions of famous pictures of old and new masters being shown, one after the other, on the screen, accompanied by a few words of description; and here acknowledgment should be made to Mr. F. E. Allen and his assistants for the efficiency of the display. The pictures were excellently shown; indeed, one member of the meeting expressed the opinion that to his mind the picture on the screen was preferable to the picture in the gallery. Interspersed during the evening, and as a pleasant change, songs were given by members and friends of the Society.

Northampton.—The morning preacher at Kettering-road Church last Sunday, when collections were taken for the British and Foreign Unitarian Association, was Mr. W. H. Shrubsole, F.G.S., and in the evening an address on "The Religious Life of Hungary" was given by Miss Györy, of Buda-Pesth, who has already spoken in more than one of our churches. On Monday evening a successful congregational At Home was held, when Miss Györy gave a further address, which was warmly appreciated.

Norwich.—The announcement of the death of Mrs. Cunningham, the younger daughter of Mr. J. D. Wright, on Friday, Nov. 21, after a short illness, from erysipelas, has cast a gloom over the Octagon congregation. The deceased was only twenty-six years old, but for some years had been Superintendent of the Octagon Infants' Sunday-school, which she had increased to an unprecedented number. She revealed great ability in instructing the young in the elements of religion, and took a deep interest in their personal welfare, while her bright and genial manner made her beloved and respected by both old and young. She leaves a husband and a child, a few months old, to mourn her loss. The funeral, which took place on Tuesday, was conducted by the Revs. John Lewis and Alfred Hall, who only eighteen months ago officiated at her marriage.—The Rev. Alfred Hall, M.A., was on Tuesday returned unopposed as a member of the Norwich School Board, with the other members of the last Board.

Rotherham.—A sermon on the Dean of Ripon's address on "Natural Christianity" was preached by the Rev. W. Stephens, in the Church of Our Father, on Sunday, Nov. 16, and is printed in full in last Saturday's *Rotherham Advertiser*. Having given an account of the Dean's address, Mr. Stephens referred to the outcry it had caused in orthodox circles, and on this made the following remarks:—"For my own part I do not see how the Sacerdotalists or the Rationalists can consistently minister in the Anglican Church as it is now constituted. They seem to me to both violate their ordination vows and go beyond the Book they are supposed to follow. But how absurd it is for the Romanists in a Protestant Church to complain of the Rationalists within the same enclosure! Why should one section have freedom and the other be denied freedom? It would be just as reasonable to expel the Rationalist as it would the Ritualist. It is much better to make the Church comprehensive enough to include all than to squeeze out all but one particular type. If you are going to pursue a policy of excommunication, where will you begin and where will you end? Will you expel the Evangelicals, the Ritualists, or the Rationalists? Better let them all have liberty than to allow it to some and to refuse it to others. The law cannot condemn the Ritualist and justify the Rationalist, neither can it penalise the Rationalist and let the Ritualist do as he likes. The law must be equal for all."

South Cheshire and District Association.—On Saturday, Nov. 8, the autumnal meeting was held at Newcastle-under-Lyne. In the afternoon, after a short business meeting, a religious service was conducted in the Old Chapel by the Rev. George A. Payne, of Knutsford, whose able and interesting discourse was much appreciated. After tea a conference was held, presided over by the Rev. J. C. Street, when Mr. Boot read an interesting paper on the subject, "How the Association can best help the Congregations at Newcastle and Longton." In the discussion that followed, Mr. H. G. Wilson, Miss Montgomery, Mr. F. Cooper, the Rev. G. H. Smith, and the Rev. W. Birks took part. It should be mentioned that a letter of greeting and good wishes was read from Miss Emily Sharpe, who for so long has taken such a deep interest in the Unitarian cause in North Staffordshire.

South Shields.—The Sunday-school anniversary was celebrated in Unity Church last Sunday, when two eloquent sermons were preached by Miss Lucas, of Darlington. A very good congregation assembled in the evening. Special hymns were sung by the children and much appreciated. In the afternoon a children's service was held, when an address was given by the superintendent, the attendance being a record one for our Sunday-school. A Boys' Brigade and Band of Hope, recently started, show excellent results.

Wolverhampton.—On Tuesday evening last, after a tea partaken of by a number of members and friends in the schoolroom of All Souls' Church (Unitarian), an interesting lecture was delivered by Mr. Enoch Evans, of Small Heath, Birmingham, entitled "The Conservation of Energy in Modern Times." The lecturer pointed out how, by the application of modern methods and machinery to the various problems of science and manufacture, vastly greater results can be obtained nowadays with the same expenditure of energy than was formerly the case.

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By S. R. CROCKETT.

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DEATHS.

ATKINS—At Thorney Crofts, Hinckley, early on Wednesday morning, Nov. 19th, 1902, after a short illness, Elizabeth Atkins, wife of Hugh Atkins, aged 65 years. Greatly beloved. She is greatly mourned, not only by the members of the Great Meeting congregation, but by a wide circle of relatives and friends.

DOWSON—On the 22nd Nov., at Kenilworth-road Ealing, Henry Pendlebury Dowson, of Reading, aged 73.

GRUNDY—On the 25th Nov., at Norwich, suddenly, Jessie Leigh, fourth daughter of the late William Grundy, of Seedfield, Bury.

MARCHANT—On the 26th Nov., at 37, Clifton-road, Peckham, S.E., Robert William, younger son of Rev. A. J. Marchant, in the 27th year of his age.

OUR CALENDAR.

SUNDAY, November 30.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, Temperance Sunday, 11 A.M., "Our Children, what will they become?" Rev. FREDERIC ALLEN, and 7 P.M., "The Way that leadeth unto life," Rev. WILLIAM WILSON. Monday, Dec. 1st, 8 P.M., Evening Concert arranged by Mr. A. W. HARRIS. Admission Free.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. F. W. STANLEY, and 7 P.M., Rev. J. H. WICKSTEED, M.A.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M., Rev. A. J. MARCHANT, and 6.30 P.M., Mr. GEORGE WARD.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. FRANK K. FREESTON, and 7 P.M., Rev. GORDON COOPER, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS. Evening, "Medieval and Modern Faith: a Contrast."

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. H. GREAVES, and 7 P.M., Mr. H. G. CHANCELLOR.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11.30 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER. Temperance Sunday.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. G. WARD, and 6.30 P.M., Mr. A. H. BIGGS, M.A., LL.B. Temperance Sermons.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M., Rev. Dr. MUMMERY, and 7 P.M., Rev. J. HARWOOD, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Rev. J. M. MILLS, and 6.30 P.M., Rev. Dr. KLEIN.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. CHARLES PEACH.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M., Rev. Dr. KLEIN, and 6.30 P.M., Rev. J. MORLEY MILLS, "Ambition and Enthusiasm."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6 30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M., Rev. W. AGAR, and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, All Souls' Church, Bath-road, 11 A.M. and 6.30 P.M., Rev. J. B. HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M., Rev. G. EYRE EVANS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Nov. 30th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Conscience of Ancient Egypt."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Nov. 30th, at 11.15 A.M., JOSEPH McCABE, "The Decay of Asceticism."

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A MEETING will be held to WELCOME MR. C. A. GINEVER on THURSDAY EVENING, Dec. 4, at 8 o'clock. All friends heartily welcome.

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Cape Town...	5	14	6
Cardiff	2	8	3
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Cheltenham	0	14	3
Chichester	0	10	6
Choppington	0	10	6
Chowbent	7	4	10
Ciliau Aeron	1	6	0
Cirencester...	1	0	0
Clifton	3	10	6
Clydach Vale	0	10	6
Colne	1	5	3
Coventry	1	0	0
Crediton	0	8	6
Crewkerne	1	17	6
Cribyn	1	4	6
Cullompton	0	10	0
Cwmbach	0	18	0
Darlington...	1	1	0
Devonport	0	18	3
Diss...	1	17	7
Dowlais	0	10	4
Frenchay	0	10	0
Gellionen and Trebanos	1	2	0
Ilkeston	0	17	0
Ilminster	2	10	11
Knutsford	2	10	0
Lampeter	2	0	0
Leeds: Holbeck	2	0	0
Leigh	2	2	0
Liverpool: Ullet-road	47	1	6
Hope-street...	13	7	0
Ancient Chapel of Toxteth...	5	10	3
Llandyssul	1	5	0
London: Acton	0	18	0
Croydon	3	13	9
Forest Gate	1	1	8
Hackney	2	1	8
Highgate	4	13	9
Islington	6	14	9
Kentish Town	1	15	0
Little Portland-street ...	9	1	10
Mansford-street	0	16	10
Plumstead	1	0	0
Stoke Newington-green ...	5	3	2
Walthamstow	0	5	0
Wood-green	3	18	8
Loughborough	1	2	4
Maidstone	1	6	8
Manchester: Blackley	1	0	0
Sale	5	8	0
Upper Brook-street ...	1	9	7
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Preston	2	12	6
Rhydygwin	1	0	0
Scarborough	2	14	10
Shrewsbury	2	0	0
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Stannington	1	9	0
Stockton-on-Tees	1	0	5
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Tenterden	1	10	11
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3154. NEW SERIES, No. 258.] *LONDON, SATURDAY, DECEMBER* 6, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

THE course of lectures on "The Bible in the Nineteenth Century," which the Rev. J. Estlin Carpenter has been delivering at Bristol, Swansea, Manchester and Leicester is concluded this week, and has again more than justified the hopes both of the local churches and the B. and F.U.A., who were jointly responsible for the scheme. Large attendances have been maintained to the end, and the most earnest attention was given to the lecturer. At Swansea, especially, a very widespread interest was excited, and the audience numbered over 400, while at Bristol the attendance at the last lecture was the largest of the whole course. Much gratitude has been expressed to Mr. Carpenter for these lectures, which, undoubtedly, have rendered great service to the cause of liberal religious thought. The book which will shortly embody the substance of these lectures we hope to receive early in the New Year.

MR. GOTTFRIED SCHWARZ, of whose accusation we gave some particulars last week, has found at least one defender of his cause in the German Press. In an article on the case Professor Böhtlingk, of Karlsruhe, describes Schwarz's treatise on "The Fetish-Worship of the Church" as manifesting "a thoughtful and sacred seriousness, clear in conception and pure in expression," as a "clean-cut, plain-spoken piece of inexorable scientific criticism." If the pamphlet on "Leo XIII. before the Judgment Seat of Christ" is less objective this springs from the nature of the subject. If, however, it were really injurious to the State it would not have been allowed to reach a second edition. He asks if things have reached such a pass that in a University city such as Heidelberg an Evangelical theologian is not to be permitted to publish a scientifically constructed statement of his religious convictions, and says that the Curia would not have dared to proceed against Schwarz were it not that he is a solitary, outside either the Catholic or the Protestants State-protected Churches. The article concludes by declaring that "with Gottfried Schwarz stands or falls the cause of freedom of conscience and religion in Baden."

So far as our information at present goes, Mr. Schwarz has undoubtedly brought himself within reach of the penalties of the law. In his pamphlets he is led by inexorable logic in all sincerity to make statements as to the Pope and Roman Catholic usages which can only appear to them as gross insult, and this is forbidden by law. He will be tried in January by the "Schwurgericht," so that a jury of twelve will decide by a two-thirds majority whether he is guilty or not guilty, and the three judges will then determine the measure of his punishment according to their view of the gravity of the offence. Three years' imprisonment is the maximum penalty allowed. The sentence may be for months, or only a day. It is, in any case, desirable, even while we regret what appear to us unfortunate expressions in his pamphlets, that Mr. Schwarz should be placed in a position to secure the best legal advice and an adequate defence at his trial.

ONE of the signs of the times in connection with the education struggle is the resignation of Sir Michael Foster in consequence of the policy adopted by the Government. In announcing his decision, Sir Michael explains that he wished to resign some months ago, when the Bill was presented. He felt that that measure contained provisions out of harmony with the spirit of the University of London, for which he has sat, and contrary to the views of a majority of his constituents. He was prevailed upon to retain his seat till the Commons had practically completed their consideration of the Bill, and now he claims release, with a mind ill at ease. How many other Unionist representatives sympathise with him in this matter we cannot guess, but it is very certain that in many cases the majority of their constituents would be against the Bill. It has now passed the third reading, and for good or ill it goes up to the Lords. Rumours have been afloat respecting amendments calculated to strengthen further the hold of the clergy on the schools. The Bishops, under the guidance of Archbishop Temple (who thinks the Bill is hard on the clergy) are evidently keenly interested; but it is doubtful whether Mr. Balfour's friends will accept any amendment which will explicitly secure the Episcopal interference which, as last week's debates show, he prefers to leave in a studied ambiguity of language.

THE School Board for London, whose good works have earned for it a fate similar to that proposed by Polyphemus for Odysseus—namely, that it should be swallowed up after all its companions in misfortune, seems at least to have escaped the worst calamity. We are told the Government will not chop its system into little bits, to be allotted respectively to the Metropolitan Borough Councils. Anyone who knows what the nature of its business is must marvel that such a course was ever contemplated. "That way madness lies." It is announced, apparently with authority, that the whole work of the Board will be handed over to the London County Council, a body which would be eminently fitted in many ways to do the work if only its hands were not already fairly full, and if it could be sure that the forthcoming Bill would not tie its hands by all sorts of limiting regulations. But it will be well to defer speculation till we see what proposals the Government really make.

WE recorded some little time ago, with great satisfaction, that the authorities of King's College, London, had decided to seek for powers to abolish religious tests as a qualification for membership of the College, or any appointment except that of professor or lecturer in theology. Since 1828 King's College, on behalf of the Church of England, has upheld the sectarian principle, as against the unsectarianism of University College, but now has recognised the injury to educational efficiency involved in such a course. The *Manchester Guardian*, in noting that the College is promoting a Bill in Parliament next session to abolish, with the one exception, its religious tests, adds the following remarks :—

The Church of England clergy and laymen who control King's College may be congratulated on their intention to abolish tests, as Oxford and Cambridge did a generation ago. But it is strange that the last relic of the old intolerance should thus disappear from our higher education at the instance of the very people who are seeking to maintain and strengthen religious tests in our elementary education. King's College is throwing open most of its professorships to men of all creeds because it finds that only by this means can it hope to attract the best teachers. But half the elementary schools in the country, though supported entirely out of taxes and rates, are to remain virtually closed to all but members of the Established Church, whether or no they are the best teachers who can be obtained. "Is there a single argument," asked Mr. Morley the other night, "against tests in higher education which does not apply with absolutely the same force, or

even with greater force, against tests in elementary education?" The Anglican authorities of King's College would find it hard to answer that question.

CANON MALCOLM MACCOLL, of Ripon, has published a lengthy "letter" to Dr. Guinness Rogers, an old companion in political struggles, but one from whom he now feels bound to separate, chiefly on the Education question. The pamphlet, which is entitled "The Education Question and the Liberal Party," is well worth reading, especially by those of us who, from ignorance or for a better reason, have little sympathy with the "Church" case. That case is put with much vigour and argumentative skill by Dr. MacColl, and it ought to be very carefully weighed, not only that its cogency may be tested, but also that those who object to denominationalism may more adequately measure the strength of the sentiments and convictions which they seek to overcome. He maintains that "undenominational education" implies a negation of Christianity and even theism. Of course it does, if the idea be pushed to a logical extreme; but it was due to logical extremes that men burned one another at the stake, and we have learned to moderate much, and, in particular, to believe that while the attempt to get the "greatest common measure" of all religions is a philosophical nicety, in practice our people at large agree tolerably about what is to them essential, and are largely indifferent to non-essentials.

IN his efforts to minimise the sectarian importance of the Bill Dr. MacColl maintains (we think rightly, if the Kenyon-Slaney amendment stands) that it will diminish clerical power. On the other hand, it is singular, not to say funny, to hear so keen-witted and experienced a politician suggest that the popular minority of one-third on the managing boards will be so stimulated to personal zeal through the very consciousness of being a minority, that it will be really more effective than if it had been a majority! When we come to what Dr. MacColl regards as "the real issue" we are forced to recognise how radically some of us differ from the typical Churchman, even though he be a very liberal one. To the Canon's imagination the only thing that stands between "property" and sheer revolutionary confiscation, nay, between ordinary decency and the grossest depravity, is "dogmatic Christianity." He points to ancient Greece and Rome, and cites the well-worn frescoes of Pompeii in proof of the sad case of humanity without this sovereign remedy. That kind of appeal is hardly worthy of so enlightened a writer, and its appearance so prominently on his pages goes far to prejudice his previous trenchant arguments for the continuance of denominational schools.

THE Rev. W. B. Luke, writing in the *Free Methodist*, animadverts upon the conduct of the Devonshire clergyman who, advertising for a gardener, added, "no Bible Christian or incompetent person need apply." Says Mr. Luke: "In itself the incident is unworthy of serious notice, but taken in connection with the Education Bill it is highly significant. Here is a rector—the type of a large class which regards Dissent as a kind of moral disease. Suppose him to have a school of his own, and that the only one in the parish." In that case, it is pointed out, this gentleman will direct the religious teaching, and regulate the *atmosphere* (an atmosphere very uncongenial to Bible Christians and other Dissenters), while the school will be maintained by rates levied on the public at large.

IN the death of Dr. Parker Evangelical Nonconformity loses one of its most conspicuous leaders, and the Congregational pulpit one of its most magnetic personalities. The great secret of his hold on the public was his strong individuality. He was always himself. Whether in his virtues or his failings people had no difficulty in saying "That's just like Parker." He was no echo, no man's follower, no copyist, but in a certain way—many found it an unpleasant way—distinctly original. He was so characteristically unconventional in his ways and expressions that he often gave offence, the more so because a faint suspicion would now and then cross the mind that the unconventionality lacked the convincing note of spontaneity. But it is so perfectly refreshing to come across a man who refuses to be clipped and rounded to the accepted pattern, and will persist in growing according to his own nature and vitality, that even if the unconventionality is sometimes a little studied it may be forgiven. It is not easy under the constitution of modern society to develop that personal force which makes a man a veritable "I." Parker was essentially a primitive man, vivid, ebullient, passionate, resolved to go his own way, and at all costs to be Joseph Parker. No church committee could control him, no college committee ever tried. He was not easy to work with on committees at all, and preferred to do things off his own bat. With little faith in customs, in corporations, in institutions, in machinery, he had boundless faith in himself. Such a man is apt to be charged, perhaps not unjustly, with egotism, but he wins attention, commands a hearing, and is *felt* like one of the elemental forces of nature.

PARKER was one thing only—a preacher, but a preacher with a distinct touch of genius, rich in a diversity of gifts, intellectual, emotional, dramatic. Without contributing anything to the critical, reconstructive and theological light of the day, he had a wonderful power of presenting the old articles of Evangelical faith in a new light and of illuminating the well worn themes of the Evangelical pulpit. He was now and then capable of great oratory. He had bubbling springs of humour. He thought and spoke pictorially. If here and there his rhetoric seemed audacious or grotesque, so are the gargoyles and flying buttresses of York Minster. He had an infallible ear for the telling phrase, which he drove home with the power of a Boanerges. There were also wells of tenderness in him which in his best moments he drew upon and poured out upon his hearers like rain upon the mown grass. He knew how to be melodious, and he also knew how to break in upon the mere sweetness of music with clashing discords. It was a strange, picturesque, somewhat bizarre prophet that stood in the pulpit of the City Temple and attracted those enormous crowds of all sorts and conditions of men. Some went out of curiosity, some as to an entertainment, some to learn the preacher's art and get a hint for their own feeble efforts, some to see one of the lions of London, and many, we may well believe, to find light on their difficulties, encouragement under their burdens and inspiration for their daily lives. None came empty away. His sway over an audience was remarkable. As was said of an orator in another sphere, he played on the crowd like an old fiddle. Now they were in tears and now unable to suppress their laughter. Now they would be thrilled with the tones of a tragedian and now melted by a quiet bit of human sympathy. There was never anything quite like it. "Parkeresque" was all the comment that could be made.

OF course, he had his limitations. He knew it to be a man's wisdom to concentrate himself, and he said, "This one thing I do—preach the Gospel." He would not have his time frittered away on committees, nor in visitation. His work was in the study and the pulpit. A self-taught man, he laboured diligently to overcome the want of early training, and attained a certain distinction of literary style which the *Times* was glad to pay for. He built up no church, founded no institutions; his congregation was largely made up of strangers—was, in fact, a running stream, whose waters were never the same, into which he threw his seed to be carried he knew not whither. He was at his best when dealing directly with the great things of religion. When he branched off into sociology, or political economy, or the relation of science to theology, he showed himself to be strangely ignorant of the most elementary facts of the case. A well-known Socialist, once induced to go and hear the great man, advertised to preach on "Christian Socialism," remarked at the close, "Parker knows about as much of Socialism as did Goliath." His amazing fertility of phrase and illustration helped him over a good deal of thin ice, but those who loved him best were always glad when the side excursion was abandoned, and the prophet came back to his own domain. There many leaned on him, as upon another Great Heart, and his record will be found not in the books he wrote, but in the hearts' affections he quickened, in the brave, manly characters he helped to build up, in the life of faith and high endeavour he inspired many to attempt.

THE *Daily News* on the late Dr. Parker has been an astonishment, we should think, to a good many people. Exaggeration too easily overbalances into the ridiculous, and if the *Daily News* is now in thorough-going Nonconformist hands, we would plead for a better sense of proportion. The climax was reached on Thursday, when the back page of our contemporary presented a big picture of the "Lying in State" of Dr. Parker. Is this in keeping either with the modesty or the true dignity of a minister of the Gospel?

THE Bishop of London has announced his intention to take proceedings, under the Church Discipline Act of 1840, against the Rev. H. M. M. Evans, vicar of St. Michael's, Shoreditch, for persistence after warning in the use of certain extra-

liturgical services. Procedure in such a case depends partly upon the election of the bishop either to deal with it himself or to send it to the Court of Arches, partly upon the consent, at certain stages, of the defendant; but in any event there is a last appeal to the Judical Committee of the Privy Council, and we hope that if the case is fought at all it will not be withheld from the decision of the final authority. Mr. Evans has published an explanation of his position.

What we have been contending for during all these years (he writes) has not been ceremonial, but the doctrine of which it is the natural expression. . . . The point is not the legality or otherwise of such devotions as the rosary, benediction, the cult of the sacred heart, &c., or of such ceremonial adjuncts as incense and vestments, but of the right publicly to teach the doctrines they symbolise. . . . I once offered to adopt the black gown in the pulpit, and to take the north end in celebrating the Holy Communion if my doctrinal teaching were authorised. But my diocesan replied, "That is not what is wanted."

MR. EVANS sadly contrasts his own unhappy lot with that of dignitaries who deny "the personality of God and the reality of the resurrection," or "the truth of the virgin birth of our Lord" or "the inspiration of the canonical books." "Surely," he exclaims, "such teachings are not the less dangerous because they find no expression in ceremonial observances." What he desires above all things is a collective episcopal pronouncement on the doctrine of the Church of England. Such a pronouncement, however, would be binding upon nobody who did not voluntarily accept it. The doctrine of the Church of England is defined by an Act of Parliament, to which the Book of Common Prayer is appended as a schedule. There are only two valid authorities for its interpretation; one is the individual conscience, which binds only the individual soul; the other is the supreme court of law in ecclesiastical matters, the Judicial Committee of the Privy Council. The Broad Church views which Mr. Evans describes as a series of denials have already, in Colenso's case, been pronounced by that Court to be not illegal in the Church of England. The bishops may indeed, like the Bishop of London, refuse to ordain men who profess them; but they have no means of restraining men who profess them after ordination. Over ritual, and especially over extra-liturgical services, they have a large power of control. Their decisions, however, even in this field, are subject to revision by the Judicial Committee, whose uniform policy has been to admit as legal everything which was not, in their opinion, plainly proven to be illegal.

THE fourth lecture in Mr. Stopford Brooke's present course at University College, on Thursday week, was on William Blake (1757-1827), the previous lecture having dealt with Collins and Gray. In Blake's first volume (1777) Mr. Brooke said there was a cry of dismay at the death of poetry in England. Cowper and Burns had not yet begun, and with the artificial poetry of his time Blake had nothing to do; but with his cry the lovely waters of natural song—simplicity and passion, broke forth again. He gloried in the work of the Elizabethans, and himself was herald of the new poetry that was coming. His four poems addressed to the seasons have the modern literary touch, with the personal love of Nature, which is the special mark of the poetry of the nineteenth century. His lines on the Evening Star are more modern than Wordsworth, as modern as Keats and Tennyson.

THE greatest change Blake brought into the poetry of his time, Mr. Brooke said, was in his songs. In them was truly the first sounding of the natural lyric since the Elizabethan songs, whose spirit he reproduced. A perfect song came like the sudden unfolding of the flower of the water-lily, and Blake, rising as it were out of the deep, abandoned himself to every natural feeling, seeing beauty and glory everywhere, without self-consciousness, a very child, yet with a man's power, and made songs in his heart all day long. He touched the sunshine of life, and its deep shadows, with the quaintness of a child. The world, gloomy with money-making, did not trouble him; he lived to be nearly seventy, always poor, always untamed, always happy.

BLAKE is known chiefly by his "Songs of Innocence," published in 1789, when the roar of the French Revolution was in the ears of the world. The book began the poetry of daily life in the common world. In its choice of homely subjects and naturalness of expression it was prelude to the Lyrical Ballads. That gives him his historical place in English poetry. People said Wordsworth was a fool, and Blake was mad, but the whole atmosphere of his book was a guileless joy. His songs are as good, sweet, musical and tender as the song of the mother-bird over her nestlings when the summer wind is playing in the trees. Blake's "Songs of Experience" five years later, in contrast to the other book, are as dark as midnight. Their expression of the experience of misery is as exaggerated in its gloom as his expression of joy on the other hand. They come out of a child's heart, but with the creative imagination of the man.

WITHIN the last two years attention has repeatedly been drawn to the crying need for better housing and sanitation, not only for the large towns, but also for the scattered villages and hamlets where, as in many parts, a dwindling agricultural population has no decent room to live. Few but those who have sought cottage accommodation in rural districts know how difficult a matter it is to obtain a place to live in, good and bad alike being equally scarce. Water supplies are often polluted or almost wanting, and drains and sewers generally in an insanitary condition. It is the earnest desire of the recently formed Rural Housing and Sanitation Association to bring such cases of sanitary neglects before some influential body, such as the district council or the local authorities, and to use its influence to have the defects rectified or abated. It should be remembered that in country districts there is the very strongest dislike, even amongst sympathisers, to take any active part in the reforming of their own neighbourhood, and for this reason it needs an independent society to do any good work in a neglected village. The association will endeavour to collect authentic information, to rouse public opinion, to receive complaints and to give advice or other suitable help to those living in rural districts and suffering from sanitary neglects which they know no means of rectifying without outside help. The association aims at making the present law take effect, rather than at promoting fresh legislation. The scope of its action must at first be confined to the home counties, and it invites complaints of sanitary neglects to be sent to the secretary, Rural Housing and Sanitation Association, 59, Berners-street, Oxford-street, London, W. All communications will be treated with the strictest confidence.

MR. E. HOWARD, as the newly-appointed Mayor of Bexhill, presided on Tuesday week at the annual meeting of the local branch of the B. and F. Bible Society, and delivered a very useful address, in which he pleaded for more confidence in the inherent strength and supreme worth of the Bible, and insisted that criticism should not be feared, but welcomed. "Let us not resent," he said, "but welcome every bit of light that comes to us about the origin and the formation of the Scriptures, for truth is one and indivisible, and every truth that comes ought to be welcomed by us with rejoicing, for it must be the truth of God, who is the only source of it."

A WRITER in the *Free Methodist* approves of the suggestion that the Band of Hope meeting, "a meeting which many will own is difficult to manage," should practically become a week-evening meeting of the Sunday-school, should be managed by the school authorities, and attended by the teachers. The idea is that this would widen the number of topics which might then be discussed, and that the week-night acquaintance of teachers and scholars would add considerable strength in the Sunday-school. If such meetings were only possible, if only they were felt to be inevitable, they might revolutionise both the Band of Hope and the Sunday-school. Some school more venturous than others must lead the way.

THE late Rev. Hugh Price Hughes was the founder and for eighteen years editor of the *Methodist Times*, "a journal of Religious and Social Movement." At a meeting of the directors on Saturday week, Mr. Percy W. Bunting, M.A., editor of the *Contemporary Review*, who has long been associated with Mr. Price Hughes in his West London Mission, agreed to take over the editorial responsibility of the paper for the present, until a permanent appointment can be made.

SIR FRANK GREEN, who was Lord Mayor at the time of Queen Victoria's death, passed away on Wednesday morning, after a brief illness, at his residence in Belsize Park-gardens. Born at Maidstone, in 1835, he established himself as a paper merchant in the City, and having entered the Council in 1878, took a leading part in its affairs. It will be remembered that Sir Frank Green was the Lord Mayor who entertained the National Council of Unitarian and other Liberal Religious Thinkers and Workers at the Guildhall.

MOLECULES, ATOMS AND CORPUSCLES.

II.

IN THE INQUIRER of Nov. 22 I gave some of the reasons for making use of the atomic hypothesis, pointing out that at present it stands alone in enabling us to explain a very large number of phenomena. But, of course, it is still a hypothesis, and wildly improbable as any other explanation may appear to us now, yet in the background of our minds we must keep the idea that it is a hypothesis, and that some other explanation might be possible.

For the present, however, let us take it as established. Let us assume that atoms and molecules do produce the effects ascribed to them, and let us see what conclusions we can draw as to their motion, number, size and weight. I shall try to show that if our preliminary assumptions are granted, then these conclusions are no guess work, but are inevitable.

The Speed at which Gas Molecules Travel.

It is much easier to give a molecular description of the gaseous form of matter than of the liquid or solid forms. For in the liquid or solid forms the molecules are packed so close together that they are entangled with each other all the time in all sorts of irregular groups. In a gas, however, the distances between the molecules are on the average so great compared with their size, or, rather, their spheres of action, that they hardly act on each other except during the brief moments when they collide against each other.

To account for the pressure of a gas we are to suppose that its molecules are in rapid motion hither and thither, bombarding and rebounding from any surface exposed to the gas. This bombardment produces the pressure. It is quite an easy problem in mechanics to calculate the speed at which the molecules travel to account for the observed pressure. Thus there is a rain of air molecules down on the page on which I am now writing, producing a pressure of about 14 lbs. on the square inch. Now we may think of the molecules as moving in six directions—down, up, right, left, to and fro, so that only one-sixth of the air is moving downwards. We know the weight of air in a cubic inch, and one-sixth of that weight. How fast must it be rushing down and bouncing up again to produce a pressure of 14 lbs. on each square inch? The answer is about a quarter of a mile per second, this enormous speed making up for the lightness of the gas. In hydrogen, a much lighter gas than air, the speed is still greater, amounting to over a mile per second. As the temperature rises the speed increases, but very slowly, so that even in the atmosphere of the sun the molecules only move perhaps five or six times as fast as they do in our atmosphere.

Diffusion of Gases.

The rapid diffusion of gases is an obvious consequence of these high speeds. When a gas-tap is turned on without lighting the jet, the gas is soon unpleasantly obvious all over the room. The gas molecules dart out from the pipe with a speed of, say, half a mile a second, and the wonder is, not that the diffusion is so rapid, but that it is not instantaneous.

Here, however, we must bring into consideration the collisions of the molecules with each other. Let us follow in imagination a molecule which starts from the gas-jet straight across the room. It goes a very little way before it bangs up against another molecule which drives it back. It moves back a little way, when another knocks it to the right. Then a little way and it is knocked upwards, and so on, and its path is an utterly irregular zig-zag. We may illustrate this process of diffusion on a large scale by imagining that a body of people—say here in Birmingham—suddenly make up their minds to journey to Utopia, and that they spread out in all directions in their quest. If they walked steadily on at four miles an hour some of them would arrive in London in about thirty hours. But now suppose that each traveller asks the way to Utopia of everyone he meets, and that he follows the course pointed out to him by the ignorance of his informant. Imagine how he would first be directed north, then south, now backwards, now forwards, up this road, down that lane. It might well be thirty days or even thirty months before any straggler turned up in London.

The Distance which the Molecules Travel between Collisions.

The illustration shows the difficulties with which a molecule has to contend when it wishes to keep to a straight course. Nevertheless, if we could mark the molecules near a given point and watch them, we should find that they would gradually spread from that point, or diffuse, and there are various ways in which their rate of spreading can be observed—as for instance, if we heat one part of the gas and measure the rate at which the heated molecules share their extra energy with their neighbours. The slowness of this diffusion as compared with the great speed of the molecules suggests this question: How often do the molecules collide in each second, and how far do they travel between each two collisions, if moving at the rate of a quarter of a mile per second they only diffuse at the observed slow rates? This is merely a mathematical problem, and the answer is, that an air molecule makes about five thousand million collisions per second, and moves only about a two hundred and fifty thousandth part of an inch on the average between each succeeding pair of collisions. If the air is rarefied, of course, the collisions decrease, and in the exceedingly rarefied gas in an X-ray tube the molecule may move an inch or so at a time and only make some few thousand collisions per second.

The Number of Molecules in a Cubic Inch of Air.

Knowing the speed and the distance run between collisions it is possible to take another step and to calculate the number of the molecules. But this is only possible if we make another assumption, one, however, which it is difficult to suppose is very wide of the truth. This is that when a gas is liquefied or frozen its molecules are packed close together, or rather that what we have called their spheres of action are all in contact.

Let us imagine a room, ten feet every way, full of air. If the air were all liquefied it would form a puddle on the floor but a tenth of an inch deep. If this were all frozen and gathered into a ball, the ball of solid air would be but little more than a foot in diameter, and in this we imagine all the atoms huddled close together. We have now to put this question: Into how many equal little balls must this big ball be broken so that if they are scattered all through the room any one of them setting off on its travels will meet another every two hundred and fifty thousandth of an inch. Evidently the subdivision will have to be carried very far. For even suppose it is broken up into a million parts there will be one to every cubic inch or so, each about one-tenth of an inch in diameter, and one might wander many inches or even feet before meeting another. Subdivide each of these into a million, and still they will only be about one-thousandth of an inch in diameter and one-hundredth of an inch apart, like a fine mist, and a drop could easily pass among the rest for some tenths of an inch without meeting a neighbour. Exact calculation shows that the big ball would have to be divided into little spheres each about one twenty millionth of an inch in diameter, and in each cubic inch there would be about a thousand million million million of them. Now we know the weight of a cubic inch of air—it is about one-third of a grain. So that we know the weight of a single molecule of air, at least roughly. It is not likely to be more than two or three times less or two or three times greater than the value found. And it is to be noticed that the only assumptions made are (1) that molecules exist, (2) that by their motion they produce pressure, and (3) that when liquefied they are close together. All the rest is experiment and calculation, allowing no room for supposition.

But the value ultimately found for the weight of a molecule of air is too utterly minute for our understanding. Perhaps its smallness may be brought home to us thus: If we put a molecule of air and a half-pound weight side by side they would bear to each other nearly the same proportion that the half-pound bears to the weight of the whole earth. And a hydrogen atom is twenty-eight times lighter than the average air molecule!

The Corpuscles of which the Atoms are Built.

Minute though the atom is, the researches which were started by the discovery of the X-rays a few years ago have led to the idea that the atom itself can be divided into still smaller bits. When the electric discharge is taking place in a very highly exhausted tube these still smaller bits, the corpuscles, are somehow broken off the atoms, and are flying across the tube. When they hit an opposing surface the tiny shocks produce minute quivers in the surrounding medium, which spread around and form the X-rays. They are of the same nature as light, but too short to affect our sight, though they can act on a photographic plate or a fluorescent screen. The very minuteness of the corpuscles tends to support this explanation, for we are obliged to think of the X-ray waves as exceedingly short, and such as would arise rather from the shock of little corpuscles than of big molecules.

When an electric discharge takes place through a liquid a stream of atoms moves through the liquid, so many atoms for so much electric charge. So definite is the relation that the charge per atom can be calculated, and it is always the same for all atoms which are chemically equivalent. But Professor J. J. Thomson found that in

the stream of matter producing the X-rays the matter is much less in proportion to the electricity than the calculated charge per atom would require. Thus he found that in the case of hydrogen it was only necessary to suppose that one five-hundredth of the atom was moving along with the charge. Further, whatever be the kind of gas in the X-ray tube, the stream of matter rushing across the tube appears to be the same in kind. The hydrogen atom, the oxygen atom, the nitrogen atom all produce the same kind of material in the electrified stream. When Professor Thomson made this great discovery he was led to put forth the hypothesis that the atoms are all complex, all built up of the same kind of little body or corpuscle, some 500 of them going to make the hydrogen atom, 8,000 to the oxygen atom, 50,000 to the silver atom, and so on. So minute are these corpuscles that they can and do travel through metal. When an X-ray tube is closed at one end by a thin aluminium plate the air cannot get in, but the corpuscles can get out and can be detected in the outside air. In metals generally these corpuscles appear to be very abundant, and Professor Thomson explains the high conductivity of metals for electricity and for heat by their aid. In a heated body, for example, they serve as carriers of energy, and being so minute can pass fairly freely through the interspaces between the bigger molecules, taking their energy from hotter to colder parts of the metal.

But perhaps the most remarkable point in this new hypothesis is the support it gives to the idea that matter and electricity are identical, or rather that electricity is but an aspect of matter, an idea which has long been held in a vague form. Now it becomes precise. I think Professor Thomson would say that negatively electrified matter is matter with an excess of corpuscles, positively electrified matter, matter from which some corpuscles have been torn off. It is the attempt of the negatively electrified matter to get rid of its excess of corpuscles which produces the electric forces it exhibits, and if a positively electrified body comes up and takes off the excess both are satisfied, and we speak of the electricity as discharged. But the corpuscles, the units of electric action, are still there, and it appears probable that the electric forces between them may be used to explain some of the properties of matter, perhaps even gravitation itself. The smaller a body is, however, the larger is the space required for its description, and it would need far more than is at my disposal to give any adequate account of the new views opened out by this remarkable hypothesis. I can only say that it bids fair to take as important a place in the work of the century just beginning as did Dalton's form of the atomic hypothesis, enunciated a hundred years ago, in the century just closed.

J. H. POYNTING.

To CORRESPONDENTS. — Letters, &c., received from the following:—R. A. A.; A. B.; F. E. C.; H. V. C.; C. A. F.; E. B. H.; J. H. (Brussels); W. H.; A. A. L.; M. T. M.; A. C. N.; H. N.; J. R.; H. S. S.; E. L. H. T.; K. B. T.; C. B. U.; A. W.; E. J. W.; E. M. W.; G. W.

LITERATURE.

ADVENT ADDRESSES*

DR. WARSCHAUER's little book, on "The Coming of Christ," published by Mr. Philip Green, comes to us in good season, for it contains eight addresses delivered to his congregation at Oakfield-road, Clifton, on the four Advent Sundays of two successive seasons, looking forward to the Christmas festival. The addresses are practical in aim, and earnest in the tone of their religious appeal, seeking to make a present reality of Christian discipleship, from the point of view thus described in the preface :—

> The preacher's general aim has been to express the conviction that, when the most thorough-going criticism has said its last word, the supremacy of Jesus still stands uncontested—the Man of Nazareth remains the "Great Chief of faithful souls," the Captain of our salvation, the supreme Revealer of God.
>
> The addresses are not controversial or unduly argumentative for the occasion of their delivery, but they naturally suggest questions to those who are not already at one with the speaker in his point of view. In the present day a need most keenly felt is of reality in religious life and utterance, and he deserves our thanks who makes Christ more real, and gives us fresh insight into the meaning of our discipleship and the fundamental truths of the Christian life.
>
> Dr. Warschauer in these addresses pictures the world's hunger for a deeper, more spiritual life, a closer communion with God, as our Father. He pleads that this was satisfied in Christ; and the deeper life in him kindled it in others, and has ever since given men courage to believe, and live themselves as children of God.
>
> This is the life which Jesus came to bring, which it was his mission to kindle by his teachings and by his personality alike—the life which consists in the knowledge of God. His teachings, indeed, were pervaded by a serene assurance of his Father's love, which could not fail to be contagious, to give birth to a similar assurance on the part of his hearers. . . . As we perceive him travelling with sure and unerring step along a path which to our eye at the best of times is hidden by mists and defects of sight; as we listen to his references, ever marked by absolute simplicity, to his and our Father in heaven; as we let ourselves be instructed by him how to pray, something of his own certainty communicates itself to our hearts: a sense of God, a knowledge of Him passing all that can be gained by the understanding, possesses the soul, and with that knowledge a new consciousness of life in Him. No man giveth but such things as he hath; and Jesus, himself overflowing with the life of the Spirit, supremely and imperturbably conscious of God, brought and imparted that life and consciousness which were pre-eminently his, to such as would behold and listen and believe.
>
> That passage fairly represents the teaching which will be found in these addresses. Where we find ourselves chiefly questioning is in passages which seem to imply a radical incapacity in ordinary human nature to attain to higher religious truth, and affirm that our knowledge of the Divine Fatherhood is taken on trust, because of what we see in Christ. When Dr. Warschauer says of that great truth, "We could *not* have discovered it for ourselves" (p. 129), and again, "We could neither have discovered it nor are we able, except in isolated moments, to verify it from our own experience. We take it on trust from Jesus, who is the guarantor and the guarantee of our belief" (p. 183), he seems to us to make much too positive assertions. We do not know by what other ways we might have been led to the conviction of the Divine Fatherhood. And, indeed, if *in isolated moments* we can verify it for ourselves, why not in the constant experience of a humble, trusting and loving life? Dr. Warschauer says: "The doctrine of the Fatherhood of God reposes on Christ as its originator, Christ as its foundation." On the contrary, we believe that the doctrine was being shaped in human experience, as witness many of the Psalms, before Christ came, and that he simply perfected the doctrine through the more complete realisation of his own life. His great power in our religious life is in the fact, not that we take things on trust from him, but that the germs of the same life, which was in him, are in us, and are quickened into life by the touch of his sympathy, so that we come to know for ourselves the great spiritual truths by which he lived.
>
> One other point we will note. Dr. Warschauer, quoting from the Fourth Gospel, says it is of small relevance comparatively whether the words were actually spoken by Jesus; "the only real question for us to consider is whether the words constitute a correct description of his work." But surely it is of the utmost consequence to know whether the sayings in the Fourth Gospel are actually the words of Jesus or not. As used by disciples to express their conception of the spirit of his ministry they may be very beautiful and helpful, whereas on his own lips they might be unnatural and out of harmony with his actual character.

* "The Coming of Christ," by the Rev. J. Warschauer, M.A., D.Phil. London: Philip Green, 5, Essex-street, Strand. 1s. 6d.

HEROD, AND OTHERS.

THE "History of Herod,"* which Mr John Vickers has revised for re-issue, has met with but little appreciation, we fear, so far, and with much less than it deserves. A good deal of cheap and easy abuse has been heaped upon it by critics who take refuge from the challenge to revise the long-standing verdict of popular history in pleasant ridicule of the author's enthusiastic advocacy of his client's case. Notwithstanding all this, a candid examination shows that, while the work cannot be classed among the monuments of dry erudition which abound in connection with biblical subjects, it results from an earnest and not unsuccessful attempt to present in a vivid way the great Judean as he was, and to deliver his picture from the distortion which it suffers when we look at it through the spectacles of Josephus, without allowing for aberration. At any rate it may be safely said that those whose notions of Herod are chiefly derived from the lurid—and quite fanciful—glimpses afforded in the first Gospel's account of the Infancy will receive a flood of light when they turn to Mr. Vickers' book. Of late, as everyone knows, more than one poet has found in Herod's career a subject worthy of his

* Williams and Norgate. Pp. 391. 6s.

muse; and since Mr. Stephen Phillips' *Herod* appeared on the stage it cannot be but that many play-goers are ready and willing to learn something more of the king than that powerful drama allowed. A sober judgment will probably recoil somewhat from the liberal commendations and generous excuses occasionally offered by Mr. Vickers, yet on the whole he is a far safer guide than those who have found in Herod simply a monster of cruel madness. Mr. W. J. Woodhouse, of St. Andrews, writing in the *Encyclopædia Biblica*, says:—

We cannot here discuss the question whether Herod is rightly called "the great." Certainly it is not easy to be strictly fair towards him; but so much must be clear, that, judged by the standard of material benefits conferred, few princes have less reason to shrink from the test.

Leaving the reader to accept Mr. Vickers' help in revising the general estimate of this singular prince, we shall probably best illustrate the style and general tone of the book by the following quotation, which has also its other uses:—

Though we have long been accustomed to regard this ancient ruler as a monster, when once the clouds of myth that have hung over his figure disperse, and afford us a clearer view, he is found to be, after all, a man very much like ourselves. It is indisputable that, both in respect to his merits and his feelings, he possessed many traits of our common English character. We have always been considered a strong, frank, courageous, free-spending people, and are at the same time a blundering people, ever getting into difficulties for the want of a little forecast, and, while needlessly distrustful in some matters, being easily circumvented by those who know how to take advantage of our blind side. Herod was such, and if it were so arranged that he should re-appear after twenty centuries with another name, and take up his abode with us, there can be little doubt that he would soon be thoroughly at home and in congenial society. Passionately fond of athletic sports, able to ride well to hounds, command a cavalry regiment, direct engineering operations, and deliver a telling speech—he would constitute an admirable specimen of the English country gentleman; and, with his simple Jewish theism, modified by Greek and Latin culture, might pass very well for having received a university education. Indeed, when taken with all his errors and failings, with all his sins and barbarities, it would be difficult to find among the ancients any other individual so nearly allied in disposition and sentiment to ourselves. On observing how readily he listened to calumny, inflicted torture on poor witnesses, and condemned innocent people to death, we may entertain a conceit of being much more enlightened and humane; but it was not so very long ago, when a vain apprehension existed of suffering from the machinations of witches and papists, that judicial wrongs of quite as gross a character were perpetrated in our own country. And, even in recent years, visionary alarms of another kind have occasionally turned us aside from the plain path of rectitude, and induced us to shed much innocent blood. If Herod entertained an unreasonable fear of being poisoned, we are accustomed to indulge in equally groundless misgivings of being invaded—invaded, mind, not by marauding savages, but by Europeans as industrious, civilised and law-abiding as ourselves. And, under the influence of a panic feeling most discreditable to a brave nation, we proceed now and then to anticipate an imaginary aggression, which is to fall on us, by committing a real one; we set about to punish with terrible severity those who are supposed to be plotting our ruin, when it is quite clear that they would not gain, but lose much by carrying out the designs imputed to them, and, unless they were really stark mad, such an extravagant conspiracy could never even enter their minds. The King's political morality will compare favourably with our own, for he was ever courteous to foreigners, non-aggressive, and sincerely devoted to the preservation of peace.

TWO COLLEGE ADDRESSES.*

WE gave, at the time of its delivery, a somewhat full report of Dr. Drummond's valuable address at the opening of the session at Manchester College, Oxford, and now that the address is published, we commend it very warmly to all who are interested, or ought to be interested, in the right principles of Biblical and historical criticism. We are specially glad to see the name of an Oxford bookseller on the title-page. If this should gain for the address wider notice in the University, it cannot fail to sow good seed for the promotion of sound scholarship. We must not repeat here the summary of the address we have already published, but ask our readers to procure and study it for themselves. Copies may be also had in the Book Room at Essex Hall.

Mr. Gordon's address, which we suppose is also purchasable, though no price is given, is on a subject on which he is our first authority, and his account of the Early Nonconformist Academies and their ideal of education is delightful reading. The story of Richard Frankland's quiet heroism should never be forgotten, and one thinks the better of Charles II. that he could be touched even for a moment by Frankland's dignified rebuke, to whom, after an interview at which not the courtier but the earnest Christian gentleman and minister of God had spoken, he said, turning back as he went into the Council Chamber, "I thank you, sir; I thank you."

Mr. Gordon gives many interesting and some amusing particulars as to the studies in the old academies. Thus at Findern, Thomas Hill (who died in 1720) expected his students to sing their Psalms, not merely as rendered into Latin, but in Greek verse too. A tutor of a yet severer stamp made his pupils sing them in the original Hebrew! Modern literature was not altogether neglected in the later academies, but at Rathmel it had no place in Frankland's course of studies. Mr. Gordon, however, quotes the gossiping diary of one of the students, as telling how "Mr. Frankland's daughters" to some "extent supplied this defect, for, he says, they led me to read poetry and novels, and such like trash." Of this address also we say, get it, and read it all; and in conclusion will quote one significant passage:—

The immediate work of the Nonconformist Academies was to fit and equip men for public duty, not in the ministry alone, but in all the professions; it was to make them thinkers—not closing their minds with fixed opinions, but opening their intelligences, and giving them an impetus towards the acquirement of further knowledge; it was to make them workers for the good of their kind, to train them for the application of knowledge in all the departments of life. Far more was this their aim than to make Nonconformists. They had to deal primarily with a class of people, Nonconformist, already, expelled from the unity of the nation into Nonconformity; and they made it their task to develop in that class the powers of thought and powers of life which would qualify them to fill their places in the work of their country; to do their part in forming its future, to take their share in building up on sound principles its prosperity, to advance its culture, and to ensure its progress. Small wonder that many who were not Nonconformists were ready to avail themselves of an education thus conceived and thus pursued. Nor need we grudge that infusion of new blood into the older institution of religion, for which the Anglican Church stands indebted to able and conspicuous men, made what they were, in the obscurity of the Nonconformist academy. It was not Oxford, it was Tewkesbury, that nurtured the mind of Butler.

* "Remarks on the Art of Criticism in its Application to Theological Questions." An address delivered in Manchester College, Oxford, Oct. 20, 1902, by the Rev. James Drummond, M.A., LL.D., D. Litt. H. Rawson and Co., New Brown-street, Manchester. B. H. Blackwell, Broad-street, Oxford. Price 6d.

"Early Nonconformity and Education." Address by Principal Gordon, M.A., at the opening of the session of the Unitarian Home Missionary College, Memorial Hall, Manchester, Oct. 8, 1902. H. Rawson and Co., New Brown-street, Manchester.

SHORT NOTICES.

WE have received, and reserve for full notice, the first volume of the *Cambridge Modern History*, the great work planned by the late Lord Acton, and now appearing under the editorship of Dr. A. W. Ward, G. W. Prothero, and Stanley Leathes. The first volume deals with "The Renaissance," and has an introductory note by the late Bishop of London. The sections are contributed by various writers, on such subjects as "The New World," "The Ottoman Conquest," "Italy and her Invaders," "Florence," "Venice," "Germany and the Empire," "Hungary." "Rome and the Temporal Power" is by Dr. Richard Garnett. The concluding chapter is on "Catholic Europe on the Eve of the Reformation." (Cambridge University Press. 16s. net.)

The annual volumes of *Good Words* and the *Sunday Magazine* are varied in their contents and interesting as ever. The latter contains Miss Stone's narrative "In the Grip of the Brigands," and monthly features of special interest, with their illustrations, on "How the World Goes Round," and "Men of the Month." Through the volume of *Good Words* runs a series of Bible Readings on "The Wisdom of James the First," by the Bishop of Ripon (now also separately published), a "Life of Lord Salisbury," by F. D. How, and some well illustrated papers on "Minute Marvels of Nature." Mr. W. G. Collingwood contributes some Ruskin papers. Mr. Stopford Brooke's papers on "Browning's Treatment of Nature" are now embodied in his book. (Isbister and Co. 7s. 6d. each.)

The Bishop of Ripon's papers on *The Wisdom of James the First*, reprinted from *Good Words*, in a slightly extended form, and with the text of the Epistle printed from the Revised Version, makes an interesting volume of helpful comment on that practical Epistle. (Isbister and Co. 5s.)

In ample time for Christmas comes the *Rosebud Annual* for 1903, maintaining its well-known character for the amusement of the little ones (James Clarke and Co. 4s.), and there is also the *Louis*

Wain Nursery Book for those who are not tired of those interminable cats. (James Clarke and Co. 1s.)

The *Unitarian Biographical Dictionary*, edited by the Rev. George Carter, like the late Robert Spears's book of "Unitarian Worthies," is a work of the best intentions, and its "Short notices of the Lives of Noteworthy Unitarians and kindred Thinkers, brought down to the year 1900," gather together a large amount of interesting information. That all the information is correct would be too much to affirm, and the principle of selection by which certain people are included and others left out is often puzzling; but there are doubtless many Unitarians who will be glad to have the book. (Unitarian Christian Publishing Office, 5, Furnival street, Holborn, E.C. 1s. 6d. net; by post, 1s. 8d.)

Leaves from a Lay Preacher's Ministry, by Thomas Elliot, contains a selection of sermons preached in the Highgate Hill Unitarian Christian Church during the interregnum prior to the present minister's settlement. The sermons are published by request of those who have warmly appreciated Mr. Elliot's services, and furnish a good example of what an earnest layman can do in the pulpit. (Unitarian Christian Publishing Company, 5, Furnival-street, Holborn, E.C. 1s. 6d. net)

The World's Work, a new shilling monthly, edited by Mr. Henry Norman, M.P., challenges attention as "an illustrated magazine of national efficiency and social progress." It promises to meet a need long felt in England—the need of a continuous record of all kinds of work, industrial, municipal, social, artistic, parliamentary, and literary, written by experts, and infused with a truly progressive spirit. In paper, type, illustrations and cover it is long since we met with anything so entirely pleasing as this first number. The design of the cover is exceptionally clever—we are sorry to miss the artist's signature. The portraits are good, and the illustrations are chosen on a principle too rarely followed—viz., with a view to assisting the reader's imagination just where it needs assistance. There are some new features of advertisements, which we find a little confusing. In the editorial summary, among other good things, is a notice of the Education Bill, which we commend to our readers, and the subject is extended in an article by Mr. Macnamara (the first of a series) and a description of a day in a London Board-school. Commercial interests are represented by papers on South American Trade, German Problems, the Atlantic Combine, and a particularly luminous article by Sir Christopher Furness on "How British Trade is Handicapped." The political situation is represented by the Mediterranean Problem, and by Mr. Hoare's "Liberalism in the Twentieth Century." There are lighter articles on the science of football, and the effect of mechanical music on the art, and the progress of the book world. We are glad to note that a section will be devoted each month to various aspects of woman's work. We cannot do better in recommending this new venture to our readers' attention than quote a sentence from the Editor's preface:—"The nation's need is for a higher standard of general knowledge and aim, and a deeper sense of individual responsibility."

THE CHILDREN'S COLUMN.

The Story of "Slop," the Shetland Shepherd Dog.

A BOY, fourteen years old, who lived in Unst, the most northerly of the Shetland Isles, had a black and tan shepherd-dog given to him, whom he began to educate and to teach him many things, but so kindly and gently that the dog loved his young master dearly, and it was his greatest pleasure to win a pat and a kind word, which showed he was pleased with him. Slop learnt to swim; and then he was taught to be an obedient and faithful messenger. So clever did the dog become that, when miles away from home fishing in some lonely loch, his master used to tie a little written message round his neck, saying, "Home, Slop! home quick!" and was quite sure that Slop would carry it to his master's family, and just wait for a pat and a kind word, "To your master, Slop!" and bring the return message back tied round his neck, as fast as feet would carry him.

One autumn day Slop and his master rowed out across a broad bay to a low, uninhabited island that was covered by the sea at high tide. They landed, and the boy took the end of the long rope which was usually fastened by a ring bolt to the boat, and made it fast to the rocks. The boat swung off from the rocks into clear water; and, to his horror, he saw the further end of the rope run over the bows and drop into the sea, for it had been loosened from the bolt. The boat drifted out over the waves. The boy was a prisoner. Sitting down, he covered his face with his hands; he could not swim, and the tide would rise and drown him. Slop laid a paw on his knee as if to ask what was the matter. "Oh, Slop," was the answer, "You can get to shore because you can swim; but I can't. What will they think at home?" At the word "Home," Slop ran eagerly to the water's edge as if to say "send me." The boy tore a leaf out of his pocket-book and wrote, "I am on the Scarta Scerry, boat adrift. Send help instantly, or it will be too late." Then he fastened the paper into his handkerchief, tied it firmly to the dog's collar, and said "Slop, *home*. Now, Slop, will you be sure to take my message *home* and *quick?*" Off bounded the dog to the water's edge; but his master's voice called him back, and Slop turned and sprang into his arms. "Slop, your master's life depends upon you! Brave dog! Good dog! *Home*, Slop, and *quick*!" Two bounds and a bark, and the faithful dog was in the water swimming to the nearest shore.

Think what the boy's thoughts must have been. Perhaps Slop might not be faithful; perhaps he might lose the message as he swam; perhaps the island might be covered by the tide before help could come.

Time passed; the water rose gradually; at length it washed his feet. But hark! there was a sound—the strokes of oars rapidly rowing; and round the point darted a boat with four eager rowers, and in the bow, with ears erect, and trembling with excitement, faithful Slop, who sprang out when he saw his master, and with dripping coat rushed up to him joyously barking.

This world is sometimes likened to a school. And why? Because we all have lessons to learn which will make us better and wiser. How glad we should be that we can all help one another to learn these lessons. Boys and girls who try bravely to do what is right spread such a good spirit round them that younger children, watching them, learn to do likewise. One unselfish person helps to make his neighbours kind and forbearing; and he who is industrious and works hard at his lessons sets an example which many others end in following. And now to go back to our story. See how the shepherd-dog loved his kind master who taught him lessons that made him wise and useful. Let us remember that children can not only help one another thus, but they can, in gentleness and kindness, teach the dear, dumb creatures around them, who prove themselves so faithful to their kind human friends. "God uses us to help each other so."

FRANCES E. COOKE.

IT has been said that we have no message for the poor, and that we have no poor in our churches. The latter illusion would be dispelled by active participation in the work of our Northern churches, and our Domestic Missions should speedily destroy the former misapprehension. At the present time both of the Manchester Missions are crippled for want of funds and workers. The children crowd in to the Sunday-schools in numbers beyond the capacity of the buildings. The services are well attended; the energies and time of the missionaries and of other capable and devoted workers are overtaxed; the poor's purse is nearly empty, and the demands on it are great. The poor respond to the efforts that are made to help them. But workers and money are wanted in greater abundance. If, in the Manchester District, those who have leisure or money, but who doubt the need for the work of the missions or its efficiency, or who are under any uncertainty whether they have a gospel for the people, could hear the missionaries' monthly reports and join the committee in their deliberations, such uncertainty would vanish and their pockets and hearts would be opened. The treasurer is Mr. David A. Little, of Hatherley, Portland-road, Bowdon, and he or the secretary, Rev. W. E. George, of Swinton, would gladly give information to any who are disposed to help.

THE Ruskin Hall movement is making some progress. At Stockport a very suitable house has been given rent free; and already the warden, Mr. F. Bower Alcock, M.A., has gathered a good number of students for his courses of lectures, and a fair number of men have recognised the advantage of living at such a place while carrying on their daily work. Residence costs 14s. a week. Lectures are given on history, education, and logic by the Warden, and there are classes for the study of French and German. A good beginning has been made. Meanwhile the Manchester movement is unfortunately without a home, although while it had the use of a house at moderate rent its usefulness was manifest; and so soon as a building can be obtained in a suitable position and at a charge which can be met, there are men ready to continue the work, who appreciate the opportunities and are willing to serve.

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LONDON, DECEMBER 6, 1902.

THE IDEAL CHURCH.

DR. JOHN HUNTER, of the King's Weigh House Congregational Church, gave a striking address on Friday week at a meeting of the Churchmen's Union, in St. Martin's Vestry Hall, Charing-cross, the subject being "A Plea for a comprehensive Church from the point of view of a Broad Church Nonconformist." What ought to be the spirit, aims, and methods, Dr. HUNTER asked at the outset, of a Church worthy to be called a "Christ's Church," and the answer he found in the universal sympathies of CHRIST, in which no narrowness or intolerance could have a place. "Whosoever shall do the will of my Father in heaven," was the word of JESUS. Exclusiveness was the mark of the Pharisee. The intolerance of superior goodness or of orthodoxy could find no favour with CHRIST. There was nothing ecclesiastical about him. The kingdom of GOD rather than the Church was the central thought with him, yet the Church was bound to come, as the company of faithful disciples gathered in his name, in sympathy with his spirit and purpose and under his leadership. "Jesus instituted little," said VINET, "but inspired much." To him no outward rites were essential. In the common acceptation of the term he laid down no creed. In the Gospels we find the Lord's Prayer, not the Lord's Creed. It was life for which he cared, the life with GOD, in the spirit of sonship, in love and self-sacrifice—not a metaphysical theory, but a moral temper and spiritual affection.

Thus the Church of CHRIST is simply that part of mankind which is baptised with the spirit of CHRIST. There is one Church, though there may be many folds. No ideal outline of a Church could be found in the New Testament, nor was the ideal realised in the Apostolic age or any other. "The Church," indeed, had often proved the bane of Christianity, and its records were painful reading. The representatives of CHRIST had often misrepresented him. Old Jewish formalism and Pagan superstition entered into the forms of Christianity. The visible triumphs of the Church were seldom its true successes. Through the centuries earnest men had often been forced to be anti-ecclesiastical, so as not to be anti-Christian.

Thus Dr. HUNTER proceeded through his criticism of the visible Church to approach the ideal of a truly Catholic Church, as a union of souls in spiritual liberty. The light, he said, was not all in one place. The Spirit works in invisible ways, and beneath all diversities of doctrine, order and experience must be sought the Communion of Saints. That ideal Church of CHRIST was not an outward institution but a spirit of life. Yet he believed that organised Christianity was on the eve of a great Reformation. The edict of comprehension had gone forth. The ideal, seen in the dreams of the prophets, was coming nearer through the breaking down of venerable prejudices, the less importance attached to forms of organisation, the widening recognition of the unity of spiritual affection—unity of spirit in the bond of peace. Everywhere it was coming to be more fully recognised that spiritual worship, and doing the will of GOD, were the essential things.

Thus the Church must be as comprehensive as the Christian life, the life "hid with Christ in God." Faith in CHRIST'S way of life was the one condition of admission. Its order, therefore, could not be uniformity of ritual or doctrine, but a common sympathy, aspiration and purpose.

In contrast with this, the High Church temper was not a Catholic temper. Crying out against schism, it was itself schismatic. The note of a true "Christ's Church" was inclusion, not exclusion. Why, Dr. HUNTER asked, should not the bond sufficient to bind a man to CHRIST be sufficient to bind him to his fellow Christians?

Defining more particularly his ideal of a Church comprehensive and catholic, Dr. HUNTER said that such also would be the character of its worship, meeting a variety of needs, and appealing to all forms of spiritual life. The order of worship should be partly fixed in familiar liturgical forms, but always with freedom also for the expression of the feeling and aspiration and needs of the moment. That was essential for those who believed in the living inspirations of GOD. The comprehensive Church would have in its worship as little as possible of that which divides men.

The ideal Church of CHRIST, he added, would come not through any artificial agency or attempt at outward accommodation, but through a deepening sense of common faith and of the supreme importance of the Christian spirit. Whatever their present ecclesiastical position, they might in that spirit already belong to the Catholic Church of JESUS CHRIST.

Such in bare outline were the main thoughts of this eloquent address. It left one wishing that it had been heard not merely by a group of liberals in religion, but that in every quarter of the Christian world its searching questions might be pressed home and its lessons taken to heart.

A BIRTHDAY GREETING.

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith "A whole I planned,
Youth shows but half; trust God: see all nor be afraid!"

THOSE great words, put by her friend ROBERT BROWNING into the mouth of the old Rabbi, we recall now, and offer them to FRANCES POWER COBBE as a good motto for our birthday greeting to her, on the summit of her eighty years.

Midway in the vista of her memories are those scenes in distant Florence, when for the first time she took the hand of THEODORE PARKER, on his death-bed, to whom she owed so much, and then stood sorrowfully by his grave, bringing her bunch of lilies of the valley, the flower that he loved, and joined with a full heart in that solemn service, of which the words were simply the reading of the Beatitudes. It was in those days also that she learned to value BROWNING'S friendship, who, equally with TENNYSON, shared warmly in many of her generous sympathies, and in particular was to the end a staunch supporter of her passionate protest on behalf of dumb and helpless animals against the cruelties of Vivisection.

Those two great poets, brothers in friendship as in pure devotion to their art, years ago joined the immortals, and both left to us happy and ennobling memories of what old age may be; and in the circle of Miss COBBE'S friendship there were others, and among the chief of them MARY SOMERVILLE and JAMES MARTINEAU, whose beautiful old age, in different generations, blending now in memory with the heavenly light, must add, as we may confidently trust, to the peaceful glow which rests upon her evening time.

And if there are reasons why that peace cannot be as unbroken as we should wish it to be, and the battle of devoted years is not yet ended, we will recall those other lines of ROBERT BROWNING'S, as fit reminder of the stronghold of a glorious faith, amid the tragedy and bitter conflict with evil in the world :—

Therefore to whom turn I but to thee, the ineffable Name?
Builder and maker, thou, of houses not made with hands!
What, have fear of change from thee who art ever the same?
Doubt that thy power can fill the heart that thy power expands?
There shall never be one lost good! What was, shall live as before;
The evil is null, is nought, is silence implying sound;

What was good shall be good, with, for evil, so much good more;
On the earth the broken arcs; in the heaven, a perfect round.

To this message of greeting, offered in the confidence of happy friendship, and thus in a public way because we know that we may speak on behalf of many friends in our wide fellowship of liberal religious thought and life, we must be permitted to add some words of tribute and gratitude.

We owe much to Miss COBBE. She has told the story of her lonely struggles in early life, what it cost her to break away, in solitary fidelity to truth, from the evangelical faith in which she had been reared, and to which she was bound by every affection and association of her life. She proved, as ROBERTSON of Brighton afterwards proved in his hour of utter loneliness, that in righteousness there is the sure foundation, and so the soul may be brought back to faith in the living GOD. Miss COBBE found her own way back into the sunlight of the Eternal Goodness, and in time also to a new and deeper faith in the immortal life. In this she was strengthened by the word of THEODORE PARKER, and after his death, we owe to her the standard English edition of his works. Through her own writings she became a helper of many to a new and happier faith in GOD, and an earnest devotion of life to the service of righteousness.

More than forty years ago Miss COBBE became the companion of MARY CARPENTER at Bristol, in her work among the neglected poor. For nearly five years, until crippled by an accident, in school, in workhouse, and the city slums, she gained experience of the darker and more pathetic side of the people's life, which has been put to noble use in her eloquent and earnest advocacy of social and moral reform. An early champion of women's rights and women's duties, she took her full share in securing that great moral advance which has come with the enlarged opportunities of women, both in education and in many forms of public service.

Of her work as an opponent of Vivisection, which has brought to her the heaviest and most painful burden of her life, we must not speak further here than to say that we honour its devotion and look upon it with profound sympathy. It is based on deep moral conviction of what is demanded by the highest interest of our own manhood no less than by the claims of humanity towards helpless and dependent animals. Into the heat of the controversy we do not enter. We offer our earnest tribute to a veteran, in whose labours we recognise a noble courage and self-sacrifice, for whom, even amid the pain of conflict, there must surely be the quiet confidence and happiness of work well done.

For the final word of this greeting we will turn again to that friend in whose ministry, long ago, Miss COBBE found so much happiness and inspiration. He speaks to us now from beyond the veil, yet with the same quiet faith would have us still rejoice to be just where the Divine Will shall ordain, whether in the noon-day heat and stress, or in long evening hours, and not afraid to linger on the upland slope, which looks across the infinite sea towards sunset.

Thus Dr. MARTINEAU speaks to us of "The Messengers of Change."

If, then, the very law of life is a law of change; if every blossom of beauty has its root in fallen leaves; if love, and thought, and hope would faint beneath too constant light, and need for their freshening the darkness and the dews; if it is in losing the transient that we gain the Eternal; then let us shrink no more from sorrow, and sigh no more for rest; but have a genial welcome for vicissitude, and make quiet friends with loss and Death. Through storm and calm, fresh be our courage, and quick our eye, for the various service that may await us. Nay, when God himself turns us not hither and thither, when he sends us no changes for us to receive and consecrate, be it ours to create them for ourselves, by flinging ourselves into generous enterprises and worthy sacrifice; by the stirrings of sleepless aspiration, and all the spontaneous vicissitudes of holy and progressive souls; keeping always the moral spaces round us pure and fresh by the constant thought of truth and the frequent deed of love. And then, when, for us too, death closes the great series of mortal changes, the past will lie behind us green and sweet as Eden, and the future before us in the light of eternal peace. Tranquil and fearless we shall resign ourselves to God, to conduct us through that ancient and invisible way, which has been sanctified by the feet of all the faithful, and illumined by the passage of the Man of griefs.

The following Address, engrossed and bound as a volume, with the autograph signatures attached, was presented to Miss COBBE on her birthday, at Clifton, where she is spending the winter.

To Frances Power Cobbe.

DECEMBER 4TH, 1902.

On this, your eightieth birthday, we, who recognise the strenuous philanthropic activity and the high moral purpose of your long life, wish to offer you this congratulatory address as an expression of sincere regard.

You were among the first publicly to urge the right of women to University degrees, and your powerful pen has done much to advance that movement towards equality of treatment for them, in educational and other matters, which is one of the distinguishing marks of our time.

In social amelioration, such as ragged schools and workhouse reform, you did the work of a pioneer. By your lucid and thoughtful works on religion and ethics you have contributed in no small degree to that broader and more humane view which has so greatly influenced modern theology in all creeds and all schools of thought.

But it is your chief distinction that you were practically the first to explore the dark continent of our relations to our dumb fellow-creatures, to let in light on their wrongs, and to base on the firm foundation of the moral law their rights and our duty towards them. They cannot thank you, but we can.

We hope that this expression of our regard and appreciation may bring some contribution of warmth and light in the evening of a well-spent life, and may strengthen your sense of a fellowship that looks beyond the grave.

This Address, which was prepared and actively promoted by Mr. and Mrs. Percy Bunting, the Rev. J. Verschoyle, and other friends, had more than 200 signatures attached. We cannot print all the names here, but among those who signed were the following:—

Florence Nightingale
Mrs. Josephine Butler
Mrs. Jacob Bright
Princess Kropotkin
The Duchess of Sutherland
The Countess of Aberdeen
Lady Laura Ridding
Dr. Elizabeth Blackwell
Dr. Helen Bourchier
Mrs. Peter Taylor
Mrs. Sheldon Amos
Mrs. Cobden Unwin
Mrs. Fenwick Miller
Mrs. Alfred Booth
Miss Alice Woods (Principal Maria Grey College)
Mrs. Fawcett
Mrs. Thackeray Ritchie
"Edna Lyall"
Beatrice Harraden
Mona Caird
M. Betham Edwards
Julia Wedgwood
Mrs. P. W. Bunting
G. F. Watts
Stopford A. Brooke
Philip H. Wicksteed
Richard A. Armstrong
J. Estlin Carpenter
H. Enfield Dowson
The Bishop of Hereford
The Bishop of Manchester
The Bishop of Exeter
Dean Lefroy (Norwich)
Dean Stephen (Winchester)
Dean Fremantle (Ripon)
Dean Kitchin (Durham)
Dean Leigh (Hereford)
Dean Stubbs (Ely)
Dean Howell (St. David's)
Canon Rawnsley
Canon Hicks
Archdeacon Wilson
Archdeacon Wilberforce
Rev. J. Llewellyn Davies
Rev. J. Verschoyle
Dr. Hastings Rashdall
Dr. Horton
Dr. Clifford
The Master of Balliol
The Principal of Jesus
Canon S. R. Driver
Canon T. K. Cheyne
Professor George Adam Smith
Dr. James Drummond
Dr. Fairbairn
John W. Graham (Dalton Hall)
Professor Jean Réville (Paris)
Professor William Knight
Professor Rendel Harris
Donald Macleod
G. W. E. Russell
Alan Menzies
Frederic Harrison
Henry James
Edwin Arnold
William Watson
Lewis Morris
William Canton
W. T. Stead
Meredith Townsend
W. T. Arnold
W. R. Hadwen, M.D.
Stephen Smith, M.R.C.S.
Lord Carlisle
Lord Hobhouse
C. H. Hopwood
Thomas Shaw, M.P.
P. W. Bunting
S. Alfred Steinthal
Charles T. Poynting
P. M. Higginson
F. H. Jones
Peter Dean
V. D. Davis

AMERICAN LIST.

Among many other names of friends from America are the following:—

Hon. Grover Cleveland, ex-President, U.S.A.
Mrs. Grover Cleveland
Hon. William Clafin, ex-Governor, Mass.
Hon. John D. Long, ex-Secretary Navy
Mrs. Julia Ward Howe
Mrs. Mary A. Livermore
Mrs. E. Cary Agassiz
Miss L. L. Schuyler
T. B. Aldrich
W. D. Howells
Mark Twain
Dr. Edward Everett Hale
Colonel T. W. Higginson
Rev. Robert Collyer
Rev. Charles G. Ames.

WOULDST thou bring the world unto God? Then live near to Him thyself. If Divine Life pervade thine own soul, everything that touches thee will receive the electric spark, though thou may'st be unconscious of being charged therewith.—*Lydia Maria Child.*

CHALMERS OF NEW GUINEA.*

THE story of how the command of Jesus to "make disciples of all the nations" has been carried out forms one of the grandest chapters in the history of human progress. It is a narrative in which we follow the deeds of men at the high-water mark of faith and zeal and endurance. It is not free from eccentricities of method and crude passions and distorted ideals. Far from it. It is stained with terrible and far-reaching mistakes. The morning of early enthusiasm has repeatedly passed into an afternoon lethargy of selfish comfort and bigoted authority; but all this does not diminish, but rather accentuates, the fascinating interest of the story itself. Be it the missionary record of Catholic, Methodist, Anglican, or Quaker, it is equally full of daring and devotion. The command of Jesus may again and again have been grievously misinterpreted, but it has, on the whole, been obeyed, so far as it was understood, with disinterested zeal —with a scorn for earthly comforts—and, to use the missionary watchword, "a passion for souls." From the Apostle Paul onwards these men have been the King's messengers. It is but eighteen months since James Chalmers, one of the greatest and bravest of missionaries, fell a martyr beneath the clubs of the cannibals of New Guinea.

Acquaintance with the robust spirit of his life can hardly fail to stimulate anyone in the pursuit of his duty, however unlike that of an apostle his vocation may appear to be.

Chalmers came of Highland peasant stock, and was an embodiment of their physical strength, their warmth of heart, and intrepidity. "My father," he says in his autobiography, "was a thorough old Moderate Churchman — a steady auld kirk. Blow high, blow low, rain or snow, sunshine or storm, all were alike, to church he would go, and I had to accompany him." As to the kind of religious instruction the boy received, he was, perhaps, more fortunate than many. True, he was treated both at home and in school with the Shorter Catechism *ad nauseam*, and he confesses that "the God of the Highlands at that time was a terror," the description of whose tender mercies used to make his flesh creep. But his own minister, Mr. Meikle, taught a God of love—a taint of unorthodoxy—and it was in his class at the Sunday-school, after his teacher had read an account of the Fiji islanders, that Chalmers first conceived the purpose of going out as an evangelist to the heathen. The resolution was soon overlaid, however, and considerations of a more ordinary and boyish type took its place. A maximum of mischief and larking were characteristic of his youth, and it needed the fervour of an Irish revivalist to effect his "conversion." There was no mistaking the change, and the old resolution to carry the Gospel of love to the savages of the Pacific once again and for the rest of his life became his ruling motive. A brief but valuable apprenticeship of a few months spent in the slums of Glasgow introduced him to the needs of men and women who, we may well believe, were "hardly less degraded, and even more difficult to influence for good than the heathen of New Guinea."

Chalmers went up to college, at Cheshunt, with the promise of a good missionary in him. With no love of books, but active, lithe and strong—a fine skater and swimmer (he had more than once saved the life of a comrade from drowning) and a hard football player—brimming over with human nature and of a decidedly practical turn. The man born to be a pioneer and a leader of men. A few years later, having been accepted by the London Missionary Society, Chalmers, with his newly-married wife—a woman in all except, perhaps, physical respects qualified to be his companion in work and adventure—sailed for Raratonga in the *John Williams* at the beginning of 1866. The voyage, which lasted seven months, was a characteristic introduction to the years ahead, for meeting the gale in which the *London* was lost, the ship was driven into Weymouth badly damaged. Before reaching their destination they were wrecked twice, losing everything but their lives, and when at last they landed on the surf-beaten coast of Raratonga, it was from the deck of the notorious pirate *Bully Hayes*, who had been good enough to give them a passage from Samoa, where they were stranded. Their life on this beautiful island occupied ten years.

The varied labours of the missionary in Raratonga in those days included the management of a native college, where there were forty students and their wives, who were receiving instruction as teachers or evangelists, and a school for some fifty boys. Temperance reform was also imperative. The inhabitants of this Paradise of the Pacific were terribly corrupted by drink, which consisted not only of foreign spirits, but also of the orange beer of their own brewing. To combat this vice, which had demoralised the king as well as his people, called for incessant effort. The laws passed by the chiefs penalising the drinking habits of the people had little effect, as they were themselves addicted to it; but it speaks well for the probity and courage of the native judges when we read that "on Monday our king, the chief judge [and] his son, were all tried, fined, and admonished faithfully by the judges." The chief judge was degraded. Finally, Chalmers found a way to intervene effectively. There was a volunteer corps which met to drill and drink. He threw himself into this movement, encouraged volunteering, won the confidence of the men, and gradually succeeded in proving to them the incompatibility of drink and drill. The men were induced to till their lands and attend classes. A monthly newspaper was circulated, conveying a variety of information. Presently these young rowdies were found regular at meeting, and when the church was in need of repairs it was they who cut the blocks of coral for the masonry. Human nature is the same under a black skin as under a white. The great proof of reform was to be found in the homes of the people, which the missionary and his wife visited systematically, and which soon became cleaner and better furnished, while the foreign trade included less rum and gin, and more useful Manchester and Sheffield goods. Teaching Christianity to black people does not begin and end in throwing over them a veneer of pietism as thin and as artificial as the cotton they wear. It is practical, but it is also spiritual. We may recall Darwin's testimony in his "Voyage of the *Beagle*" to the genuineness of the religious life of the Polynesian Christians.

Before we laid ourselves down to sleep, the elder Tahitian fell on his knees, and with closed eyes repeated a long prayer in his native tongue. He prayed as a Christian should do, with fitting reverence and without the fear of ridicule or any ostentation of piety. At our meals neither of the men would taste food without saying beforehand a short grace. Those travellers who think that a Tahitian prays only when the eyes of the missionary are fixed on him, should have slept with us that night on the mountain-side.

But, for all the good he was doing, "Tamate," as Chalmers was always known among the natives, chafed for a scene of labour which involved greater risks and demanded more daring. Raratonga was getting too civilised. In 1877 he had the satisfaction of sailing for New Guinea.

New Guinea is the largest island in the world, but its people, who are of several different races, are in the stone age still. Dr. Lawes, in his description of the people, after referring to their hideous cannibalism and other vices, makes these pleasanter observations :—

Woman is not so degraded and downtrodden as in many parts of the heathen world. They are certainly the burden-carriers of the community; but that does not imply the degradation which it would do with us, and they resent any interference on the part of the men with the fetching of water and carrying of wood as an infringement of their women's rights. Domestic affection exists to a degree which surprised us. Parents caring for the children, long after they have grown up to maturity, with great affection and tenderness, and what was more remarkable, the children caring for the parents and watching over them when they had become infirm or sick. We were glad to miss the vice of drunkenness, for no man, as far as we know the country, drinks anything stronger than water. There is a wonderful absence, too, of open immorality. The natives are industrious. They cultivate the soil with great care, and I have seen there what I have never seen before out of civilised life, flowers cultivated in their gardens, and this alone speaks hopefully for their future development.

It was for the elevation of these people that Chalmers and Lawes laboured, assisted by native teachers from Raratonga and Samoa. The field of work extended over some 500 miles of the coast-line of that south-east part of the island which was presently annexed by Great Britain. The aim was to plant mission stations, worked by native teachers and their wives, at intervals all along this coast. These spots soon became centres of peace and moral illumination.

The idea that the missionary to the heathen stands in a boat, clerically attired, and from a safe distance preaches a sermon to his attentive audience on the golden strand is scarcely confirmed by the life of the Apostle of New Guinea. A Government officer relates that on the occasion of a visit to Chalmers he took the opportunity when his host was out of the house to inspect his wardrobe, but could discover neither black coat nor white tie. Had he further examined his stock-in-trade he must have found it far from ecclesiastical —consisting, indeed, of hoop-iron, cloth, beads, knives, tomahawks, and, above all, tobacco. Exception was taken in the

* "James Chalmers: His Autobiography and Letters." By Richard Lovett, M.A. (London, R.T.S. 7s. 6d. net. 1902.)

Press to such means for the introduction of the Gospel; but, as a matter of fact, tobacco is the principal currency of the land—a little goes a long way—and only through it and the other articles could any bargain be struck or work be paid for. The secret of Chalmers' success was that he entered the settlements as a friend among friends—bold as a lion, tender as a woman, and never at a loss to meet the native on his own ground. He tells how in landing at a new place he always presented pieces of Turkey-red calico to the old women, and if they accepted the compliment he felt perfectly safe. Though the men gathered round with spears and clubs, the women formed a bodyguard and ordered them away, and they obeyed. Woman's influence leavens the manners even of savages. Safety, however, was not always so easily purchased. Once and again the big Scotchman had to wrest spear or club from the hand of a native who, in another moment, would have felled him; or, with the magic of unarmed courage, dispersed a crowd of angry savages—by his commanding voice or his hearty laugh.

And the result. But four years after landing he writes of the place he had made his headquarters for the time:

> For over two years there have been no cannibal ovens, no feasts, no human flesh, no desire for skulls. Tribes that could not formerly meet except to fight now met as friends, and sat side by side in the same house, worshipping the true God.

Chalmers and his comrades were not the men to be beguiled by the appearance of a mushroom Christianity. But they had faith in the ultimate result of their labours. "Even then," said he, "I thought it was worth all the toil and cost, since, in time, these evils would all yield to the Gospel. God is love, seen in Christ; this was the life-word we brought them. Day after day, in duty's routine, not in hymn-singing, praying, or preaching in public, as some imagine that missionaries spend their days, the work was ever going on. The Gospel was working its way in bush-clearing, fencing, planting, house-building, and many other forms of work; through fun, play, feasting, travelling, joking, laughing, and along the everyday experiences of everyday life." Surely there is a word here for us all as to what real religion is—a new spirit of life entering into all departments of life—not merely a new belief, or a new set of rules, or new ceremonies or sacraments.

Everything was turned to account in winning the savage heart; learning the language was a source of great interest. The natives appreciate fun; so Tamate would gather a number round him, and as he attempted to repeat their words they would roar with laughter at his mistakes. It was a mutual heart-warming as well as a lesson in language.

How confidence may be won by confidence given was nobly illustrated in the early days of the life in New Guinea. Chalmers had to leave on one of his frequent voyages to explore and direct. He was away for six weeks, and it was decided that his wife should remain to take charge of the Raratongan teachers they had brought with them. So the brave woman, with not a single white friend, entrusted herself to the safe-keeping of 3,000 cannibals, who, a day or two after, were saying among themselves, "They trust us; we must treat them kindly. They cannot mean us harm, or Tamate would not have left his wife behind." The natives proved, indeed, kinder than the climate to which Chalmers' first and second wife both fell victims.

When, by-and-by, the religious teaching had made some headway, the natives began to speak at meetings, and even to pray in public. Their addresses, judging from samples given, were adorned with the grace of brevity. This was one: "Friends, if we do evil, Jesus weeps—is pained; if we do well, Jesus is well pleased. I have finished." Here again is a native prayer: "Lord Jesus, I am dark; we all are very dark. We want light; give us light, and save us." The notion which the New Guinea Christian conceives of heaven is a pretty one, for prayer was made by one of them that after a good and active life here for Christ they might go to "the place of laughter."

"After a good day's work, and there has been a good supper, often the natives sit in the street or on a platform, and shouts of laughter—screaming laughter—may be heard, as story after story is told of the day's doings and sayings. All are happy and thoroughly enjoying themselves—hence the simile."

The beginnings of religious custom were simple indeed. At one place a large number of natives would assemble and attend the services which Chalmers or his native evangelist conducted. Then, returning to their own homes, they would try to repeat the function; but, ignorant of prayer or hymn, "the service morning and evening amounted to no more than striking for some time a piece of angle-iron, not a word being spoken, for they knew not how."

Courting danger as the salt of life, Chalmers pushed his stations further and further east, until he reached the mouth of the Great Fly River. It was his cherished ambition to explore this great waterway, and to civilise the tribes on its banks; but it was here that, at the hands of a fierce and treacherous tribe among whom the charm of his name had not yet spread, and in company with a young fellow-missionary and a party of native teachers, he fell at the post of duty.

He was a great missionary. A man who exercised a personal influence over those dusky savages which in other ages would have been styled miraculous. Admirably equipped for his work with a large and powerful frame, he never seemed to know fatigue by land or sea. Of strong, practical mind, perfectly fearless, and of a genial loving disposition which won the hearts of all who knew him. "Restless as a volcano," says a friend, "and as subject to eruptions," but when he gave way to a violent outburst, his South Sea Islanders would say "It's Tamate's way," for they knew his generous nature. His human sympathy disarmed fear and opposition.

Such was James Chalmers, a man who for many years rendered good service to the British Government through his knowledge of New Guinea and its people, and as an explorer, peacemaker, and civiliser among the fiercest and most treacherous tribes on the face of the earth, deserves the lasting gratitude of mankind. He was essentially a pioneer. The slow, quiet work of social and intellectual development remained for the most part for others to superintend. With inimitable courage and resourcefulness he went single-handed to open the way. But daring and sagacity were both subservient in him to a higher force—that of love for humanity. In the eye of the cannibal he saw the spirit of a child of God, and to break the bonds of these benighted children and set them free he joyfully spent his life, and was willing at any moment to give it up. And so he won the love of men. "Great-Heart of New Guinea," his friend R. L. Stevenson happily called him. And when he had fallen, Ruatoka, one of the faithful Raratongan teachers, wrote a letter in which he made the following request of the missionary in charge:—

> Hear my wish. It is a great wish. The remainder of my strength I would spend in the place where Tamate and Mr. Tomkins were killed. In that village I would live. In that place where they killed men, Jesus Christ's name and his word I would teach to the people, that they may become Jesus' children. My wish is just this. You know it. I have spoken.

Such a request speaks for itself of the kind of influence Chalmers exercised.

It remains only to add that in the "life" before us Mr. Richard Lovett has paid a fine tribute to a man whose name is worthy of being associated with those of his great fellow-countrymen Livingstone and Moffatt as an Apostle to the Gentiles.

H. M. LIVENS.

AMONG the various side-issues which have been opened by the discussion of the Dean of Ripon's heresy, an especially interesting question was raised by a recent correspondent of the *Guardian*. What, he asks, are or ought to be the limits of toleration in the Church of England? "In every religious body there must be some limit to toleration, otherwise its existence is reduced to an absurdity. . . . There is a real danger, if her limits are stretched too far, of a disruption of the Church." The sequence of thought in the last sentence is a little difficult to follow. How can inclusiveness lead to disruption? An authoritative pronouncement that certain doctrines were illegal in the Church would lead, no doubt, to a secession on the part of those that hold them; but the tacit allowance of such doctrines is rather a means of preserving than of destroying outward unity. The writer has probably been misled by his metaphor, which seems to be that of a bladder, whose capability of inflation extends only to a certain limit, at which the bladder bursts. It might be a salutary thing to challenge, and stir up among Churchmen, a debate upon the initial assumption expressed above. In the established polity of the Church of England, no doubt, it is pre-supposed that "there must be some limit to toleration"; but the progress of events is revealing more and more clearly the difficulty and danger of attempting to apply this principle. We, at least, know that as a general principle it is not true. We know of one religious body whose reverence for truth is of such a quality as to forbid the definition of any limit to toleration; and of these two safeguards against disruption, the one, "some limit to toleration," the other, reverence for truth, our experience has taught us to put our whole trust and confidence in the second, and utterly to abjure the first.

PROVINCIAL LETTER.

SOUTH WALES.

IN the year 1555 Bishop Ferrar was put to death—sent to heaven in a chariot of fire, as friend Blatchford would put it—for teaching that a little child might get to heaven even though it be unbaptised; and on Thursday, Oct. 30, 1902, near the spot where the old bishop was tied to a stake and sent on his onward journey, the friends of free thought placed a memorial tablet "of artistic design," with the following inscription:—

"The noble army of martyrs praise Thee."

"Near this spot suffered for the truth, Saturday, March 30, 1555, Dr. Robert Ferrar, Bishop of St. David's."

"We shall by God's grace light such a candle in England as shall never be put out."

"Erected by a Protestant of this Town."

On parallel lines on each side is the quotation:—

"Be thou faithful unto death and I will give thee a crown of life."

The good bishop (Dr. John Owen) who occupies the seat of St. David's at present was asked to perform the ceremony of unveiling the tablet, but he courteously and naturally refused. Of course he could not do so consistently with his ordination vows; for had he complied he would have condoned thereby the heresies of old Bishop Ferrar. It was in every way more reasonable that the Mayor (Alderman E. Colby Evans) should do so, and thus relieve the bishop of an unpleasant duty. For it should not be forgotten that it is to this day a heresy according to the teaching of the State Church to say that an unbaptised child can possibly be admitted to heaven. It matters not so much who discharges the sacred function, but discharged it must be before the child can be rid of its hereditary guilt. Without the drops of water it cannot be "made a member of Christ, a child of God, and the inheritor of the kingdom of heaven." With its guilt unremoved the poor thing is hopelessly lost, and neither the bishop nor any of the clergy can utter a word of comfort to the sorrowing relatives.

It was only a few weeks ago the curate of Neath (the Rev. W. E. Jenkins) refused to officiate at the funeral of an unbaptised child of six months—the third instance within a short period. He was very sorry, but his instructions were explicit — the words of the Rubric prescribe: "It is to be noted that the office ensuing is not to be used for any that die unbaptised, or excommunicate, or lay violent hands on themselves." How could he bury a child "in sure and certain hope," when he knew the said child, conceived and born in sin, was unbaptised and unregenerate and therefore deserving God's wrath and damnation? Of course this may seem cruel and but cold comfort; but every Nonconformist ought to know that this is the teaching of the Church as by law established.

Some thirty years ago, more or less, the writer of these notes was returning from the annual meetings of the Welsh Unitarian Association, *via* Lampeter. It was degree day at the College, and the train was crowded with clergy returning from the ceremony. It was his lot to get into a compartment already nearly full, himself making an heretical tenth. Among so many orthodox teachers he deemed it prudent to use his ears rather than his tongue. Naturally enough the question of books became the topic of conversation, and he was interested, but much surprised, when he found that the one question about the book was not, was it good, was it true or helpful or instructive—but was it safe! And this, be it remembered, from gentlemen of education, of mature age, ranging from thirty to sixty-five.

None are so blind as those who will not see,
And none so deaf as those who will not hear.

Those who have read "The Life of Dr. Rowland Williams" may not wonder at this. There we learn (Vol. II., p. 185 note) that the College authorities of that day were very careful that the students' spiritual larder should contain nothing likely to offend the most delicate orthodox palate. They were offered a set of Bishop Colenso's works and accepted them; but note this, they forbade the students to use them, and, in fact, placed them on shelves so high that no ladder on the premises could reach them. To-day all this is changed, and the good bishop's heresies are taught *nem. con.*, and without concealment, from the very chair out of which Dr. Rowland Williams was expelled in 1862, thus verifying the old adage—the heterodoxy of one age becomes the orthodoxy of the next. The world moves. Thought moves. No tying to any stake will prevent it. Creeds and confessions which are intended to prevent it must soon or late bring trouble and disaster. Freedom is essential to true progress. The sailors did not make their voyage any more secure by tying down the compass.

The Archbishop of Canterbury's visit to Lampeter has already been dealt with in the columns of THE INQUIRER, so there need be only a passing remark now. Great things had undoubtedly been expected of him. Churchmen were prepared for a grave and weighty pronouncement on some abstruse point of science or theology, or biblical criticism, or perhaps of disestablishment, church policy or the burning question of education; and reporters had come from London, Manchester, and other places to get a "verbatim" report, but all they got was a mild sermon and a column or so of pleasant chat. The old gentleman seemed to take almost a wicked delight in thus upsetting all calculations as to the nature of his utterances. The writer of the premier article in *Essays and Reviews* was not going to say anything in defence or condemnation of Rowland Williams, his fellow-heretic of 1860. However full the heart may be, it is wonderful how the golden bit will act as a sufficient restraint on public utterance.

But how is it, in the face of instances such as we have given, and a thousand like them, of the baneful fruit of the upas tree, we are told and told again that our special work as Unitarians is done; that our gospel is preached and better preached elsewhere, where the people crowd and where there is none of that odium which is attached to our little Bethels; that we can do nothing better now than seek a decent burial; and, tell it not in Gath, nor yet in Askelon, some of our own people seem weak enough to believe all this. But one swallow does not spell spring, however it may betoken its approach. No honest, truth-seeking, truth-loving Unitarian can sit patiently Sunday after Sunday and join in the prayers, sing the hymns, and listen to the sermons in the ordinary run of orthodox churches (at any rate in Wales) and feel he is doing the right thing.

In Wales, as elsewhere, despite many an attempt at tightening the bonds, there are many signs of the general break up of the old orthodoxies. The Welsh Press is showing signs of increasing liberality. Emrys ab Iwan's articles on the Higher Criticism in the "Geninen" have surprised many by their very radical character. Even the grave "Traethodydd" has had the courage to throw open its pages to the Rev. Puleston Jones, M.A. (Oxon), the clever blind preacher, to discourse on Martineau's Philosophy, which he does with much power and eloquence. Dr. Witton Davies, known as a contributor to the "Enclyclopædia Biblica"—that repertory of dangerous heresies, has given us a little book on the Old Testament, and Adeney's "How to read the Bible," and Drummond's "Greatest Thing in the World," having been done into Welsh, just show how the wind is expected to blow in Wales—by-and-by.

In the home field the *Ymofynydd* (Welsh *Inquirer*), which has been for some time now the property of the S.W.U. Association, has become a living force under the new arrangement. Its articles are brief, but bright and illuminating. The principal features in so far as they differ from the old régime consist in the prominence given to the question of Modern Biblical Criticism. With the third part just issued, the Rev. W. James has concluded his series of Sunday-school lessons on St. Luke. Like his lessons on St. Mark, these may be described as well up to date, and the Sunday scholar who masters them will have a more intelligent appreciation of what the gospel really is than can be got from any other Welsh source.

The outlook of our churches is brighter than it has been for many years. Our pulpits, many of them long vacant, or depending on supplies, are being gradually filled. The church at Pontypridd is still dependent on supplies. Mr. Fisher Short has settled at Aberdare (H. P.), Mr. Kane at Dowlais, and Mr. Jenkins at Llwyn and Bwlch, with every prospect of success. Welsh students are still bulking largely at our colleges, and we are hoping some of these will remember the rock from which they were hewn. Messrs. Simon Jones, Islan Jones, Park Davies, John Evans, and W. S. Jones have taken their degrees. At Cardiff Mr. Tyssul Davies, while making excursions into the nebulous realms of Theosophy during the week, puts his Unitarian Christianity into so attractive a form on Sundays as to draw congregations which crowd the pews and sometimes fill the aisles up to the door. Mr. Tudor Jones is doing good work at Swansea, aiming not so much at making the service an entertainment to tickle the fancy and create a sensation, as to deepen the religious sentiment; he is thus strengthening his congregation. He is well supported by the local Press, which seems ever ready to give good reports of any special work. Professor Carpenter's lectures are creating a deep impression. At Nottage Mr. Phillips, hard pressed by business during the week, maintains all the various activities of his little church at a high level. In this he is ably seconded by Mrs. Phillips, who frequently occupies the pulpit while her husband is doing duty at Wick and Bridgend, both of which pulpits are under

his direct supervision. In the Rhondda, with its teeming population, Mr. D. Rees is bravely battling against fearful odds, and, by making good use of lay help, is pushing his outposts in several directions, with some prospect of success. On the Sundays Pentre, Clydach Vale and Tylorstown receive his special attention, while on week-nights he does a good deal of open-air preaching. His churches, like that at Gellionen, are seriously handicapped by a heavy debt.

At Lampeter and Merthyr new buildings are in course of erection, and there our ministers have their hands full; and the rest of us are busy in a quiet way doing what we can to edify and instruct our people. By the very sudden death of our old friend the Rev. D. L. Evans, in his ninetieth year, a figure long familiar has been removed from our midst.

R. J. JONES.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

CHRISTMAS APPEALS.

London: George's-row Mission.—The Rev. F. Summers writes:—"Will you be kind enough to allow me to appeal to the friends of the poor at this season of the year? I am sorry to say that there is just now very considerable distress. I shall be glad to receive donations to the Poor's Purse and the Christmas Fund. Also gifts of new or cast-off clothing, books for gifts or for the library, toys, &c. Parcels may be sent to the Domestic Mission, George's-row, St. Luke's, E.C.; and letters either to the same address, or to 4, Durley-road, Stamford-hill, London, N."

Manchester Domestic Mission: Willert-street.—The Rev. J. W. Bishop writes:—"We earnestly appeal to friends this year, for our needs are great. We have now 500 scholars in the school, and in consequence of epidemic and shortness of work, a great deal of poverty in the district; also the extra help asked for is the more necessary because several who have liberally helped in the past have died during the year. But we still hope to be able to dispense the usual amount of joy to the children, and give as much cheer to the aged and poor as in former years. We ask your kind assistance by sending money, parcels of clothing, or toys, which will be thankfully received by the Rev. J. W. Bishop, at the Mission House, Willert-street, Collyhurst, Manchester."

Aberdare: Highland-place.—A very successful series of Sunday evening lectures has been organised by the Rev. H. Fisher Short. The first was given on Nov. 9; the subject being "A Brief Sketch of the History of Unitarianism." This has been followed by "What Unitarians Believe about God," "What Unitarians Believe about Man," and there are four lectures to follow. The four already delivered have attracted large congregations, and have created considerable local interest.

Accrington.—A Sale of Work for the purpose of raising funds to clear off a deficit on the church accounts and effect necessary repairs to the building was held on Thursday and Saturday, Nov. 27 and 29. Lieut.-Colonel Turner, of Chadwell, near Clitheroe, opened the sale with a breezy and encouraging speech on the Thursday, in which he referred to his connection as a lay-student in the old days with Manchester New College, from which he graduated in the London University. On the Saturday the sale was reopened by Mrs. W. Noble, of Bolton, a former member of the Accrington congregation. The chair on this occasion was taken by Mrs. James Briggs; and a vote of thanks to the opener was moved by Mrs. Grime and seconded by Mrs. Ernest Ingham. The ladies of the Sewing Society have worked steadily in preparation for the sale, and are to be congratulated on the result (some £60), which exceeded anticipations. The Rev. W. H. Burgess has arranged a course of special sermons, now in progress, on "Modern Aspects of Religious Faith," in which the Revs. Jenkyn Thomas and Robert McGee are taking part.

Birmingham: Balsall Heath.—The third annual congregational meeting of Our Father's Church, held in the Tindal-street Board Schools on Wednesday, Nov. 19, was well attended, the Rev. C. J. Sneath in the chair. The secretary's report and balance sheet were read and adopted. The latter showed that during the financial year ending Sept. 28, £164 was raised entirely by the congregation, being an improvement on the previous year. The congregation are labouring under the disadvantage of having to pay £50 a year for the use of the Moseley and Balsall Heath Institute, in which their services are held, and other expenses being considerable, they have only been able to allot a very small and entirely inadequate sum to their minister's salary. The committee hope, however, to do better next year. The average attendance at the services has been a little under 100, but at the Harvest Thanksgiving services the number was quite 350. In addition there are eighty children in the Sunday-school. It was decided to hold the congregational soirée on Dec. 30, at which it is hoped to see a large attendance of friends from the other Unitarian churches in Birmingham.

Bootle.—Special Sunday evening services have been held during November. On Nov. 9 the Rev. E. W. Lummis, M.A., spoke on "A Unitarian's Thought of God"; Nov. 16, the Rev. C. J. Street, M.A., LL.B., discoursed on "A Unitarian's Belief about Jesus"; Nov. 23, the Rev. A. E. Parry set forth "The Real Worth of the Bible"; and on Nov. 30, the Rev. Dr. Klein lectured on "Unitarianism and Christianity." At each service every available seat has been occupied, and the greatest interest has been displayed in the lectures by the large number of strangers present.

Chester.—The 202nd anniversary of Matthew Henry's Chapel, the oldest Nonconformist place of worship in Chester, took place on Nov. 30. The preacher, the Rev. W. Copeland Bowie, delivered two able and appropriate sermons to good congregations. The collections taken in aid of the Restoration Fund amounted to £5. On the previous Friday a successful Rummage Sale was held in the schoolroom, the proceeds from which, £11, were also for the above object.

Chichester.—On Thursday, Nov. 27, the teachers and scholars entertained the parents and friends with an excellent programme, consisting of selected readings, well rendered by some scholars, vocal and instrumental music by the teachers, and other items, all greatly enjoyed.

Devonport.—On Wednesday, Nov. 26, a Sale of Work was held in the Temperance Hall for the purpose of raising about £100 required to complete the fund for the purchase of the freehold. There was a very good attendance, with the result that now only £25 is needed to attain the object in view. On Sunday last, Nov. 30, the church anniversary was celebrated, a special musical service being rendered in the evening. Appropriate sermons were preached by the Rev. G. Leonard Phelps.

Dover.—On Tuesday, Nov. 26, the Guild of Good Fellowship began the winter session with a tea. In the evening Mr. G. B. Richmond, the editor of the *East Kent Advertiser*, delivered an interesting lecture, pointing out the evils likely to follow the passing of the Education Bill at present before Parliament. An animated discussion followed.

East London Unitarian Sunday School Union.—The second meeting of the session was held at Forest-gate on Saturday, Nov. 29. An excellent paper, entitled "The Bible in the Sunday School," was read by the Rev. W. H. Rose, of Walthamstow. A short conference followed, in which the Rev. H. Woods Perris, Mr. W. J. Noel and others took part. There were sixteen present.

Gateshead.—The third of a series of Sunday evening lantern services was held in Unity Church last Sunday, conducted by the Rev. A. Harvie. The hymns were thrown upon the screen, with portraits of the authors. The readings were from Edward Carpenter's "Towards Democracy," and the lecture described Seton-Thompson's story, "The Trail of the Sandhill Stag." Mr. Thompson is naturalist to the Government of Manitoba, and tells the story of a man who hunted a stag for three years, but who, coming up to, was unable to find heart to kill it. This was illustrated by pictures taken from the book.

Ipswich.—The annual meeting of the congregation was held on Thursday, Nov. 27, Mr. G. J. Notcutt presiding over a fair attendance of subscribers and friends. The reports recorded a year's steady progress in all branches of the church's work, but an adverse balance of over £200 (including deficit on the Bi-centenary Restoration Fund). The treasurer announced, however, that the B. and F.U.A. had generously promised £25 towards the deficiency, and this would greatly encourage the congregation in its efforts to pay off the debt. Miss G. Woolnough presented an interesting report of the work of the Social Guild, and Mr. H. W. Roberts explained the scheme of artistic decoration of the schoolroom upon which the guild is now engaged. The Rev. L. Tavener reported a year's good work in the Sunday-school, and the growth out of it of a meeting for men held every Sunday afternoon in the chapel. The secretary, Mr. S. J. Hutley, having undertaken the duties of superintendent of the Sunday-school, resigned his office, and Mr. F. H. Smith was elected to succeed him. The meeting concluded with a brief address by the minister.

Knutsford.—A Sale of Work on behalf of the Knutsford stall at the forthcoming East Cheshire Christian Union Bazaar, to be held in Manchester, and in aid of a fund for the improvement of the accommodation of the schoolroom, was held on Friday and Saturday, Nov. 28 and 29. It was opened on the Friday by Mr. William Long, J.P., of Warrington, who is a trustee of the chapel, and on Saturday by Mrs. George Holt. Over £60 was taken on the first day, and the total receipts amounted to £116. The expenses will probably be less than £10, so that a satisfactory sum will be available for the purposes mentioned.

London: Peckham.—On Friday, Nov. 28, a meeting under the auspices of the National Unitarian Temperance Association was held in the Avondale Hall, Mr. T. Pallister Young in the chair. The Rev. W. G. Tarrant, in a stirring speech, moved a resolution asking the School Board for London to include definite Temperance teaching in the upper standards of all schools under its control. He thought this an important subject—the knowledge of self—likely to inculcate self-control, self-reverence, as Tennyson called it. The Rev. T. E. M. Edwards seconded, and the Rev. J. H. Wicksteed supported the motion, adding that if our educational machinery could not remove such a crying evil as the drink traffic had become, education was a failure indeed. Messrs. Ritchie, of the Lambeth Band of Hope Union, Bredall, and F. A. Edwards also spoke in favour, and the meeting closed with a resolution, moved by the Rev. G. Carter, thanking the Association and the speakers.

London: Rhyl-street.—At last Monday's entertainment Mr. J. H. Leigh was the principal contributor to the evening's enjoyment, by giving four of his excellent readings. Miss Case's violin pieces and Mr. Thomas Adams's songs were also highly appreciated.

Manchester: Lower Mosley-street.—An attendance of upwards of 100 people marked each of the four Sunday evening services, when the series of addresses dealing with "The Life of James Martineau and its Lessons" was given by the Rev. A. Cobden Smith.

Mottram (Appointment).—The Rev. H. Bodell Smith, of Blackpool, has accepted an invitation to the pulpit, rendered vacant in June by the resignation of the Rev. Noah Green, after a ministry extending over thirty-two years. Mr. Smith enters on his new duties on Christmas Day.

Nottingham.—The High Pavement Historical Society held their second meeting of the season on Thursday evening, Nov. 27, when the Rev. E. I. Fripp, B.A., gave an interesting lecture on "Mediæval Culture," illustrated by the sculptures on Giotto's Bell Tower in Florence. The President (Mr. J. C. Warren) occupied the chair, and there was again a very good attendance.

Poole.—The closing days of November will long be remembered by the members and friends of the Poole congregation as the occasion of the very successful mission for the deepening of the spiritual life conducted by the Rev. Edgar Daplyn. The mission was carried through under the auspices of the Southern Unitarian Association, and was one of the last pieces of work planned by the late Rev. E. S. Anthony, whose ministry left such a marked effect on the Poole congregation. The mission really commenced on Sunday, Nov. 23, but the preparations for it in the way of house to house visiting, extra musical practices, &c., have been in hand for some time. At the outset the programme looked almost over full, but the courage of the missioner and his workers on the spot was fully justified by the results. Out of seventeen meetings planned, sixteen were really well attended, and the weather was accountable more than anything else for the only meeting that was at all poor. The whole effect of the services was helpful and inspiriting to all who took part, and of every meeting it may be said with truth that "it was good to be there." Two afternoon meetings for women were conducted by Mrs. William Carter, who also acted as president of the local mission committee, and the social meeting held on Wednesday was rendered all the more sociable by the kindly presence of the Rev. William Blazeby (formerly of Rotherham), Mr.

J. Cogan Conway (President of the Southern Unitarian Association), and other friends, while on the same evening the congregation was swelled by a goodly contingent of friends from Bournemouth. On Sunday afternoon (being Temperance Sunday), a temperance "rally" was held, when very welcome aid was rendered by Miss Spencer and Mr. W. T. Bushrod, of Southampton. Through the kindness of Messrs. Bayley and Sons, the school was transformed during the week into a very comfortable tea-room, which was much appreciated as a general meeting-place, and for the facilities it afforded for friendly converse. The mission was brought to a close on Sunday evening last by an open Communion service, which was well attended, and which seemed to fitly gather up and express the spirit of thanksgiving felt by all who had been privileged to take part, in however lowly a fashion, in the work and worship of the preceding week.

Preston.—On Monday week last Mr. John Harwood, of Manchester, gave his rendering of Dickens's "Cricket on the Hearth" in the Percy-street schoolroom, before a delighted and enthusiastic audience. The recital was in three "Chirps," corresponding to the divisions of the story as written, and occupied two hours in delivery. The "Cricket on the Hearth" is a comparatively recent addition to Mr. Harwood's répertoire, and is likely to prove a great favourite.

Reading.—The services at the Unitarian Church on Sunday last were conducted by Miss Györy, of Budapest, and Mr. W. H. Shrubsole, F.G.S. It was cheering to observe that the congregations were much larger than usual. On Monday Miss Györy lectured to a very appreciative audience on "Parallelisms in the History of Britain and Hungary." At the close it was announced that after speaking in the Town Hall at Northampton on Saturday next, the talented lecturer would not be able to undertake any more public engagements before returning to Hungary, and the hope was expressed that she will be able to revisit us next year to renew and extend her acquaintance with our congregations.

Rotherham.—A lecture was given on Wednesday week by the Rev. A. Dolphin on "Sartor Resartus," to the Church of our Father Literary and Social Union, and was much appreciated.

South Shields.—The congregation has suffered another loss, through the death of Mr. W. Carr, of one of its earliest and staunchest adherents. His heart was in the welfare of the church, and for over thirty years his interest was constant in all that concerned the progress of liberal religion. At the funeral last Sunday the first part of the service was held in the church. In the evening Mr. Thomas Paxton preached on "The Immortality of Influence."

Trowbridge.—On Sunday last Mr. T. A. Williams, of Bristol, occupied the pulpit of the Conigre Chapel. Mr. Williams is the able lecturer of the West of England Anti-Vivisection Society, and upon this occasion, at the request of the Rev. J. Wain, delivered an excellent sermon in the evening on "Religion and its Bearing on the Treatment of Dumb Animals." The morning sermon was on "The Fatherhood of God and the Brotherhood of Man." In the afternoon Mr. Williams addressed the Sunday scholars on the importance of being members of and holding on into manhood and womanhood the pledge of the Band of Hope.

Tylorstown: South Wales.—The Mission services have been held on alternate Sundays in the afternoon, at the Assembly Hall, Queen's Hotel, during the last three years, the attendance numbering about twenty-six. The platform has been occupied by the Rev. D. Rees, Pentre, assisted by ministers and laymen. On Thursday evening, Nov. 27, a social tea was held, when about sixty persons of all ages sat at the tables. After the tea a meeting was held, under the presidency of Mr. Joseph Jenkins, Ferndale, to present Mr. and Mrs. Griffiths with a dressing-case and silver fruit stand respectively, with suitable inscriptions, as simple tokens of indebtedness to them for their generosity in granting the use of the Assembly Hall for services during the last three years, free of any charge whatsoever. Various addresses were delivered suitable to the occasion, and Mr. and Mrs. Griffiths responded. Friends from the Pentre and Clydach Vale Churches were present.

TEMPERANCE Sunday was observed in a large number of our churches and missions and Sunday-schools on Sunday last, special sermons being preached and in most cases special offertories in aid of temperance work being taken. In many cases the National Unitarian Temperance Association was able to arrange exchanges of pulpits to some advantage. Encouraging accounts have reached us of the gatherings, which are indicative of the growing interest our churches take in the temperance cause.

WE noted a fortnight ago the substantial volume issued by our Hungarian brethren, containing their translations of most of the addresses and papers of the International Council of Unitarian and other Liberal Religious Thinkers and Workers of 1901. We are glad now to welcome also a translation into Italian by Signor Bracciforti, of Milan, of the three addresses by the President (Mr. Carpenter), Dr. Drummond, and Mr. Armstrong.

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BIRTHS.

TRAVERS—On the 2nd Dec., the wife of Charles Travers, of Carlisle, of a son.

OUR CALENDAR.

SUNDAY, December 7.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boys' Own Brigade Service, "Advice worth Remembering," and 7 P.M., Rev. FREDERIC ALLEN. Monday, Dec. 8th, Social Institute, 8 P.M., "The Parsees of India," by FRAMROZE R. BOMANJI, Esq., B.A., of Bombay. Admission Free.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. GORDON COOPER, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11.30 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. G. SKEET, and 6.30 P.M., Mr. E. WILKES SMITH.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

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SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M., Rev. W. AGAR, and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WOLVERHAMPTON, All Souls' Church, Bath-road, 11 A.M. and 6.30 P.M., Rev. J. B. HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

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DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
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WALES.

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CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Dec. 7th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Mind and Medicine."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 7th, at 11.15 A.M., JOHN M. ROBERTSON, "The Priest and the Child."

POSTAL MISSION RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY GREEN, E., Dec. 7th, at 5 o'clock, Rev. G. CRITCHLEY, B.A., "The True Story of the Life of Christ."

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The Inquirer.

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No. 3155. NEW SERIES, No. 259.] LONDON, SATURDAY, DECEMBER 13, 1902. [ONE PENNY.

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NOTES OF THE WEEK.

A STATEMENT as to the case of Mr. Gottfried Schwarz, of Heidelberg, with an appeal for contributions towards a Defence Fund, will be found in another column.

NEXT week's INQUIRER, published on Dec. 20, will be our Christmas Number. In the following week, while the paper will be dated in the usual course, Dec. 27, it will be necessary to print early in the week. Editorial and other matter should reach the office by Tuesday morning, at latest. Calendar Notices for Christmas Day should appear *next week*.

WE deeply deplore the fate which has overtaken the Unitarian Church at Sydney. Some time ago, in spite of warnings received from several quarters, a man giving the name of Arthur Bentley Worthington was appointed minister on account of his attractive manners and brilliant powers as a preacher. His career of villainy has been revealed in the Criminal Court at Melbourne, and he has been sentenced to seven years' imprisonment with hard labour. It ought to be mentioned, as showing the care with which the Committee of the British and Foreign Unitarian Association try to discharge their duties, that the congregation at Sydney were informed that if Mr. Worthington was appointed and retained as minister, a promised grant in aid of the salary of a suitable minister would most certainly not be paid. The story of this man's career is so loathsome that it had better remain with him in the ignominy and solitude of his prison cell.

THE Education Bill was received in the House of Lords late on Wednesday night last week. Since then it has been pushed rapidly through the preliminary stages, and at the time of writing is under consideration in Committee. The Upper House has entirely justified Lord Rosebery's warning to the Nonconformist deputation which he received on Monday—namely, not to expect from the Lords any ameliorative changes in the Bill. Some good speeches have been made, notably that by Dr. Perceval, Bishop of Hereford, who, in addition to deploring the neglect of Nonconformist interests and the inevitable warfare which he foresees throughout the community, took the line which all earnest friends of education have taken, and lamented the feeble and selfish temper in which the Bill had been framed. What the country wanted was a whole-hearted attempt to perfect the system of national education; but here is nothing but "a niggardly, parsimonious provision" for secondary education, and, for the rest, the Bill is merely a piece of "opportunist political patchwork." He declared that the opposition to the Bill was not, as was alleged, merely a Nonconformist opposition. "The truth is," he said, "that most educational authorities are against the Bill. Take the troops of men teaching your sons in the great public schools, consult the finest minds in the great universities, and they will all pronounce against the Bill."

INSTEAD of conceding anything to the opponents of the Bill, the first amendment of importance made by the Lords is an alteration of the clause embodying the "Cowper-Temple" principle which was originally put into Part II. of the Bill, dealing with colleges and other institutions for secondary education. The effect is to render these institutions, provided as they will be by the educational authorities, liable to become denominational centres. An amendment by the Bishop of Hereford to make continuation-school attendance compulsory till the age of seventeen was rejected on Tuesday, as well as one to give the public four managers instead of two on the local boards. The famous Kenyon-Slaney amendment, which, as we noticed at the time, was left confessedly ambiguous by Mr. Balfour at the last discussion on the subject in the Commons, came up for debate on Wednesday night, with the result that more extreme amendments from the clerical side having been rejected, it was passed in the following form :—

> Religious instruction given in a public elementary school not provided by the local authority shall, as regards its character, be in accordance with the provisions of the trust deed (if any) relating thereto, and shall be under the control of the managers. Nothing in this clause shall affect any provision in a trust deed for reference to the Bishop or other superior denominational authority so far as such provision gives to the Bishop or authority the power of deciding whether the character of the religious instruction is or is not in accordance with the provisions of the trust deed.

ON Thursday week Mr. Stopford Brooke gave the last of his autumn course of lectures at University College, devoting it, as in the previous week, to William Blake. Having recommended a book by Professor Phelps, of Yale, on Romanticism in the Eighteenth Century to readers of Blake, Mr. Brooke spoke of his great love of animals, expressed in the well-known couplet :—

> A robin red-breast in a cage
> Sets all heaven in a rage.

Joy, Mr. Brooke said, was the chief element of Blake's life. When he saw evil in the world, it did not make him melancholy, like the early romantics, but furious. His religion of mysticism was then described. His doctrines, taken up by selfish men, had been made the ground of some of the greatest villanies that have defiled the world, but Blake himself was guarded from all wrong by his childlikeness and the crowd of angels that filled his soul.

> Love seeketh not itself to please
> Nor for itself hath any care
> But for another gives its ease,
> Builds a heaven in hell's despair.

In his work as a painter and engraver the same qualities appear. On the whole question of his design and execution, Mr. Brooke said there was no better guide than Rossetti's chapter in Gilchrist's Life of Blake.

MR. STOPFORD BROOKE'S second course of five lectures at University College will begin on Thursday evening, Jan. 29, on the same general subject, "The Rise of Naturalism or the Romantic Movement in Poetry in the Eighteenth Century." The poetry of Cowper, Crabbe and Burns will first be dealt with, but he should get through these as quickly as possible, Mr. Brooke said on Thursday week, so as to have more time for Wordsworth. Annual subscribers will receive their tickets for this second course. Other applications for tickets (5s. for the course, teachers 2s. 6d.) should be made to the hon. secretary, Stopford Brooke Lectures, University College, W.C., on or after New Year's Day.

ON Wednesday evening Mr. Vladimir Tchertkoff gave a lantern lecture at Essex Hall, on "Social Evils of the Present Day," illustrating with a large number of pictures Russian life in its religious, political, economical and social aspects. Scenes from the life of the poverty-stricken

and oppressed peasantry, and from the brutalities of prison life were brought into sharp contrast with the life of the Court, the Church, and the upper ranks of society, with outspoken comments from the lecturer's uncompromising point of view, which denounces not only war, but all use of force by the law, the present economic order, and even the use of money. As the only remedy for all these evils, Mr. Tchertkoff pleaded simply for the spirit of brotherly love and personal fidelity to that ideal. He told of the Doukhobors, of what they had suffered for their fidelity, and one most touching passage of the lecture was when a series of pictures was thrown without comment upon the screen, to the accompaniment of some Russian sacred music, beautifully rendered on the piano, and one saw the passage of the Doukhobors from Russia to Canada, and their settlement in that new country. Mr. Tchertkoff then showed some scenes from Tolstoy's life, with one very beautiful portrait of the old man, taken during his recent illness, the noble head resting on his pillow, and the deep-set eyes looking straight into those of the audience; and finally two scenes from the Last Supper, and Jesus with his disciples, going out into the night, as representing in that supreme life the spirit in which all sufferings are to be borne. One could not but be deeply impressed by the perfect sincerity and the noble spirit of Mr. Tchertkoff's address, but at the same time would plead that there is beneficent as well as oppressive force in the world, that the Church as we know it in this country is not merely the blind upholder of iniquity, and that law and regulation must have a place even in the perfect brotherhood of man.

THE Bishop of Worcester delivered last week, in St. Philip's Church, Birmingham, a series of three mid-day addresses on "The Historical Trustworthiness of the Gospels." We have before us a report of the first of these lectures. It is not in itself remarkable, but derives a certain interest from the fact that it was delivered by the leader of the younger High Church party. Dr. Gore repudiates the view that the Gospels can be guaranteed by the Church.

> This is, I am persuaded (he says), a sheer delusion. . . . The authority of the Church rests upon, and purely upon, the witness and authority of the Apostles. The Church has always supposed that the authority of the Apostles is represented in the Gospels, that this represents simply their witness, their preaching; while if criticism can show that it does not—if it shows not what the Apostles bore witness to, but a much later accretion upon that—they have upset the authority of the Apostles and the authority of the Church resting upon them.

Although the phrasing of this passage seems to shift the burden of proof from the dogmatist, on whom it really rests, to the critic, it is nevertheless a striking concession from an Anglican apologist. In one sense, indeed, it concedes the whole Anglican case. Exclusivism can never be made to rest on science. There must always be a degree of diffidence, and of mutual respect, in the holders of different opinions concerning the probable significance of uncertain data. Dr. Gore has thrown into the arena of criticism the sacramental claims of the Church, as well as her creeds. These are to be vouched for by no lofty profession of peculiar grace, but simply by the superior scholarship and acumen of Anglican critics.

DR. GORE goes on to speak of the dates of the Synoptic records. Without any detailed argument, for which he had no time, he assumes the earliest dates which Harnack considers possible. In the further course of his address he sketches out for his popular audience, and fully accepts, the priority of Mark and the two-document theory of the origin of Matthew and Luke. Taking, then, the time which elapsed between the Crucifixion and the writing of these documents at forty years, the Bishop refers to the researches of M. Sabatier about St. Francis.

> Forty years (he infers) can produce distortions and accretions until the thing becomes something different from what it was at starting. Yet a story may be preserved in perfect fidelity during that period by living memories bridging over the period, preserved, by long training, from distortions and accretions.

The address concludes with a reference to the note of Papias about the origin of Mark's Gospel, and the question of how the trustworthiness of the Synoptics can be tested is reserved for the second lecture. The conclusion at which the Bishop of Worcester will arrive in this course is predetermined by his office. But we cannot help speculating, not without hope, upon the future development of the lecturer. He has already enunciated opinions similar to those for which Dr. Martineau was at one time denounced by Unitarians. He has visibly advanced in his view, both of the Church and of the Bible, in the liberal direction. Already he accepts the critical position. Will he ever come to the perception that the doctrine of an exclusive Church, and the practice of imposing credenda, are alike inconsistent with that position? More wonderful things have happened than that Dr. Gore should be known, thirty years hence, as a stalwart champion of non-subscription and rational religion.

PROFESSOR ESTLIN CARPENTER'S lectures in Manchester were listened to by some few ministers, but the audiences consisted for the most part of the laity of our own congregations, with a small sprinkling from more orthodox churches. It is an unwritten article of faith amongst us that there are no Biblical and theological secrets which an honest laymen may not learn, as there are no mysteries of godliness that a righteous layman may not preach. In this faith it appears we differ from our brethren of the Evangelical churches. In a paper on Higher-Critics and Hyper-Critics Dr. James Moulton, while pleading for a tolerant mind towards cautious and devout criticism, is reported also to have said that "he thought that even the best results of modern criticism were not ready for public consumption, and it would be folly indeed to mention them to the majority of our congregations." Doubtless there are times when critical exposition would be out of place; as there are times and seasons when an exhortation or united prayer would be out of place. But those who pursue a policy of excessive caution will have to consider, whether it is better that the young people growing up in the churches should learn awkward facts about the Holy Scriptures first from Christian teachers, or from those who make light of the authority of Christ, and dislike the Bible? Certain truths are bound eventually to be known. It sometimes makes much difference how and from whom we learn them.

"UNDENOMINATIONALISM: Political and Religious. A Plea for Natural Religion" is the title of the Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit*. The injury done to the cause of education by sectarian strife in this country, ever since the days of the Lollards, is clearly stated. And the plea is that what the State must do in the schools is to provide as an essential part of national education, that the children should be taught to trust in God and keep His commandments.

> "Christianity," writes the great Bishop Butler, "is a republication of Natural Religion. It teaches Natural Religion in its genuine simplicity. It affords the evidence of testimony for the truth of it." If so, then at the school as in the world, with young minds as it was yet with undeveloped man, Natural Religion will but prepare the way for further teaching. But on that further teaching the differences which arise will be broad and impassable. Before we come to that we are generally agreed.
>
> Why then should we not teach so much and so much only in every public school—"to fear God and keep his commandments"? Why should we not leave it to the denominations to build on this foundation, well laid in the child's mind, whatever fashion of temple they approve? You will say it is impossible. Agnostic and Anglican, Evangelical and Romanist, will make truce for awhile to unite their forces to prevent it. They will agree that God must not be taught as human reason reveals him, but only as the denominations perceive him. Perhaps it would be so.
>
> Yet is it our duty, as good Christians who believe with Jesus that all the law is fulfilled in the two commandments of love to God and neighbour, to hold up the flag of Natural Religion, the religion of all of us, though few enrol themselves under it. The day may yet come when in every school in England the children will be taught what we have learnt of our fathers, "to put their trust in God and keep his commandments," and when all the Churches will be satisfied to add to this teaching on their own account as to each seems good.

THE December number of *Sermons for the Day* contains a Harvest Sermon of the Rev. R. A. Armstrong's on "Weather," which quotes the Etterick Shepherd's saying: "Eh, mon, the weather's a graund topic, but toonsfolk know naught aboot it," and tells of a family in which for two generations the young folk were never allowed to say the weather was bad. "The mother and the grandmother both had held such speech an irreverence against him who holds the sunshine and the storm-clouds in his hands, and portions out the heat and the cold, the drought and the rain, each in its season." And, so the preacher adds, "I have still the feel of a sort of fault-finding with God when I hear vehement complaints about the cold or the wet."

> When by "bad" weather we mean simply wet weather, we are far indeed astray, colouring the universe with our own little wants and wishes. Wet weather may be best weather; and even in the town there is to the country-bred a great joy when, after a long spell of drought, the patter of the rain is heard, and the clouds empty themselves upon the land. For they seem to hear the rustle in the grass, the murmur in the woods, the loosening of the clods, the

washing of the world from the dust of many days, the rivulets by the hedge-rows, the refreshed and rejuvenescent earth singing its psalm of praise.

In later passages of the sermon there are delightful Nature pictures, of various kinds of weather, and words of wisdom as to the spirit of thankful trust in which we ought to rest, even when we cannot understand the great sweep of the Divine order in the universe.

THE publication of a cheap and abridged edition of John Wesley's diary has awakened new interest in the history of the great man; the opening article of the winter number of the *Methodist Recorder* will tend to keep that interest wide awake. For it gives yet another version of John Wesley's relations with Grace Murray, with details of her life, her conversion, her (first) husband, Captain Murray, his threat to put her into a madhouse for joining the Methodists, his death, John Wesley's proposal to marry her, and her marriage to another man. It is a curious old story, and must be read and studied in full to be even partly understood, but the document which we take the liberty to quote below gives some indication of a sort of hidden tragedy in Wesley's career. The after history of Wesley gives a touch of irony to its first sentences. It was written to a friend a few days after Grace Murray's marriage to John Bennet:—

Leeds, Oct. 7, 1749.

My dear Brother,—A loving husband is a very amiable character; a fond one, I think, is not so. But if I had a wife I believe I should be the latter, and perhaps you may lean to the same extreme. To you, therefore, I can freely speak my mind, as knowing it will go no further. Since I was eight (?) years old, I never met with such a severe trial as for some days past. For ten years past God has been preparing a fellow-labourer for me, by a wonderful train of providences. Last year I was convinced of it: therefore I delayed not, but as I thought, made all sure beyond a danger of disappointment. But we were soon afterwards torn asunder by a whirlwind. In a few months the storm was over. I then used more precaution than before, and fondly told myself that the day of evil would return no more. But it, too, soon returned. The waves arose again since I came out of London. I fasted and prayed and strove all I could, but the sons of Zeruiah were too hard for me. The whole world fought against me, but above all my own familiar friend. Then was the word fulfilled, "Son of man, behold! I take from thee the desire of thine eyes at a stroke; yet shalt thou not lament, neither shall thy tears run down." The fatal irrecoverable stroke was struck on Thursday last. Yesterday I saw my friend (that was) and him to whom she is sacrificed. I believe you never saw such a scene! But why should a living man complain—a man for the punishment of his sins.—Yours,

J. WESLEY.

A long letter written six months earlier to Wesley by the man to whom Grace Murray was eventually "sacrificed" cannot be quoted here, the curious are referred to the *Recorder;* but it would indicate some fear, on Mr. Bennet's part also, that the good lady was being sacrificed in a different sense, for it ends: "I desire you will be tender of her character and consider she is a woman."

TRUTH is the strong thing. Let man's life be true.—*R. Browning.*

LITERATURE.

RECENT FRANCISCAN LITERATURE.*

THE number of books which are coming continually under our notice dealing with St. Francis of Assisi and his movement is a refreshing sign of the vigour of our religious idealism. Many of them, of course, appeal strongly to the scholar and the artist. The latter turns with delight to the emotional springs of the noblest religious art of Italy, while for the former there is no field more suitable in all its conditions for the study of the evolution of an historical portrait, or more fascinating in its unsolved literary problems and the steady growth of evidence of first-rate importance. In Franciscan studies we are still on a voyage of discovery. Professor Little's article in the current number of the "English Historical Review," on the Sources of the History of St. Francis of Assisi, provides an excellent guide to the recent literature, and an impartial statement of the present conflict of testimony and opinion upon many important points, such as the date and authority of the Speculum and the origin of the Legend of the Three Companions. All serious students of the subject will be grateful to him for providing such an admirable survey of the field. The need of it must have occurred to many besides himself. Much may also be hoped from the labours of the Société Internationale d'Etudes Franciscaines, organised by the efforts of M. Paul Sabatier, and inaugurated at Assisi last Whitsuntide. A British branch of this society has been formed quite recently with the object of promoting research, and a series of translations of some of the early texts has been undertaken already. We may add in a parenthesis that M. Sabatier has accepted the office of Hon. President, and the Committee includes Professor Collins of King's College, Canon Rawnsley, Canon Knox Little, the Rev. W. H. Frere, the Rev. W. H. Drummond, Professor Little, Mr. Alfred Nutt, and several other names, with the Hon. and Rev. James Adderley as secretary.

On turning to the three books which we have placed at the foot of this article, we need not linger long over the small volume by Professor Herkless. It is a useful compilation, but presents us with no new facts or fresh points of view. Its most useful section is probably the account of St. Dominic. There is very little about him in English, and there should be room for a biography based upon a critical study of the sources. It would, however, be a difficult task to accomplish. His personality has coalesced far more completely with the later atmosphere of legend than is the case with St. Francis. Probably in the end we should only succeed in detaching a very shadowy figure, the founder of an order, not a real man. The truth is, the more the real character of St. Francis impresses itself upon the imagination, the less we are attracted by St. Dominic. He has no democratic sympathy, or quick human feeling. He is always the Spanish grandee, courtly but hard, more interested in the cause of the Church than in the souls of men. The very miracles recorded of him grate harshly on the ear accustomed to the naïveté and loveliness of the Franciscan stories. He kills a cock in a passion, and then restores it to life. Nothing so grotesque could occur in the Fioretti. It belongs to a different world. The miracles attributed to a saint are some index of his real character. St. Dominic attracted to himself none of the bright fancies of love and poetic feeling. We can hardly find the man behind the crude trappings of the hagiographer. Dr. Herkless continues his narrative so as to embrace the early activity of the two rival orders of mendicants, and readers who want a short and popular survey of their progress and degradation, and of their relations with the Inquisition and the Universities, will find it in these pages.

Miss Macdonell has given us a delightful book in her "Sons of Francis," and one for which readers who have no taste for the Latin of mediæval chroniclers ought to be grateful. She breaks fresh ground, and introduces us to a series of portraits of the early followers of the saint, as unfamiliar to most people as they are full of charm. *Nos qui cum eo fuimus* (a series of sketches of the first companions), Frate Elias, John of Parma, Salimbene of Parma, Angelo Clareno, Jacopone da Todi are among the subjects dealt with. They all show wide reading of the original sources, and an acquaintance with the fluid state of opinion upon many questions of importance. Before, however, we refer to a few of these studies more in detail, we must turn aside for a moment to express our regret that Miss Macdonell has qualified the pleasure of reading her book by some extraordinary eccentricities of style. Nowhere does an affectation of smartness and familiarity seem more out of place, and we feel that to describe Salimbene as a "Pepysian Flibbertigibbet," Jacopone as "an awful warning," and someone else as "a gadabout" is an unpardonable offence against good writing and good taste. The habit also of inserting sentences in Italian which might just as well be translated is not really picturesque, and to some readers must be simply bewildering. We hope that, if another edition is called for, Miss Macdonell, remembering her own criticism of Affò, the eighteenth century biographer of John of Parma, will restrain the flourishes of her pen and stick to sober historical narrative.

Taken as a whole Miss Macdonell's book illustrates only one side of the early Franciscan movement. She makes no attempt to conceal her preference for "the Spirituals." "In the struggles between the two chief parties in the order," she writes, "I have ranged myself definitely on one side, and my reason is—Francis. Not that the other side was wanting in virtue, or talent, or interest, or in great personalities. It illustrated many excellent things—but it did not particularly illustrate Francis; and my interest in Franciscanism derives solely from its founder, and follows only where I see the traces of his spirit." Accordingly we look in vain for such commanding figures as those of Cardinal Ugolino and Bonaventura. There is, however, an interesting sketch of Brother Elias, which will pro-

* (1) "Francis and Dominic and the Mendicant Orders," by John Herkless, D.D. T. and T. Clark. 3s. (2) "Third Orders," by J. G. Adderley and C. L. Marson. Mowbray and Co. 1s. (3) "The Sources of the History of St. Francis of Assisi," a Review of Recent Researches, by Professor Little, in the "English Historical Review" for October, 1902. (4) "Sons of Francis," by Anne Macdonell. J. M. Dent and Co. 12s. 6d. net.

bably send some readers to Dr. Lempp's able monograph "Frère Elie de Cortone" in Sabatier's *Collection de Documents*. After St. Francis himself he offers the best material to the biographer, a masterful spirit made for affairs of state, who by some strange freak of fortune fell under the fascination of the saint and afterwards could never find his true vocation in either world. Now that attention has has been called to the dramatic contrasts of his career, and his far-reaching influence upon the development of the order, other writers are likely to be attracted by the unsolved enigmas of his character.

We have not time to linger over the admirable sketch of John of Parma. It is curious that he has had no modern biographer, for alike in intellectual gifts, administrative zeal, and unaffected spirituality of temper, he seems to have far excelled most of the early Ministers General. In some respects Bonaventura came nearest to him, but there was in Bonaventura more than a tinge of ecclesiastical prudence and the love of domination. The quaint poetry of the Fioretti gives the best idea of the impression which John of Parma made upon his contemporaries. The story is related in the form of a vision which was seen by Brother Jacques of La Massa. It reflects, as the reader will perceive, the protest of the Spirituals against the growing worldliness of the Order :—

Then came St. Francis to give the chalice of life to his brothers, and he gave it first to John of Parma, who, taking it, drank it all in haste, devoutly ; and straightway he became all shining like the sun. And after him St. Francis gave it to all the other brothers in order, and there were but few among them that took it with due reverence and devotion, and drank it all. Those that took it devoutly and drank it all, became straightway shining like the sun ; but those that spilled it all and took it not devoutly, became black and dark, and misshapen, and horrible to see ; but those that drank part and spilled part, became partly shining and partly dark, and more or less so according to the measure of their drinking or spilling thereof. But the aforesaid Brother John was resplendent above all the rest, the which had more deeply drunk the chalice of life, whereby he had the more deeply gazed into the abyss of the infinite light divine.

The strangest figure in this Franciscan portrait gallery is that of Jacopone da Todi. Miss Macdonell's essay has sent us back to the chapters dealing with him in *Les Poëtes Franciscaines* by Ozanam Little has been done since Ozanam wrote to elucidate his work, or to make it more available.* A critical edition of the early Franciscan poetry would be a great boon. Meanwhile an essay like the one before us, slight as it is in texture, is of real service, if for no other reason because it makes us wish to penetrate further into an unexplored field. The life of Jacopone, in the sheer extravagance of its folly and its extraordinary protests against common sense and good taste, makes few appeals to the modern mind. Probably there was a strain of insanity in him. But he had the lyrical gift. He was a troubadour who turned his songs to religious uses, and St. Francis would have recognised in him some kinship of spirit. He had the Franciscan love of nature and the open air. He wishes to call all things in the universe to love and praise.

Voglio invitar tutto 'l mondo ad amare,
Le valli e i monti e le genti a cantare,
L'abisso e i cieli et tutt' acque del mare,
Che faccian' versi davanti al mio Amore.

In other moods he was a powerful satirist and could sing most excellently in praise of folly.

Plato and Socrates may contend,
And all the breath in their bodies spend,
Arguing without an end—
What's it all to me? . . .

Only a pure and simple mind
Straight to heaven its way doth find ;
Greets the King—while, far behind,
Lags the world's philosophy.

But he strikes his simplest and most musical note in his carols to the infant Christ, and the songs inspired by the joys and sorrows of motherhood. In their playful fancy and mystical rapture, we seem to recognise a forerunner of William Blake. The following is a good example which Miss Macdonell has translated for us :—

The little angels join their hands
And dance in holy ring.
Love songs they're whispering,
The little angel bards.

Good men and bad they call and greet :
High Glory doffs its crown,
And has come down,
Low lies there at your feet.

Now, shamefaced boors, why keep
Ye back? Show courtesie.
Hasten and ye will see
The little Jesus sleep.

The earth and all the skiey space
Break into flowery smiles.
So draws and so beguiles
The sweetness of His face.

How truly Jacopone could depict the opposite mood of sorrow is seen in his stately Latin hymn, "Stabat Mater dolorosa," and still more in the pathetic lyric "O figlio caro figlio," written for the popular heart in its own speech. His later mood was one of mystical desire for absorption in the divine without even a care for his own salvation. He died in 1306 of old age, but the chronicler says also of "excess of love." Perhaps no one illustrates better what St. Francis meant when he called his followers "joculatores Dei," singers who move the hearts of men to spiritual joy.

We can devote only a few lines in conclusion to the interesting little book which Mr. Adderley and Mr. Marson have issued recently under the title "Third Orders." It contains a translation of the text of a rule for the Franciscan Tertiaries, which was discovered recently by M. Sabatier and published by him as the first part of the Opuscules de Critique Historique. The rule is considerably earlier than the one which was promulgated in 1289. It may go back to about the year 1230, and in any case it takes us closer to the original thought of St. Francis. His aim was not to be the founder of a new organisation, but to hold up an evangelical ideal of life before men. It was the drift of events, over which he had no control, which ultimately parted his followers into the three branches of a great religious order. We touch here upon the chief source of the fascination of these Franciscan studies. They bring us into close touch with a religious revival whose springs are to be found in the simple faith and idealism of the Christian heart. In the remarks and comments, which Mr. Adderley and Mr. Marson have added to the translation of this ancient rule, they have shown us again how strong is the appeal of these things to the religious imagination of to-day.

W. H. D.

THE PHILOSOPHICAL JOURNALS.

FOR some time past the foremost position in the numbers of *Mind* has been generally occupied by a long paper from Mr. F. H. Bradley's pen. This series of papers, which apparently is still far from its close, is probably intended to form at length a large volume dealing critically with human volition. It is hardly possible to criticise these papers as they successively appear, for in each one of them important assumptions are made which, we are told, will be further explained and justified in future articles. There is, however, one feature in the July article which is worth calling attention to, for it shows that the Libertarianism which Mr. Bradley a few years ago recorded as practically defunct in all philosophical literature worth reading is now so much alive in the writings of some of the most influential thinkers of the day that it is no longer possible to ignore it. Accordingly, in the article in question he devotes considerable space to an examination of Professor William James's views on this subject, and he explains how he thinks it comes about that really intelligent persons like William James can actually assert that in seasons of temptation a man could have decided differently than he did decide.

If I am asked (he says) how, if these doctrines are really what I think them, they can possibly come to be upheld, I must answer as follows: I am forced to believe that these results are not got by an unprejudiced inquiry made direct into the real claims of our actual moral nature. Wherever they are reached they appear to be reached by reasoning downward from alternatives now long ago argued to be vicious. They come from our looking at morality while one eye glances at theological dogma. (P. 298.)

We admit that there is an element of truth in Mr. Bradley's last sentence, but we should give a very different account of it. It is perfectly true that the Free-will doctrine seldom holds its ground when dissociated from religious faith. True Ethics and true Religion are only two aspects of one individual reality ; and, as both Dr. Martineau and Professor F. W. Newman maintained, Free-will and Theism generally stand or fall together. This assertion of the intimate connection between Libertarianism and interest in religious worship appears to be to a large extent supported by the actual facts in our great universities.

Among the many important papers in the July number of *Mind* is a very interesting memorial notice of the late Professor Adamson, from the pen of Professor Sorley. We rejoice to hear that Professor Adamson has left important philosophical writings which are being prepared for publication by Professor Sorley, who will be assisted by Professor Adamson's old pupil and warm admirer, Dr. G. Dawes Hicks. There are some interesting reviews in both the July and October numbers on Dr. Howison's "Limits of Evolution," Professor Royce's Gifford Lectures, and Mr. Benjamin Kidd's "Principles of Western Civilisation."

* See, however, the section dealing with him in Gaspany's Early Italian Literature and the appended bibliographical notes.

The *Philosophical Review* for November contains an article of very great general interest on "Poetry and Philosophy," by Dr. R. B. Perry, of Harvard. In this paper Shakespeare's characteristics are most ably analysed and described. Great as he is he is not a philosophical poet.

His understanding was as rich as it was acute. It is true that Shakespeare read human life as an open book, knowing certainly the manner of human thinking and feeling, and the power and interplay of human motives. But it is equally true, on the other hand, that he possessed no unitary conception of the meaning and larger relations of human life. Such a conception might have been expressed either by means of the outlook of some dominating and persistent type of personality, or by a pervading suggestion of some constant world-setting for the variable enterprise of mankind. It could appear only provided the poet's appreciation of life in detail were determined by an interpretation of the meaning of life as a whole. Shakespeare apparently possessed no such interpretation.

In contrast with Shakespeare Omar Khayyam and Wordsworth are at once philosophers and poets, but unquestionably the supreme philosopher-poet is Dante :—

He is not only philosophical in the temper of his mind, but his greatest poem is the incarnation of a definite system of philosophy, the most definite the world has seen. That conception of the world which in the thirteenth century found argumentative and orderly expression in the *Summa Theologice* of Thomas of Aquino, and constituted the faith of the Church, is visualised by Dante and made the basis of an interpretation of life."

The International Journal of Ethics for October is a specially valuable and interesting number. As a confirmation of the statement that the belief in man's moral freedom is at present showing signs of vigorous life, we may call attention to a remarkably able defence of the libertarian position in an article on "The Practical Consciousness of Freedom," by Dr. R. B. Perry, from whose article in the *Philosophical Review* we have just quoted. At the close of his elaborate article Dr. Perry writes :—

We must conclude that a metaphysical theory which fails to provide for *the freedom of real alternatives* fails also to provide for *responsibility*. I have attempted in this discussion to deal with conceptions derived from the average moral consciousness. I have endeavoured to show that the practical conceptions of duty and responsibility imply a definite conception of freedom. This conception of freedom has been found to involve a metaphysical conception of fundamental importance, and a conception that is antagonistic alike to the temporal determinism of naturalism, and the supertemporal determinism of idealism. When the human individual believes that he is responsible for the fulfilment or violation of his duty, he believes that he inhabits a universe which permits a selection from among genuine possibilities and suffers absolute change.

There is in this number another paper which is exceptionally valuable as a support to the religious interpretation of the universe, and we wish we had space to summarise its forcible reasoning. It is on "Mind and Nature"; and the burden of it is to prove that Nature, so far from being a merely mechanical and irrational process, bears clear marks of being animated and directed by a grand spiritual life and meaning.

If (concludes the writer) our view of Nature is in principle correct, it will follow that we have the best ground for trusting in that witness of immediate experience which seems, at our times of peaceful insight at least, to assure us that Nature is not indifferent to our ethical aims and struggles. . . . We shall not fail to insist that the vision of an indifferent or immoral Nature "red in tooth and claw," which haunts and oppresses so many of the best minds of our time, appears in the light of our conclusion no more than a nightmare of the judgment. Our result has proved the justification rather of those greater poets who have found in Nature a principle akin at the heart to all that makes for what is best in man. Perhaps as we survey the tangled web of physical happening, the phrase which will best express our mingled faith and diffidence will not be much unlike Stevenson's saying :—"It is a strange world; but there is a manifest God in it for those who care to look for him."

This impressive paper is written by Mr. A. E. Taylor, of Owens College, Manchester. He is a disciple of Mr. Bradley of Oxford, and therefore hails from the opposite quarter of the philosophical world to that which Dr. Perry and the Libertarians occupy; but the comparison of these two papers which appear side by side in this number of the *International Journal of Ethics* affords a most striking illustration of the truth that, notwithstanding the serious differences of opinion among our philosophical leaders, there is nevertheless a vast and most fertile tract of assured belief which is held in common by all the world's greatest thinkers, a region in which they can most heartily collaborate, and by their concurrent labours increase and develop the mental resources of humanity.

CHARLES B. UPTON.

ARTICLES IN THE REVIEWS.

THE place of honour in this month's *Contemporary* is given to M. Paul Sabatier's address on "St. Francis and the Twentieth Century," given at the recent meeting of the Christian Conference in London. This is followed by a long article on "Catholicism *versus* Ultramontanism," furnishing abundant evidence of the strong resentment felt among the more enlightened and earnest Roman Catholics against the present policy of the Vatican, bent on political dominance rather than the maintenance of spiritual religion, The position taken up in this article, which is signed "Voces Catholicæ," will be seen from the following passage :—

A group of Italian ecclesiastics, infallible—not by the grace of God but by the credulity of man—in science and politics, absolute leaders of the masses, bent upon regaining temporal power, at all costs, undermining the monarchical principle throughout Italy in order to reinstate it in Rome, disavowing it in France, preconising it in Russia, decorating the German persecutor of the Church with the Order of Christ, and then condemning Germany and its allies as instruments of Christ's enemies—that is the ideal of Ultramontanism, which has little in common with the religion of the Catholic Church. Drawn thus irresistibly towards material wealth and political power, Ultramontanism assumes an attitude towards ethics which is alien to that of the Catholic Church.

Writing in an article "Thus Far," on the education question, Mr. J. A. Spender says: "The Bill as it stands leaves its Liberal opponents but one remedy, which is the drastic one of disestablishing the sectarian managers and thus demolishing the whole fabric on which the Church has elected to stand." The Hon. Stephen Coleridge, in a letter to the Editor on "Vivisection Experiments and the Mortality Returns," vigorously continues his duel with Mr. Stephen Paget. The article on "The Russian Temperance Committees," by Edith Sellers, should by no means be overlooked.

To the *Nineteenth Century and After* Sir Oliver Lodge contributes a timely warning on the subject of "Our Public Schools as a Public Peril," trenchantly pointing to the poverty of their intellectual ideal. The Duke of Northumberland writes on "Religion and Physical Science," not very clearly defining the strength of the scientific position as opposed to theological assumptions in the field of natural knowledge, but concluding with the following suggestive passage :—

Professor Dewar asserts that science adopts a humble and a reverent attitude. He confesses on her behalf her "ignorance of the ultimate nature of matter, of the ultimate nature of energy, and still more of the origin and ultimate synthesis of the two!" Nay, further, he regards the mystery of matter as inscrutable. One of the greatest theologians who ever existed asserted an equal humility for theology more than 1,800 years ago, when he declared that he saw through a glass darkly, and knew only in part. Whether the theologian and the natural philosopher will ever see perfectly eye to eye until both stand face to face with Him whose actings they alike study, and know even as they are known, may well be doubted. But every true advance achieved by either must necessarily tend to bring them to the same goal, however temporarily divergent the winding and intricate paths leading thereto may appear to be. Theology, no less than natural science (to quote after Professor Dewar the noble words of Lord Kelvin), is bound by the everlasting law of honour to face fearlessly every problem that can fairly be presented to it; and to assert its right to range over every domain of theory with absolute freedom. It is not by elbowing out her sister that either will promote her own true interests, but by patient and tolerant occupation and development of a field amply sufficient for both to seek to advance side by side from one conquest to another till both shall join hands in the full enlightenment of the perfect day.

Mr. R. E. Dell contributes to the *Monthly Review* a striking article on "Democracy and the Temporal Power," with searching criticism of the temporal policy of Rome, and a plea for the ideal of a truer independence to be gained by "the abandonment of wordly ambitions and political entanglements, a wholehearted reliance on spiritual and moral claims, and a frank appeal to the soul and conscience of mankind." The illustrated article this month is a fifth in the series on "The Painters of Japan."

To the *National Review* Sir Leslie Stephen contributes an interesting article on "Browning's Casuistry," which opens with the following sentences :—

Mr. Stopford Brooke's recent volume upon Browning seems to me to present a rare combination of cordial appreciation and thorough sanity. Nobody can tell whether the most judicious verdict of to-day will be endorsed by the critics of a century hence. It can hardly be doubted, indeed, that those gentlemen will accept Browning as one of the greatest of English poets; and, on the other hand, that they will hold, in spite of the Browning Society, that a very large part of his work was not poetry at all.

When, like Rabbi Ben Ezra, they come to "discern and pronounce a last," they will "leave the fire ashes" though "what survives will be gold." Like most, if not all, other poets, Browning will be virtually read in selections. Perhaps the surplus will be reprinted; but it will be "taken as read," except by the curious. Mr. Stopford Brooke endeavours to anticipate the results of this expurgatory process. I believe in his forecast, and if I cannot quite follow him in some points, I fully admit that he is more likely to be right than I.

In the *Fortnightly* will be found the address on "Race and Religion," given last May by Sir A. C. Lyall as President of the Social and Political Education League, and also Sir Squire Bancroft's "First and Last Sermon," delivered at the Diocesan Conference at Leeds in October, on the invitation of the Bishop of Ripon, "On Preaching and Reading the Gospel."

SHORT NOTICES.

The annual volume of *Young Days* (Vol. XXVII. this year) is welcome, as ever, towards Christmas-time. Those who take in the little magazine from month to month know how bright and full of interest it is, and the completed volume, with its charming coloured frontispiece by Kathleen Lucas, may be confidently recommended as a Christmas present for the children. (People who want guidance in the selection of children's books for presents should also send for the admirable classified list issued annually by the S.S.A.) Through this volume of *Young Days* runs a serial story by Miss Theodora Mills called "Father's Manuscript; or, What Happened at Pen Porth." There are also twelve of the Rev. Thomas Robinson's delightful illustrated papers on "Mother Nature's Wondrous Ways"; a series of Temperance Lessons, and a great variety of anecdotes and short stories. Both the children and their elders have reason to be grateful to the Editor, the Rev. J. J. Wright, for what he does in this most wholesome of children's magazines "for home and school." (Sunday School Association, Essex Hall. 1s. 6d. net.)

Even in mid-winter Mr. W. T. Palmer's *Lake-Country Rambles* are delightful reading. Indeed, this collection of sketches belongs to every season of the year, telling not only of summer walks, and mountain climbs by day and night, but of springtime, autumn, and winter, giving the vivid impressions of one who has lived for many years in that glorious country and knows it by heart. "Shepherding on the Fells in Winter," and "Skating on Windermere," are two of the chapters, as characteristic as the "May-Day Ramble" of Mr. Palmer's enthusiasm and his close touch with the life of the District. (Chatto and Windus. 6s.)

The Hampshire edition of *Jane Austen's Novels*, to which we have already referred with pleasure, is now complete, in quaint binding and admirably clear type. Of the six volumes, *Persuasion* and *Northanger Abbey* cost 2s. each net.; the others 2s. 6d. The set in a box can be had for 15s. net., or in leather binding £1. (R. Brimley Johnson.)

In the series of *Oxford Miniature Poets* three volumes are devoted to Longfellow, of which the one we have received contains the "Tales of a Wayside Inn," "The Golden Legend," and the "New England Tragedies." The stout little volume contains over 1,000 pages of India paper, and the type is so large that people who read in trains would find the little book quite serviceable. (Henry Frowde, Oxford University Press Warehouse. 3s. 6d.)

Realities of Life is the title of a little book of extracts, "being Thoughts gathered from the Teachings of the Rev. H. R. Haweis, M.A.," with a portrait, and a brief Introduction and Memoir by Jessie M. Oliver. (Elliot Stock. 3s. 6d.)

William Penn's *No Cross No Crown*, with an Introduction by J. Deane Hilton, issued in the same form as Dean Plumtre's "Dante" and "Sophocles," and the small two-volume edition of Mr. Stopford Brooke's "Tennyson," in limp leather binding, furnishes a very welcome edition of this well-known Quaker classic. (Isbister and Co. 2s. 6d. net.)

To the "York Library" is added a dainty little edition of Spenser's *Amoretti*, including the Prothalamion and Epithalamion, with an etching of an old portrait as frontispiece. (R. Brimley Johnson. 2s. 6d. net.)

The Gipsy's Charm, a children's operetta, by A. H. Biggs, M.A., has already been given with éclat and with great enjoyment to the performers, as we understand, at the Blackfriars Mission, and is to be commended to the attention of those who are in search for such entertainment. Both libretto and music are the work of Mr. Biggs's versatile genius for giving pleasure to young people, and in the preparation of such a piece no less than in its performance they may find not only much amusement, but good discipline. The secret of the story we will not reveal. (Weekes and Co., 14, Hanover-street, W. Libretto 4d. net. Music 6d. net.)

The Essex Hall Pocket Almanac for 1903, the perennial friend of faithful and methodical Unitarians, is out in good time with its diary and lists of ministers and churches. Fuller information, as our readers are aware, is contained in the *Year Book*, which will be issued soon after Christmas. Easter Sunday next year is on April 12, Whit Sunday on May 31. (B. and F.U.A. Essex Hall. 1s. net.)

After all *The Pilot* was not to die. Generous friends came to the rescue, and last Saturday the issue was resumed. It was sleep, not death, *The Pilot* says. Having now found his sea-legs, all good wishes for a prosperous course!

Many friends will rejoice to hear that the Freedom of the City of Manchester is to be conferred upon Alderman Harry Rawson, to whose public services and personal worth we have recently had occasion to bear grateful testimony.

At a meeting held at Essex Hall on Wednesday evening, it was decided to form a "Sociological Society" for the free discussion of questions of Philosophy, Ethics and Sociology. The following officers were elected:—President, Rev. R. H. Greaves; Vice-President, Rev. J. H. Wicksteed; Treasurer, Mr. F. E. Hamel; Secretary, Mr. G. Wynn Westcott, Athenæum House, Camden-road, N. Meetings are to be held monthly, the first regular meeting to be held in January.

OBITUARY.

THE REV. J. PANTON HAM.

The Rev. James Panton Ham, whose death occurred on Monday at his residence in Belfast, was a native of Hackney, where he was born in 1819. He was educated for the ministry at Cheshunt College, and in 1845 became minister of the Countess of Huntingdon Chapel at Maidenhead. Two years later he was appointed minister of a chapel of the same denomination in Bristol. There his intellectual activity led him to question the chief articles of the Calvinistic faith, and he was compelled to resign by the strict terms of the chapel deed. His eloquent and thoughtful preaching had attracted a large congregation, by nearly all of whom he was followed to the Public Hall in College Green; and eventually a Congregational Free Church on the broadest principles was founded in Cooper's Hall, an account of which appeared in the *Christian Reformer* for 1852, under the title of "Creeds and Controversies in Bristol," written by the late Rev. William James, of Lewin's Mead Chapel in that city. But the Free Church had few or no men of means connected with it, and Mr. Ham sought closer connection with Unitarians, with whom he had much theological sympathy. It is interesting to note that he and the late Rev. William Forster, of the Congregational Church at Kentish Town, were introduced at the same time to the annual meeting of the British and Foreign Unitarian Association, held at Hackney at Whitsuntide, 1854, and delivered excellent addresses in acknowledgment of a cordial vote of welcome. In the same year Mr. Ham was invited to Cross-street Chapel, Manchester, as colleague of the Rev. William Gaskell, who became senior minister on the death of the Rev. J. G. Robberds, and here he remained for nearly five years—probably the happiest years of his varied life—preaching with much acceptance to the large congregation that then nearly filled that venerable chapel. In 1859 Mr. Ham was invited to Essex-street Chapel, London, as colleague of the Rev. Thomas Madge. Not long afterwards Mr. Madge retired from regular duty, although retaining an honorary connection with the pulpit. With Mr. Madge's retirement several valued families who came out of personal regard to their old minister from considerable distances gradually withdrew; the rise of new chapels in rapid succession at Kentish Town, Croydon, and Islington, attracted others living in these respective localities. Unfortunate congregational dissensions occurred, and the congregation was reduced to the shadow of what it had been. After a ministry of twenty-four years at Essex-street (1859-83) Mr. Ham retired in order to facilitate a scheme approved by the Charity Commissioners for the sale of the chapel and its conversion into a hall for denominational purposes "having a wider scope than the original trust deed permitted." The present Essex Church was another result of that scheme, a considerable sum having been raised for the purpose of carrying it out. After an interval Mr. Ham became minister for a few years of the Kentish Town Chapel, founded by the late Rev. William Forster. During the greater part of his London ministry Mr. Ham took private

pupils, chiefly in connection with University College School, among them several Japanese students, some of whom afterwards rose to the highest positions in their native land. Mr. Ham published two novels—one with the singular title "The Deuce of Aces"—which were favourably reviewed in THE INQUIRER and elsewhere. He contributed occasional reviews to this journal, and published a few doctrinal pamphlets and sermons, chiefly at the time of his connection with the Free Christian Church at Bristol when he fought a hard battle with Orthodox opponents. He was too much occupied in his private affairs to take an active part in denominational matters in London, but was a trustee of Dr. Williams's Library for many years, and for a short time on the B. and F.U.A. Committee After his retirement he lived in succession at Southsea, South Norwood, and finally removed first to Dublin and last to Belfast to be near his two married daughters, one the widow of the late Dr. Kidd, formerly President of the Royal College of Physicians (Ireland), and the other the wife of Mr. G. G. Ward, of Belfast. Mr. Ham was a man of bright sunny nature and of many accomplishments, but his ministry in London with two decaying congregations in succession was not of a kind to develop his highest powers, and he would probably have been happier and more permanently successful as minister of a Free Christian Church such as that he attempted to found in Bristol fifty years ago.

THE CLEANSING FIRE.

HERE may thy fevered soul
Cast anchor and be still,
Assured that thou canst reach no goal
Unsanctioned by His will.

His love stands sentinel
O'er ways He hath not blest;
With fiery sword He doth compel
And wayward feet arrest.

What He permits is right;
He knows the need of each—
Thou canst not wander from His sight,
Nor stray beyond His reach.

And not the direst ill
That may thy soul o'ertake
But is permitted by His will,
And for thy safety's sake.

The dreaded ill shall prove
To thee a cleansing fire,
The stern appointment of a love
That seeks to draw thee higher.

This solemn faith retain
That all comes from His hand,
That thou canst know no grief nor pain
But comes at His command.

No cross, no bitter shame,
No penalty for sin,
But hath its one redeeming aim—
To make thee pure within.

F. L.

To CORRESPONDENTS.—Letters, &c., received from the following :—A. B.; C. H.; J. L. H.; H. A. R. J.; C. E. P.; D. B. S.; L. T. S.

Correspondents are requested to note that news for insertion the same week should reach the Office by Wednesday if possible, and the earlier the better. Thursday morning is the latest time for receiving news, and it should then be very brief, or it will probably have to wait a week.

THE CHILDREN'S COLUMN.

"I COULDN'T help it: *he made me do it.*"

How often children say this!

But is either part of the sentence true?

No doubt it was a temptation; but you knew it was wrong, or you would not try to excuse yourself by saying first that you couldn't help it, and next that he made you do it. And what are temptations for? Are they sent to us in order that we may yield to them at once? No, they are sent to us because we are able to choose what is right or to choose what is wrong, and to try whether the love of right is stronger than the desire for some pleasure or ease which the wrong choice may bring us. We know this quite well, and, when a temptation comes, if we give in to it we have a feeling of shame, and this it is that makes us say "I couldn't help it"; but in our hearts we know that we *could* help it, but that to resist was, perhaps, too much trouble, or that the pleasure we expected from yielding called to us so strongly that we did not *mean* to resist the temptation. But a good fight with temptation makes you strong; and if you had stood up like a man to your enemy and fought him, you would not have been tempted to say "I couldn't help it." "Fight and conquer, or die," is what we should say when temptation comes; not "I couldn't help it," and "he made me do it."

How did he *make* you do it?

Perhaps he laughed at you for hesitating; perhaps he set you the example, by doing the same himself; perhaps he teased you into it, or bribed you by promising you something if you would do it.

But then where was your real self? Surely that weak and flimsy thing that could not bear to be laughed at, or go its own way instead of following another, or stand being teased, or see the meanness of a bribe, was not really *you?* It was a weak and feeble creature whom you despise; and your real self has a will of its own that can resist, and a conscience which knows what is right and can do it. No one on earth can "make" you do anything that you know to be wrong. All that you need is to have your real and best self awake—not lazily sleeping so that you are led away without resistance.

A boy at school was led away by temptation to do a very wrong thing. His father heard of it, and when Tom came home he talked to him about it. Tom felt angry, and said, "I couldn't help it; Smith made me do it." His father showed him that that was no excuse, and that he had done very wrong. Tom was silent and sulky; but he felt very uncomfortable; for though he would not own, even to himself, that he was sorry, much less to anyone else, he did dimly feel that he had done wrong, and had been very weak as well as naughty. When he went to his room at night and opened the drawer to take out his brush and comb, he found a paper lying on the brush. He took it up and looked at it; it contained these words: "God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it." And below was added, "The eternal God is thy refuge, and underneath are the everlasting arms."

Tom stood still for a long time with the words in his hand. It was as if a great light had burst out in his soul. He saw it all now.

He presently put out the light and crept into bed, and lay with his eyes very wide open and the paper in his hand; and when he awoke in the morning it was there still. He looked at it again, and then for the first time knew that his father had written it. He went back to school a stronger boy.

Do you know the old story in the book of Daniel, of Nebuchadnezzar, King of Babylon, making an immense golden image which he set up in an open plain? He made a decree that every person of every class was to bow down to this image as a god; and ordered that everyone who did not do so should be thrown into a fiery furnace. The order was obeyed by everyone; till at last it was told to the king that there were three Jews, whom he had himself set up as governors in the province of Babylon, and that these men worshipped other gods, and had not yet bowed down to the image. So Nebuchadnezzar sent for them, and Shadrach, Meshach, and Abednego were brought to him, and he ordered them to bow down to the image, or they should be thrown into the furnace. They answered, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. *But if not,* be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Then the story goes on to tell how the three faithful Jews were thrown into the furnace, but it did not burn them; and when the King saw it he recognised that their God had saved them, and he ordered that no one should say anything against the God of these men; and he restored them to honour.

Do not you think it is *fine* that they believed in their God being able to save them even from a death of torture; nevertheless, *if not,* nothing would make them save themselves by doing what was false? And the end of the story is fine, as showing that even the fire of the furnace could not touch or change the true souls that were faithful.

And that is the spirit in which to stand up to our temptations. "We will not be unfaithful; God will not allow us to be tempted beyond what we can bear: He will perhaps save us from suffering—*but if not,* we will not do wrong."

"And underneath are the everlasting arms."

GERTRUDE MARTINEAU.

WE hear with much pleasure that in connection with one of our local Associations, the South-Eastern Provincial Assembly, an auxiliary fund has been formed to give additional help to the smaller-salaried ministers in the Province towards paying the premiums under the scheme of the Ministers' Pension Fund. Although that Fund liberally offers, in ordinary cases, to pay half the premiums, there are undoubtedly many to whom the difficulty of raising the other half is a serious one; and the example set by London and the South-east may be warmly commended to other districts.

The Inquirer.

ESTABLISHED 1842.

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LONDON, DECEMBER 13, 1902.

TO THE POOR THE GOSPEL IS PREACHED.

EVERY year, as the Christmas season comes on, we are reminded by the appeals of ministers whose work lies in the poorest districts of our great cities, of the pathetic needs, which do not indeed belong only to this season, but during the cold winter days grow heavier and are more acutely felt, and for which at this season above all others appeal to brotherly kindness can be most confidently made.

We beg of our readers very earnestly to consider these appeals, which are printed at the head of the "News from the Churches" column this week and in our last two numbers, and not to leave them without ample response. It is through our Domestic Missions that the churches are brought into closest touch with the poor, and this is a common service, the responsibility of which is laid on all alike. We bear the name of CHRIST. Our hearts respond to the appeal of human brotherhood; our churches declare that great truth; but if the Gospel is indeed to be preached to the poorest of the poor, it must be through personal contact in their homes, in the direct ministrations of brotherly kindness. This is the work of our Domestic Missionaries, in which they are sustained by many devoted helpers, gathered chiefly from the churches of our fellowship. Thus the churches make their most direct contribution to this Christ-like work, together with the material support by which they maintain the Missions. But now come these reminders from the Missionaries of further needs; money and gifts to meet urgent cases of distress, to brighten the Christmas season, to bring some warmth into bare homes in bitter weather, with the gladness of the children and the comfort of the aged, to bring the touch of a genuine sympathy to all alike. Many earnest people hesitate to respond to sensational appeals in times of special stress, but none need fear to trust these devoted workers, who know their people, and can use more than all that will be given in wise and helpful charity.

In London, from the very vastness of the city, there is special need to remind our people of where their gifts should be bestowed, and in Manchester also the scattered churches of the district need to realise more fully the claims upon their faithfulness which the Missions rightly make. In other great cities, such as Birmingham and Liverpool, the Missions are perhaps in closer touch with the churches, and their needs are furnished without the necessity for such a printed appeal. But we ask our readers to refer to page 77 of the Essex Hall Year Book, where they will find a list of eighteen Domestic Missions, five in London, three each in Birmingham, Liverpool, and Manchester, and one each in Belfast, Bristol, Croydon, and Leicester. These all make their silent appeal, and there are other churches with similar needs, in their work among the neglected poor. They appeal, not only to friends close at hand, but to our whole community, to all who have anything to give, in the unity of Christian brotherhood, to make the great confession of their faith and love, in helping those who have the sorest need.

A little sparing from our abundant means, or—more blessed still—a little sparing from our scanty store, with humble but heartfelt self-denial, and if only *all will help*, the great work is done, and the Gospel is preached indeed in the darkest places of our common life. Let the children help, give them the happiness of sending gifts. Let surprise gifts come from far away—whether it be a box of toys, a parcel of clothing, a cheque or postal order. Then will the spirit of concord and rejoicing draw us all more closely together, and through our single-hearted faithfulness the Divine tenderness and compassion, the FATHER'S over-shadowing love, will be brought a little nearer, and even through such humble means, those who sit in darkness will see the Great Light.

MR. BALFOUR AND DR. CLIFFORD.

THE attention of Mr. BALFOUR was directed, he tells us, by Captain MIDDLETON, the Conservative agent, to the pamphlet containing Dr. CLIFFORD'S letters on the Education Bill. It is no wonder that the party organisers perceived the need of some counterblast to these letters, which, supplemented by their author's speeches, have certainly played no unimportant part in the recent contested elections. Whether Mr. BALFOUR'S reply, which also takes the form of a pamphlet, will remedy the damage done to the Unionist party by the policy adopted in this Bill is a matter which may be doubted. The Prime Minister exhibits, indeed, much power, and fences with graceful agility; and no doubt all those who were already convinced of the merits of the Bill will regard his arguments as conclusive. If we set off against this class of reader those who are too deeply prejudiced against it to be open to conviction there remains the question of the vast bulk of the electors who are only to be successfully approached on plain issues, and convinced by "popular" illustrations. As rival pronouncements the two pamphlets have very different merits, and probably the Baptist preacher would gladly concede all that the Prime Minister urges in depreciation of his "style" if he could be sure that in their effective power with the electors his letters remain substantially unimpaired.

On the whole, we think Dr. CLIFFORD'S friends need not doubt that this is so. There is (of course, shall we say?) in the popular preacher's method much that excites the derision of the delicate-minded critic who is at the head of the Government. We may go further, and candidly admit that not only in style but in statement his letters have appeared to our own more sympathetic minds as florid and exaggerative. Mr. BALFOUR has no difficulty in proving, for instance, that it is not absolutely accurate to say "the whole cost" of education in the "non-provided" schools will be borne by the ratepayers, and the "whole control" will be in the hands of the parson. But while these "large" ways of putting things are not wholly justifiable in the court of strict inquiry, they may be actually so near the truth as to be treated as venial offences.

The broad facts remain quite untouched by Mr. BALFOUR'S animadversions on Dr. CLIFFORD. In the first place, the Bill promises to do for the clerical schools far beyond what the Archbishop of CANTERBURY five years ago thought possible.

In return for a disputable value in real property, which is held by denominational trustees but which has by no means been created wholly out of "Church" subscriptions, as many of our readers resident in different parts of the country could testify, and towards which the State has contributed large sums, the Church and the clergy are placed in a position distinctly superior to all the rest of the community. A permanent majority of two-thirds is guaranteed to their representatives on boards of management, and if this is not enough for "full control" it is difficult to say what is. Lord ROSEBERY is not a fiery pamphleteer, and his description of a system set up by the Bill is that "the Church of England is to have the education in its schools entirely maintained by public funds, and entirely controlled by close corporations." Mr. BALFOUR twits Dr. CLIFFORD with dragging in historical references, and, so to speak, wonders what thunder he would have left if a really vital constitutional issue were at stake. But it is the vice of the typical "Church" advocate that

he fails to discern how indignantly non-church people regard his claims for exceptional treatment towards the establishment. Let it be imagined that a Prime Minister could ever be so bold as to suggest that any other institutions than denominational schools should receive direct support from the rates and yet remain practically in the hands of private managers — would there not be an outcry? Lord ROSEBERY's opinion is that the Bill "undermines all that we have understood to be the basis of our constitutional structure in this country, and makes us almost wonder whether many generations of civil and religious freedom must not have been wiped out of the memory of the people of England." When an ex-Prime Minister, who is not a Nonconformist, feels like this, it is not to be wondered at that a representative of the Puritan element in our national life should appeal to his countrymen not to forget HAMPDEN, PYM, and CROMWELL.

We are promised a further series of letters by Dr. CLIFFORD, and in these he will be wise, if we may say so, to give the enemy as little cause to blaspheme as possible, by crediting the utmost to the "Church" case. It is bad enough at the best, and so bad that one wonders more and more how so many of the rank and file of the Conservative party, to say nothing of Liberal Unionists, have allowed themselves to accept the Bill as even a tolerable measure. What with flouting the principle of popular self-government, permanently excluding Nonconformist masters and mistresses from thousands of publicly-maintained schools, and wantonly destroying the great School Boards, whose system has grown up into ever-extending usefulness year by year, it is a measure to create alarm and forebodings of reactions worse than any we have yet seen.

SCHWARZ DEFENCE FUND.

AN APPEAL.

AT the instance of the Roman Catholic Archbishop of Freiburg-in-Baden, proceedings have been instituted against Mr. Gottfried Schwarz, of Heidelberg, on the charge of insulting the Roman Catholic Church in two recent numbers of his magazine, *The Banner of Freedom*. The MSS. and remaining copies of these writings have been seized by the police. The trial is fixed for January next, and the maximum penalty is three years' imprisonment.

The undersigned, who either know Mr. Schwarz personally or are well acquainted with his writings, venture to appeal for subscriptions to help him to make the best defence possible, and to meet some of the expenses caused by this prosecution. Among the reasons which induce them to recommend his case to the sympathy of the public are:—

(1.) That the invocation of the law, with its extreme penalty of imprisonment, in order to suppress independent discussion of religious matters is injurious to the cause of true religion and the rights of free speech.

(2.) That while we would not be understood as necessarily approving of Mr. Schwarz's opinions and arguments in the incriminated writings, and while we do, in fact, disapprove of some of his expressions on the ground that, though not uncommon among those who regard the Pope as Antichrist, they appear to us to be exaggerated and unfortunate; yet nevertheless we are agreed that these writings have been produced in perfect good faith, and from a sincere and earnest desire to advance the cause of spiritual religion.

(3.) That Mr. Schwarz's personal history and writings prove him to be a faithful and fearless servant of religious freedom and truth. Twice in his ministerial career he has sacrificed his means of livelihood rather than preach what he could no longer believe. Since 1894 he has devoted himself to lecturing and writing on behalf of a Christianity freed from traditional dogmas and ecclesiastical authority. Though his monthly magazine, the *Banner of Freedom*, founded "for the restoration of the religion of Jesus," has not always, and never more than, paid its cost, he has published it regularly for over seven years.

(4.) That Mr. Schwarz's labours on behalf of a free Christianity have been carried out since 1894 without payment, on his own initiative; that he has no resources to enable him to meet special expenses such as this trial necessarily involves; that he has no organisation or society behind him to support him in his plea for the right of free speech; and that if convicted, his family will lose their chief means of support so long as he is in prison.

We therefore appeal on his behalf to a public which has always defended the right of the individual to the free utterance of his honest convictions, and which has always shown itself sympathetic towards loyalty to conscience.

V. D. DAVIS, B.A.,
9, Nightingale-square, Balham, S.W.
W. H. HERFORD, B.A.,
Torbay Lodge, Paignton, S. Devon.
H. RAWLINGS, M.A.,
47, Wentworth-road, York.
J. H. WEATHERALL, M.A.,
Wellfield-road, Carmarthen.

Subscriptions and all communications to be addressed to the treasurer of the fund, J. H. Weatherall, Wellfield-road, Carmarthen, from whom copies of this appeal and any further information may be obtained.

WE hear from the secretary of the Unitarian Home Missionary College that with the approval of Mr. Rawson the committee of the Harry Rawson Portrait Fund have applied the balance of the Fund, amounting to £108 19s. 8d., in the foundation at the College of a prize called "The Harry Rawson Prize," to be awarded for proficiency in English language and literature, subjects which Mr. Rawson has himself chosen. The foundation of the prize and its association with the name of Mr. Harry Rawson is deeply appreciated by the Committee of the College, and their satisfaction will be shared by all friends of the institution.

LETTER FROM BRUSSELS.

IT is very reluctantly that year after year, in the same monotonous strain, we appeal to our English Unitarian friends for pecuniary help. They must be weary of hearing of our everlasting lawsuits, but we can assure them they are not half so weary as *we* are, after eight long years of litigation. We have not progressed one step since last December. We had fondly hoped to obtain the decision of the Court of Appeal before the end of the year, but as the case is not yet called we must give up this hope and resign ourselves to further waiting. So we have again to meet the same financial difficulty. Our expenses amount to £206 7s., and our receipts up to the present to £163 6s. 7d., and we cannot hope for much more from our people, who have done their best. We shall certainly be at least £40 short unless our kind English benefactors remember us again. I do not mention our outstanding debt of £68 16s., which we leave to be dealt with in better times, but which we are very desirous of not increasing.

I am happy to say that our congregations have been good this winter. At Brussels our hall has been several times nicely filled, and at Ghent, at our last meeting, a friend counted forty-five hearers, nearly all men. We have endeavoured, and not without success, to attract public attention by a series of discourses on Monasticism, and we have found the subject full, not only of historical and polemical interest to people who, like nearly all our members, were born and brought up in Catholicism, but also of religious and moral teaching. We have been especially encouraged by the admittance into our membership of a lady well known in Brussels society. And I may, perhaps, gently whisper the rather amusing fact that she bears the same name as, and is a relative of, the present burgomaster of the city, who has always been a strenuous opponent of our legal recognition, and who, when *échevin* or alderman, initiated the legal proceedings against us. We have again been astonished to discover from certain facts how far the wind sometimes carries the seed we sow. In the month of April I had a correspondence with a gentleman living in Lyons who had read one of our tracts. He had intended becoming a priest, but his studies had turned him away from Catholicism, and in his search for a new religious home he felt himself drawn to the old Jewish faith, which he believed to be the faith of Jesus. He wrote consulting me about the advisability of going over to Judaism. I endeavoured to point out to him that Unitarianism offered the same advantages as Judaism without its limitations. But I suppose I failed to convince him, as he dropped the correspondence.

Last month I received from a railway engineer in Roumania inquiries about Unitarianism and about the best French commentary on the Bible for family reading. I imagine that, like many Roumanians, this gentleman studied at Brussels or at Ghent, and came thus, without my knowledge, in contact with our work.

We are thankful for any signs that we have not worked in vain for the last twenty-one years. Last Sunday our church reached its majority. Unfortunately I am feeling the fatigue of age; and perhaps, also, if my doctor is right, of

overwork. If we had money it would be high time for a younger and stronger man to come into the field. Our brave and faithful little congregations are willing to labour and struggle on, in the hope of promoting and witnessing the awakening of Belgium from the errors and superstitions of Catholicism; and whatever may be decided by the courts in Germany with regard to Mr. Schwarz, I do not consider the accusation of fetishism as too strong for the worship of miraculous images and other material objects which is rife in the popular classes here.

There is evidently something very serious going on in French Catholicism. Pastor Bourrier, an ex-priest, declares himself able to prove from well-kept lists open to inspection that during the last few years 800 priests or monks have left Catholicism. Mr. Turinaz, Bishop of Nancy, commenting on these assertions, declares that even allowing for exaggeration the situation remains *absolutely appalling*. Belgium generally follows the lead of France, and though it is proverbially slow to move, have we not some grounds for hoping that, perhaps when we are gone, others will see it move on towards a more rational, more spiritual, more life-giving form of Christianity.

JAMES HOCART.

55, rue St. Bernard, Brussels. Dec. 2.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

SIR,—We desire to draw attention to the soirée and Conference advertised in your columns to take place on Friday, Dec. 19.

We are inaugurating a series of gatherings at Essex Hall somewhat similar to the pleasant meetings of the Liberal Social Union held in old times; of a social character, but to include short papers and discussion on subjects of general interest bearing on religion.

We desire to make this widely known, and hope this invitation may catch the eye of Postal Mission correspondents and others who feel isolated and who may like to come together for social intercourse and conference.

We hope that London friends will attend in good numbers and join with us in making these gatherings bright and pleasant, and that members of the Pink Party will take the opportunity of meeting old friends.

The kindly hospitality offered to our excursion parties in Cardigan this summer, fresh in our memory, makes us specially desirous to welcome any Welsh men or women who may be in London just now.

Invitation cards may be had on application to Lady Wilson, 86, Church-road, Richmond.

Signed on behalf of the Committee,

M. LUCY TAGART, *President.*
LADY WILSON, *Hon. Treasurer.*
FLORENCE HILL, *Hon. Secretary.*

ROBERT BLATCHFORD ON MORALS AND WAGES.

I AM told by a friend, a wholesale newsagent in the North, that Robert Blatchford's book, "Britain for the British," seems likely to be as popular as his "Merrie England." My copy of the latter, dated 1894, belongs to the "sixth edition, completing 600,000 copies." Its 200 fairly-printed pages are sold at one penny. "Britain for the British" is not quite so large, and will probably soon appear at the same price. Evidently Robert Blatchford is one of the most widely-read authors of the day. His books and *The Clarion* make him one of the strong personal forces moulding our democratic life. It is therefore important to take note of what he is saying.

I pity the person who can read any of Robert Blatchford's more serious writing without feeling respect for the man and certain of his qualities. He has a terse, vigorous and picturesque style. He can drive home a point with a telling illustration. He can make his appeals in simple, vivid words. He can indulge in genial banter, and awaken deep sympathy for the wronged and suffering. He evidently wishes to be fair, but he can strongly denounce. He can collect quotations industriously and argue tenaciously. He has convictions for which he reasons with the earnestness and courage of an apostle.

It is not surprising then that Robert Blatchford is popular, and let no one refuse him his due. But even the sum of the qualities I have named is not sufficient to make an accurate thinker upon economic subjects or a wise political leader. The noblest of them, the sense of apostleship, may have precisely the contrary effect. For that sense, if prematurely developed, produces the unlearning dogmatist and the unthinking preacher of a panacea. In "Britain for the British" (p. 6) we read:—

> I have been engaged for more than a dozen years in studying political economy and *Socialism*, and in trying, as a Socialist, pressman, and author, to explain *Socialism* and to confute the arguments and answer the objections of non-Socialists, and I say, without any hesitation, that I have never yet come across a single argument against practical *Socialism* that will hold water. . . . . I defy any man, of any nation, how learned, eminent, and intellectual soever, to shake the case for practical *Socialism*, or to refute the reasoning contained in this book."

O Shades of Socrates and Plato, succour us and keep us in countenance as we dare to look at this book with our mental eyes open! Else the mere thought of criticising will make us blush to the roots of our hair—even though more years than twelve have seen us study and brood over the difficult subjects of which it treats. You spoke not with the confidence of a Robert Blatchford; but, in your quiet, probing, large-minded way, you dealt with many who did, and we need your strengthening presence!

The book covers a wide field of social and political philosophy, and, in order to avoid superficiality in so brief an articile as this must be, we must concentrate our attention. Let us look at our author's method of handling some one point; but let that point be the most important and practical we can find. Let us go to Chapters XIII. and XIV., which raise the gravest moral questions and yet require only an appeal to facts such as all can make.

Chapter XIII. begins thus: "There are many who believe that if all the workers became abstainers, worked harder, lived sparely, and saved every penny they could, and that if they avoided early marriages and large families, they would all be happy and prosperous without Socialism.

"And, of course, these same persons believe that the bulk of the suffering and poverty of the poor is due to drink, to thriftlessness, and to imprudent marriages. . . . Now I know that belief to be wrong. . . . Sobriety, thrift, industry, skill, self-denial, holiness, are all good things; but they would, if adopted by *all* the workers, simply enrich the idle and the wicked, and reduce the industrious and the righteous to slavery.

"Teetotalism will not do; industry will not do; saving will not do; increased skill will not do; keeping single will not do; reducing the population will not do. Nothing *will* do but *Socialism*."

The main exposition of this thesis regarding morality and prosperity is postponed to Chapter XIV.; but by way of preparation Chapter XIII. combats the doctrine that by equal virtue men can become equally "successful." This is, of course, an easy task, for the doctrine is an obvious falsehood. But Mr. Blatchford makes his argument easier, and at the same time most unfairly suggestive, by quoting some unnamed Tory M.P. who said, "There was nothing to prevent the son of a crossing-sweeper from rising to be Lord Chancellor of England," and by putting upon these words the following strange interpretation:—"Our M.P. does not mean that there is nothing to prevent the son of some one particular crossing-sweeper from becoming Chancellor; he means that there is nothing to prevent *any* son of *any* crossing-sweeper, or the son of *any* very poor man, from becoming rich and famous." (P. 120.)

What must we think of the reasoning power of the man who thinks that "*the* son of *a*" is the same as "*any* son of *any*"? Could there be a more outrageous distortion of meaning? Of course, every word founded upon it is irrelevant. An elaborate arithmetical demonstration is given to show that more than one person cannot occupy the same place, and much abuse is heaped upon the straw-compounded "successful man" who denies that profound truth and who taunts the unsuccessful with their failure.

This is not the way to drive home the plea with which the chapter ends—namely, for equality of opportunity. It is the way to embitter the relations of employer and employed, and to alienate the sympathies of many who truly desire the happiness of "the workers."

Before proceeding to Chapter XIV., let us realise what consequences must follow if the argument of that chapter be accepted. The conclusion already stated is given in a new form (which I shall emphasise by italics) in the chapter itself, thus: "The proper thing is to do away with competition. *At present* the employers, in the scramble to undersell each other, *actually fine you for your virtue and self-denial by lowering your wages.* (P. 131.) Now if virtue and self-denial bring wages down as here described, what a topsy-turvy world it is,

indeed! How can the wage-earner see any gospel, or even any grain of ultimate good, in the title of this chapter, "Temperance and Thrift"? If, until Socialism arrives and competition is abolished, Temperance and Thrift and other virtues must impoverish and degrade men, why should they not yield at once and without a struggle to all the vices? Or if that be impossible to moral beings, why should they not risk everything in order to end a system which offers such inducements to vice—why should they not try a revolution? For how could things be worse?

Those are the conclusions to which Mr. Blatchford's logic points, and surely a man who defies the world to refute his logic should recognise its inevitable goal. Of course, however, he does not. Or, rather, I should say, that with a patent want of logic he recognises it only to repudiate it. The paragraph which precedes the last quotation runs thus:—"But although I say that sobriety and thrift, if adopted by *all* the workers, would result in lower wages you are not to suppose that I advise you all to be drunkards and spendthrifts." Evidently the writer perceives that without his warning his readers *would* suppose what he thus briefly and coldly disclaims.

As I have already said, Mr. Blatchford's doctrine may be brought to the test by an appeal to familiar facts—economic facts. The task is, however, not so easy as might appear. Probably five-sixths of the argumentation of the world is produced in order to evade or distort facts, and the more obvious the facts the more audacious or subtle is it likely to be. The present is a case in point, so we must follow Mr. Blatchford carefully.

At the commencement of Chapter XIV. the crucial argument is opened with an air of thoroughness. Certain awkward facts are admitted (of course, they had to be, in order to come at all to grips with opponents)—namely, the facts that even under present conditions some men get higher wages than others, and that virtues sometimes have some share in causing this difference. This is a little exception to the *fining* for virtue and self-denial which seems to be spoken of as *universal* on p. 131. But the first step in sophistication is a bold proof—*i.e.*, assertion with due air of logic—that a steady man "is only more valuable because other men are less steady," and that "if all the workers were sober and thrifty, they would all be of equal value to the employer." Over this peculiar demonstration we need not linger, for there still remains the question, in which direction do wages go in becoming equal, up or down? "Down" is, of course, Mr. Blatchford's reply, and he forthwith gives us a string of purely economic propositions arrayed with all the formalism of strictest reasoning. A few, however, will suffice to exhibit the essential framework of the argument—indeed, they will exhibit it the better, because few. The errors and subtleties which remain will be clearer, and I shall use italics, parentheses and other means to make them clearer still.

(*a*) There is *always* (in every trade?—say, in particular, the more highly specialised trades?) a *large* number of workers out of work.

(*b*) Now, under competition, where two men offer themselves for one place, you know that the place will (always, unconditionally?) be given to the man who *will* take the lower wage.

(*c*) And you know that the thrifty and the sober man *can* (?) live on less than the thriftless man.

(*d*) And all the workers being sober and thrifty, they *can* (?) all live on less than when many of them were wasteful and fond of drink.

(*e*) Then, on the other hand, all the employers are competing for the trade, and so are all *wanting* cheap labour; and so *are eager* to lower wages.

(*f*) Therefore wages will come down, and the general thrift and steadiness of the workers will make them poorer. (P. 128.)

This is Mr. Blatchford's final economic argument in his own words, with exceptions indicated. The following remarks must be made upon it.

1.—Some of the propositions are obviously false. For example, (*b*) takes no account of the increasing number of employers who know that a low wage may be false economy, and that some men are dear at any price.

2.—Some of the propositions, as used, imply wholly unwarrantable assumptions; (*c*) assumes that if a man *can*, he *will* live on less than another, which is by no means always the case. The man who *could* live up to another's standard on less than he, is often the man who refuses to live down to so low a standard. He could have the other man's pot of beer if he liked, but he wants books and a piano. In (*e*) it is assumed that because employers *want* cheap labour, and *are eager*, they will *get* it. No account is taken of the fact that the more labour they want and the more eager they are for it, the dearer will it be; and that it is the drinkers and the unthrifty who hinder wages from going up as promptly as they would, if all the employed could afford to bargain with employers, and, if necessary, to wait.

3.—Not once during the whole of this discussion of the influence of morality upon wages are Benefit Societies and Trade Unions even mentioned. Much is said about Trade Unions later on in another connection, but not here, where a reference to their power, its sources and effects, is most relevant and necessary.

4.—What is the explanation of this extraordinary blindness to facts and logical imbecility on the part of a man who is not without acuteness? He is the victim of an economic and political theory. He is so enamoured of it that it has become his one hope of the regeneration of humanity. This Socialist is committing the fatal kind of mistake with which Socialists are fond of charging Economists; and the consequences in his case threaten to be more disastrous than in any of theirs. He is dehumanising social and political philosophy. He is leaving out central human facts and trusting to a mere theory or scheme. And to a certain class of persons his mistake is the more dangerous, because his ultimate purpose is to be supremely humane. He is cutting at the roots of morality. He says in effect to the working classes: "Accept my Socialistic theory, adopt my Socialistic scheme, or—abandon virtue; for without my theory or scheme it is your ruin!" If one *wished* the ruin of the working classes, one could not promote it more effectually than by backing this advice. Every Socialist worthy of the nobler traditions of his creed should raise his voice against it. He knows that ideals can be realised only by the virtuous. He knows that their realisation is a work of time. Do we not all know that though a high degree of virtue is well-nigh impossible under certain conditions, yet to change even the worst conditions effectually we must foster the remaining germs of virtue? Robert Blatchford knows all this. But as I have shown, he can ignore it all for a dogma. He can play it all away for what he deems a high stake. Or ought we not to say, in kindlier-sounding words, that he thinks he has the "pearl of great price," and imagines that he may slight every other, at least for a time? However we explain the fact, here is an earnest man mortally injuring those whom he longs to serve. Let us not be angry, though we must be sorrowful, at such misdirection of power. But let us earnestly spread the light!

LABORIS AMICUS.

PROVINCIAL LETTER.

THE MIDLANDS.

ON looking back to my last letter, which, I find, is ten months old, I fear the tone of it was somewhat depressing, and not calculated to give much encouragement for the work of the New Year. However, a good many things have happened since then, and the aspect of affairs in the country at large, and the Midlands in particular, has, on the whole, improved. Peace was signed in South Africa at the end of May, and the excitement and bad feeling caused by the war have happily died down. In place of these a determined though bloodless war has been waged by an ever-increasing army against the so-called Education Bill of the Government; and this war has not yet come to an end, though the Church party cannot fail to be triumphant. The matter has been passed over in silence by the Midland Christian Union, but this would have been far otherwise a few years ago. The Ministers' Meeting (Protestant Dissenting ministers of Warwickshire and neighbouring counties) passed a resolution in opposition to the Bill, but even this was not unanimous. It is truly melancholy to see our cherished principles as Nonconformists being trampled upon in the People's house, while our ministers make no protest, or, at best, but a feeble one.

I am glad to say that the vacant pulpits mentioned in my last letter are nearly all no longer vacant. As many as six congregations have made changes, an unusual number for so short a time. The Cradley congregation have chosen Rev. A. H. Shelley, who was formerly at Dudley, his place there being temporarily filled by Rev. George St. Clair. The Rev. A. H. Thomas, who lately left Manchester College, has settled at Stourbridge. Whitchurch has lost Mr. Turland, and he has gone to Walsall to succeed Mr. Dean, Mr. Turland's place having been lately taken by Rev. C. D. Badland, who is no stranger to the Midland district. West Bromwich makes up the number, and they have chosen the Rev. E. A. Voysey for their minister. The Rev. F. W. Emms was appointed to Tamworth and Atherstone at the time of my last letter, but I omitted to mention his name. The Rev. T. A. Gorton at Small Heath has now passed the stage of being a temporary minister. The new President and Treasurer of the Union were appointed

at the annual meeting in March—namely, Mr. W. Byng Kenrick and Dr. J. W. Russell.

I hear the finances have been to some extent improved through the activity of the new treasurer, and I hope more will be done in this direction before next March is upon us. The energetic honorary Secretary, Mr. Charlesworth, continues to hold the office with which his name has been associated now for many years. Valuable help is also given to the work of the Union by the Rev. Rudolf Davis in his capacity of visitor. Many Sundays in the year are spent by him in going round to the churches in receipt of money from the Union, and reporting to the committee upon what he sees and hears that may be of interest. As Secretary of the Lay Preachers' Union he has also a good deal to do in arranging for laymen to conduct services when ministers are not available. In April last he took part with other Nonconformist ministers in Evesham in presenting an address of welcome to the new Bishop of Worcester when he went there for a confirmation service. This is surely evidence of a very happy state of feeling between Church and Dissent which one can only wish to see more widely extended. The Bishop was welcomed as a religious teacher, and for the religious spirit animating his published works, all theological differences being laid on one side for the moment. Will his lordship show the same generous spirit when matters affecting our rights as Nonconformists come before his notice in the House of Lords?

Wolverhampton has now a church of its own after waiting for many months. It was formally opened in September with every prospect of becoming a centre of religious and social activity at no distant time. The building is a temporary one, of pleasing appearance, and in a prominent situation close to the park, and our friends there are to be congratulated upon having their desires so far satisfied. Judging from his speech at the evening meeting their minister, Mr. Higham, is not a man to be disheartened if things should not go quite as smoothly as he would wish, and we look forward to the next two years with every hope for his success in the work he has undertaken.

I notice that Mr. Edwards, in his letter to THE INQUIRER last month, thinks that small churches should not be encouraged to have a minister of their own when they cannot hope to maintain him in a respectable position, and Mr. Hargrove, in an earlier letter, is quite convinced that there are circumstances under which a congregation may do better without a minister than with. Our friends the Quakers do without a paid ministry, and consequently have to find other means of imparting religious knowledge to their people. A few years ago they founded a Summer School Settlement with the express object of extending a knowledge of religious and social subjects among Friends, and arrangements are now being made for a "settlement" next year at a large house at Selly Oak, a few miles out of Birmingham, where lectures will be delivered and reading parties formed. It seems to me that when a new congregation is being formed, and a new church erected for their use, it is very desirable that they should be taken in charge at the first by a minister of experience, say for a year or two at the most, while they are feeling their way. By this plan the congregation would be saved during its infancy from the ill effects of inexperience and possible want of tact on the part a young minister who in other respects might be admirably equipped for his work. The young minister should acquire some knowledge and experience as assistant to an older man before taking full charge of a congregation himself.

The autumnal meeting of the Midland Christian Union was held at Stourbridge in October. I regret I was unable to be present, especially after reading the paper read on that occasion by the Rev. Rudolf Davis on the "The Organising Idea of our Churches" appearing in THE INQUIRER a fortnight ago. The gist of his argument is that our churches exist because they hold certain theological beliefs different from those of other churches; in fact, our churches stand for Unitarianism. The free seeking of truth is not the life of our churches, but rather the atmosphere in which such life is lived; it exists, as it were, to preserve the health of belief. Freedom to seek the truth does not nourish the religious life. It is the result of the search that supports the life, not the search.

It amounts to this, that we Unitarians have our own creed which is a progressive creed and subject to change as new truths are brought to light, but giving support to our churches "neither involves nor requires subscription to any articles of theological belief," as one of our principal Midland churches expresses it. I hear that Mr. Davis's paper aroused a warm discussion with speeches on both sides of the question. The idea of our churches being in any sense sectarian is repugnant to many of us, and a suggestion to call our Union by the name of Midland Unitarian Association, made a few years ago, was scouted with a sort of horror, though if looked at from an outsider's point of view, it is a title which more correctly characterises that society than any other. We pride ourselves upon being more liberal than any of the sects in our religious beliefs, but others do not regard us in the same light. I have heard a "Friend" claim superiority in this respect for his own religion, the reason given being that Unitarians were wanting in Evangelicalism and all that the word implies, thereby suggesting that their religion was limited in its range. He might as well have complained that we were not Trinitarians. But this all helps to illustrate the position taken by Mr. Davis in his paper, and, much as some of us may dislike it and disagree with it, it has to me every appearance of being the true one.

While writing of the Midlands I cannot pass over an event of importance which will affect a much wider area than this district or even this country; I mean the publication of the first number of the *Hibbert Journal* in October last. The editor, the Rev. L. P. Jacks, has spared no pains to make it in every way worthy to hold a leading place in our periodical literature. It is a quarterly review of religion, theology and philosophy.

I take the following from the editorial introduction:—

> It opens its pages to the thought which lives and moves. It offers to religious thought a genuinely open field. Its mission is to represent thought which advances, not defining the direction the movement ought to take, whether as a return to old positions or as a departure for new. Controversy will be welcomed.

I hear the circulation of the first number has been very satisfactory, and its success must be very gratifying to the editor and those associated with him in the new venture.

One other interesting event I wish to record before closing this letter. The Ministers' Benevolent Society has recently completed its fifty years of work. It originated in Birmingham in October, 1852, and its capital in the first year was just over £2,400. Its operations are still directed from Birmingham, and its capital now is just over £65,400. The income from this fund is administered in a quiet unostentatious manner, doing incalculable good to many who richly deserve help and who would otherwise suffer great hardships.

As a Birmingham Unitarian I am much interested to learn that the London Association intend to celebrate the centenary of Dr. Priestley's death in 1904 by bringout a new edition of his life. I think there is certainly room for such a work, and I shall be very glad to see the intention carried into effect. H.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

CHRISTMAS APPEALS.

London: Deptford.—The Rev. A. J. Marchant writes:—"May I be allowed to make my annual appeal in aid of my Poor's Purse? The help obtained at this season has to meet the demands of the year, and, with the prospect of a severe winter, the prevalence of sickness amongst young and old, and the scarcity of employment, the claims are likely to be exceptionally heavy." Contributions of money, clothing, toys, &c., will be thankfully received by the Rev. A. J. Marchant, 37, Clifton-road, Peckham, London, S.E.

London: Mansford-street.—The Rev. John Ellis writes again to enforce the urgency of his appeal, published a fortnight ago, and to ask that in addition to money (of which his work is still greatly in need), coal tickets, letters for the Adelaide Dispensary, Surgical Aid Society, Ophthalmic Hospital, and Convalescent Homes may also be sent.

Acton.—At a successful social meeting held on Saturday last, it was unanimously decided "That the first anniversary, which takes place on Jan. 25 next, should be celebrated in a suitable manner." On that day two services will be held, when it is hoped that a leading London minister and the Rev. J. H. Wicksteed will be the preachers. It was also arranged to hold a social meeting about the same date. The Rev. J. H. Wicksteed is now delivering a course of sermons on "Natural Christianity." Last Sunday the subject was, "Was the Coming of Christ Prophesied?" Next Sunday it is "The Birth of Jesus. Was it a Miracle?"

Bridport.—Last Saturday was the birthday anniversary of Miss Harriet Crabb, Superintendent of the Girls' Sunday-school, who then attained the age of ninety-two. Some time ago Miss Crabb had a severe illness, but since recovering she has seemed each year to grow younger, and is now an active walker, quick in her sight, and possessed of an invaluable influence for good in the Sunday-school, which she never fails to attend, morning and afternoon. She was five years old when she first became a scholar, and she has continued as scholar, teacher, and superintendent without break until the present time, thus establishing a record of eighty-seven years. Her portrait is now being painted by two of the students at the Art School, and her many friends cherish the hope that her living presence may yet remain amongst them for some years to come.

Boston.—Last Sunday Mr. W. H. Shrubsole, F.G.S., gave a most interesting address in Spain-lane Chapel on "Religious Thought in Hungary, Past and Present," and on Monday he gave his lecture on "Holiday Rambles in Hungary," which

delighted the very intelligent audience that were present. The Mayor presided, and it was under the patronage of most of the public men of the town.

Leeds : Mill-hill.—The Chapel Record, noting the appointment of Mr. Ward as Lord Mayor, remarks that this is the seventeenth time, since the passing of the Municipal Corporations Acts, that a member of the congregation has been elected Chief Magistrate. A course of public week-evening lectures, by the Rev. Charles Hargrove, on "The Gospel of John," has been attended on an average by 230 people, and has proved a most gratifying and unexpected success. The 230th anniversary of Mill-hill Chapel is to be celebrated on the last Sunday of the year.

London : Essex Church.—To-morrow(Sunday), at the evening service, "The Messiah" will be sung by an augmented choir, assisted by Mme. Carrie Blackwell, Miss Minnie Chamberlain, Mr. W. Jefferson, and Mr. Albert Norcroft.

London : Forest Gate.—The winter activities have been successfully carried on at Upton-lane so far, though "East is East" in a very real sense this year. Mr. Perris's discourses on "Dante," with their outlook upon Mediævalism and Modern Faith, have excited much interest and largely increased the evening congregations. The meetings of the Literary and Social Union have also been unusually well attended—the Shakespeare studies in particular.

London : Stamford-street.—A conference of Band of Hope workers was held on Saturday evening, Dec. 6, under the auspices of the National Unitarian Temperance Association. A large number was present. Tea and coffee were provided by the ladies of the Stamford-street congregation. The conference opened at six o'clock ; the Rev. W. Copeland Bowie presided. A short programme of music was arranged, but the principal attraction was an address given by Mr. Charles Wakely, Secretary to the U.K.B. of H.U. His speech was intensely practical and full of interest. There were for the Temperance worker, he said, three main lines of work—education, organisation, and legislation. Those present had little to do with the last. The people to-day were the boys and girls of yesterday ; the boys and girls of to-day will one day blossom into public opinion ; their work in teaching the children was therefore of vast importance. Speaking to the second point—organisation—Mr. Wakely gave many valuable hints on the management of a successful Band of Hope. The worker should be a total abstainer. Cheerfulness in every detail was a *sine qua non ;* especially in the hymns, "Rescue the perishing" being very unsuitable. The joyousness of the child should be well studied and reflected. The pictures, too, by being bright and cheerful, might compensate the child at times for a poor speech. Things seen are better than things heard. Order and discipline were best maintained by perfect pre-arrangement ; everything should be arranged in order, and the programme rigidly adhered to, even in the time of dismissal. Instruction to children, like food for lambs, should be given little at a time, often and warm. Mr. Wakely spoke with great skill on the difficulties to be contended against, and concluded his speech with an appeal to his hearers not to lose sight of the ideal Band of Hope, which was not mine nor yours, but ours. The Rev. W. C. Bowie, after thanking Mr. Wakely for his speech, so full of practical wisdom, and replete with large experience, ably directed the conference, and by calling on one speaker after another drew from the meeting many very interesting speeches. Mrs. Tarrant, the Rev. F. Allen, Messrs. Bredall, Noel, Cowlin, Titford, Harris, Biggs, and Ritchie (secretary Lambeth Band of Hope Union) being the speakers. During the evening the Stamford-street B. of H. and M. Choir rendered two melodies, Mrs. W. R. Marshall and Miss Bredall contributed songs, while Mr. Waddington performed two violin solos. Votes of thanks were accorded to all who had assisted in providing such a profitable and enjoyable evening.

Macclesfield.—The congregation of the King Edward-street Chapel has suffered a severe loss in the death of Mr. Sidney Smith, which occurred on Dec. 4. Mr. Smith, who was sixty years of age, had been from earliest childhood connected with the congregation, and last year succeeded the late Francis Greg as chairman. He was a successful manufacturer, and took a great interest in local affairs, being prominently connected with the Liberal Association. The attendance at the funeral on Monday, when a sympathetic address was delivered by the Rev. W. G. Cadman, showed in what high regard Mr. Smith was held.

Manchester : Bradford.—On Sunday evening, Dec. 7, a lantern service was held in the Mill-street Free Church, the subject being scenes from "The Life of Jesus." The Rev. W. E. Atack gave a very interesting and instructing short address, and two songs, "The Holy City" and "Nazareth," were sung. There was a fair congregation.

Manchester : Chorlton-cum-Hardy. — On Sunday last the Rev. J. Ruddle, preaching to young people on "The Coming Christmas," made an appeal on behalf of the Willert-street Mission. "Last Monday the missionary there (the Rev. J. W. Bishop) told us he had the names of five hundred children on his Sunday-school books. He felt sure he could have as many as a thousand if he had room for them. But the rooms are crowded with the children who now attend. About seventy little girls are under six years ; then there will be nearly as many little boys, some a little older, some nearly grown into young women and men. All these are poor. Many are so poor that they are smaller and weaker than they ought to be, for lack of the right kind of food and wholesome fresh air. Sometimes a girl so young that she ought to be at school works to keep herself and partly keep her mother, who is weak and earns little. . . . At the very best they need more friends than they have, more cheery words, more kind help, more good will. We have only a tiny Sunday-school here ; but if each one could do some little thing to make glad one who has but little gladness, it would be a very Christmas-like thing to do. If like the wise men we could go and see some bonny babe, leave a present, with good wishes, and then come away, that would be best. The next best would surely be to send a good deed and a good word where they are so much needed and would be so greatly appreciated."

Manchester District Association.—Members of the Governing Body paid a visit to Heaton Moor Free Church on Saturday last, and were supported by representatives from ten or eleven of the associated churches. Service was held at 3.30, conducted by the Rev. H. K. White, and the sermon was preached by the Rev. E. P. Barrow. In the evening a meeting, presided over by Mr. A. E. Piggott, was held, and speeches were delivered by Mr. Richard Robinson, Mr. William Simpson, and the Rev. Priestley Prime. Music was provided by the choir and friends. The visit was made on the invitation of the Heaton Moor friends, under the scheme for extending the usefulness of the Association.

Nottingham : Hyson Green.—An American Fair, in connection with the Sunday-school, was held on Saturday, Dec. 5. In order to keep down the expenditure, the senior boys collected the goods, and some of the teachers and scholars distributed the handbills. The parents and scholars at the Mission did their best, and rummaged out of their cupboards and wardrobes a nice collection of second-hand clothing, &c. ; and a few friends from the Pavement and Christ Church generously responded to the appeal for contributions, so that the room presented the appearance of a curiosity shop. A crowd at the door before opening-time quickly proved the popularity of these sales, and most of the bargains were very speedily disposed of.

Preston.—On Sunday evening last the Rev. N. Anderton, B.A., gave the concluding address of a series on "Five Poetical Dramas." The course has included "Samson Agonistes," "Prometheus Unbound," "Cain," "Pippa Passes," and "Maud." A previous course was delivered on "Founders of World Religions," the subjects being "Confucius," "Buddha," "Christ," and "Mahommed."

Richmond (Appointment).—Mr. T. J. Hardy, B.A., who has acted for some time as secretary to the Free Church, taking an active part in its work, has accepted an appointment as assistant to the Rev. Silas Farrington in the ministry of the church. Mr. Hardy, we are glad to think, is already well known to our readers, by his contributions to these columns, his pamphlet on "The Nation's Peril," and his little book, "A Confession of Heresy and a Plea for Frankness." He may be assured of a most cordial welcome into the ranks of our ministry.

Sale.—The Rev. W. L. Schroeder, M.A., has just completed the course of lectures in the Unitarian Church on "Comparative Religion." The last two lectures given on Sunday evenings, Nov. 23 and Nov. 30, dealt with "Confucianism" and "Mahommedanism" respectively. Both lectures were exceedingly well attended, and the whole course has given the congregation good hopes of future well doing. On Sunday evening, Dec. 7, Mr. Schroeder delivered a lecture upon "Social Morality and Municipal Control" ; this lecture was very well attended.

Sheffield : Upperthorpe.—A grand bazaar was held in Channing Hall on Dec. 3 and 4, to raise funds to meet the expenses of renovating the chapel. It was opened on the first day by the Master Cutler (Mr. A. J. Hobson), and on the second by Mr. J. B. Wostinholm, in the absence of Miss Matthews who was prevented by ill-health from being present. The total receipts are expected to produce the sum of £425. At the close of the bazaar Mrs. W. R. Stevenson was presented with a handsome table centre as a slight recognition on the part of the workers of her valuable services. The Rev. A. H. Dolphin made the presentation. It is hoped that the amount secured will be sufficient to carry out the object of the promoters.

Teeside Committee.—This committee of the N. and D.U.A. made a new departure at its bi-monthly meeting at Middlesbrough on Dec. 8, when, after the ordinary business, a conference was held, with the object of adding to the general interest of the occasion. A paper was read by the Rev. Henry Cross suggesting that a church magazine (gratis) should be jointly circulated by the churches of Stockton, Middlesbrough, and Darlington. The suggestion was favourably received, but practical difficulties seemed to stand in the way.

Whitchurch.—The congregation of the Church of the Saviour have received, through the kindness of the Wood Green congregation, a large number of copies of the "Essex Hall Hymnal," and from the High-street Church, Shrewsbury, some handsome gas-fittings for the church, fixed, free of cost, by Mr. Wyatt.

OUR CALENDAR.

SUNDAY, December 14.

☞ **It is requested that notice of any alteratio in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A., "The Birth of Jesus, was it a Miracle ?"

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Monday, 15th, Evening Concert at 8 P.M. Admission Free.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. GORDON COOPER, B.A., and 7 P.M., "The Messiah."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. F. SUMMERS, and 7 P.M., Mr. F. COLEBROOK, "The Present Distress : its Meaning and its Challenge."

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11.30 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON and Rev. T. J. HARDY, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.
CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. GEORGE LANSDOWN.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. J. HARWOOD, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Difficulties of Materialism."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6 30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B Sc.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6 30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A M. and 6.30 P.M.
WOLVERHAMPTON, All Souls' Church, Bath-road, 11 A.M. and 6.30 P.M., Rev. J. B. HIGHAM, B.A.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M., Mr. J. PARK DAVIES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Dec. 14th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Hypnotism and the Theory of the Independent Soul."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 14th, at 11.15 A.M., HARROLD JOHNSON, B.A., "The Church of the Future."

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BIRTHS.

RYMER—On the 28th Nov., at 15, Denton Drive, Liscard, Liverpool, to Harold R. and Edith Rymer, a son (Howard George).
SUTCLIFFE—On the 5th Dec., at Crewkerne, to the Rev. A. and Mrs. Sutcliffe, a daughter.

DEATHS.

EVERS—On the 29th Nov., at Red Hill, Stourbridge, Emma, daughter of the late Samuel Evers, of Cradley, aged 82 years.
KIPPS—On the 6th Dec., at 93, Coltman-street, Hull, Alice Mary, the dearly-beloved wife of E. H. Kipps, and third daughter of the late Alfred Frost.
MARTIN—On the 8th Dec., Anna, widow of William Martin, of Clapham-road, London, S.W., and youngest daughter of the late I. R. Mott, of King's Heath, Birmingham.
PANTON HAM—On the 8th Dec., at Belfast, the Rev. J. Panton Ham, in his 84th year, late of Hampstead and Essex-street Chapel, Strand, London. No flowers.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING of the Contributors to be held on Wednesday, the 11th of FEBRUARY, 1903, six Managers will be elected in place of Messrs. G. Brown, Edwin Clephan, C. Harding, W. Long, D. Martineau, and Frank Preston, who retire by rotation, and are eligible for re-election.

Any Contributor may be nominated by two Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to Mr. WORTHINGTON, The Hill, Stourbridge, not later than the 1st of January, 1903.

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PARK-LANE CHAPEL, WIGAN.

OPENING of "THE SHAW MEMORIAL SCHOOLS," on WEDNESDAY NEXT, Dec. 17, 1902, at 3 P.M., by F. MONKS, Esq., J.P., Warrington.

The Rev. GEO. FOX (Acting Trustee to the late Miss Ann Elizabeth Shaw) will formally hand over the Schools to the Chapel Trustees.

The following gentlemen are expected to take part in the proceedings:—

Rev. C. J. STREET, M.A., LL B....Bolton.
Rev. A. W. FOX, M.A. ... ...Todmorden.
Rev. J. J. WRIGHT ... ...Chowbent.
Rev. JOHN MOORE .. ..Hindley.
R. H. EDMONDSON, Esq., J.P. ...Windermere,

and several well-known and influential gentlemen

Tea will be served in the Old Schools at 5 P.M. Evening Meeting at 6.30 P.M. Chair to be taken by Dr. HY. WINSTANLEY, of Park Lane.

L. and N. W. Railway, Brym Station. Train leaves Wigan at 2.20 P.M.

GENERAL BAPTIST CHAPEL, NOTTAGE, GLAMORGAN.

Some months ago an Appeal was made for Funds to Renovate the above place of worship, and to make some structural alterations in the School-room; a sum of about £40 being considered necessary for doing the work. The Chapel has been Renovated, and presents a very pleasing appearance; but we have not enough in hand to warrant our proceeding with the work needed to the School-room. Any help will be most thankfully received by Rev. W. J. PHILLIPS, Newton, Porthcawl, R.S.O.; or Mr. W. J. WILLIAMS, Royal Oak, Porthcawl, R.S.O.

Appended is a list of subscriptions already received:—

	£	s.	d.
Congregation	14	2	0
G. Carslake Thompson, Esq.	5	0	0
H. Woolcott Thompson, Esq.	2	0	0
Lieut.-Col. Thos. Phillips	2	2	0
A. J. Williams, Esq.	2	0	0
Mrs. Evans, Cardiff	1	1	0
Gomer L. Thomas, Esq.	1	1	0
Mrs. D. A. Davies	0	10	6
L. N. Williams, Esq.	0	10	0
Mrs. Dan Jones	0	5	0
Mr. Morgan Stradling	0	5	0
Mr. R. Sampson	0	5	0
Mrs. Biss, Exeter	0	5	0
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ASSOCIATION SUNDAY

NOVEMBER, 1902.

The TREASURER (Mr. Oswald Nettlefold), on behalf of the Committee of the BRITISH AND FOREIGN UNITARIAN ASSOCIATION, acknowledges with thanks the following collections received up to Dec. 11 :—

SECOND LIST.

	£	s.	d.
Aberdare :—Old Meeting House ...	1	9	0
Highland Place	2	0	0
Aberdeen	1	2	6
Astley	0	15	0
Belper	0	14	2
Billingshurst	0	12	6
Blackpool :—South Shore	1	1	0
Bolton :—Unity Church	2	10	0
Bristol	7	6	5
Burnley	2	1	6
Caeronen	0	14	8
Carlisle	2	5	0
Chester	2	14	2
Cradley	2	11	6
Dewsbury	0	15	9
Dudley	1	10	1
Dundee	1	1	0
Elland	0	15	0
Evesham	3	1	6
Gateshead	1	15	0
Glasgow :—South St. Mungo-street ...	1	1	0
Gloucester	2	5	0
Hastings	1	10	0
Huddersfield	1	6	0
Hull	6	3	0
Ipswich	1	15	0
Kirkcaldy	1	11	0
Leeds :—Mill Hill...	22	5	11
Leicester :—Great Meeting	17	11	11
Lewes	2	3	8
London :—Hampstead	26	10	0
Stepney Green	1	2	0
Wandsworth (part)	3	0	0
Lydgate	0	16	0
Lye	0	10	0
Mansfield	3	11	7
Middlesbrough	2	5	5
Newcastle-on-Tyne	5	9	3
Newton Abbot	1	4	0
Northampton	2	13	0
Nottingham :—Christ Church	1	3	0
Park Lane, near Wigan	1	15	8
Pentre	1	1	0
Portsmouth :—High-street	2	0	0
Pudsey	2	0	0
Reading	1	4	0
Rivington	2	15	2
Selby	0	10	0
Sheffield :—Upper Chapel	9	1	7
Southport	3	2	4
South Shields	0	10	6
Swansea	2	8	5
Taunton	2	0	0
Tavistock	1	11	6
Torquay	0	16	9
Warwick	3	14	2
Wick	0	10	0

NOTE.—The Treasurer will be glad if all Collections not yet paid are forwarded to Essex Hall within the next few days, so that they may be included in the account for 1902. Also any Subscriptions for 1902 which have not yet been sent in.

East Cheshire Christian Union.

At a Meeting of the Bazaar General Committee on the 3rd inst., it was decided, on the recommendation of the Executive of the Union, to POSTPONE the GRAND BAZAAR, originally fixed to be held in OCTOBER of NEXT YEAR, to OCTOBER, 1904.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

SOIRÉE AND RELIGIOUS CONFERENCE, ESSEX HALL, ESSEX-STREET, STRAND, W.C. FRIDAY EVENING, DEC. 19TH.

Tea (6d.) from 7 to 8.30. In the course of the Evening the Rev. J. H. WICKSTEED will read a Paper on "Religious Doubt: Solved by Reason or Experience" (to be followed by discussion).

All Welcome. (Postal Mission Correspondents and Members of the Pink Party specially invited.)

For invitation cards, apply to Lady WILSON 86, Church-road, Richmond, Surrey.

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JANUARY, 1903, TERM.

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NOTICE.

Next week the "Inquirer" will be published on Wednesday.

Editorial Matter and Advertisements should reach the Office as early as possible on Tuesday.

NOTES OF THE WEEK.

As Christmas Day falls on Thursday next week, it will be necessary to print and despatch THE INQUIRER on Christmas Eve. That will be our last issue for the present year, and will contain the usual Retrospect, and also some notes as to the New Year. Communications for that number should reach the office by Monday, if possible, and on Tuesday morning at latest. To all friends, near and distant, the heartiest of Christmas good wishes!

TO-MORROW is Peace Sunday, happily assigned in many churches as the natural prelude to Christmas, to a special consideration and advocacy of the great principles which make for conciliation and amity between the nations of the earth, in the spirit of the angels' song of "Peace on earth and good-will." This year, with no light-hearted confidence, and yet with thankfulness and a better hope for the future, the sincere Christian preacher may speak his word.

THE closing stages of the Parliamentary discussion of the Education Bill have been marked by incidents which do not tend in any way to lessen the dissatisfaction evoked earlier. The House of Lords have added an amendment to prevent, if possible, the unsectarian character of secondary schools and colleges; they have endeavoured to secure the "rights" of the bishop against the force of the Kenyon-Slaney clause; and, to crown all, they have defied the long-cherished "privilege" of the House of Commons as the sole initiator of measures affecting taxation by passing an amendment relieving the denominational trustees of the cost of making good "wear and tear" connected with the use of their buildings for school purposes. By an ingenious device which, however, must strike everyone as childish and ridiculous, the Government escaped the outcry otherwise rendered inevitable by this financial proposition of the Lords. The proviso was added to it at the last moment that no financial burden should, in consequence of the amendment, be laid upon public funds; but this made sheer nonsense of the clause, as Mr. Balfour candidly confessed. Of course, the proviso was only put in to be struck out by the Commons, and thus leave the original amendment unimpaired, a piece of politics worthy of "Alice in Wonderland."

THE Bill will be finally passed by the time these lines are read, and Mr. Balfour may go to his holidays with as much satisfaction as a philosophic mind can extract from the situation. On the one hand, extreme ritualists declare that the denominational schools are to be denominational no longer, and that religious instruction is really taken out of the sole charge of the clergyman of the parish. On the other hand, the Nonconformists are organising their forces, partly to defeat the new Act through the difficulties of the rate-collector, partly, and it must be thought, more wisely, to extract from it all the benefits possible. To the general body of citizens, who seek no sectarian ends, the new Act suggests some few possibilities for good, amid a puzzling tangle that no one professes to be able at present to unravel; but the one thing certain is that somebody is getting a good bargain out of it, and that we had better all go through the figures carefully again and see what the Church really is to give for all it gets out of the public funds. By the time the London Bill comes on we ought to know.

THE London District Unitarian Society, with the appointment of the Rev. J. H. Wicksteed as their District Minister, have entered upon a vigorous effort to strengthen the churches and extend the influence of Unitarianism in the metropolis. To this end a monthly *London Unitarian Letter* is being issued (a single folded sheet), which in addition to a list of churches, and news notes, publishes a letter from Mr. Wicksteed to "London Friends." The December letter acknowledges the cordial welcome which Mr. Wicksteed has received from the churches, and notes with satisfaction the signs of faith and activity which he has found in them. To the question, why there is such great need for a District Minister in London, Mr. Wicksteed makes the following reply:—

> Certainly not because London ministers are behind others in zeal and enterprise. This would make such a post one of despair. On the contrary, only one thing has more deeply impressed me than the sterling worth of the work being done in all parts of London. And that one thing is the isolation of almost every one of our congregations. Here are thirty kindred churches, gathering every Sunday many hundreds of people for worship, and influencing the lives, more or less deeply, of a far larger number. Yet instead of each one feeling that it is a small part of an important metropolitan movement, significant even numerically compared with many younger causes, and with a future before it of illimitable possibilities, many of our churches seem to think of themselves as little oases barely rescued from a desert of almost unrelieved indifference, hostility or failure. But, indeed, it is no such matter—and if only we knew a little more of the fine quality of work being done in almost every quarter of London, and the special successfulness of many of our suburban movements, we should, I believe, work on with much better heart and much better success than ever. And the first purpose, therefore, of the *London Unitarian Letter* and of myself as District Minister is to help you to realise and to rejoice in one another.

THE fourth annual meeting of the Garden City Association was held at Essex Hall on Tuesday evening, Mr. Ralph Neville, K.C., in the chair. He announced that the whole of the £20,000 capital for the first company had now been subscribed, and they were about to set an object-lesson before the country which would be of the highest value as affecting the great evil of congested populations. Mr. Ebenezer Howard was one of the subsequent speakers, and advocated the limiting of the company's dividend to 5 per cent. Another speaker referred to Bournville and Port Sunlight as splendid examples of what individual enterprise could do.

THE second and third lectures of the Bishop of Worcester on "The Historical Trustworthiness of the Gospels" are disappointing. The interest which they promised centred in the problem how, after conceding the critical method and the secondary character of Matthew and Luke, Dr. Gore would contrive to reach his predetermined goal. The solution turns out to be, partly by bold assertion,

partly by an imputation of partisan bias to the more liberal critics, partly by claiming for himself a special measure of spiritual capacity. There is, indeed, some attempt at argument, some of which is wasted on questions which are not at issue. Of that which is relevant, here is a specimen. After citing the Pauline summary of the Resurrection, the Bishop proceeded :—

Well, that summary was continually in the minds of the Churches; continually repeated—a sort of primary creed, a basis of the faith. When you turn to the Gospels you find that the records of the Resurrection are extraordinarily casual and unmethodical, and at first sight we may say that they arose in that casual and unmethodical way, and that later ages methodised them and brought them into order. But exactly the opposite is true. The Gospels were not used for this dogmatic purpose. The method was there, the definite, and, as it were, the dogmatic, formulated summary was there from the very first decades of the life of the Church, as was seen in the indisputable evidence of St. Paul's Epistle. But the Gospels were used as records. They were the witnesses of individuals as to what they had seen—excellent witnesses of individuals—and the subsequent mind, for the sake of being precise in the record, was not allowed to go back upon the original statement.

If this paragraph had formed part of an argument against the literal truth of the Gospel narratives, and in favour of the Pauline or spiritual view of the Resurrection, it need not have caused any surprise; but as an argument for the historical trustworthiness of the Gospels it is certainly surprising.

CONCERNING the miracles recorded in Mark, Dr. Gore says, "I ask you to observe how interwoven they are with the sayings of our Lord, and how they are stamped as indisputably authentic." If to ask your audience to observe a thing establishes that thing, then the authenticity of the miracles in the second Gospel is established. Taking Dr. Cheyne as a dreadful example of Higher Criticism, the Bishop discerns in him "a temper of a kind unwilling to accept the evidence, to which evidence was not allowed to appeal, simply because of an antecedent determination that the thing could not have taken place." Dr. Cheyne, speaking of the miracle of the fig-tree as a parable misunderstood, had observed that the writer forgot that the Passover was not the time of figs. This remark seems to Dr. Gore to have "required extraordinary courage . . . seeing that St. John, in the immediate connection of the narrative, says 'The time of figs was not yet.'" What date, we wonder, does the Bishop assign to the Fourth Gospel? Dr. Gore seems, however, to have become conscious of his inability to sustain the part of critic, for he suddenly abandons the *rôle*. "The matter does not lie," he says, "in the evidence only, but in something else—the antecedent sense of what is probable." A great deal, he adds, will depend upon our inner state of mind. His lordship next spoke about the inequality of spiritual capacity. He could not believe that if Christ was what Christians believed him to have been he could have failed to work miracles. So, after all that proem about "regarding the documents purely from a historical point of view," we come to this, that the miracles depend on our dogmatic preconceptions, and they again on our spiritual capacity. The third lecture comes to an appropriate conclusion with the old dilemma, *Aut deus aut mendax*, the most uncritical dictum that could easily be found.

MRS. HUMPHRY WARD was unfortunately prevented by illness from giving her promised address on "Church Membership" at a meeting of the Churchmen's Union for the advancement of Liberal Religious Thought on Wednesday afternoon, and in her much regretted absence the Rev. Dr. Morrison, Chairman of the Council, gave a very lucid and earnest address on the principles and purpose of the Union. Faith, he said, must rest on the solid ground of Christian experience, and religious truth required restatement in the light of modern knowledge. High Church doctrine, which was a revival of mediæval conceptions, could not satisfy, nor Low Church doctrine, which was a survival from the seventeenth century and Puritanism. At the same time, he agreed with the late Professor Sabatier that the ancient symbols could not yet be abandoned. They were useful for teaching purposes, when rightly interpreted. Professor Henslow was in the chair.

AN interesting article on "Charles Dickens's Religion" appeared in the *Spectator* of Dec. 6, with ample evidence of the breadth of the great novelist's religious sympathies. "Dickens," the writer of the article says, "possibly, was not what would be called a decidedly 'religious' man."

He may not have had a passion for Church services and sermons, he may have had no great liking for the Athanasian Creed as a thing to be said by simple yokels or chanted by little boys in surplices, but religion was for him a very real thing. He had a creed that might be called a useful and a "working" creed, a handy thing for a man of so busy and so strenuous a life.

The writer might have been more definite, for Dickens, while holding very earnestly to his Christian faith, was decidedly unorthodox, and, in fact, was in middle life a member of the Unitarian congregation to which the Rev. Edward Tagart (who died in 1858) ministered. Near the end of his life Dickens wrote to one of his sons, who was going up to Cambridge, with much excellent practical advice, and then added the following sentences (quoted in the *Spectator* article) :—

As your brothers have gone away one by one I have written to each of them what I am now going to write to you. You know that you have never been hampered with religious forms of restraint, and that with mere unmeaning forms I have no sympathy. But I must strongly and affectionately impress upon you the priceless value of the New Testament, and the study of that book as the one unfailing guide in life. Deeply respecting it, and bowing down before the character of our Saviour, as separated from the vain constructions and inventions of men, you cannot go very wrong, and will always preserve at heart a true spirit of veneration and humility. Similarly I impress upon you the habit of saying a Christian prayer every night and morning. These things have stood by me all through my life, and remember that I tried to render the New Testament intelligible to you and lovable by you when you were a mere baby.

The manuscript, in which Dickens wrote out for his children the simple Gospel story, still exists, but never will be published, as the writer says, so long as the wishes of its compiler are respected.

A FRIENDLY interest in so great and influential a people as the Wesleyans would of itself cause us to look forward with something more than curiosity, with expectancy and hope to the new hymn-book now in active preparation for the use of "the people called (Wesleyan) Methodists." A statement in the *Methodist Times*, however, sets us wondering what the congregations will be expected to sing. "One or two hymns have been accepted from other books which will make the higher critics gnash their teeth, but their popular use, or their simple statement of Gospel truth, carried them in." Had the statement been that a critic's teeth would be *set on edge*, we might have expected to see an old friend or two from Tate and Brady; but as the statement stands we can only imagine that "Jonah's adventure in the whale," or the Mosaic authorship of the Book of Leviticus, or the genuineness of the Second Epistle of Peter is to form the subject of a good Gospel song written in eight and six. Seriously, however, the argumentative hymn is exactly the hymn that is likely to be dropped, and will be missed without being regretted. In olden days Unitarians and Trinitarians, believers in God's sovereign choice and believers in his "undistinguishing regard," sang at each other in their devotions, as well as preached at each other in tracts and sermons. They do so now but rarely and accidentally, when some concise exposition of doctrine that used to pass for a hymn happens to be retained for old acquaintance sake. Generally people are glad to forget their disputes, theological as well as political, while they sing, and if the new book should contain a hymn by Dr. Clifford it will almost certainly be a hymn that it would do Mr. Balfour good to sing. We are therefore sceptical about this prophecy of gnashing of teeth, and think that the higher critics will probably raise their voices not to protest, but to sing with the others.

THE *Indian Messenger* of Nov. 23 refers with sorrow to the death of Sir John Woodburn, Lieutenant-Governor of Bengal. During the four years of his tenure of that office Sir John had completely won the confidence of the people, for whom he manifested the sincerest sympathy.

He took earnest interest in every philanthropical enterprise, however small or unassuming. Sir John Woodburn never ridiculed or showed haughty disregard towards the legitimate hopes and aspirations of the people. With their attempts of social and educational progress he deeply sympathised. In the spread of female education in particular he was deeply interested. The Brahmo Samaj is deeply grateful to him for the kind and genuine interest he took in the Brahmo Girls' School, which institution loses in him a warm friend, patron and a more than official supporter. Some of his most sympathetic speeches were made in the prize-distribution meetings of the Brahmo Girls' School, Bethune College and Mahakali Pathsala. It is, therefore, quite natural that a wave of deep spontaneous grief has swept over the entire province. Sir John Woodburn is the first Lieutenant-Governor to die in his office, and the sorrow at his death is deep, real and universal.

LITERATURE.

GLIMPSES OF TENNYSON.*

ATTENTIVE readers of the biography of Tennyson, by his son, will probably recall a sketch of the poet's life at Farringford, originally contributed by Miss Maud Weld to another biography, and included among the numerous appendices to the former work. This lady has now published a small but truly valuable book, enlarging the picture she gave then, and adding many interesting facts concerning the Tennysons and their friends. There could be little, indeed, in her book to surprise one; but she has done well to leave on record the impressions of so privileged a witness. The Sellwood sisters were three; Alfred Tennyson married the eldest, Charles Tennyson (afterwards Tennyson-Turner) married the youngest; and Miss Weld, the daughter of the middle sister, thus had two poets for her uncles. Her father was the historian of the Royal Society. The Maud and Bertram Tennyson, who supply the appendix, were children of Horatio, the youngest brother of the laureate.

Thankful as all lovers of English literature must be for any material that helps to body forth the living semblance of so great a writer, it may be taken for granted that the first chapter of this little book, dealing with the families of Tennyson and Sellwood, will be read with interest. It has little, however, to do with him directly, and we hasten to those chapters that have more. These, we find, relate almost wholly to the poet's life in the Isle of Wight, where the Welds were for years his neighbours. A few lines, hitherto unpublished, are reproduced in facsimile. The most striking of them are these—

> But some high-thoughted moods and moulds of mind
> Can never be remodelled or expressed
> Again by any later century.

Jostling high-thoughted relics like these are homelier, but not less welcome, human touches—fragments of conversation and correspondence, and personal reminiscences such as the poet's enthusiasm for "plain boiled salt beef," which, however, *may* have been kindly exaggerated in order to save trouble to his hostess. "Write a kind letter to the poor beast," he said, respecting a poor young German poet who threatened suicide if he did not get a reply from Tennyson. "Poor beast" was a favourite expression of compassion with him, we are told. He loved trees, and grieved when the axe smote them, especially if in summertime. "Uncle Charles" let the stakes of willow sprout and grow into trees, slaying the rose bushes they were meant to prop. Tennyson not only sang of plants and flowers, but on occasion could carve them. The present volume is adorned with many interesting portraits, but also with ivy leaves on the cover, copied from mouldings of the poet's own design. If at times he seemed brusque in speech it was attributable, we learn, to his strict desire to say truth before all things; on the other hand, he always put the best construction on people's words and actions. *O si sic nos omnes*, poets, preachers, politicians, or plain men in the street as we may be!

In the third chapter some valuable fragments are given from notes by the late Mrs. Richard Ward, daughter of Sir John Simeon, Tennyson's intimate friend, and incidentally we get a peep into the little old study at the top of the house at Farringford (before the fine study was built)—a little old study, with rows of shelves round three sides, three tables, sofa, and two or three chairs—and with swarms of busy bees, "nice fat bees," flying in and out of the window. We see the great poet taking a shy, wondering maiden for a walk on the Down, amazing her with all he knew, and quenching all her fear of him in reverence. New testimony is given to the delight of Tennyson and Browning in each other's genius. As to that peerage which troubled some worthy people, Tennyson, it appears, solemnly charged Miss Weld to let all the world know "'how great a sacrifice' (these were his very words)" he had practised in yielding to Mr. Gladstone's pressing entreaties that he should take it. Again, we find Tennyson, like Samuel Johnson, deeply interested in ghosts, who, however, seem never to have stood their ground against his strict cross-examination of the evidence. Such are some of the bits of realism that in a few years people will value perhaps more than the most interested of us now. What would the world not give for a handful of similar odds and ends about Shakespeare had but Judith thought it worth her while to make a little book on what she knew?

The last chapter in this all-too-brief gossip (may we call it?) deals with Tennyson's character and conversation, and here the serious student will find something to ponder, perhaps something to estimate critically. Affectionate, true, earnest, a "believer"—in the broad sense—we knew Tennyson to be. These pages bring him to us as he would speak to young hearts like that of his niece, who writes with an emotion which may be trusted wholly as veracious, however the careful reader may feel compelled to ask himself whether Jowett, for instance, would present exactly such a picture of the poet's theology. Of course he was to the last, as from the first, a son of the Church, and one can well understand the anxiety of a pious affection to secure his memory against inferences prejudicial to his reputation for orthodoxy which might be raised from certain large expressions he has used. But as this book is not the book to deal wholly and satisfactorily with the wide subject of Tennyson's religion, so this brief notice is not the place to criticise that aspect of it. We cannot close better than by quoting a few sentences which describe how the poet regarded his own life-duty.

> He told me (says Miss Weld) that his sense of the divine source of this gift was almost awful to him, since he felt that every word of his should be consecrated to the service of Him who had touched his lips with that fire of Heaven which was to enable him to speak in God's name to his age. So that, great as was the delight he felt in the exercise of his art, the constant realisation of his responsibility so far outweighed to him the joy of production that he was wont to say to me that nothing he had ever written seemed to him to have reached the perfection short of which he must never rest, and that all he could hope for was that he had brought man a little nearer to God; for as he sat day by day at the Master's feet with that humility of childhood which he kept to his dying hour, he felt no words of his could ever fully reproduce the message which had been spoken to his own heart, and yet that he must strive with all his might to clothe them in the best language he could find. And so he sang on all through that long life of his, not that he might receive the homage of his own or future ages as a consummate artist, but as one to whom, all unworthy though he deemed himself, the mission had been entrusted of raising the thoughts of all who should come under his influence to a higher, diviner level—the level to which he himself was ever aspiring.
>
> Noble ideals, worthy of a noble man!
>
> W. G. TARRANT.

* "Glimpses of Tennyson and Some of his Relations and Friends." By Agnes Grace Weld. With an Appendix by Maud Tennyson and the late Bertram Tennyson. Williams and Norgate; pp. 154. Price 4s. 6d. net.

LOVE AND LIFE.*

WHAT first strikes one in this little book are the reproductions, beautiful, in spite of the smallness of the scale, of six of the best known of Mr. Watts's pictures, in photogravure from photographs by Mr. F. Hollyer. These will account for the price of this little book of less than a hundred pages.

The book itself is a series of dream-pictures, hinting at the profounder spiritual meanings of life, the work of an idealist with poetic imagination, and yet with a very definite hold upon the reality of life as it now is. This is particularly seen in the bold treatment of a difficult subject in the fifth chapter on "Promises." A note at the beginning of the book disclaims any intention of offering an interpretation of Watts's pictures; the short pieces it contains are "an expression of thoughts suggested, in most cases, by the pictures."

Thus in the first chapter, on "Love and Life," we are shown Life as a woman, kindled by the ideal, leaving the lower plain to climb the rugged mountain for Love's sake, and finding, when Love has come to help her in the steep ascent, that the vision of beauty grows more and more wonderful. The following passage will show better than any description the the character of the book:—

> Now, as they mounted higher, they spoke little, for sympathy on the heights is so strengthened, and purified, that each understood; and the silence was far, far sweeter than any words. And on Life's face was a beautiful, joyous light, and she stumbled but seldom now, only her eyes looked ever into Love's with a great knowledge and trust, and Love led her on.
>
> And one lovely, holy morning, Life saw but one peak before them, and its summit was bathed in a glorious light from the other side; and the light was reflected by an altar on the summit, and its rays fell down over the path Love and Life were ascending and made it beautiful. And Life said—
>
> "Where is the darkness that men call Death?" And Love answered—"This is the peak of death." And Love looked into Life's eyes, and from their depths her eyes smiled back into his—for Love had revealed the immortality of love, and she knew they would never part.
>
> And Life looked around her, and she saw that the light from beyond death could not reach on to the plains, for the mountains of death are high and steep, and men at the foot are too close to the blackness and overhanging crags to see the light from the

* "Love and Life." By H. B. Dowson. With six Photogravures of Pictures by G. F. Watts, R.A. J. M. Dent and Co. 3s. 6d. net.

other side. And Love pointed to the altars on the topmost peak of death, and he said—

"These are the altars lit by love and the spirit of Truth, and their light is always burning. If men will lift their eyes, they will see the light, and it will lead them by a sunny and beauteous path to death and the great beyond. But when, in their eager race for the things of sense, they will not pause to look upwards, death appears to them black and horrible. For all paths lead past death, and only when reflected by love can the light from the altars of the Everlasting reach man."

And Love clasped Life's hand more closely and led her up the shining slope.

In the second chapter on "Love and Death" the dream is different. There are two pictures, very tenderly drawn, of death, and the great secret at its heart. In the second Love is the man, and his beloved is passing away. They both feel that death is near, but he makes her understand how love takes away all fear. Then she is satisfied, knowing that Love alone is real.

And Love gently stooped and kissed the broad high brow, and he said—

"For thee indeed the bitterness of Death is passed."

And as he spoke the summons came, and Death stood on the threshold.

And as Love rose to meet him, Death bowed his head and stood humbly before his lord; for Love by much loving and much serving had grown great and beautiful, and he was taller and stronger than Death. And Love said—

"Our beloved had fears, but Love has conquered them; let her look into thy face, O Death, teacher and Saviour of men!"

And Death dropped the veil from before his face. For it is given to Love if he be great enough (he who is of the soul, eternal, not he who is of the senses, ephemeral) to reveal the secret of Death to his heart's beloved.

And the woman cried—

"Death hath thine eyes, O Love, how then shall I fear?"

And Love smiled deep into the eyes of the woman, and he said—

"Pain had the eyes of Love, and grief, and retribution, but the eyes of the flesh are long ere they pierce the veil."

And a smile of ineffable beauty and joy shone from the eyes of the woman, as putting one hand in Death's, and holding fast the hand of Love, she passed away from the realm of sight and touch; led by them toward the land she had caught a glimpse of, the land where time is not, and Love is all.

These passages are sufficient to signal to those of our readers who understand and delight in ideal visions that this book is for them, and we will conclude this notice with two brief remarks. The writing shows a tendency to fall into a kind of rhythm which is neither prose nor verse, and in fact in the last pages this is openly confessed by the way the lines are printed. Either genuine prose or more perfect verse would, in our opinion, be more impressive and more beautiful. And as to the teaching of the book, we believe its conception of illimitable progress in the spiritual realm to be profoundly true; yet one must beware not to let the thought of opportunities to come in other lives relax the grip of moral effort in conflict with evil in the present. Wisdom may indeed teach patience and undying hope, but only as a greater spur to immediate and more eager effort. This remark is hardly meant as criticism, but has been suggested by some passages in the ideal visions of this little book.

THE MORAL DAMAGE OF WAR*

THIS is the book of a valiant man with a fire in his soul. It has the smell of the fervent heat that burns up the things of war. His fan is in his hand, and he rigorously clears the threshing-floor, grimly gathers the chaff and applies the unquenchable fire determinedly.

He piles high the iniquities of warfare, saturates them with inflammable indignation, and gives them up to burning. The flames leap high; the wrathful words seize the sin and scorch it utterly; the atmosphere is red with the consuming. But the fire in the book is no wild and wanton outbreak; it is rational and thoroughly under intellectual control. The argument is passionately presented, but it is logically conducted. "The argument that follows," says the author in his Preface, "is not spun from the writer's fancy, but deduced from facts of which he has had intimate experience." The instances and illustrations were not coined in the mint of his imagination, but, in nearly every case, are either paraphrase or indirect quotation of actual sayings and doings, referable, on challenge, to their sources.

From the premise that war does actually, in a given case, inflict grievous hurt upon the moral sense of all classes and professions in a community, it is an easy step to the inference that it must, in every case, inevitably do so, and not a great stride to the conclusion that, therefore, all war is discordant from the religious principles of Jesus.

The author kindles a furnace in Christendom. "Christian morality is the touchstone to which war must now be brought; for, if it cannot justify itself to Christ, it cannot, surely, any longer command the approbation of Christendom. The appeal to Jesus is the only one that is left us. Every other argument has had fair trial, and has had its partial truth acknowledged; but none has been found with dynamic enough to restrain the wrath or destroy the cupidity of the nations, who have gone on fighting just the same." (P. 4.) "The conclusion is plain. Seeing that philosophy and ecclesiasticism are as helpless as politics to deliver us from the red scourge, we must fall back upon the pure ethics of Christianity. Since there is no hope of escape by the exercise of the logical and political faculties, we must abandon them for the practice of morality. We must not go on saying that this war is just or unjust, and that one right or wrong; but must boldly gird up our minds and say that all war is wrong, that every war is sin: that war need not be, must not be, shall not be." (P. 12.)

With persistent flame the author tries war in its effects on the nation, the child, the soldier, the politician, the journalist, the preacher, the missionary, the trader, the citizen, the patriot, and the reformer.

Here and there it may seem as if the blaze of the rhetoric is too fierce, but the case is one for fervent passion.

The timid may deprecate and the callous may retreat, but the earnest must stay till the end. The passion of the book persists with marvellous force till its purpose is accomplished. The whole ground is courageously gone over, and not one relic of war escapes the fiery trial. Taking the book in its own spirit we are caught up by its eloquence and drawn into the comradeship of peace by its holy zeal.

It is a book to be read and felt by the conscience. It is the product of a prophetic soul, and is Miltonic in its periods and its passion. It bears ample evidence of strong, alert intellectual power, and above all of sensitive and enthusiastic ethical energy. Written in the red aftermath of the Transvaal War, it is timely; but it is a book that should keep as part of the protestant prophecy against an armed and bloody Christendom.

A. WEBSTER.

* "The Moral Damage of War." By Walter Walsh. Gilfillan Memorial Church, Dundee. London: R. Brimley Johnson. 3s. 6d. net.

SERMONS OF LIFE AND LOVE.*

ANOTHER little volume of sermons by Mr. Page Hopps will be welcomed by many friends, and will make many new friends, if we mistake not, for the earnest and sympathetic preacher, among those who are hungering for a genuine religious life in the midst of the problems and the burdens of these modern times. The little book is daintily issued in guise befitting a Christmas or New Year's gift, and the seven sermons, with practical and helpful wisdom, touch upon the great questions of love and sincerity, of spiritual beauty and the divine significance of business, of cleansing the way and "waiting for God," and of the deathless life. One passage we will quote from the sixth sermon, which pleads for trust in the very present God, whose ways are often past our finding out, and yet so abundantly manifest as for our good. In the midst of inexorable law we yet learn to see that "all's love," and one can wait for God even in the midst of the world's misery, assured that His purpose will work out the good which He intends. This great trust brings God very near to our own life, and it is deepened in the hour of common prayer. The following passage is a good example of the wisdom and the kind of faith that will be found in the book:—

Not only wide and wonderful, then, is the graciousness of God, but minute and deep. The God of angels in heaven is the God of the little child in a London slum; and, at present, through the working out of His laws, both are where they ought to be, and both find strange delights adapted to their experiences and powers—and even the tiny sparrow, as the wise Jesus said, falls not to the ground without the Father; and into its little heart God pours as much of joy as it can hold. What godlike exactness and minuteness as well as godlike might and majesty are involved in this!—since the ever-present God waits in all things—lurking within and behind every possibility and potency in Nature, and waiting to be gracious by evolving ever higher and more delightful forms of life. What a comfort that might be to us all, when left alone, when worried with dust and ashes, when half-strangled with little things that seem unworthy to engross a life, when smarting under baffling defeat, or sin! He knows, though we are foolish. He holds on when we sink down. He succeeds when we seem to fail. He will make that live which dropped from our hands as dead.

Is this what you want to feel to-day? Come, in this great stillness, and stand upon the rock. Set your life in the full light of the Lord. Nursing, perhaps, your hard and bitter thoughts, losing heart and so relaxing your hold, come here; from the

* "Sermons of Life and Love." By John Page Hopps. Williams and Norgate. 2s. net.

innermost of all things He speaks to you; from the secret of His tabernacle He calls. He is waiting—waiting for you—waiting to be gracious. Do you not begin to see it? Have you not seen it in the days of old? And now He waits for you: blessed are you if you can wait for Him.

CRITICISM OF THE NEW TESTAMENT.*

THIS volume contains six lectures delivered lately in St. Margaret's, Westminster, on the initiative of Canon Henson. The first is by Dr. Sanday, who runs through the New Testament section by section, indicating the main critical issues. As compared with his well-known articles in the *Expositor* ten years ago, his present attitude towards the Synoptic problem differs only by a greater emphasis on the theory of a special source for Luke. He seems hopeful of an ultimate solution, and this should be noted as a corrective of the rather depressing conclusions of Schmiedel. On the Fourth Gospel Dr. Sanday thinks there has been latterly some approximation between opposing views. For students of that gospel it is a misfortune that Dr. Drummond's lectures have not been printed. Dr. Sanday, in pleading for the traditional view, cites the important passage of Clement of Alexandria, which says that when John saw that the "bodily" (or "external") facts had been made plain by the other evangelists, he himself composed a "spiritual" gospel. So construed, the evidence is strong for the theory that John's gospel is a supplement to the other three.

Dr. Drummond, if we remember him rightly, took the words "bodily" and "spiritual" rather in the sense of "literal" and "mystical or allegorical"; and this distinction, so agreeable to the habits of Alexandrian exegesis, seems to throw a flood of light on the true character of the gospel. We observe that Dr. Sanday does not commit himself to Harnack's argument that Prisca (Priscilla), wife of Aquila, wrote the epistle to the Hebrews, though he admits that it is supported with much skill. Perhaps if Prisca were capable of that letter, Paul's estimate of the sex might have been higher than appears from his epistles. The second lecture deals with the manuscripts. It is by Mr. F. G. Kenyon, of the British Museum, whose recent volume on the Textual Criticism of the New Testament Dr. Sanday here describes as bringing English scholarship once more to the front in this branch of the subject. Mr. F. C. Burkitt, of Cambridge, follows with an account of the chief Ancient Versions, and Dr. Chase describes the History of the Canon.

Two somewhat more detailed studies follow: the first, by Mr. A. C. Headlam, discusses the dates of the New Testament books with the object of showing that their composition falls within the first century; the second is a somewhat apologetic vindication, by Dean Bernard, of Dublin, of the historical character of the Book of Acts. The names of the lecturers is sufficient guarantee of the excellence of each study after its kind, but we feel that the title of the volume and its preface raise expectations that the book as a whole does not fulfil. Canon Henson thinks the results of Biblical science should be communicated to the Church at large, and have their proper effect on current teaching and worship; and he speaks of the New Learning which is slowly revolutionising Christian thought. But the impression which the uninstructed reader would derive from this volume is that there is practically nothing to revise in regard to the traditional views of the New Testament. That this impression would correspond to the present position of New Testament studies few would maintain. One explanation of it is the choice of subjects; it will be seen that they all fall within the literary sphere. We have noted a few slips. Mr. Headlam's use of the argument that absence of developed organisation is a sign of early date (p. 163) is in conflict with what he has already said about the Pastorals (p. 158). In stating that the Four Gospels are explicitly recognised in the Muratorian Fragment (p. 103), Dr. Chase overlooks the mutilation of the part which doubtless dealt with Matthew and Mark. Cheltenham is misprinted on p. 127; "*Nav.*," in the citation of Trenaeus (p. 164), stands for "*Haer*"; the name of Polycrates is wrongly spelled on p. 172. It would be a relief if, for a while, writers on the epistle to the Hebrews would refrain from quoting Origen's remark that God only knows who wrote it. It occurs three times in this volume (pp. 26, 124, and 160).

J. H. WEATHERALL.

* "Criticism of the New Testament." St. Margaret's Lectures, 1902. By W. Sanday, D.D., and others. John Murray. 6s. net.

THE Christmas number of the *English Illustrated Magazine* looks attractive, in spite of interleaved advertisements. Its first article tells "How Japanese Children Celebrate the New Year," both illustrations and narrative by Yoshio Markino, and other beautifully illustrated articles are "In the Days of Frost and Snow" and "Christmas with the Italian Masters." *Good Cheer* is this year an "Imperial Number" of *Good Words* with a bird's-eye view of Greater Britain, and a number of "Songs of the Empire," prize-winners and others. The *Sunday Magazine* number is a children's fairy story, "Bundy in the Greenwood," by Harold Begbie, illustrated by Gordon Browne. In the *Strand*, which is a double number, will be found an interesting series of pictures of the Panels in Sir L. Alma-Tadema's Hall, an article on "Ruskin and his Books" by E. T. Cook, and another on "Darkest Siberia and its Political Exiles," an "appeal to civilisation" by Harry de Windt. Fifty pages of the *Woman at Home* are devoted to "Famous Portrait Painters of the Day," including Sargent, Richmond, Collier, Watts, Herkomer, and others who certainly are not famous to the same degree. This number has also the conclusion of Ellen Thorneycroft Fowler's story "Fuel of Fire," which, if the critics had not assured us that it was equal to anything this clever writer has produced, we should have taken for an immature work published on the strength of her present reputation, and often wearisome in its excess of cleverness. To *Cornhill* Mr. Sidney Low contributes a nineteenth century study of "Kossuth."

TO CORRESPONDENTS.—Letters, &c., received from the following:—A. H. B.; C. D. B.; G. R. B.; J. E. B.; A. H.; J. E. O.; C. J. S; W. S. S.; J. W.

OBITUARY.

MISS EVERS, OF STOURBRIDGE.

By the death of Miss Evers, the Stourbridge Presbyterian Chapel loses an active member, who for nearly fifty years has been in close touch with the work and institutions of the congregation. She was born in Staffordshire, near Coalbournbrook, in 1820, and was the daughter of the late Mr. Samuel Evers. The family has been associated for over seventy years with the village of Cradley, where Mr. Evers carried on ironworks. During early life Miss Evers was a member of the Netherend Presbyterian Chapel, but on coming to Stourbridge in 1854 she attached herself to the kindred congregation in the town. With a zealous and enthusiastic interest in religious, social and political progress, she combined a trained perception and judgment, which made her co-operation valuable, and eagerly sought for, in matters relating to the advancement of the better life of the neighbourhood. While showing a warm interest in the chapel, and in the principles of Unitarianism, she devoted an especial care to the voluntary day school of which till the day of her death she was the responsible treasurer. She was a life-long Liberal, being connected with that party no less by conviction than by early association and family feeling. To all philanthropic enterprises in the town she gave a ready help, and in charitable actions of a quiet character she was able to afford relief, wide in extent, and irrespective of the opinions of the recipients.

A memorial service was held on Sunday, Dec. 7, in the Presbyterian Chapel, High-street.

THE LATE REV. J. PANTON HAM.

THE funeral of the Rev. J. Panton Ham took place on Thursday week in London, at the Abney Park Cemetery, the service being conducted by the Rev. Henry Gow.

Mr. James Panton Ham sends us the following note:—"In the obituary notice of my late father, there is a slight mistake which it may be as well to amend. My father came to London as the sole minister of Essex-street Chapel, and opened the chapel for evening services, and the chapel-house for day and Sunday schools, which for years were a success under the able management of some of the leading members of the congregation. This entailed a very considerable amount of work, and my father gladly availed himself of a kind offer from the late Rev. Thomas Madge to take the alternate morning services, and this may be the cause of the mistake. I need hardly say that the members of the congregation were only too glad to fall in with this arrangement and again have the opportunity of listening to their venerated friend, whose beautiful and simple teaching, expressed in the purest English, even I, then a lad, could appreciate."

A correspondent writes:—"I may perhaps be permitted to add a postscript to the notice of the Rev. J. Panton Ham which appeared in your columns last week. His old friends in England had seen little of him in recent years, and it will be a pleasure to them to hear that he lost none of his vivacity of manner and keen interest in affairs in extreme old

age. I called to see him about a fortnight before his death, and he was then very well and quite bright and youthful in mind. He talked about his ministry at Cross-street Chapel, Manchester, and he referred to what he called his own rashness and vehemence in those days, when he was fresh from a life of controversy at Bristol, and he wondered that the people had been so patient with him. Then he touched upon his friendship with Dr. Sadler, and his awe of Dr. Martineau, and various topics, grave and gay, which showed that his mind had lost none of its edge. He was particularly interested to hear about some of the younger men in our ministry, and the prospects of Manchester College at Oxford. So youthful was his spirit, and so open to fresh interests and ideas, that it was not always easy to remember his burden of more than eighty years. It was a quiet and happy old age, mellowed in spirit and patient with growing infirmity, which it will always be a privilege to remember.

"W. H. D."

THE CHILDREN'S COLUMN.

CHRISTMAS.

"A MERRY CHRISTMAS!" to all the children who read this column, or have it read to them. I wonder how many of you there are, and how much you are doing, if we could reckon it all up together, to make other people happy this Christmas time. That, you know quite well, is what really makes the merriest Christmas for everyone.

Now I am going to tell you a little bit of a story, which was told long ago in an old *Christian Register*. It is a Dolly that tells it.

I am only Dollinda, but a very nice-looking doll, and I notice a good many things. Last winter I hung in the window of a shop in Oxford-street. I often saw little girls looking through the window and pointing at me. Sometimes they looked starved and very cold, and I wished they had some of the warm things in the shop next to ours, which had beautiful woolly shawls, and gloves, and warm mittens and other comfortable things in the window. But it was us dollies that the children liked best to look at.

I remember one little girl, who came every day and stood looking at me, with her face pressed very close to the window. She was there the day Molly's aunt bought me, and as the man took me out of the window two great eyes followed me longingly, and a little red hand threw me a kiss. I smiled back at her just as long as I could; and when Molly's aunt went away with me, I heard a little voice say, "Good-bye! good-bye!"

Molly has a great many dolls, ten at least, and she seems to be very fond of them all; but I think she likes me best, and she calls me Dollinda. Sometimes when I think of all she has, I remember those other little girls, who looked so longingly through the shop window, and wished they could have some too.

Molly's music-teacher came here yesterday, to see if Molly would give her some of her playthings for a Christmas-tree for poor children. All the time she was talking, she was working away on a doll's dress. She said Molly must give something. Molly looked her old dolls over. First she took up Bella, then Alice, then Louisa Alcott, then Peggy. She put me behind her, where the little music-teacher could not see me; but I fell over on purpose, and the teacher took me up and said, "This one looks as good as new, Molly. Can't you give this one?"

"What, give Dollinda away?" cried Molly. "How could I!"

She took up Peggy, and seemed to be trying to make up her mind to give her. Peggy is pretty old, and half of her smile is worn off; but I was pleased to see Molly lay her tenderly across her lap and say: "Peggy can't go! She was my first child."

"I would not put a doll like that on the tree," said the music-teacher. Molly gathered her dolls up indignantly. Then the teacher said: "Last Christmas, when I was going past a shop in Oxford-street, I saw a little girl looking in at a window. 'It's gone!' she said softly to herself. 'It's gone! My dolly, my dolly!'"

"Where is your dolly gone?" I asked; but she looked frightened and started to run away. "She had great big blue eyes," said the music-teacher, "and wore a long water-proof. I wanted to buy her a doll, but she ran quickly away. I could not forget her poor little blue face."

"No more can I," I whispered; but Molly did not hear me, although she was stroking my hair at the time.

"But I have found her, Molly," said the music-teacher, "and she will be at the school on Christmas Eve, but I have no doll for her yet."

"I can't send her a broken one," said Molly thoughtfully. "I must send her Dollinda, my dear Dollinda!"

Generous Molly! She is going to keep her word. It will be hard for me to leave Molly, but I shall see the little blue-nosed girl again—the first one who cared for me—the child who threw me a kiss with her cold, red fingers. Shall you sacrifice anything for anybody this Christmas?

A PRISONER OF WAR.*

IT must have been an afternoon at the end of March or the beginning of April. We had been out all day, and I was returning to my quarters at the head of my twelve men. We were riding along a lane, between two high hedges, when suddenly we came in sight of some kind of barricade, which apparently was meant to bar the way in front of us. There was a small gravel-pile, and on the top of it a wheel-barrow turned upside down, and some cut branches and sticks. Taken all together, it did not rise two feet above the ground. It did not look very formidable, and we knew that the Danes had retired north of the Fjord; but even as they were, these fortifications might quite well hide some desperadoes. I therefore called out to my men to halt, and despatched two men through an opening in the hedge, ordering them quickly and cautiously to get round the entrenchment so as to take the enemy in the rear. That the barricades were not deserted I knew, for now and again, as we sat watching them, someone or something would pop up behind them and disappear again almost instantly, leaving us no time to discover what it was. Once, however, this something did remain visible long enough for me to find out what kind of an enemy we had before us, and thereby reassured, I gave the command "Forward!" and on we went. At that moment we saw the enemy abandon his position and retire in wild disorder through the hedge.

There were three men. One of them to be sure wore petticoats, but he made up for this irregular outfit by showing more courage than the rest. He stopped one moment before disappearing into the hedge, calling back something the meaning of which I could not catch, and then he, too, disappeared.

We all burst out laughing, and having regained courage, we advanced merrily towards the abandoned entrenchment. But—we had reckoned without our host, for when we were only a few paces off, a little figure suddenly rose up behind the barricade, and jumping on to the mound swung a formidable sword above his head. We just managed to stop our horses in time to save him. Never in all my life have I seen so much decision, courage and passion concentrated in so small a spot as that little distorted face. I give you my word that for a moment he held us spell-bound. Then I said, and at that time I could make myself pretty well understood in Danish: "What does this mean?"

No answer.

"Now get out of the way, my boy, and let us pass," I said. But the little figure did not move from where it stood, the lips were only more tightly pressed, and he stared right into my eyes, still holding the sword, lifted over his shoulders, in both his hands—it was almost as long as himself. For, dear me, what a little thing he looked, and was.

I really did not know just at the moment what to do. I am perfectly certain that had we advanced only one step he would have rushed in amongst our horses' feet with his sword, and who could tell what would then have been the fate of our desperate little enemy? After a moment's hesitation I decided to take him at his own valuation.

"Captain," I said and saluted, "you must surrender. Your men have deserted you. You see you are in our power."

He made no answer, but only winced a little and looked somewhat less terrible.

I dismounted. "You will understand that you are my prisoner. I have more men coming there," I said, pointing to the two dragoons who were returning from the opposite direction. "Please surrender your weapon."

He hesitated for one moment; then he handed me his sword, but he remained where he stood without any sign that he meant to retire. Here, of course, I might have ended the little farce, or rather drama, for he certainly was not a comic figure. But I was young and thoughtless then, and, besides, I was full of sympathy and understanding for this little dauntless knight, and so I resolved that we should stick to our *rôles* till he himself got tired of the play we were acting.

I therefore said, perfectly seriously: "I must ask you to mount in front of one of my men and follow me."

* The officer who told me this little story had served as a young lieutenant in the Austrian army during the war of 1864 between Denmark and Germany.—M. B. W.

This story is to appear also in a Swedish magazine, *Ord och Bild*. Two other stories by Miss Westenholz have appeared in *Cornhill*, March, 1901; and October, 1902.—ED. INQ.

Now if at that moment he had shown any sign of fear or repentance, I would have let him go for what he seemed to be, a little boy of seven years; but his face retained unchanged the look of unrelenting sternness, so I gave my orders to one of my men, an old married man, with little boys of his own at home, and then I helped the Captain to mount in front of him.

"Don't you think, Captain," I asked, that we might get hold of one of your men. You might try to call one of them."

He hesitated one moment, and then he turned towards the hedge and called: "Karen." But not till he had called her several times did Karen's head appear beneath the hedge. "Just come out here, Karen," I said; "we won't hurt you."

Karen, who proved herself to be even yet smaller than my prisoner, first looked to her captain, then cautiously crept out from the hedge—nearer than that, or on to the road she would not come. Though she was as frightened as a little mouse, you could see at first sight that she was the sister of my captured lion. I therefore said to her:

"I have taken your brother prisoner; now you must carry this note home with you to your parents." Tearing a leaf from my pocket-book I wrote on it, in German of course: "I have carried off your heroic son as my prisoner. I shall take good care of him in every way, and send him safely home early to-morrow moning." I signed it with my name and my full address.

Karen took the letter reluctantly. "Are you not coming home with us, Martin?" she said, and looked very much as if she were going to cry. I looked up at the Captain; his face was very red and his lips quivered. I was just going to propose to him that he should go home with Karen, when he said—and his eyes shot fire as he spoke—"You cowards!" his voice displaying such an overflow of contempt and anger that I checked myself, feeling how insulting such a proposal on my part would be. So I simply turned to Karen and said: "Now you run home, Karen. The Captain is my prisoner, and no one shall do him any harm." And having ascertained that the rest of the hostile forces were in Karen's immediate vicinity, I mounted and we moved on.

We had the best part of five miles to ride, but I knew my prisoner was in kind hands, and at our door he was put down safe and sound, even his hands having been kept warm and comfortable. I took him with me into my room, and here it was that his manly spirits were put to the hardest test by my good hostess, the farmer's wife. Seeing him, she cried out, greatly amazed, "Goodness me! is not that Pastor Hansen's Martin?"

"Yes, Mrs. Christensen," I said, "very likely it is; but he is my prisoner now."

"Good gracious, Herr Lieutenant, but will that do? Are you going to carry off the little innocents now?"

"He is a soldier, Mrs. Christensen, and he wanted to kill us, so I had to take him prisoner," I said, decisively.

"Oh!" the good woman went on lamenting, "but what will Pastor Hansen say?"

I read in Martin's face that he was struggling hard to escape a most humiliating catastrophe, and to save him from it I interrupted the good woman's lamentations, saying, "Now, Mrs. Christensen, do be off and get us something nice to eat, for we are absolutely starving."

The Captain and I got on splendidly. I showed him all my arms; he loaded and unloaded my pistols, he counted my cartridges, and putting them up as "soldiers," we fought a regular battle with them on the table. And as our friendship advanced we threw off the stiff military form. I found myself calling him simply Martin, and he did not seem in any way to resent the familiarity. Finally, when we were tired, I helped to unbutton his tunic and garters, and put him to bed on the sofa that had been arranged for him in my bedroom. Then I left him, as I thought, in the happiest mood.

But I had not been at work by the lamp in my sitting-room for ten minutes when the door opened and the Captain appeared in his shirt, his face bathed in tears.

"I daren't be alone in the dark," he sobbed.

"Why?" I said astonished, "what is it you are afraid of?"

"Ogres!" he said.

"But there are no ogres," I said.

"Oh, yes, they make themselves in the dark in there, and then they come out from all the corners. And I am so terribly frightened," he said, coming quite close to me and looking piteously up into my eyes from his tear-stained face.

I was just going to put him to shame, when I was suddenly reminded of Mrs. Christensen's earwigs, and how I hated the way they had of "making themselves" and of coming out from every possible and impossible corner; so I only said: "Very well, then, we will leave the door open to the light." And rising, I took my little foe in my arms and carried him off to his bed.

"Thank you, Lieutenant," he said, very humbly and tenderly, while his little soft warm hand caressed my cheek; and I don't mind telling it now, the tears rose into my eyes as I remembered that I was really here as his enemy, having forced my way into his country to kill his brothers and rob him of his land.

Just as he had gone to sleep, a carriage came thundering up the paved yard and stopped at the door, and in came the angry clergyman, his father. He was indeed angry, and I had to listen to many a hard truth, and to acknowledge that my conduct was unpardonable, that I had behaved like a boy, and that it would be anything but pleasant for me when the case was brought before my Colonel, as he certainly intended that it should be. But when at last, having exhausted his wrath, he could be brought to listen to my explanations, he became somewhat mollified, and when he understood that I had been led to act as I had done partly by my love and admiration for the man and the hero in his little son, we were thoroughly reconciled, and having seen the boy soundly asleep in his prison, he even consented to let me keep him to be sent home in state the next day.

Martin "slept out the Captain," and awoke as a happy boisterous little boy who talked incessantly while we helped each other to wash and dress. When we had had our breakfast, I said to him, "Your father was here last night after you had gone to sleep, and I promised him to send you home to-day."

He looked doubtfully at me. "Martin," I said, and I took him between my knees, holding both his hands in mine, "you know you are only a little boy, and you know you cannot really fight big soldiers. But you were willing to give your life for your country, and none of us can do more than that. Therefore I took you prisoner yesterday, and therefore I release you to-day. You cannot yet distinguish the real dangers from those that 'make themselves,' but when some day you can, I know that you won't run away, but face them like a brave true soldier."

He hung his head, but when I made him a present of one of my pistols—without any cartridges, of course—his spirits rose again. And when he rode away in front of Franz, with another dragoon as his *garde d'honneur*, he joyfully waved his cap in good-bye to me as I sat mounted in front of my men saluting our gallant little enemy.

But I felt dissatisfied and ill at ease all that day. That little figure on the child-barricade seemed to me a symbol of the poor little country which the armies of the two great Powers had invaded and overwhelmed, and for the time it marred the pride and pleasure I took in my profession.

MARY B. WESTENHOLZ.

CUM CHRISTO IN DEO.

I WAKE to life that is from life that seemed,
Grow unfamiliar with familiar scenes:
Life's strength is love—I knew not love, but dreamed;
Who weak had leaned not, now, in strength he leans.

Vision of roses pale on golden bars
That lowly droop, yet not in weakness droop!
Serene sweet splendour as of twilight stars
That shine in some lone constellated group.

Thy spirit breaks the threads life loveless wove
Into the web that seems the life we reach:
When spirit speaks to spirit life is love,
And deathless love is boundless life to each.

In Love the world was made which love alone
May see, that sees not darkly perfect things;
That sees the wrecks on timeless shore-lands strown,
Where Faith walks firm and Hope the closer clings.

Sweet love that knows no pain, and soothes the pain
It sees, creates the ancient world anew;
From thee I draw life's strength whose deeps again
Well up from founts where the visioned roses grew.

E. L. H. THOMAS.

HE who is always hearing and answering the call of life to be thoughtful and brave and self-sacrificing—he alone can safely hear the other cry of life tempting him to be happy and enjoy.—*Phillips Brooks.*

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PEACE AT CHRISTMAS.

THANK GOD, that after three years in which Christmas came to us under the dark cloud of war, now at last we may rejoice again in the great festival without that one most palpable and bitter contradiction of the Christ-spirit to mar our joy! Much of the land, which was the scene of the long conflict, is indeed still desolate, and both here and in South Africa the heavy burdens, the inevitable fruit of such a conflict, are pressing upon the people and compelling them to realise the terrible cost of war. Yet peace has been made; and in its train have come earnest and honourable efforts to heal the breaches, to make good such of the destruction as is not irretrievable. There is hope of a new spirit of friendliness, a loyal endeavour of those who were lately foes to understand one another, to find a common ground in generous appreciation, to work together for a better future.

> "Peace on earth and good-will!"
> Souls that are gentle and still
> Hear the first music of this
> Far-off, infinite bliss.

Simple souls heard it, in the long distant past, when first the glad tidings came to them which JESUS brought. Peace, brotherhood, good-will; a blessing on the peace-maker, the gentle, the pure in heart; the children rejoicing in the sunlight of love, the world redeemed from the spirit of violence and hate, and flooded with a new glory in the conviction that Love is supreme. Peace on earth! that was the promise, and through weary centuries has been the undying hope. Now with a new intensity we understand the bitterness of that which is contrary to peace, and this Christmas prayer, even more than the Christmas rejoicing, must be in our hearts, with deep and fervent meaning, that our people may seek peace and hold fast to it, that our statesmen may seek always that highest honour, by the way of patient wisdom and conciliation, by which they and their nation must seek first the Kingdom of GOD on earth.

Our thanksgiving will have this year a new gladness, and yet it must be blended with a very sorrowful sense of the heavy burdens of Poverty in our midst, rendered heavier by the terrible waste of three years of war. With the sorrow there must be a steadfast purpose, that we will patiently take up our share of the burden, humbly seeking the best way to help. We must *give*, if we would rejoice, and have any hope of the greater joy, of which the Christmas festival is the divine foreshadowing and promise.

THE CHRISTMAS SPIRIT.

THE spirit that is abroad at this season of the year throughout Christendom, and which manifests itself in a certain tone of mind which we may call sweet reasonableness, and in a certain expansive sympathy which we may call thoughtful kindliness, does more to prove the vitality of Christianity than do the efforts and energies spent in maintaining that it is vital and in setting forth wherein its nature and meaning consist. And, as a consequence of this spirit, there is felt, perhaps more widely and more vividly than at any other time, a deeper sense of peace and joy.

There is a certain magnetism in the thousand associations that cluster around the customs of this season, drawing men nearer to each other. And if the season is marked by those gatherings of friends and families, those attempts to keep faith with the past in spite of the rapid changes of the years and the frequent snapping of links, it is still more marked by men's attention being directed towards two significant quarters—significant, I mean, from the Christian standpoint—towards *childhood* and towards *poverty*. Surely at no other time than this are thoughts bent so kindly towards the "little ones," to use the expression in both the senses employed by Christ—viz., of children and of the weak and helpless ones in the social struggle.

The Christian era, unlike any other era, is dated from the founder of the Christian religion; and ever as we look back at the early days of this era, we associate it with childhood and with poverty, as later on we associate the whole career of Christ mainly with children and with the poor, even up to the last day of his life, when, turning towards the poor who wept for him on his journey to the cross, he could bid them weep for themselves and for their children. In Art the humble scene of the birth, whether it was thought to have been in a cavern or a manger, is often depicted as radiant with a symbolical light that shines from the body of the new-born child. The light of the child spirit glorifies the humble, the poor, the commonplace, leads us to the Kingdom of Heaven; and the Kingdom of Heaven manifests itself on earth wherever attention—sleepless, loving attention—is directed to the weak, the struggling, the wretched, the oppressed, the poor. When we read the pages of the Gospels, this method and this aim impress us as being the two prominent features in the teaching and work of Jesus. For him the *religious* life is pure childlike trust in God and goodness; the *social* life is to express itself by voluntary and affectionate attention to and help of the weak and helpless. That this is the very essence of Christianity in the *heart* and in the *state* or society, I know no section of Christians who would deny. The universal feeling throughout Christendom at this season attests it, the feeling that prompts elders to join in the gaiety of the little ones, who are so easily made gay, to add to the joy of those who are so easily made joyful, because, giving themselves up, for a time at least, to the spell of the child-nature with its winning trustfulness, they catch something of the very essence and reality of religion, for they learn how to trust God and goodness from the little ones who trust *them*, who are, as it were God's deputies, God and goodness to *them*. And further this universal feeling prompts an acquiescence, if also only for a time, in that principle of voluntary and affectionate attention to the weak ones and the hapless ones of society; and people feel that for one day at least men's prayer for daily bread shall not go unanswered at the hands of God's deputies and stewards.

Society seems sometimes to be like that mother in Hans Andersen's pretty story, only a little more deaf, who listened to her little underfed girl repeating the Lord's Prayer. After the little one had prayed for daily bread, she whispered something to herself which the mother could not hear; the mother asked her to repeat it, when she faintly heard the little girl praying, "Give us this day our daily bread, and please a little more butter upon it." That which the weaker ones in Society have long whispered, they have at length spoken up a little louder, and that I think at the bidding of a compassion which turns no deaf ear to whispered prayers, but rather stoops to listen. And at this season such a whispered prayer men would feel inclined to answer either for its pathos or its humour.

People are in all sects and sections of the Christian Church trying to get at the essence of Christianity. This may indeed be truly said to be the object of search amid all the bewildering mazes of theological controversy and discussion, and in this as in so many other matters where simplicity of apprehension and simplicity of statement are needful, so that the most ordinary mind may grasp principles of life and conduct, the voice of the people is the voice of God. After all the dogmatic systems purporting to give the essence of Christianity in indispensable formularies have passed through the crucibles of common sense and the simple ingenuous heart, Christianity is presented in the simple and indeed highly refined and precious form of childlike trust in God and goodness, and universal brotherly helpfulness, and chiefly helpfulness of the strong for the weak. The essence of Christianity is not something learnt *by* heart, but something learnt *in* the heart—feelings towards God and Man growing up into the fruit of Peace and Joy. And where men see manifestly growing grapes and figs, not all the sharpest points in the prickliest leaves and pages of crabbed Old Theologies will persuade them that such fruits are growing from thorns and thistles.

In this pause amid the hurry and throng, the worry and bustle, the toil and moil of life, the truth and simplicity of Christ's teaching come home to men, and

they best know that teaching when they feel it. So hallowed and so gracious is the time, the nights and days so wholesome, that no sheeted ghosts of controversy, pale skeletons of religion clanking their rusty chains, dare stir abroad. It is a Truce of God from the haunting sense of grim and comic unrealities stalking about in dead men's shoes. When Christ dies the graveyards yawn and the ghosts of those who have fallen asleep begin to walk and haunt the minds of men. When Christ lives, they linger just a moment, then quietly steal away; their perturbed spirits cease to trouble, and their weary bones are laid to rest. The poor Ghost of Theology having harrowed up men's souls, and spoken unutterable things, scents the morning air. Its only light is in its latter end.

The glow-worm shows the *matin* to be near,
And 'gins to pale his ineffectual fire.

E. L. H. THOMAS.

CHRISTMAS VISION.

WE saw Thee in Thy balmy nest,
Young dawn of our eternal Day!
We saw Thine eyes break from their East,
And chase the trembling shades away.
We saw Thee; and we blest the sight,
We saw Thee by Thine Own sweet light.
(Crashaw: Shepherds' Hymn).

THE mind's eye, someone has said, sees in all objects what it brings with it the means of seeing. For this reason theologians do well to remind us in any question concerning the evidences for what is true that we must take into consideration what they describe as the antecedent probabilities in the case. These antecedent probabilities are among "the means of seeing." A trusted friend, whose statements I have learned to credit, brings me one day an announcement which I hesitate to accept as true. His testimony, in spite of previous confidence in its worth, is not sufficient to produce conviction. There is something in the strange matter of the announcement itself which hinders my acceptance of it. Or rather there is something in me that resists its assimilation. The condition of my mind makes the statement antecedently improbable. "Nothing," says Mozley, "can engraft itself upon us which is alien to us. There must be a congeniality between ourselves and it before we can incorporate it by belief."

Much discussion of various religious doctrines has been rendered futile because this consideration has been overlooked. Rival declarations on such a subject, for example, as the Forgiveness of Sins have again and again been made to hinge upon diverse interpretations of Scripture passages. This is the main quarter whence the evidence has been sought, and disputers have imagined that their respective attitudes were indeed determined by what they found there, whereas, of course, each has found what he brought with him the means of descrying. It is obvious that the discoveries of two persons will be widely dissimilar, to the one of whom sin is a grievous personal reality, while to the other it has existence only as an external and public disability. Any doctrine of redemption which has arisen out of the former experience, and whose every term is conditioned by it, must from the first be improbable to one who knows no such experience. No contention that the doctrine is Scriptural, even though he accept without question the authority of Scripture, can avail to lodge within him any real conviction of its truth. It is founded on something that is foreign to his perceptions, and therefore cannot engraft itself upon him. An initial alienation discredits all subsequent testimony.

We may pursue a similar line of thought in many directions. It may be applied to the attitude we preserve towards the Bible and the mind we bring to it. What we find in the Bible to-day is largely what the Bible itself has taught us to find. We who read are in a great degree the product of twenty centuries in whose development the book has been a constant agent, and influences issuing therefrom are in our bones and blood. Amid plentiful divergence of dogmatic view respecting its origin and construction, sympathetic students agree in beholding it as the record of successive deliverances experienced by the human soul. But it is our own inner need of deliverance and our own experience of its satisfaction that establishes the sympathy and makes such an interpretation possible. And whence have these taken their rise? They have come in large measure, need and satisfaction alike, from the operative power of the Book itself upon our souls.

Again, we see the same principle at work when we review the feelings with which we are wont to approach the special times and seasons that an historic religion selects for celebration. The great days of the Christian year have each their message. But the messages we severally overhear as we come within reach of them are determined by the means of hearing which we bring with us. We awake on Christmas morning and remember the Nativity. We enter once again the lowly chamber and gaze on the mother and her child. What do we see? Manifestly, all depends on the light by which we see him, on the power of vision that we bring. We may look and all will be in shadow, and no light, small or great, relieve our darkness. And we may look and see the heavens opened and a glory descending.

Yet, if this latter be vouchsafed, the power of vision which enables us to apprehend it is not self-created. It is the Child himself who has been the principal agent in its bestowal, "the young dawn of our eternal Day." He has opened our eyes so that our sight of all things is in part governed by him, our sight of himself no less than the rest. He has opened them from within, by invading our life, becoming at once its greatest disturbance and its most complete repose. He has shown us to ourselves and wounded us with the disclosure of all the interval that stretches between our uncomeliness and his perfections, and in the same hour has bound up the wounds and cancelled the distances and put a new song in our mouth, the song of deliverance and of conscious union with the Father through him.

If this has been our history, then our whole mind and all that it contemplates are conditioned by it. Love of the Deliverer, "that highest of all affections," has become its master-principle and controls the exercise of every faculty. This is the Love that

> . . . . adds a precious seeing to the eye;
> And gives to every power a double power,
> Above its functions and its offices.

Such is the means of seeing we bring with us on Christmas morning as we reread the Gospel narratives of the Nativity, and that enables us to receive as an intimate and personal reminder the angelic declaration, "Unto you is born this day a Saviour." "He," says St. Bernard, "that is enlightened by the Sun of Righteousness which lightens every man that cometh into the world, is able to behold him in the degree that he is enlightened by him."

AMBROSE BENNETT.

"EVERY-MAN": A MORALITY PLAY.*

MANY who had the pleasure and the privilege of seeing the performance of *Every-man* by the Elizabethan Stage Society in London or Oxford in the summer of 1901, and again in the London season of the present year, must have been struck with the strong impression the piece made upon the audience. They went to see a show, something they thought might be quaint or unreal, they hardly knew what. People came away touched to the core; the weaker or superstitious were even terrified, religious emotion was awakened, and few indeed were those who scoffed. In the presence of the eternal verities of human existence brought vividly before them, the audience forgot for the moment the means by which this was done; the manner of the play and its literary history were a secondary thought under the spell of its dramatic power. This is surely the highest testimony to the skill of the ancient author as well as a tribute to the admirable performance and mount of this modern revival, though no doubt the moment in the present wave of serious conscience and feeling is favourable to its reception.

The attention of students has long been attracted to our early drama, but it may not be out of place, in view of the interest excited by *Every-man*, to recall what is a morality play, and what are its relations to dramatic literature. For this we must go back to early times. Moralities form a later stage in the English serious drama, in which the Biblical plays came first. In most countries the theatre originally began with the service of public religious worship, in Greece, in the East, in France and England, to name no more. Religion at first adopted, nay, rather created the drama. The old liturgy of the Christian Church lent itself to the idea; the Gospel scenes, the stories of Daniel and of other prophets who testified to Christ were represented in the Church by the priests as part of the office. This was done particularly at Christmas and at Easter, in celebration of the Nativity and of the Resurrection. Several plays in France still exist which illustrate this early means of instructing the people. An early liturgic drama was *Les Prophètes du Christ* (Limoges), performed at Christmas, in which the personages were Israel, Moyses, Isaias, Jeremias, Daniel, Abacuc, David, Simeon, Elizabet (wife of Zacharia), [John] Babtista, Virgilius, Nabucodonosor, and the Sybil, all to honour the coming Christ. The *Daniel* (of Beauvais), written in the twelfth century chiefly in Latin verse, with the notes to which the young clerks chanted it at Christmas, was semi-liturgic but not part of the office; in a third play

* "Every-man": a Morality Play. With an introduction and notes by F. Sidgwick. A. H. Bullen. 1902. 1s.

devoted to the story of Balaam (*Procession de l'Ane*, Rouen) the manners of the times permitted that his ass also should be brought into the cathedral to take his *rôle*.

By degrees additions crept in, fancy travelled beyond the Scripture language, pieces were written in verse, and in the vulgar tongue instead of Latin. The performances came out of the church, and were given in the churchyard, presently in more convenient places. The Church encouraged them; the actors and writers, being clerks or monks, men of the people themselves, had the same grim sense of humour, and would put in a touch now and again to make the audience laugh, and so fix the lesson all the better.

The institution, by Pope Urban IV. in 1246 (enforced by a decree of 1311), of the feast of Corpus Christi, to be kept on the Thursday after Trinity Sunday, gave occasion for the performance of regular sets of plays on religious subjects. The early summer always has been a favourite time for such performances; as now the Ober Ammergau play properly is on St. John's Day, so our old actors of fourteenth and later centuries were most in vogue at Whitsuntide, Corpus Christi, and Mid summer day. In England they were widely spread; we find from notices in old accounts of church wardens, gild officers, and cities, &c, that from the thirteenth or fourteenth to the end of the sixteenth centuries religious plays were frequent in parishes, villages, and towns. Some were single plays, as at Sleaford the play of *The Ascension;* at Brome (Norfolk), *Abraham and Isaac;* at York we find the *Creed Play* and the *Play of Our Lord's Prayer.* Some were sets or cycles of plays which, like the old fourteenth century poem *Cursor Mundi,* gave many of the chief stories from the Old Testament and carried on the life of the world in the full details of the history of Jesus. Not only the testimony of the "prophets," but other beliefs current during the Middle Ages, *e.g.*, that portions of the Old Testament typify the events of the New, and the popularity of the apocryphal legends, besides some Church doctrines of the day, are reflected in these plays, written by able but unknown authors. Four of these sets have come down to us, written in English verse, those of Chester, Coventry, York and Wakefield (Towneley plays), each set consisting of thirty or forty plays more or less. The cycles of London, Beverley, Newcastle and Dublin, as well as most of the single country plays, are lost; this is greatly due to the Reformation, when these performances were doomed along with the old form of religion. Yet even Luther said of those in Germany that "such spectacles often do more good, and produce more impression, than sermons." M. Petit de Julleville, the historian of the early drama in France, thus describes in words of general application the idea pervading the *mystère* of the fifteenth century.

> By exhibiting to the spectator the history of his faith, by impersonating under his eyes the sacred objects of his adoration, by offering to his sight the most august and most tragic drama of which this earth has ever been the theatre, by even daring to present to him under a palpable and living form the anguish of his latter days, the terrors of death and the hopes of the next life, the mystery filled his soul with deep and, perhaps, salutary emotion.

The craft gilds in towns undertook the expense and the performance of these cycles, each gild taking a play. They took place out of doors, usually on stages drawn through the streets. The term *mystery,* from the Latin *ministerium, act,* or *function,* has a two-fold and historic meaning. *First,* it was applied to the liturgic drama as part of the "function" of the Church; and, *second,* the word also denoting the work-action or art of combined workmen, when the secularised play was produced by a "craft, art, or mystery" it still could use the name. But the appellation belongs more to France than to England, where the common name was *miracle plays.* Another class of religious plays was that in which the life, or some incident in the life, of a saint formed the groundwork of the piece and its moral. We have, however, but few vestiges of these in England.

To drive home moral and religious truths by the impersonation of abstract qualities instead of Biblical or historic characters was the object of a "morality," and some of these were concurrent in England with the religious play. One or two plays in the Coventry cycle are linked on to the moralities by a similar treatment; at York we had the fourteenth century play of *Our Lord's Prayer,* "in which all manner of vices and sins were held up to scorn, and the virtues were held up to praise." This play is, unfortunately, lost; but we know that one of the vices in it gave name to a part called *Accidia* (sloth). Another early morality is *The Pride of Life,* somewhat akin to *Every-man,* in which Man is the King, adjured by the Queen, a true woman, to remember that death will come, which, supported by his knights, Strength and Health, and his messenger, Mirth, he stoutly objects to do (of this but a portion exists). Other plays of this kind are *The Castle of Perseverance, Mankind, Mind Will and Understanding, The World and the Child, Nature,* and so on. There was some vice "held up to scorn" and made ridiculous in most of the moralities, so that the "Vice in a play" became a sort of conventional character and lightened the gravity of the piece. Morality plays chiefly flourished in the fifteenth and sixteenth centuries, from Henry VI. to Elizabeth. They were instruments used for the education of the people under a gradual change of sentiment. *Every-man,* "the production of Catholic piety," is contrasted by Professor Ward with *Lusty Juventus* (written by R. Wever about 1550) in which the doctrines of the Reformation, including that of justification by faith, are distinctly taught.

The writers of the earlier moralities are generally unknown. Under the Tudors they appear, and *Every-man* is one of the first the source of which can be shown. It was printed in England four times (an indication of its popularity) during the first half of the sixteenth century, but recent research gives evidence that it was probably translated from a Dutch play, *Elckerlijk,* some years previously. And Professor H. Logeman, of Ghent, finds that the author of *Elckerlijk* was Peter of Diest, otherwise Peter Dorland, an historian and theologian of the latter half of the fifteenth century. Some indirect connection may be suspected between our early religious drama and that of France; it is highly interesting to find later this link with Holland of the old school of belief, although nearly contemporary with Erasmus. There is no "Vice" in *Every-man,* which is another argument for its Dutch origin, that character being essentially English.

Payne Collier calls *Every-man* "one of the most perfect allegories ever formed," and by general consent it ranks as the best play of its kind; the action is continuous, the meaning clear, and the interest is sustained to the end with growing earnestness. The author, who must have been a serious man and devout Churchman (not necessarily a priest; though he exalts the virtues of the seven sacraments, and the dignity and power of the priesthood, yet he admits that there are sinful priests), shows his intention in the title—"Here begynneth a Treatise how the hye Fader of Heven sendeth Dethe to somon every creature to come and gyve a counte of their lyves in this worlde, and is in maner of a moralle play." Every-man, who represents mankind, comes on the stage as a rich young man singing gaily, he meets Death (arrayed as a skeleton with a large drum), who tells him that God will have a reckoning,—

> Thou must take a long journey,
> Therefore thy book of count with thee thou bring.

Every-man is fearful, and asks his friends to accompany him on his pilgrimage, but Fellowship, Kindred, and Goods (*i.e.* riches) deny and forsake him. He applies to Good Deeds, but she is weak and cannot stand,—

> Look, the books of your works and deeds eke;
> Behold, how they lie under the feet.

But she begs her sister Knowledge to be his guide. Knowledge brings him to Confession, "that cleansing river," who orders him penance and prayer; these being performed (on the stage), Good Deeds rises up, "now I can walk and go." Putting on the garment of contrition, "three persons of great might"—Beauty, Strength and Discretion—go to help Every-man on his pilgrimage, also Five-wits, ever ready as his counsellors. Thankfully he gives half his goods in alms. Knowledge and Five-wits advise him to go to "priesthood good" for the seven sacraments. Journeying on he arrives at the brink of the grave,—

> For into this cave must I creep,
> And turn to the earth and there to sleep.

One by one his three friends leave him, to his sorrow, followed by Five-wits; Knowledge stays till the end, but Good Deeds endures and his soul is received in heaven with songs of angels—"Thy reckoning is crystal clear."

Given a perfect summer's afternoon, the air still and warm, the simple stage with its three divisions erected on the grey walls of an old Oxford quad., with the green grass before it covered by an informed and sympathetic audience; the admirable and human performance by the actors, heightened by the archaic costumes copied from Flemish tapestries a little older than the play; what wonder that the spectator might dream himself back in the old ages of faith. The wonderful drama of life was before him now as then, and he could understand the spell by which (according to a Wycliffite sermon) under such "pleyinge, men and wymmen, seynge the passioun of Crist and

of his seyntis, ben movyd to compassion and devocioun, wepyng bitere teris; thanne thei ben not scornynge of God but worschipyng."

The play has been recently produced in America, and in this month of December again in Oxford. But the spell appears to be broken, and it is chiefly curiosity that haply now attracts. Mr. Bullen has provided a useful edition, modernised for the general reader.

L. TOULMIN SMITH.

TWO PLAYS AND ONE PROBLEM.

I.

PROBABLY both Mr. Barrie and Mr. M'Carthy would demur—and justly—to the use of the word "problem" as descriptive of their plays. Mr. Barrie, indeed, frankly tells us, in large letters, that *The Admirable Crichton* is a "fantasy," while *If I were King* is too admirably reminiscent of some of the best dramatic traditions to suggest the "problem-play." Nevertheless, where there is human nature there is problem. It is as inevitable in drama as prose is in conversation; and the interest of both these plays centres on extremely debatable ground. It is odd that in both cases the problem happens to be the same. In no other way do the plays resemble each other. The one is a superficial treatment of an entirely superficial phase of society (if, indeed, it can be said to exist), the other is a play pure and simple, rich in the elemental instincts of human nature; the scene of the one is divided between Mayfair and the Pacific, that of the other is laid in the roistering taverns and the precarious Court of fifteenth century Paris. Yet the situation that forms the main interest of each is the same; roughly speaking, it is the power, or impotence of circumstances to change human love.

The Admirable Crichton is butler in the service of Lord Loam, an eccentric earl who is taken with the notion that the social distinctions in vogue in his household are at bottom artificial. On the strength of his idea he devotes one afternoon a week to the entertainment of his servants by himself, his daughters, and their guests. The situation is capable of being extremely funny, and it is certainly not the actors' fault if it does not quite "come off." No author could wish for better interpreters than Mr. Barrie has in Mr. H. B. Irving, Miss Irene Vanbrugh, Mr. Edward Kemble, and the inimitable impersonator of "Tweeny." At the same time one experiences throughout the piece a sense of balked humour. At the first suggestion of each farcical situation one is prepared for a hearty laugh; then, as the scene comes on, the laugh wears off. All this, however, *en passant*. Crichton does not share his lordship's views. With an air at once diffident and dogmatic he assures his master that the servants much prefer the conventional *régime*, since it at least gives them a sanction, each according to his rank, to look down upon his inferiors. This very frank bit of cynicism is borne out (in the play) by the notices to leave which immediately result from his lordship's experiment. But we are anticipating: at the close of one of these weekly scenes, Lord Loam announces that he is about to go on a pleasure trip in his steam yacht, taking with him his daughters—of whom the eldest, Lady Mary, is engaged to Lord Brocklehurst—his nephew, and the Rev. Treherne—who seems to throw up his curacy with a special view to joining the expedition. At the close of this announcement the earl's memory fails him in trying to recall a quotation, and he is borne somewhat boisterously off the stage between his nephew and Crichton. One feels that such a gratuitous indication of mental weakness cannot be other than painful. It is a poor wit that seeks to excite laughter by an exhibition of human weakness.

There is not the slightest need for labelling his lordship "mad." The "eccentricity" is patent from the first, and it need not be more than "eccentricity." As it is, the scene strikes a false note. It may be said that the piece is written merely to amuse; that may be so. At the same time an impression is created both that all attempts to bridge the gulf between masters and servants arise from mental aberration, and that consequently such can only take the form of superficial and eccentric experiments. This seems to put the balance on the wrong side. The matter would be different if Society showed itself more solicitous for the welfare of its servants than it does. As it is, not only in Mayfair, but much more among the middle classes, forming the majority in Mr. Barrie's audiences, masters and mistresses exhibit a callousness towards those who serve them that is simply appalling. At the same time there are, here and there, notable—and successful—exceptions, and these exceptions are neither characterised by madness nor by the idea that the only nexus between class and class is five o'clock tea in the drawing-room once a week.

But the main interest of the piece, as has been said, lies in another direction—in the individual destinies of Crichton and Lady Mary. To resume the story: On the eve of the voyage, Lord Loam's valet and Lady Mary's maid give notice to leave. Crichton comes forward to take the place of the one, and suggests that "Tweeny" should supply that of the other. Crichton and "Tweeny" are not "keeping company," but he confesses to having "had an eye on her," and airs a comical notion that by lowering his own position and raising hers "the young woman may be in a position to permanently improve her condition." At the last moment Lady Mary's lover, Lord Brocklehurst, decides to remain at home. The party embarks, and is shipwrecked on an unknown island in the Pacific.

Here all is changed. The real natures of the several survivors gradually assert themselves. Crichton, removed from his servile element, becomes a man; and, by virtue of his resource and capacity for work, is known among the little band as the "Gov." Lady Mary—no longer "steeped in golden languors"—rivals her sisters in the *rôle* of Diana. The Earl becomes alternately drudge of the party and "comic man," and the only person to remain unchanged is "Tweeny." These relations continue for two years, every day adding something to the strength of Crichton's position, and bringing out his great qualities. Lady Mary perceives these, and becomes the most devoted of the four girls who look up to Crichton as their master. He, on his part, becomes daily more enamoured of her ladyship, to the great discomfort of poor little Tweeny. The love-making is serious enough, and in it Mr. Irving makes us forget the grotesque surroundings in a passage of singular fineness. Crichton, as lord of the island, wins his suit, and the services of the shipwrecked curate are already requisitioned, when the chance vessel, whose arrival they have been expecting these two years, appears in sight. Crichton has a contrivance by which beacons can be instantaneously lighted all over the island. There is a dramatic moment while the lovers hesitate to use the signal, divided between their dawning happiness and their duty to the rest. Crichton, however, only falters a moment. The hesitation is overcome. The beacons flare up. The ship sends off boats, and the party is rescued.

At no point is the acting more clever than when, at the conclusion of this third act, the curtain falls on Crichton relapsing into his old servile attitude. The last act takes us back to Mayfair. Again, the possibilities of the situation are ludicrous in the extreme, but what of the lovers? All the new-found manliness has vanished from Crichton; he is again the obsequious butler. Lady Mary, though in some respects permanently altered, resumes the old relations with Lord Brocklehurst, her only stipulation with the old earl being that she shall tell her lover of the incident on the island. She is about to do so when Brocklehurst makes confession to her of a similar, though aggravated, lapse. She is delighted to find he is "not perfect," and the fact seems to set her mind at rest about her own past. So these two persons, both subjects of a misalliance, skip contentedly off the stage together, while the Admirable Crichton marries Tweeny, and they take "the public-house at the corner."

All this seems to give nothing whatever to the individual. The force of circumstances is admittedly great, prospects and purposes largely take their hue from their surroundings; but are we to infer, as the play certainly leads us to, that the individual is merely a reflection of circumstances? That our individuality is only skin-deep, while our conventions are the very root and soul of us? Surely this is, to say the least, a very unfair balance of the forces so represented! Here are a man and women who, under certain circumstances which bring out their real selves, win each other's love—no passing lightness of a summer's day, but a love based on a rare insight into and respect for each other's qualities. Again, a love which is not merely respect and mutual dependence, but is as passionate and elemental as love can be. Whether it is possible, under any circumstances, for such love to be elicited from a man and woman previously occupying such different spheres is a matter we leave aside. That it is so is the fact, and the central fact of the play.

The circumstances again alter, and, heigh presto! the individuality collapses, the love vanishes, and these two passionate souls take their places among the rest of the furniture of the house in Mayfair! True, it is all part of a fantasy, but a fantasy need not travesty human nature; nay, the most glorious fantasies ever written owe their immortality to their veracity, as the charm of Miranda and Hermia testifies. We must see next week what light Mr. M'Carthy throws on the problem.

T. J. HARDY.

WINTER SONG.

Out in the fields the little lambs are bleating,
Out in the cold and dreary night;
Though all around the angry winds are beating,
No stars look down with heavenly light.

Sleep! Sleep! Sleep!
Into the fold now creep—
The shadows are falling,
The shepherd is calling,
Come home, little lambs, and sleep!

Out in the world my little lamb is straying,
Out in the cold and stormy blast;
Her feet are torn, her little hands are praying,
Praying to God for rest at last.

Sleep! Sleep! Sleep!
Into the fold now creep—
These arms shall caress thee,
This heart still shall bless thee,
Come home, little lamb, and sleep!

E. TESCHEMACHER.

A FANCY FROM AN ITALIAN GARDEN.

I HAVE a friend who delights in Italian gardens, and will talk of them for ever. He has a theory that in spite of the many features that all Italian gardens have in common, each one has a soul apart. They all have the conventional terraces, statues, fountains, cypresses, with a luxuriant growth kept only just on this side of untidiness, but each has its own secret only to be learnt by long and loving study. "Take, for instance," he said, "the Trevisi garden at Ladegna. I went to Ladegna once for a week, to that little inn by the river, and the week became six. There were few days when I was not in the Trevisi garden. I would stand under those giant cypresses that delighted Goethe, would watch the humming-bird moths skimming over the rich tangle of brilliant autumn flowers, or mount leisurely from terrace to terrace, at each level attaining a still more superb prospect, till at last the great upper walk gave the best of all. The city, with its delicate towers, the vast plain, with its endless festoons of vine, the mountains, from snowy peak to the dark spur running into the gay fertile level, the swift-swirling river, all these bathed in changing light and colour more beautiful than any dream, gave endless delight.

By degrees I noticed that I was not the only faithful haunter of the garden. The other was a thin, shabby man with a timid, deprecating glance; he passed me silently at first with a profound bow, then gradually we began to exchange a few words about the weather and the garden. Once I asked the gardener who he was. "That," said he, "is old Pòvoli; he hasn't all his wits, but once he pulled the Count's son away from a frightened horse that was dashing along the street, and since then Pòvoli is in clover. He has a little cottage on a level with the highest terrace, and the key of a small door in the wall, and he moons about the garden night and day. He wants nothing beyond the garden."

I think it was on that very day I made a new discovery. At the end of one of the countless paths that led from terrace to terrace, or sometimes stopped abruptly. I noticed a rude grotto. When my eyes had become used to the half darkness I saw at the farther end a simple stone figure of Madonna and her child, the latter a little beyond babyhood. In what seemed almost startling contrast, near them stood the gayest, most pagan little faun imaginable, capering and playing on his noiseless pipes. As I looked, Pòvoli came behind me. "Ah!" he said, "you have found them at last, then." "Who hid them away here?" I asked him. "Who hid them? Why, Signore, they hide themselves. Madonna waits there always; but when the sun sets and the moon rises the little Jesus and the faun they run and play in the garden. I have seen them often. They mind me no more than the wild things mind them. At one time the little faun would tease the butterflies, and scare the lizards till their tails dropped off; but then the little Jesus would be sad, and run away and play no more that night. Now they care for the wild things, and when they run back in the dawning, Madonna gathers them both in her kind arms and kisses the faun before he goes back to his pipes and his dance. I have seen them often, often."

From that time on to my fancy the garden was full of those children and their play. I read the garden afresh in the light of its secret. Several months later I came again. It was in February; the sunshine was gone, the clouds had rolled down from the mountains and sullenly blotted out the plain, giving here and there a glimpse of black withered vines. The gardener met me with a sad face. "Old Pòvoli is dead," he said. "Who would think I should miss him so much, a poor old fellow wanting his wits? But I was used to him, and I miss him. I doubt, too, if all goes well with him now; he never liked the priests." I tried to skirt round this dangerous subject by suggesting that the good God might have found some corner in his universe where there should be a garden for old Pòvoli, and where the priests would have no excuse to meddle. Then I went up the terraces and stood alone by the grotto. The little Jesus was still nestling in his mother's arms, and the faun was filling the air with his silent music.

J. WILSON.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender*]

ST. FRANCIS AND ST. DOMINIC.

SIR,—If St. Francis was a man worthy of all the praise which Protestant admirers of to-day accord him—and in my poor opinion he well deserves it—then I am sure he would be ill-pleased to have his friend Dominic made use of as a dark background to bring out his own superior glory. Your reviewer writes:—"The more the real character of St. Francis impresses itself upon the imagination the less we are attracted by St. Dominic." It was not so with Dante, who lived near to their time, and could appreciate their real characters better than we can, we men of a far-off day and of alien modes of thought and faith.

The one was all seraphical in ardour;
The other by his wisdom upon earth
A splendour was of light cherubical.
One will I speak of, for of both is spoken
In praising one, whichever may be taken,
Because unto one end their labours were.*

We do not indeed know so much of Dominic, and there is not the romance in his life which makes of Francis so attractive a figure. But your reviewer is, I think, mistaken in supposing that a critical study of the sources of Dominic's life would yield but "a very shadowy figure." I have no means of reinvestigating the authorities here, but I know there does exist more than one story of Dominic's life, written by a contemporary; and I know that they do not suggest that he was a "Spanish grandee, courtly but hard." The first incident told of him is that as a student he (who afterwards founded an order devoted to learning) sold all his books in a time of famine to feed the poor. As to the funny miracle of the cock, it is the first time I have heard tell of it, and I suspect it comes from one of the always discredited apocryphal lives written two centuries after the saint's death.

But I am writing at a disadvantage, dependent on my memory of what I read thirty years ago for my facts. One fact, however, there is which belongs not to hagiography but to history. St. Dominic in his lifetime won to himself hundreds, it is said—and probably said truly—thousands, of devoted disciples; men who first gave up all they possessed, and then gave themselves to preaching and study with no other compensation than the opportunity offered for the first time of combining with these pursuits a true monk's life of obedience, penance, and prayer. Could a "Spanish grandee" do so much even by courtliest manners? Could he have been so wanting in "quick human feeling" who so won men to him? or "had no democratic spirit," who devised a rule for his order based on the principle of manhood suffrage?

I would not say a word to check the wholesome cult of St. Francis, the lover of poverty, in this money-making age; but do not let us try to exalt him by defaming his brother in the spirit.

CHARLES HARGROVE.

UNBAPTISED CHILDREN.

SIR,—In your Provincial Letter last week (Dec. 6) occurs the statement:—". . . it is to this day a heresy according to the teaching of the State Church to say that an unbaptised child can possibly be admitted to heaven." Is this true? I have passed through four Anglican colleges, but not once has it been pointed out to me where such teaching might be found in Church of England documents. I have always understood that such teaching was opposed by the Prayer-book. At the end of the office of Baptism the first rubric reads:—"It is certain by God's Word that children which are baptised, dying before they commit actual sin, are undoubtedly saved." It is drawn from a declaration put out in 1536, and published in "The Institution of a Christian Man" in 1537. It is to be noted that in its original form it added the words "and otherwise not." The omission of these words from the Prayer-book is not acci-

* Dante. Paradiso xi.

dental, but with the set purpose of opposing this doctrine.

With reference to the rubric at the beginning of the Burial Service, Archbishop Whately says, "Not that the Church determines anything concerning the future state of those that depart before they are admitted to Baptism; but since they have not been received within the pale of the Church, we cannot probably use an office at their funeral, which all along supposes the person that is buried to have died in her communion." As an Anglican I had occasion to bury unbaptised persons, and always used another form of service, and this with authority. E. A. MALEY.

Nantwich, Dec. 9.

THE EDUCATION BILL.

SIR,—You express surprise that Liberal Unionists can view the Education Bill with even moderate satisfaction.

As I have taken no part in politics for several years, and decline to be labelled as of any party, I am not competent to reply in the name of a Liberal Unionist, but I can state why one, who has taken great interest and done some work in educational matters for a long series of years, does view the Bill with moderate satisfaction.

Not certainly because I am blind to its shortcomings, but because in my opinion it will be a great improvement on the present state of things, and because I can see no probability of a better measure being passed through Parliament for many a long year, till the time indeed when the Liberal party has a commanding majority in the House of Commons, without the assistance of the Irish members. As an Educationist I infinitely prefer to take the present instalment of the desirable rather than to wait for that far-off time.

Of course, in the present condition of public feeling it is a bold thing to name this Bill "an instalment of the desirable," but I infinitely prefer an absolute support from the *rates* and taxes, plus a management committee, to a three-quarter support from the taxes, with the clergyman in sole possession.

And now, Sir, a few reasons for my "moderate satisfaction." Speaking generally of the non-provided schools—

The buildings, the accessories, the equipment will be greatly improved.

The teaching staff will not be "starved," and there will be money to pay for certificated teachers instead of for No. 68's and pupil-teachers. Indirectly the profession will be greatly benefited.

Whereas at present there are no Nonconformists on the staff, in the future they may be there, and have a chance of qualifying themselves for the highest positions, with the probable result that a far larger proportion of head-masterships in provided schools will be held by Nonconformists than is at present the case.

The clergyman is now absolutely the master of the school and of the teachers. In the future he will be one of many. The lay managers will cease to be "dummies," as they must attend the meetings, and they will have their appetite for work greatly sharpened by the presence of the representatives of the local authorities. The influence of these will be out of all proportion to their number, seeing that on their report (to a great extent) will depend the pecuniary assistance received.

The parents' interest in the education of their children will be quickened by their having to pay a rate on its behalf. The ordinary ratepayer's objection to a School Board has not been to the "Godless Education," but to the rate which he knew must accompany it.

I confidently look forward to the time when the non-provided school will be a thing of the past. It is the clergyman of the parish with generally only a very few of the wealthy laity who have kept up the necessary subscriptions for the Voluntary school. In the future the sense of proprietorship, so dear to the ordinary cleric, will have departed, the wealthy laity before-mentioned will find themselves heavily rated, and when the value of the denominational education has to be placed in the balance against the necessity of a very heavy subscription for repairs and maintenance, I have no doubt which scale will kick the beam.

EDWIN ELLIS.

Summersbury, Shalford, Dec. 16.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

CHRISTMAS APPEALS.

London: Bell-street Mission.—The Rev. B. Kirkman Gray sends an appeal for the Poor's Purse, Christmas entertainments, &c, for which donations should be sent to the Rev. G. Dawes Hicks, 7, Highbury-grange, N. Gifts of clothes, toys, &c, should be sent to the Hall, Bell-street, Edgware-road.

London: Bermondsey.—The Rev. Eustace Thompson sends us the following Sunday-school appeal:—"Last year Mr. Tarrant asked for help in providing prizes and for the usual Christmas party for our Sunday-school, and his appeal was generously met. The charge of the work being now committed to me, may I beg for similar aid this year? We estimate that some £5 will be required, and contributions sent to me (or to the Rev. W. G. Tarrant, 4, Geraldine-road, Wandsworth, S.W.) will be gratefully acknowledged.—Eustace Thompson, 47, Upper Grange-road, Bermondsey."

London: Forest Gate.—The Rev. H. W. Perris writes:—"We do not rank as a 'Mission' at Upton-lane; and yet I doubt whether the needs of any district are more acute and pressing than ours. West Ham is steeped in the direst poverty; our School Board teachers encounter it daily Miss Heaviside, who visits in the Tidal Basin and Custom House district as a sanitary inspectress, is sadly troubled by what she sees and hears. If we had it in our power to do our share in the work of discriminating relief our cause might be more sensibly advanced than by many controversial lectures and pamphlets. May I appeal for help? We have come to the end of our slender resources. A small committee has been formed. Gifts of clothing, &c., may be sent to Mr. White (Drew-road Board School, Silvertown, E.), 45, Bolton-road; or to the Rev. Henry Woods Perris, 87, Chestnut-avenue, Forest Gate, E."

Manchester: Goulden-street (Ministry to the Poor).—The Rev. B. Walker will be glad to send a copy of the printed report of his work during the past year to anyone who may wish to see it, and appeals for help in his work, in the form either of donations of money or other seasonable gifts for the poor, which may be sent to him at 55, Cheetwood-lane, Manchester. Donations may also be sent to Mr. R. D. Darbishire, 1, St. James's-square, Manchester.

Byker.—A Sale of Work in aid of the building fund was held last Saturday, and the result exceeded the expectations of the promoters. There was a numerous company at the opening ceremony, at which Councillor Affleck, of Gateshead, presided. The sale was opened by Mrs. Tweedy, to whom a vote of thanks was moved by the Rev. Frank Walters.

Chorley.—Sir William Henry Tate, Bart., of Liverpool, has presented a new organ to the chapel, in memory of his father, Sir Henry Tate, and of his grandfather, the Rev. William Tate, who for thirty-seven years (1799-1836) was minister of the chapel. At the opening Mr. Hugh Taylor presided at the organ, and an address of grateful acknowledgment was made by the Rev. A. Doel.

Clifton.—A recent series of sermons by the Rev. Dr. Warschauer, in Oakfield-road Church, on "Did Jesus Claim to be God?" effectually replying to the Rev. J. Moffat Logan on the subject of an address which Dr. Warschauer had given by invitation to the Old King-street (Baptist) Discussion Class, has been issued as a penny pamphlet, printed by Taylor Bros., Broad Weir, Bristol, and in addition to matters of purely local interest contains some forcible doctrinal statements.

Derby.—The biennial bazaar in aid of the Friar-gate Chapel was opened on Thursday week by the Mayor (the Hon. F. Strutt), and the total receipts up to Saturday morning amounted to £121. The Rev. J. Birks, in an opening statement, said that they hoped to raise £200. The Mayor, in his address, referred to the long connection of his family with the chapel, and also to Dr. Martineau's constant attendance there while in Derby.

Guildford.—The preacher on Dec. 14, when the collection for the B. and F.U.A. was taken, was the Rev. G. Lansdown, of Billingshurst, who made a forcible plea on behalf of the Association.

Heaton Moor.—The guild has held frequent interesting meetings for the transaction of business, the study of English History, and the reading of good literature. A lantern entertainment for children was very successful in bringing together the young people from the new houses in the immediate neighbourhood; it was arranged and managed by the guild, which has other plans under consideration for the benefit of the district. The Social Evenings Committee has arranged several meetings, including that at which Mr. John Harwood recited Dickens's "Christmas Carol," with his usual remarkable ability, on Dec. 10, when the school-church was well filled.

Ipswich.—On the invitation of the Chairman of the Public Art Gallery and School, the Rev. L. Tavener has delivered three lectures on "Watts," "Constable," and "The History of the Royal Academy" respectively, all of which were largely attended and warmly appreciated, the audience including some of the leading men of the town. Mr. Tavener dealt with his subjects from a high point of view and with real insight. The invitation to give these lectures was a welcome recognition of his gifts, much appreciated by his congregation.

Kendal.—The congregation having decided a month ago to purchase a new piano for the schoolroom, several friends agreed together to advance the needed sum on loan, so that the instrument might be secured at once and on the best terms. This was done, but the loan was not required, for a Rummage Sale, organised to raise part of the amount, was so unexpectedly successful last Saturday as to clear £23 10s. in a very short time, and this, with £7 10s. already raised by entertainments, &c, more than paid for the piano. Miss Katherine E. Mills, daughter of the Rev. H. V. Mills, was last week appointed librarian to the Kendal Literary and Scientific Society.

London: Wandsworth.—At the "Winter Festival" of the Band of Hope on Monday, Mr. P. H. Thomas moved, Mrs. Tarrant seconded, and it was resolved by a silent standing vote of the whole audience—"That this meeting of officers, parents, friends, and children connected with the Wandsworth Unity Band of Hope desires to express its deep regret at the death of Mr. G. H. Dyer, and its great esteem for his character and free public services in several forms of benevolent and philanthropical activity. The meeting also wishes to offer its respectful condolences to Mrs. Dyer and her daughters in their heavy bereavement." The late Mr. Dyer and his family have been for many years invaluable workers in the Sunday-school and allied institutions. He died suddenly, Nov. 28.

Manchester: Longsight.—On Saturday, Dec. 13, a successful Sale of Work was held in the Gaskell Hall, under the auspices of the Ladies' Church Aid Society. Mr. John Heys presided, and the Sale of Work was opened by the minister (the Rev. H. J. Rossington, M.A). The proceeds amounted to about £37.

Manchester: Upper Brook-street.—The Rev. C. Peach having recently tendered his resignation of the pulpit, and having found himself unable to withdraw it at the request of the committee, a deputation waited upon him, consisting of Councillor Pritchard, J.P., Councillor Marsden, and Mr. H. Woodhead, after which a general meeting of the congregation was called for Wednesday, the 10th inst. A large and representative gathering assembled, and resolved, without dissent, to

assure Mr. Peach of their entire confidence in him and his ministry, and of their earnest desire that he should withdraw his resignation. Mr. Peach has since, in a circular letter to the congregation, expressed his sense of the kindness of the congregation in desiring him to stay, and has heartily acceded to their request.

Northampton (Appointment).—At a meeting o the subscribers of the Kettering-road Church, held on Sunday evening last, it was decided to invite the Rev. Arthur Harvie, of Gateshead, to become the minister of the congregation. Mr. Harvie has accepted the invitation, and will enter upon his ministerial duties on the first Sunday in February.

Portsmouth: High-street.—A lantern lecture was recently given in the chapel by an orthodox friend—Mr. L. Dyer—on "A Trip to Norway." The lecture was in aid of the chapel funds, and the views, which were from photographs taken by the lecturer himself, were exceptionally interesting and instructive to the young people present. Last week the ladies of the congregation arranged and carried out a successful *Café Chantant*, also in aid of the chapel funds. A sale of useful work brought in a welcome little sum, and the girls from the John Pounds Home assisted in the musical arrangements of the evening.

Richmond.—With reference to the announcement made last week, we are asked by Mr. Farrington to say that there has been no formal appointment by the congregation of Mr. Hardy as assistant minister, but that the arrangement is a personal one between the two ministers. The announcement is made by Mr. Farrington in his December Calendar in the following terms:—"I have, this month, the very great pleasure of saying that Mr. Hardy has consented to act as my assistant in the work and in the Sunday services of our church. I hope for the best results from his thoughtfulness, his sincerity, and his fervour on the life of this congregation. That you all recognise these I know; and I am sure of your welcome to him in this relation. May his efforts, joined to the renewed efforts of each member of our fellowship, bring about a deeper sense of the worth of our Liberal Faith, and a wider recognition of it." A most successful Sale of Work was held at the Knoll, adjoining the Free Church, on Thursday, Dec. 11, the proceeds amounting to about £80. As this amount exceeds that realised in any previous year, it is a result that should abundantly encourage the band of lady workers who, during the year, devote so much time and labour to the effort. Special thanks are due to Mr. and Mrs. Farrington for again lending the Knoll for the purpose. In such surroundings the sale could not be other than a pretty one.

Rotherham.—The annual soirée of the Church of Our Father was held on Dec. 10 in the schoolroom, which had been newly decorated and improved with new heating apparatus, gas fittings, platform, &c. After tea a recital was given in the church, and the speeches at the subsequent meeting formed part of a varied programme, the Revs. H. Thomas, J. E. Manning, and J. E. Jenkins being among the speakers. The Rev. W. Stephens stated that the cost of the work done in the schoolroom was altogether £250, of which £114 had been already collected, and he appealed to the congregation to make up the balance. Before the close of the meeting a further £44 had been promised, Mr. W. G. Gummer having begun by offering £25 if the congregation would subscribe a like amount by the end of the year.

Sevenoaks: Bessell's Green.—On Wednesday week, through the kindness of Miss Leigh Browne, the congregation of the Old Meeting House had the pleasure of hearing a very interesting lecture from Mr. Herbert Rix, B.A., on "A Journey to Palestine and Back." It was illustrated by lantern views, and also by costumes which Mrs. Rix and some members of the congregation wore for the occasion, while an appropriate song—"The Holy City"—was fitly rendered by Miss Staples, the picture of Jerusalem being on the screen at the time.

Trowbridge.—On Wednesday evening, Dec. 10, an excellent entertainment was given in the schoolroom of the Conigre Chapel, by the children of the Sunday-school and Band of Hope, which consisted of action songs, choruses (in character), recitations, also violin, mandoline, and pianoforte solos. They were much enjoyed by the large company present. The children were specially trained for the entertainment by Miss L. Walker, who at the close of the programme, was presented by one of the girls with a handsome bouquet. The Rev. J. Wain presided.

Walsall.—On Sunday, Nov. 30, the Church Anniversary services were conducted by the Rev. J. B. Higham, B.A., of Wolverhampton.

OUR CALENDAR.

SUNDAY, December 21.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A. "The Crucified Messiah and the Resurrection."

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. FREDERIC ALLEN, "The Sunlight of Peace," and 7 P.M., Lantern Service, "Women of the Bible" and "The Christmas Story," with Christmas Hymns and Carols.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11.30 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11 15 A.M. and 7 P.M., Rev. S. FARRINGTON and Rev. T. J. HARDY, B A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6 30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward street Church, 11 A M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. J. HARWOOD, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The State of Religious Thought when Jesus was Born."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M, Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6 30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B Sc.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6 30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A M. and 6.30 P.M.

WOLVERHAMPTON, All Souls' Church, Bath-road, 11 A.M. and 6 30 P M., Rev. J. B. HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CHRISTMAS DAY.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. FREDERIC ALLEN. Carols.

Essex Church, The Mall, Notting-hill-gate, 11 A.M.

Islington, Unity Church, Upper-street, 11 A.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Richmond, Free Church, Ormond-road, 11.15 A.M.

Stratford, West Ham-lane, 10.30 A.M, Mr. T. ELLIOT.

Wandsworth, 11 A.M., Rev. W. G. TARRANT, B A.

Bootle, Free Church Hall, Stanley-road, 11 A M., Rev. J. MORLEY MILLS.

Liverpool, Ullet-road, 11 A.M., Rev. Dr. KLEIN, "God and Man."

Oxford, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

Scarborough, Westborough, 11 A.M., Rev. OTTWELL BINNS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Dec. 21st, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Psychology and Ethics of Luck."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 21st, at 11.15 A.M., HERBERT BURROWS, "Twentieth Century Bibles."

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A considerable sum is still required to complete the Fund, and Donations will be gratefully received by the Rev. A. WEBSTER, 2, Mackie-place.

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SCHWARZ DEFENCE FUND.

The Treasurer acknowledges, with thanks, the following subscriptions to the Fund which is being formed in aid of Mr. Gottfried Schwarz, of Heidelberg, against whom proceedings have been instituted on the ground of opinions expressed by him in his magazine, *The Banner of Freedom*.

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Particulars of the Appeal were printed in THE INQUIRER of Dec. 13. Information will be supplied by the Treasurer of the Fund, the Rev. J. H. WEATHERALL, Wellfield-road, Carmarthen, to whom subscriptions should be addressed.

BIRTHS.

CLIFF—At Merstowe House, Evesham, on Dec. 12th, the wife of Arthur Cliff, of a daughter.

MARRIAGES.

BLACK—MACLIMONT—At the Scotch Presbyterian Church, Eighth Avenue, New York, on the 5th Dec., by the Rev. Dr. Wylie, Hugh Kirkpatrick, third son of the late Rev. James Black, M.A., to Sarah Agnes, daughter of the late James MacLimont, of Girvan, Ayrshire.

DEATHS.

BEARD—On the 16th Dec., at Lynwood, Macclesfield, aged 73, John Russell, second son of the late John Relly Beard, D.D., of Manchester.

LIMB—On the 13th Dec., at Matlock, Mary, widow of the late John Pearce Limb, of The Cottage, Chesterfield, in her 72nd year. A devoted member of Elder Yard Chapel.

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NOTES OF THE WEEK.

ON the eve of Christmas these words are written, but they are really our message for New Year's Eve. At the close of another year our strength and confidence are in the Eternal Goodness. To all friends in that great fellowship, the heartiest greetings and good wishes! May the grace of a truer wisdom, a profounder sympathy, a more joyous helpfulness be ours, that THE INQUIRER may prove itself more and more worthy of the confidence and generous support to which it already owes so much.

IN the New Year we propose simply to follow with fresh eagerness and determination the course we have recently pursued—to preserve our wide outlook, to keep in touch with every movement that makes for the progress of truth, the deepening of religious life, the broadening of sympathies, and by every means in our power to be helpful to the growing life of our Free Churches. And we ask the co-operation of friends everywhere, to give us wider opportunities for such helpfulness, to make THE INQUIRER known to others, both within the fellowship of the churches and beyond their borders.

ON Saturday afternoon, Jan. 10, a service will be held in Little Portland-street Chapel, when the memorial to Dr. Martineau will be unveiled. The memorial, which has been executed in white marble by Mr. Hope Pinker, represents a side view of part of the statue of Dr. Martineau, which is in the library of Manchester College, Oxford. Full particulars will be announced next week.

THE Archbishop of Canterbury, whose strength had been visibly failing for some time, as was manifest at the Coronation, and in the last speech he made on the Education Bill in the House of Lords, passed peacefully away at Lambeth Palace on Tuesday morning. Dr. Temple was eighty-one years old. A Balliol man, where he was the contemporary of Jowett and Stanley, he was known in early life, and as Headmaster of Rugby, as a strong Liberal. He was the author of the first essay in "Essays and Reviews," and when Gladstone, in 1869, made him Bishop of Exeter there was a great outcry. A man of decided character and of great powers of work, he quickly won the respect, if not the affection, of his clergy, and subsequently as Bishop of London, and since 1896 as Archbishop, he rendered conspicuous services to the Church. "Temple is a beast—but he is a just beast," said a Rugby boy in a letter home long ago. Many of his clergy have doubtless said the same since then, but beneath the rugged exterior there was a heart of the truest sympathy.

To the sixth volume of the supplemental series (Vol. XXX. of the whole work) of the *Encyclopædia Britannica*, Dr. Fairbairn, Principal of Mansfield College, Oxford, has contributed the article on Dr. Martineau, illustrated by a not very happy reproduction of the well-known photograph by Elliott and Fry, which appears also in the recently published "Life." "The nineteenth century," Dr. Fairbairn writes, "had no more reverent thinker than Martineau; the awe of the Eternal was the very atmosphere that he breathed, and he looked at man with the compassion of one whose thoughts were full of God." Dr. Fairbairn appears to think that Martineau was greater as a religious teacher than as a philosopher, yet of the volumes of his collected essays it is said :—

> His essays are fine examples of permanent literature appearing in an ephemeral medium, and represent work which has solid worth for later thought as well as for the speculation of their own time. There is hardly a name or a movement in the religious history of the century which he did not touch and illuminate.

Of Martineau's greater works, the "Types of Ethical Theory" and the "Study of Religion," Dr. Fairbairn says that they are unquestionably the work of an old man. Notwithstanding their brilliance and the great wealth of thought they contain, he thinks that finally the material was put together in haste by a mind which had lost its freshness and sense of proportion. But that is a criticism hardly in keeping with the fact that these books were the final elaboration of courses of lectures which had grown with the author's mind, through many years of constant teaching. One other passage from Dr. Fairbairn's article we will quote :—

> The life of Martineau was so essentially the life of a thinker, and was so typical of the century in which he lived, and the society within which he moved, that he can be better understood through his spoken mind than through his outward history. He was a man happy in his ancestry: he inherited the dignity, the reserve, the keen and vivid intellect, and the picturesque imagination of the French Huguenot, though they came to him seasoned and purified by generations of Puritan discipline exercised under the gravest of ecclesiastical disabilities, and of culture maintained in the face of exclusion from academic privileges. He had the sweet and patient temper which knew how to live unrepining and unsoured in the midst of the most watchful persecution, public and private; and it is wonderful how rarely he used his splendid rhetoric for the purposes of invective against the spirit and policy from which he must have suffered deeply.

MR. HERBERT RIX is about to publish a volume entitled "A Faith for To-day," the chief aim of it being to set forth in a popular manner the religious implications of the organic view of the universe. The subject will be treated from the idealistic standpoint. Mr. Rix believes that the intellectual expression of religion will in future years be found in this direction. The volume will be published very shortly by Messrs. Williams andNorgate.

THERE are not a few readers who believe that George Eliot gets far less attention and recognition at the present day than her writings merit, and they look with confidence to a return of her popularity and influence. That will hardly be brought about, however, by researches into the *originals* of her characters such as are promised for the new volume of the *Leisure Hour*. As far as one writer is indebted to another, as Bulwer-Lytton was indebted to Scott, or George Eliot to the precedent work of Mrs Gaskell, it is interesting enough to trace the connection; but to take the created characters of an author and to compel them to masquerade as real persons, to compel Dinah Morris, for instance, to belittle herself to the measure of some historical young woman who did preach to sinners, but who by-and-by got married and gave over preaching, is not to assist the original aim of the author, but to invert that aim. The author hearing somewhere a snatch of melody composed a great piece of music, why insist on not only reverting to the bald original theme, but even presenting a photograph of the original common-place individual who whistled it? The writer of this note heard a lecture in which Hamlet was clothed in the robes of

the Earl of Essex. O, what a falling-off was there! What a heavenly release it was to think that, the lecture once over, one could go back and see Hamlet in his habit as he lived, not in the court of Elizabeth, but in the imagination of William Shakespeare! Save us from *realising* George Eliot's characters. Uncle Tom of cabin fame has been subject to that sort of treatment *ad lib.*, and it was hardly good enough even for him.

WHAT is the proper punctuation of the Lord's Prayer? The earliest English Book of Common Prayer (the first Prayer-book of Edward VI.) printed the third petition as follows:—"Thy will be done in earth as it is in heaven." The schedule to the Act of Uniformity introduced a comma after the word "earth," and this usage has been followed by all editions of the Prayer-book until very lately. The new editions, however, which were issued in consequence of the accession of King Edward VII., have a comma after "done," and none after "earth." The intention behind this change is evidently to make "as in heaven, so on earth," a conclusion common to the three preceding petitions —"Hallowed be thy name," "Thy kingdom come," "Thy will be done." There seems to be no evidence that this interpretation was current in the ancient Church; but, on the other hand, it is quite consistent with the Greek, it was accepted in the seventeenth century by Bishop Andrewes, it is implied in the Catechism which forms part of the Book of Common Prayer, and in itself it seems preferable to the other reading. We have examined the books of common prayer which are most in use among our own churches, and all that we have seen, from the Ten Services down to the Guilds Union Manual, print the version in which "as in heaven, so on earth," is attached exclusively to "Thy will be done." If the other punctuation is adopted in any new liturgy it would be well to make the articulation perfectly clear by separating the three conjoint petitions with commas alone, and the rest by full stops, thus:—"Our Father, Which art in heaven; Hallowed be thy name, Thy kingdom come, Thy will be done, On earth as in heaven. Give us this day our daily bread." And so on to the end.

IN our issue of Sept. 27, we published an interesting letter in which the connection of Philip James Bailey, the author of "Festus," with the High Pavement Chapel, Nottingham, was shown. An article has since appeared in the Swedenborgian paper *Morning Light*, of Nov. 8, which seems to put it beyond dispute that the poet was an avowed Unitarian, and actually felt constrained to change the early editions of his work in order to bring them into harmony with his later religious thought. Mr. Alfred Beilby, the writer of the article, says: "The poem has undergone considerable theological revision during the past fifty years, the author (as he himself told me) having gradually moved from a Trinitarian to a Unitarian position. In response to my question, he stated that he could not accept, although he had given it careful thought, the doctrine of the divinity of the Lord." It is important to preserve this definite testimony as to the religious message which the poet wished to convey to the world.

HUNGARIAN LETTER.

IT is very pleasant to hear that English people have been enabled lately to learn a good deal about Hungary from careful students and personal observers of our life and work over here. I am referring to Miss Györy, the Hungarian lady who has been lecturing in England since the beginning of the summer, and also to Mr. Shrubsole, who is a regular apostle of everything Hungarian.

Still I hope that your readers will accept a few words from your old correspondent. Let me first of all mention a great event, the erection of an equestrian statue of King Matthias, in the central square of Kolozsvár. No other statue in Hungary can be compared with this. With some pardonable native pride I may say that it could well stand comparison with most of the great European monuments, for though there are several on a grander scale, such as the Albert Memorial and others in England, France, Italy and Germany, yet this at Kolozsvár is carried out with skill and effectiveness rarely equalled. You will, perhaps, know from the history of our country that King Matthias in the second half of the fifteenth century made Hungary extremely powerful. Austria, Bohemia, Venice, and several other countries were subjected to Hungary then, and even Germany was her tributary. This king, however, was powerful not only on the battlefield, but perhaps much more so on the field of science, high culture and human institutions. He was, and is still called, "Matthias the Just," because he sincerely favoured the people and demanded justice for them by every means. Hungary never was more powerful before or since. The Hungarian royal court was a meeting-place of the most powerful monarchs of Europe. At that time it was a great thing for royal emissaries of other States to be able to speak Hungarian.

Now the problem set before the artist was to express all this and make it intelligible to the most simple men. And our artist, John Fadrusz, has been happy in his solution of the problem. The king, sitting on horseback, appears on a rampart of his castle looking out over the country. The expression on his face is of quiet and satisfaction. Clearly he has all the power a king requires, all the love a nation can tender to a monarch. Grouped below, at the foot of the rampart, are his officers, telling of battles won. Flags taken from the enemy are drooped before the king. Four heroes, each one a pure Hungarian, strong, valiant and happy, present to him their acquisitions on the field. In them one sees the best type of the old Hungarian character. With such men it was easy to gain success. Here the whole independence of Hungary is clearly presented, and one is impelled to the remark that to whom such past was possible an equally great future may be yet in store.

Thousands of people were present at the unveiling ceremony, and since then Kolozsvár has been a place of pilgrimage.

I may refer also to a specially Unitarian event. The annual gathering of Unitarians took place on the 25th and the following days of October. First the meeting of the ministers was held, Bishop Ferencz in the chair. Two valuable papers were read, one on the "Present Situation of the Unitarian Church towards other Churches in the Country, and What is the Ministers' Duty?" on which a lively discussion ensued. Though it was stated by several ministers that the attack of the Roman Catholic Church on all other Churches, and ours among the rest, is very severe, we have no serious reason to be afraid of our future. The general experience of the ministers is that our people take a great interest in Church-life. They are ready to make sacrifices, and are always prepared to defend their faith. The subject of the second was our "Sunday-schools and How to Make them More Flourishing." From several reports and speeches one saw that this work is considered very useful, but the result of the teaching is very unequal in the different churches. It varies according to the zeal of them inisters. With us the minister is the sole teacher. He takes all the pupils in one class. This autumn my pupils, the theological students, have tried to distribute their pupils into several classes, and it is found to answer very well. I hope this may lead to the introduction of the same plan into the country congregations also.

The David Association assembled the same day, in the afternoon, when the general meeting was held under the presidency of Baron Horváth. His presidential address was quite an event. He surveyed the position of Unitarianism in the past, and liberalism in the different Churches to-day. He was able to point out some very good signs of progress among the Protestant Churches, and especially in their lay-leaders.

Let me make mention of the movement begun by our women for the promotion of a more intense religious life in our congregations. A new paper is being brought out for them by the David Association, which proves that some of our women are quite able writers and zealous supporters of Unitarian principles. A lady from Budapest, Mrs. Perezel, read a very clever paper on the work of Unitarian women. She showed how our women, chiefly the ministers' wives, ought to carry on their mission work in the congregations, and how they ought to become leaders of the country women.

After this the annual meeting of the Chief Consistory was held. A large gathering, especially of ministers, was present. One of the topics under discussion was the Rules of the Ministers' Stipend Fund. It was decided that with Budapest as a centre, a new district should be formed under the superintendence of a dean. Within the last few days Bishop Ferencz has carried this plan out, and the Rev. N. Józan is appointed the first dean.

It will be interesting to notice here that last summer a considerable congregation was formed near the River Tisza, on the plain of Hungary. The new Unitarians are mostly well-to-do farmers, who are able to support a teacher. This congregation is very promising. It is quite probable that others will follow them very soon.

GEORGE BOROS.

Kolozsvár, Hungary.

NUNC AUTEM MELIOREM.

WHERE Thou art the world is better—
Sails to life's full breeze unfurled;
He who feels himself Thy debtor,
Meets Thee in a Better World.

E. L. H. T.

TWO PLAYS AND ONE PROBLEM.

II.

THOSE who have read Stevenson's essay on François Villon (*Familiar Studies of Men and Books*) will need no introduction to the hero of the play which has had such deserved success at St. James's this autumn, and which the author, Mr. J. H. M'Carthy, has issued to a still wider public in the form of a story. For the sake of those, however, who have yet to make the hero's acquaintance, the story may be briefly outlined as follows :—

Villon, poet, scholar, and vagrant, passing his time between taverns and street brawls—the scene is Paris in the fifteenth century—falls in love with the Lady Katherine de Vaucelles. Without a single friend at Court his case seems hopeless, but one night as he and his boon companions are roistering at the Fircone —surely the most delightful of all taverns, save the one in "Eastcheap"!—her ladyship herself appears and begs him, on the strength of a letter he has written her, to do her a service. This is nothing less than to rid the earth of the Grand Constable of France. It was a strong line for a lady to take, no doubt, but in the fifteenth century ladies did occasionally take a strong line, not without good reason. As may be imagined, Villon eagerly undertakes the lady's cause. He confronts the Grand Constable, who chances to be present, and forces a quarrel with him. They fight, Thibaut falls, the Imperial Guard break in, Villon is taken prisoner.

But it so happens that Louis XI., that whimsical and cynical monarch, so ably impersonated by Mr. Charles Fulton, is also present at the Fircone, in disguise, of course. He has overheard all that has passed between Lady Katherine and Villon, and, earlier in the evening, has listened to Villon singing his song: "If I were King."

> Far otherwise our Fatherland,
> If Villon were the King of France.

It strikes Louis' fancy to put this boast to the test, so he orders Villon to be drugged and removed from his dungeon to the palace, where the quarters so lately occupied by the Grand Constable are assigned him. In fact, he is informed on waking that he is now Grand Constable himself, and second only in power to the monarch. Villon has not much time for bewilderment. His first duty is to try the roisterers who were captured along with him on the previous night. The scene that ensues is one of the best in the play, and excellently brings out the really fine nature of François Villon. Thereafter Louis acquaints his sham Constable with the true state of affairs; Villon is to enjoy his present position for a week; if at the end of it he succeeds in winning the hand of Katherine de Vaucelles, he is a free man; if he does not he is to hang for the (supposed) murder of Thibaut. A week is not long for the purpose, but this particular week is crammed with dramatic incident. Paris is in a state of siege. The Duke of Burgundy has invested the city with a powerful army. Louis is utterly unfitted to redeem the situation. It is this which gives point to the song, whose strains never leave us throughout the play:

> We want a chief to bear the brand,
> And bid the damned Burgundians dance;
> God! where the Oriflamme should stand
> If Villon were the King of France!

Villon determines to head a sortie on the besiegers. Meantime the week has been rich in opportunities for winning favour in the eyes of the fair Katherine, and he is not without evident tokens that fortune has favoured his suit. But it must be understood that all this time he has been disguised, and so well disguised that not even his boon companions have recognised him. Now, however, he feels that he cannot, as an honest man, ask her ladyship's hand without revealing his identity. Despite the King's cynical dissuasion he does so. The discovery proves a great shock to Katherine's pride, and on the eve of the battle she turns from him unable to reconcile herself to the François Villon who has suddenly taken the place of her admired Lord Montcorbier. Villon finds himself, as many another honest man has found himself before and since, in despair.

However, there is the welcome work of "bidding the Burgundians dance." Villon heads the army, defeats Burgundy, and re-enters the city amid public rejoicing. Alas! the first object that catches his eye is a mighty gallows before which King and Court are assembled. The week has run out. Doffing helm and sword, Villon, as Grand Constable, passes sentence on himself. There is a moment of breathless silence while he undisguises himself; then the storm bursts. All Paris is assembled. They will not let their hero and the saviour of their city perish thus. They clamour for justice. Louis replies by cynically asking who among them, since all are so eager that Villon should be spared, is willing to die for him. Immediately the crowds fall back and there is silence. One would like to dwell on the great qualities of this scene did space permit. The attitude of the crowd is an excellent antithesis for what is about to follow. It is only a really dramatic instinct that could seize on the profound bearing of a situation brought about by half-a-dozen words. It yields us average human nature as a dramatic background for human nature at its best. It is the kind of thing we constantly find in Shakespeare and Dumas, but how rarely in the productions of to-day! There is nothing derogatory to human nature in this shrinking of the crowd from Louis' demand. A people may feel that an act of grave injustice is being done their favourite without any one of them being thereby moved to die in his place. No man whose nature is not warped would see anything unworthy in such an attitude. At the same time, our nature is capable of something higher than this. It is significant that the old saying is not: If a man love his friend he will lay down his life for him, but "Greater love hath no man than this, that a man should lay down his life for his friend." In the scene before us the instinct of justice is the precursor of the instinct of love.

The King's demand rings out again and again from the lips of the herald. A response arises. It is from a poor, tottering old woman; she is Villon's mother. She will die for him. It is not to be. A man for a man are the King's terms. Suddenly from the adjoining church, whence a solemn music heightens the sense of tragedy in the crowded square, comes Katherine de Vaucelles. She hears the herald's proclamation. She sees Villon—Villon of the tavern—Villon, who, from simple love of her, gave his life to rid her of her villainous wooer. She has learned to love him under a very different guise, but it is *him* she loves for all that:—

> "I will die for him, Sire," she said, quietly.

This is enough. It does not end the scene, for the week has gone, and Villon's salvation turns after all on his chancing to work on the King's sense of superstition. One is loth to qualify by a single word the admiration which this play so justly excites, but it seems a pity—so far as unity of *motif* is concerned—that there should be this double thread of love and superstition running through it. Obviously, as by the King's terms the week was bound to expire before Villon could be brought to the gallows, and, therefore, before Lady Katherine's love could be put to this dramatic test, the mere revelation of her love could not save him without greatly modifying the dramatic power of the situation. One would not for worlds forego the gallows scene, but one wishes that Villon's fate could have turned wholly on the fact that scene reveals. It is idle, however, to wish for an incompatible combination. Let us rather take the fact as it is, and contrast it—according to the purpose of this notice—with Mr. Barrie's treatment of the same problem noticed last week. The problem is the power, or impotence, of circumstances to change love. Circumstance is given fully as prominent a place in Mr. M'Carthy's play as in Mr. Barrie's fantasy. Lady Katherine's love is put to the same kind of test as occurs in the case of Lady Mary Lasenby. Lady Katherine loves the Lord Montcorbier; then it transpires —and on his own confession—that this handsome, daring, resourceful statesman is Villon, the beggar-poet.

Does this complete revolution of circumstance destroy the lady's love, as Crichton's humble circumstances destroyed Lady Mary Lasenby's? For the moment pride comes between, and love suffers eclipse. Nothing could be more natural. No woman could give her heart to the second man in all the realm and not experience a shock when that man suddenly unmasks and discovers the strolling singer. That the shock should occur is proof of the severe test which circumstances impose. Then comes the greater test, of which she has of course previously known nothing; the man is in peril of his life. At the touch of Death the accidents of life vanish. She is woman; he is man. It is not the statesman she has loved; it is the man. Contrary to Mr. Barrie's conclusion, men and women are something besides the clothes they stand up in. Passion is as strong at the gallows as it is in the King's garden—and it is more divine. Yes, circumstances do change love; they purify it, they ennoble it, they make it obedient unto death, as, indeed, was published to the world long ago; but destroy it? make men and women forget they have loved? make them forget that, "spirit to spirit, ghost to ghost," they have dwelt some brief sweet moments amid these shadows? Not while human nature remains, for all its foibles, the divine thing it is, not till the crackle of mephistophelian laughter echoes over a blighted world.

THOMAS J. HARDY.

LITERATURE.

DR. HASTINGS' DICTIONARY OF THE BIBLE.*

Among the most notable events of the year in the world of books must be reckoned the completion, by the publication of this fourth volume, of Dr. Hastings' "Dictionary of the Bible." In noticing the first volume four years ago, we said that the time for congratulating the editor would come when his great undertaking was completed, and it is a pleasure now to do that most warmly, while we are glad to see that an extra volume is in preparation, which is to contain "Indexes and certain subsidiary articles of importance." What these will be we are not told, but one, or several, we may surmise, will deal with "Other Religions," for in the article *Bible* in the first volume the section on "the external Relations of the Bible" gave some account of the literature of the religious of China, India, &c., and for "a brief sketch of the religions themselves" referred to the article *Religion;* but turning now to *Religion* we find our expectation disappointed, for that article is merely a slight reference by the editor to the meaning of the word. There is, however, a separate article on Zoroastrianism, dealing particularly with the relations of the Persian doctrines of Angels, Demons and the Resurrection to the later Jewish beliefs. We shall be interested also to see whether the extra volume has an article on the *Trinity*, for which we have looked in vain in this last volume. *Incarnation*, which is also a word not found in the Bible, is yet the subject of one of the most important articles in the Dictionary, by Dr. Sanday, and in a work which lays special stress on Biblical Theology, we should have expected from the editor's point of view that *Trinity* would also have been included. Of arguments for the doctrine there is indeed no lack; in Dr. Sanday's article on *Jesus Christ* there is a section on "The Paraclete and the Tri-unity of God," and again in his article on *God (in N. T.)* a section on "Distinctions in the Godhead" deals with "that which we call by anticipation the Doctrine of the Trinity in the N. T.," while in a concluding note on the literature of the subject Dr. Sanday, having remarked that "no considerable monograph in the Doctrine of God as Triune" has appeared since the elaborate works of Baur and Meier in the early forties of last century, adds: "A thorough discussion of the beginnings of the doctrine in English is still a *desideratum*. To look no further than his own articles in the present work, they prove how eminently fitted he is, from the standpoint of enlightened orthodox scholarship, to supply that want. Heretics, who take a radically different view of early Christian history, would be grateful to him for such a service, not less perhaps than those who would welcome him as a champion of the ecclesiastical dogma.

The character of this Dictionary and the high standard of its scholarship are by this time thoroughly well known, and many comparisons have naturally been made between it and the more radical *Encyclopædia Biblica*, of which the fourth and concluding volume has still to appear. Of the latter Professor Cheyne, the editor, has said in a recent article that it is "not merely a register of the opinions of the scholars of the past, nor of the average opinions of the scholars of to-day, but seeks also to present the opinions which are actually being formed, and, so far as possible within the necessary limitations, the methods and the evidence which seem to require them." It is undoubtedly rendering great services to Biblical scholarship, which are recognised even by those who regard some of "the opinions which are being formed" as verging upon the grotesque. Its many admirable qualities, and its fearless liberal spirit we can gratefully acknowledge, while at the same time we wish that some of its excursions in extreme radical criticism had been reserved for publication elsewhere, and the *Encyclopædia* had aimed rather at a consistent presentment of the generally accepted results of liberal criticism at the present time.

The *Dictionary of the Bible*, on the other hand, is unmistakably orthodox, and this is the great value of the work, that it furnishes us with ample materials for the study of the Bible, and at the same time a fair conspectus of enlightened orthodox opinion on the subject. That there is entire uniformity of belief among the contributors cannot, of course, be maintained, and we should prefer to think that very few accepted what appears to us the uncompromising Calvinism of the article on "Predestination," which to us, we confess, seems to involve a detestable moral juggle with the holiest conceptions of the righteousness and goodness of God.

Among the most valuable articles in this last volume is that on "Prophecy and Prophets," by the late Professor A. B. Davidson, filling more than twenty pages. After a sketch of the history of Hebrew Prophecy there follows a section on "the Prophetic Mind," from which we quote the following passage:—

> Prophecy was not an institution among other institutions, like priesthood and monarchy; it founded the monarchy and it claimed in the name of Jehovah to correct and instruct the priests as well as kings. Tholuck has defined the prophet as "the bearer of the idea of the theocracy." The definition is true in the sense that the prophets do not claim to be originators, they have inherited the principles which they teach; but it touches the prophet only on his intellectual side. The prophet was more than a teacher, and the theocracy was life as well as truth. The prophet was not only the bearer, he was the embodiment of the idea of the theocracy. The idea, which is that of the communion of the living God with mankind, was realised in him and through him in Israel. Though he could be distinguished from Israel he was, in truth, Israel at its highest. The prophets were not persons who stood as mere objective Divine instruments to the people whom they addressed; they were of the people; the life of the people flowing through the general mass only reached its flood-tide in them. Every feeling of the people, every movement of life in it, sent its impulse up to them; every hope and fear was reflected in their hearts. And it was with hearts so filled and minds so quickened and broad that they entered into the communion of God.

Another valuable article is that on "The Book of Psalms," by Professor W. T. Davison, with which should be read Professor Karl Budde's on "Hebrew Poetry." Professor Davison's section on the religious and ethical ideas of the Psalms is of special interest. As to authorship he takes a moderate critical view, admitting that it cannot be certainly proved that David wrote any Psalms at all, though the probability is that he wrote many, and that from ten to twenty of the Psalms in the existing book *may* have come down from him. Professor Cheyne, on the other hand, is quite convinced that David wrote none of our Psalms. Professor Driver is not so sure.

There is a general article on Versions of the Bible in this volume, while separate articles on such Versions as the Arabic, Armenian, Egyptian, Ethiopic, Syrian, the Septuagint and the Vulgate are scattered through the dictionary. After the general article comes one of great interest on "English Versions," by the Rev. George Milligan, B.D., who traces the story down from Wiclif, Purvey and Tindale, down to our present Revised Version. In spite of the disappearance of the "Three Heavenly Witnesses" he rests in the comfortable assurance that the alterations made have "in no particular seriously affected any of the doctrines of our faith, though in not a few instances these doctrines are now presented in a fuller and more convincing light."

The last article to which we must refer is that on "Writing," by Dr. F. G. Kenyon, of the British Museum, which is not only of great interest in itself, telling of the materials and methods of writing and of ancient libraries, but has some admirable illustrations of a cuneiform tablet (of the fourteenth century B.C.) and some old Hebrew and Greek manuscripts.

In bringing out this concluding volume of his Dictionary Dr. Hastings dedicates it to the memory of Sir Thomas Clarke, Baronet, for many years head of the firm so honourably associated with this and many other works of the highest value to religious scholarship, and of Professor A. B. Davidson, who was one of those distinguished scholars to whom the Dictionary and its Editor owed most of all.

* "A Dictionary of the Bible, dealing with its Language, Literature, and Contents, including the Biblical Theology." Edited by James Hastings, M.A., D.D. Vol. IV., Pleroma—Zuzim. Edinburgh: T. and T. Clark. 1902. 28s.

SHORT NOTICES.

The Testament of Our Lord. Translated into English from the Syriac, with Introduction and Notes. By James Cooper, D.D., and Arthur John Maclean, M.A., F.R.G.S. The writing here translated has hitherto been very little known. Composed originally in Greek, it survives only in Syriac, Ethiopic, and Arabic translations, and though extracts from the Syriac and attempted reconstructions of the Greek were printed by Lagarde nearly half-a-century ago the full work was not made public till 1899, when the Syriac text with a Latin rendering was issued at Mainz by Mgr. Rahmani, Patriarch of Antioch. The present translation has been made directly from the Syriac, chiefly by Canon Maclean, but with the co-operation of Professor Cooper, of Glasgow University. The Testament itself professes to be a deliverance by Jesus to his disciples after the resurrection, and contains a series of regulations concerning church buildings, offices, institutions, and ritual. The ascription of these regulations to Jesus is, of course, only a literary device; the writing, in fact, belongs to the same type as the

"Apostolic Constitutions," and its value is chiefly to the student of early Church doctrine and liturgics. The editors think that the theology of the book points to a date later than the rise of Arianism, yet earlier than the rise of Macedonianism; they are accordingly willing to accept Zahn's date (350 A.D.), but offer as an alternative the years 361-3, the reign of Julian the Apostate, whose edict of 362 forbidding the Christians to teach may have led the compiler to anticipate a repetition of the cruelties of Galerius, and so have caused the references to persecution which stand in the prologue. The present edition of the Testament is in every way admirable. The introduction is particularly full, clear, and impartial, and the critical notes are rich in illustrative material. The volume is uniform in appearance with the same publishers' Ante-Nicene Library. (Edinburgh: T. and T. Clark. 9s.)

The Gospel Manuscripts: a Short Account of the Results of Modern Research, by J. P. Holah. In addition to its account of the MSS. this little book contains chapters on the Synoptic Gospels, the Synoptic Problem, the Fourth Gospel, and the Canonisation process. Mr. Holah's investigations on these points lead him to the conclusion that the Bible is not infallible, but he argues that it is a gain to religion to recognise that the revelation of God is not confined to a special book. Mr. Holah's sympathies are on the radical side of New Testament criticism, and he seems to us in several matters superfluously sceptical, in the manner of "Supernatural Religion"; which volume is here given in a list of recommended books, along with several others that ought not to be recommended to the inexpert reader without considerable reserve. Mr. Holah is least trustworthy in relation to the MSS., where, apart from errors of fact, he exaggerates the amount of textual corruption, and does not give any counterbalancing explanation of the processes of textual criticism, which in the New Testament produce such reliable results. (R. Brimley Johnson. 1s. net.)

"*For Better? For Worse?*" Mr. G. W. E. Russell asked in a series of papers contributed to the *Tatler* and now gathered up into a pleasant volume printed in luxurious type. These "notes on social changes" find much to lament in the loss of the old simplicity of life, the growing luxury, the "emulous ostentation" of society. There has also been an increase, Mr. Russell thinks, in superstition, yet he does not despair of English religion, for at the same time in the higher ranks of society there is more frank sincerity of faith without any affectation of piety than there was a generation ago. Among these notes some good stories will be found. (Fisher Unwin. 3s. 6d.)

The Art of Success, Mr. T. Sharper Knowlson has written (some of it originally in *Great Thoughts*) as a supplement to his "Art of Thinking," which has been a success. He has plenty of sound common-sense advice to give, not overlooking questions of clothes and manners. "Get up early, retire early, and stick to business" is the recipe of one millionaire, which he quotes; and in a chapter on "Some Men who have Succeeded" the advice of such men as Sir George Newnes, Sir T. J. Lipton, Mr. J. S. Fry and the late Sir Philip Manfield, is recounted, from the *Young Man*. (F. Warne and Co. 2s. 6d.)

Flower-o'-the-Corn is one of the most vigorous of Mr. S. R. Crockett's popular stories, full of adventure and romance from the old days of the revolt of the Camisards of the Cevennes against Louis XIV. The hero is a young Captain under Marlborough's command. (James Clarke and Co. 6s.)

The Poetry of Plants, by Dr. Hugh Macmillan, is not, the preface tells us, a botanical treatise, but simply a collection of popular studies, "showing the many points of beauty and interest about some of the commonest of our trees and wild flowers." The primrose and the daffodil, the foxglove and the bluebell are among their number. There is a paper on "The Cyclamen of the Holy Land," another on "The Glaze on the Flower of the Buttercup." Poetic feeling and religion blend with scientific knowledge to mark the character of these papers, some of which are reprinted from *Good Words*. (Isbister and Co. 6s.)

Copies of the Rev. E. P. Barrow's little book of *Fire side Fables*, published by Elliot Stock, 1s. 6d. net, about which we wrote in the "Children's Column" on March 8, can now be had from the Sunday School Association (Essex Hall).

Miss F. E. Cooke's *Story of Dr. Channing* was published originally in 1884, and with her *Story of Theodore Parker* has long been among the most treasured of our short biographies for young people. A second edition, in the same form as Miss Cooke's *Dorothea Dix, Whittier*, and *Francis of Assisi*, and with a reproduction of the well-known portrait of Channing as frontispiece, has now been issued and will not lack of many grateful readers (Sunday School Association, Essex Hall, Essex-street, Strand, W.C. 1s. net.)

We are very glad to welcome an English reprint, revised by the Editor, of the Unity Tract on *Ralph Waldo Emerson: Passages from his Writings with a brief sketch of his life and a Reading-Guide*, by William C. Gannett. This admirable pamphlet has already been used by Reading Circles, in class and for Postal Mission purposes. This new edition should secure for it a still more widely-extended usefulness. (B. and F.U.A., Essex Hall. 3d.)

By a slip of the pen in the notice of "Glimpses of Tennyson" last week, the book was attributed to Miss Maud Weld; it should have read Miss Agnes Grace Weld, as correctly given in the footnote.

On the five Sundays of November the *Springfield Republican*, one of the best and most influential of American daily papers, published a valuable series of articles by Dr. J. H. Crooker of Ann Arbour on "The Historical Jesus." The articles were specially written for the *Republican*, and are the fruit of long experience and effort in trying to interest University students in the life and teaching of Jesus. It is matter for sincere congratulation that these articles should have gained the wide publicity ensured to them by publication in such a journal. "The Place of Jesus in History," "What Gospel Criticism Finds," "A New Appreciation of Jesus," "Our Master of the Inner Life," "Whence the Authority of Jesus"—these sub-titles of the five articles indicate the trend of their argument, which is worked out with great clearness and persuasive power.

The true humanity of Jesus is Dr. Crooker's constant theme, and the self-evidencing power of the great spiritual truths which he declared in his teaching and in his life. There have been other great personalities in history and other commanding religious teachers, but none quite as he, with such marvellous blending of spiritual authority and attractive power.

Jesus has stood for a tender intimacy of fellowship which no other prophet has ever inspired. There is loyalty to Mohammed, respect for Confucius, imitation of Buddha, but love for Jesus—men have taken him into their hearts. Jesus above all else has been a personal presence building himself into the lives of men. People have kept the wonderful Man who walked through the fields of Galilee in their most intimate and loving fellowship. Nothing like this, to the same extent or with equal spiritual power, has been true of any other character in history.

Criticism has, indeed, stripped away much that was formerly thought to belong to Jesus, but not so as to dissipate the essential truth of his life. He himself is brought nearer to us, and his actual teaching gains a fresh reality and power. We understand the Gospels now as we never did before.

We find in the great sayings which they contain, not fetters for the mind, but fuel for the altar, fires of the heart; not chains to bind opinion, but wings to lift the soul; not material out of which to construct dogmas, but prophecies of the heart that enrich the life. We study the parables for inspiration rather than authority. We read the Gospels, not to prove miracles and discredit science, but to warm our hearts to heroism, mercy, and self-sacrifice, and so to equip ourselves with the motive power of a nobler life. We find in these documents, not the report of a mystical transaction that enables us to settle with a Shylock in the skies, but something infinitely better; the dynamic record of a sublime life that purifies us and makes us friends of God, the Father.

The Gospels, when allowed to shine in their own light, which is the light of love, lend themselves to a new and higher ministry. We ought to handle them rationally, but reverently, for increase of inner life. These pages fire our hearts with ennobling motives, the less we go to them for dogma and the more we use them for communion with one who went about doing good, and who, in so doing, showed us the true way of life.

Dr. Crooker, having briefly described the results of modern criticism of the Gospels, pleads very earnestly that parents, teachers, and preachers should not ignore the new light of history, but frankly let their actual convictions of truth be known.

Nothing will drive young people into religious indifference quicker than the suspicion that they are being trifled with; that ministers are hedging. This suspicion is even now at work. There is no safety except in facing the situation. No possible change in our conception of Jesus can work such havoc to piety as disloyalty to truth and resort to duplicity.

As to the actual results of Gospel criticism, it is no doubt true that there is now greater uncertainty as to specific incidents in the life of Jesus, "but the essential quality of his character shines in clearer light and exerts upon us a more helpful influence."

The Gospels do become, in the hands of modern scholars, in spite of all apparent losses, both more interesting and more instructive. The figure of Jesus becomes less

mystical, but more real. We may not be so sure as our fathers were of some details, but we are more certain of the large and heroic outline. These Gospels, that have become new because seen in a new light, really help us to a fuller understanding and a warmer admiration of Jesus. We are using them to-day more in harmony with the purpose for which they were written—namely, to communicate his spirit and report his message. They did not create Christianity. They were created by the Church to perpetuate the image and embody the story of its founder.

A TRANSVAAL BURGHER CAMP.

THE Rev. C. J. Street, of Bolton, sends us the following extracts from a letter which he has received from Nurse Bertha Sutcliffe, who has been one of the sisters at the Krugersdorp Burgher Camp. Our readers will remember an earlier letter from the same source. This letter is sent from the Burgher Camp, Potchefstroom, Western Transvaal, where Miss Sutcliffe is "now assistant matron."

"Nov. 2. This is reckoned one of the prettiest parts of the Transvaal. It is certainly very pretty, so green and well watered. It is on the Mooi River. But no place will ever be to me what Krugersdorp was, and really the camp here is not nearly so pretty. This is a large piece of table-land, whereas Krugersdorp was on the side of a huge kopje, which sheltered it from the severe winds, and yet in front of us we had lovely views.

"This is the largest camp in the Transvaal, and, when full, there were between 7,000 and 8,000 people here; now we have only a little over 3,000. Most of the people who had farms have gone home. Every week great numbers of them are returning from St. Helena, Bermuda, India, &c.; but there are still a great many to come, and there are some who will not take the oath. I feel sorry for the wives of these men when they see the other women's husbands coming home. Many of the camps are already closed, and others, including Krugersdorp, will close at the end of this month. This will be kept on until Feb. 1, 1903; it is possible that it may be kept on even longer under the 'Repatriation Board,' but the 'Burgher Camps Department' ceases to exist then; so that I shall not be home before April at any rate.

"The health is fairly good now. A year ago the death-rate was very high indeed, as many as thirty-nine a day frequently. They were much worse off here than Krugersdorp, as the transports were more difficult. It is only about sixty miles from Johannesburg, but it is, even now in times of peace, a six hours' journey by rail. Since being here I have been out for several long drives over the veldt. It is very sad to see the wrecked farmhouses, scarcely even the four walls standing, and in some cases even the fruit trees cut down. They say that they had to use the fruit trees to cook their food.

"It is now almost midsummer, and very hot in the middle of the day, but still rather cold at night. The peach trees are now loaded with fruit, which will be ripe at Christmas, and will be dropping into the streets, as they overhang every hedge. The pomegranates are in full bloom now with a lovely scarlet flower. The rainy season is just commencing, and sometimes it simply pours with rain for the greater part of the day; but there are very few days that the sun does not shine gloriously for some part of the day. I think the most uncomfortable weather which we have to encounter here is the sand-storms; they are almost beyond description. All will be quiet, when suddenly, if you look across the valley, you will see thick clouds of sand, and just have time to rush in and 'maak to die tent,' when it is upon you. In a very bad storm it is quite dark, and the tents are shaking as though they must come down—sometimes they do. It may last ten minutes or an hour; and when it has passed, everything, including ourselves, is thick with khaki-coloured sand.

"A month ago we had a little outbreak of measles again; but we shall not get a severe epidemic this year, partly because strict measures have been taken to check it, and also that so many are immune, as few escaped last year. When the first case occurred this year we took a census of the children under twelve years; and out of 930 children 53 had not had measles."

Among many incidents and observations of a three days' picnic, driving over the veldt and visiting the famous caves familiar to the readers of Rudyard Kipling, Miss Sutcliffe refers to the following:—

"We drove to Turf-fontein, which was one of De Wet's greatest strongholds, where we arrived at 6 P.M. Two of the gentlemen rode across the river, the Wonderfontein, to the farm, to ask the farmer's permission to pitch our tents. He was very pleased to grant it; and not only that, but he sent over a bucket of milk—four gallons—which was a great luxury, as we never see any fresh milk. I have had nothing but tinned milk for eleven months.

"Everyone was most kind to us, shaking hands in the friendliest manner with the officers whom they were fighting against only a few months ago. When we first got to this farm the Cape-cart stopped about a hundred yards away from the house, or rather where the house was, and the three 'khakis' rode up. The mother and children came out; then the men came and spoke to them. As I watched them from a distance, I could just imagine that it was six months ago, and that the men would be taken prisoners, whilst the women and children were put on to the waggon and taken to the nearest camp, and that if they looked back as they rode away, they would see their homestead in flames. But those times are over, we are happy to say. We met one Boer farmer on the way who stopped to speak to us, and had a little refreshment with us. He told us that, although he had fought from the beginning of the war to the last day, 'Nooit in myn leven het ik gezeyd verdamde Engelsman, en ik hoop geen Engelsman ooit zal zeggen verdamde Boer.'

"We had driven about eighty-five miles in the three days. In all that distance not one house was standing. Most of the people had returned, but were living in bell-tents or sheds just roughly covered with corrugated zinc.

"I enclose a penholder which is only one of many scores of little offerings from my people. It was made in St. Helena by a prisoner of war. They have made some beautiful things with no tools but just a pocket-knife."

OBITUARY.

MRS. E. B. SQUIRE.

MRS. EDMUND BURNARD SQUIRE, who died at Hampstead on the 12th inst., in the seventy-second year of her age, was the third daughter of the late Henry Bradshaw Fearon.

The spirit of the home in which she was brought up was one of thoughtfulness for others, and of the desire not merely to help, but, as an old friend writes, to *find out* where help was needed; and this remained a guiding principle throughout her life.

One of her earliest interests was a class for girls, originally started by Miss Emma Kinder, which she and her sisters afterwards continued in their Frognal home. When the Rosslyn Hill congregation migrated to the new chapel—towards the building of which she was one of the most generous helpers—the old chapel was set free for school purposes, after which this class was carried on there.

She was a member of the Rosslyn Hill congregation when the Rev. Dr. Sadler entered on his ministry in the year 1846, and her close friendship with Dr. and Mrs. Sadler was one of the deepest and happiest influences of her life; while into all their work at Rosslyn Hill she and Mr. Squire entered with unfailing and active interest.

She was a warm supporter of the London Domestic Mission, especially of the Spicer-street branch, through the many years of Mr. Corkran's work there, and later she made every effort to continue his work and influence through the Mansford-street Church and Mission, which was founded in 1889 with the Rev. Henry Gow as its first minister.

It was in connection with these Missions that the little Sanatorium at Hampstead was founded in memory of an elder sister who died young, and for forty years she was its sole manager, taking the keenest personal interest in every inmate, giving ever-ready help to all, and cheering them by her frequent visits, continued to the very last, often when she was physically unfit for the exertion.

The main characteristic of all her work was its conscientious thoroughness down to the smallest detail, her aim being always to find out the best and wisest way of helping; and her interest in anything which she undertook was unflagging through all discouragement or difficulty.

Only the inner circle of most intimate friends can fully appreciate the personal charm of a character so sympathetic and so true, but a very large number in all classes will remember her as the unfailing friend whose presence cheered in sickness and suffering, and whose sympathy was with them in both their sorrows and their joys.

Although many symptoms of failing health were present, the end came with little warning, and she passed on into the larger life.

The funeral took place at the new Hampstead Crematorium on Thursday morning, Dec. 18, after a private service at the house. Both services were conducted by the Rev. E. Daplyn. A memorial service was held on Sunday morning at Rosslyn Hill Chapel, conducted by the Rev. H. Gow.

THE CHILDREN'S COLUMN.

What he Brought us.

WHAT did he bring in his pockets? That was the question I put to Blue-eyes and Brown-eyes. "He" was their uncle—at least we called him so—Uncle Annus, son of Grandfather Tempus; and he had paid a good many visits to me, not nearly so many to Blue-eyes, and very few indeed to little Brown-eyes. But whenever he came he brought lots of good things in his pockets for all of us. Such big, wonderful pockets—no wonder we made a fuss when he came and went.

Pockets! He had more than little Brownie could well count, even using all her fingers and two thumbs as well. At first Master Blue-eyes, too, found it hard to reckon them all up, till I pointed out that Uncle Annus always comes with two coats, one rough and darkish for the outside, and one softer and lighter for the inside; and by good luck he has three pockets on each side of each coat. There are three on the right side of the top-coat, three on the left, three on the right side of the under-coat, and just three again on the left—and there you are. Four threes are—"twelve," said Blue-eyes promptly, and without winking. He is getting on well with his tables.

Right; twelve of them—twelve pockets filled with all sorts of good things for all of us. I tell you, he is just the uncle for me. I have seen his hand go searching down into that deep pocket at the bottom on the right-hand side—but please draw a picture of him, I said, before I go on. Make his face as jolly and wise as you like, and be sure to draw him in his big top-coat, which must be thrown well open to show the under-coat. Now put a mark in the proper place for every one of those three pockets on each side of each coat. And now we can go on.

I have seen his hand go diving into that deep pocket at the bottom on the right-hand side of the *top-coat* (mark it for me), and bring out ever so many things. But you shall tell me some of them. Remember, that bottom pocket is called *January*—now, what comes out of it?

"Snow," said Blue-eyes, at once. "Robins," shouted Brownie, clapping her hands as she saw what the game was. Anything else? "Snowdrops," said she. Very well—Snow, Snow-drops and Robins; a good beginning. Now feel up the rough coat to the next pocket above. That is it, Feb—with an r after the b please, *F-e-b-r-u-a-r-y*. What shall we find there?

"Rain," cried the boy. Rather awkward to carry that in your pocket, eh? But what a bad job it would be if Uncle Annus didn't carry some for us in every pocket! Rain; go on. "Crocuses," "Willow-wrens," "Hazel-catkins"—the answers came quickly. "Almond-blossoms," Blue-eyes ventured. He is a fairly clever boy, but apt to be in a hurry. No, hardly the pink and white almond-blossom in February, unless we are *very* lucky; but see, a great spray of it is peeping out of the *March* pocket—the top one on the right, you know. And what else comes out of that?

"Wind," said Blue-eyes; "Daffodils," said my curly pet. "Wall-flowers," "Sloe-blossom," "Buds"—yes, they come out bursting at the tips. What else? "Thrushes"—right; but they really began singing in November. "Skylarks,"—well, perhaps; certainly, if Uncle Annus does not bring too much snow and hail for a last pelt at us out of his winter coat. But see, it must be getting warmer, for he flings the top-coat wide open, and his right hand goes down to the bottom of the inside coat.

You know what that pocket's name is—"*April*." Well, what does he bring in it? "Swallows," "Cuckoo," "Cherry-blossom," "Primroses," "Green Leaves," "Pear-blossom," "Little white Lambs," said Brownie; "Showers," said the boy. What, and no sunshine? Oh, lots of it! What a garden he makes of England when he empties the April pocket over it! And then the next—"*May*":—"Oh, I know," burst in both at once, "Daisies," "Buttercups," "Green fields," "Cowslips," "Blue-bells," "Apple-blossom," "Linnets," "Blackbirds"—yes, a full chorus of warblers, including the nightingale, sweetest of them all. "Blue skies"—I should think so!

What about the next month? Why here it is, at the very top on the right of the inside coat, and its name is *June*. "Roses," shouted Brownie; and Blue-eyes was just going to, and was a bit vexed that she got it out first. "Lilies," he said, and added to make up, "and Mignonette, and Sweet-peas, and Sweet-williams." Yes, all sorts of "sweets." "Curly Ferns," said the little girl—good. "Gooseberries," cried one; "Cherries," the other; both cried "Currants." "Peas"—we were evidently in for a fruit-shop catalogue. Anything else? "Baby-birds"—yes, chicks of all kinds; and children at play are as nice as any when *they* are sweet and good.

But we must cross over to the left side; what about *July*, this top-pocket of the inner coat. "Hot days"—and nights, said I. "Shady woods," said the boy. Right! "Heather," "Hare-bells," "Gorse," he fired off in a volley, with a keen remembrance of a holiday in Wales. "Hay," said tiny tot, whose travels have not yet been very far. "Strawberries," "Wood-pigeons," "Butterflies." Oh, they have been fluttering out of the last two or three pockets, you know. "Bees," said Blue eyes. Yes, bees among the clover, good. "Wasps!" added Brown-eyes, solemnly. I hastened on.

Here is *August*, then—second pocket down on the left. What is here? "Corn-fields"; well, sheaves of corn in the south, certainly. "Poppies," yes; "Raspberries," "Holidays," *very* good! "Water Wagtails," "Bullfinches," "Yellow-ammers"—another long list, birds this time, seen and heard on rambles. And *September?*—the bottom pocket on the inside coat, left side—"Apples," "Pears," "Plums," "Blackberries," "Nuts," "Grapes," "Acorns," "Rose-apples," "Horse-chestnuts"—ah, a great harvest of rich things—all to be gathered in with harvest singing.

But isn't the air getting cooler? Uncle Annus is pulling his top-coat round him again, and here on the rough outside again (at the top) we come to the *October* pocket. Has he anything here? "Brown leaves"—yes, beginning to fall; brown, russet, red, scarlet, golden, all sorts of jolly colours, in the woods and on the walls covered with creeper. "Rabbits," "Pheasants," "Hawthorn berries"—and "Sunsets," said little Brownie, who (I think) was getting a wee bit tired, bu played up bravely. Yes, I agreed; splendid sunny days and evenings in this pocket, and often in the next. "What, in *November?*" shouted the boy in derision; "the month of fogs!" Well, yes; even in November at times. And don't you remember the mad scampering leaves when the gales swept them up the road? and don't you remember the flowers? "Flowers?" they both queried. Certainly. What about the starry ivy-blossom? They remembered, and the boy, from fresh experience, added, "Silvery Hoar-frost"; and Brownie said, "Blue-tits."

So we came at last to *December*, at the bottom on the left of the rough great-coat of the *Old Year*—for who else could Uncle Annus be? And when we reached this pocket we all got quite excited, and the answers came came sharp and fast—"Ice," "Slides," "Holly," "Misletoe," "Oranges," "Christmas," "Cards," "Carols," "Parties"—I really had to put a stop to their answers, and get down as many as I could on a long, very long slip of paper. And then, when we had got a list made of all we could remember that came out of these twelve wonderful "pockets," we were surprised to find how many of our dearest treasures and delights had been left out after all.

"Why, where's Mother?" I asked. "Oh, *she*—she's in every one of the pockets," said Blue-eyes; and Brown-eyes said so too, with great emphasis. And, like "Mother," we found that very, very many other good gifts of the year were really given, not in one month only, but all the time—food, clothing, shelter, books, teachers, friends, health, games, pets, homes—"Why, just everything!" cried Brownie. Well, the *best* things we do seem to have always, don't we? Though, sometimes, a certain boy and girl I know (said I, looking very serious indeed) grumble and growl because they can't have this little thing or that, and forget all the good things they can have and do have every day.

There was silence, and a little, very little choke somewhere in two little throats, and something like it in a bigger throat; and then we all brightened up at once, and sang with all our hearts—

Praise to God, and thanksgiving!
Hearts bow down, and voices sing
Praises to the Glorious One
All his year of wonders done.

W. G. TARRANT.

THERE is nothing more true in connection with human life than that we grow into the likeness of those things we contemplate. Literally and scientifically, and necessarily true is it that "as a man thinketh in his heart, so is he." The "is" part is his character. His character is the sum total of his habits. His habits have been formed by his conscious acts; but every conscious act is preceded by a thought.—*R. W. Trine.*

HOPE much of yourself, and you will achieve much. In your life remember your prayers, and in the heat of the world think on the dreams of your youth. Who knows what good shall be done by your fidelity? This you know, that it is all God demands of you. Try this, not fearing man but loving God, and in you heart shall the trumpet speak with no uncertain sound, cheering you on.—*Theodore Parker.*

The Inquirer.

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LONDON, DECEMBER 27, 1902.

A YEAR AND SIXTY YEARS.

AT the end of a year, in the season of Christmas home-gatherings and of many tender and sacred memories of the past, one is apt to speak very openly to friends and with great simplicity of the issues of life and death, of the aspirations and purposes with which one looks forward to the coming time.

THE INQUIRER also has a life of its own, a life which depends largely for its continuance on loyal friendship and unselfish service of great ends. The past year, as our readers will remember, has had its trials so far as the future and the well-being of this journal were concerned. There was a crisis in which, to speak in parable, the editor's life hung upon a thread. Indeed, his epitaph was already written, very kindly, but quite decisively. Then came reprieve. Strong hands were held out, restoratives, and a general, most generous, amnesty. To him was again committed the difficult duty of carrying on this work, with ampler means and fuller co-operation. The fresh opportunity was given, which must be the strongest incentive to more strenuous endeavour. For himself, in this service five years are now completed, and what the coming years may bring he cannot tell. He does not ask to know, but looking back upon those years he must be allowed one word of heartfelt thankfulness, which cannot really be expressed, for the constant kindness and forbearance of many friends, near and distant, and chiefly of those who, throughout those years, have been most closely associated with the responsibilities of the work.

In July came the happy celebration of THE INQUIRER'S sixty years. It was with the utmost pleasure and encouragement that we received greetings and good wishes from some friends who had been directly interested in the establishment of our paper, and had taken part in its early efforts, and from others of successive generation, all uniting in goodwill, and in hopes for a prosperous future. And it was with special gratification that we received so many greetings from abroad, from those who are devoted to the same service of liberal religious thought and life. It is a constant source of happiness to be assured that THE INQUIRER is a welcome visitor to those distant friends, and has had words of encouragement and help for them, as they undoubtedly strengthen our faith and courage, and give to us the inspiration which comes with the sense of a world-wide sympathy in devotion to a common cause. In the New Year we look forward to another meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, to be held in September at Amsterdam, and this hope of meeting again so many true friends will be one of the brightest anticipations in our immediate future.

The past months have brought to THE INQUIRER much generous help. Far from content with any past achievement, we look forward with earnest purpose and good hope to the New Year. Trusting in the generous sympathy of our churches and of many friends beyond their borders, we shall continue the endeavour to serve their highest interests, as servants of truth and the broadest religious fellowship, standing for Christian brotherhood and the freedom of a spiritual faith, and that beneficence which works ever for the Kingdom of GOD on earth.

RETROSPECT OF THE YEAR 1902.

PEACE must be our first thought, most thankfully recalled, as we look back upon the past year: the end of the war, which for two and a half years brought desolation to South Africa, and on this country laid many heavy burdens. In the glory of the spring-time the message came at last, that Peace was made. Since then the Boer leaders have been in this country and Mr. Chamberlain has gone to South Africa, they and all true patriots being bent on doing whatever is possible to restore prosperity to the countries now incorporated in the British Empire, to bring relief to the multitude of sufferers, to build up again the desolated homes, and to lay new foundations of unity and friendship for those who are now to live together as one people.

After the Peace came preparations for the Coronation, suddenly brought to an end by the King's illness, and the days of acute anxiety, while after a severe operation, his life hung in the balance. Then the weeks of convalescence, and in August the Coronation at last happily accomplished, with less magnificence in the exterior accompaniments than had been at first intended, but with far deeper and truer feeling, after what had taken place, in the relation which subsisted between King and people.

The Conference of Colonial Premiers was one of the events of the year of more significance for the future well-being of the Empire than many more conspicuous occurrences.

As to the Government of this country, the retirement of Lord Salisbury (followed by that of Sir M. Hicks-Beach) brought a change which could not in the course of nature be long delayed, and secured to Mr. Balfour the succession as Prime Minister. His great achievement has been to insist, with his overwhelming Parliamentary majority, and in spite of the strongest opposition throughout the country and the omens of most significant bye-elections, on the passing of a revolutionary Education Bill. The School-board system, which has done magnificent work for education in the great centres of population during the past thirty years, is abolished, the schools of a privileged Church are re-endowed at the public expense, and incorporated in what aims at being a uniform system of national education; but to the people, who are to pay for the support of the schools, the right of adequate control, which is their due, has been refused. How the new system will work in practice, under the authority of the County and Borough Councils, remains in great uncertainty. What is certain is that the people of this country will not long suffer denominational interests to dominate where national education must be the first concern, and where popular control is their undoubted right.

Ecclesiastical Affairs.

The Church has had great opportunities during the year, in impressive national services, of thanksgiving for peace, of intercession and thanksgiving for the King's recovery, and at the Coronation. Her stately ritual and the power of solemn music have been used to full effect, and the power of prophetic speech has not been entirely lacking. Early in the year Canon Gore was consecrated Bishop of Worcester, the appointment having been made in 1901. After the Coronation, Dr. Bradley resigned the Deanery of Westminster and was succeeded by Canon Armitage Robinson. The Dean of Ripon caused much excitement in orthodox circles by an address in October to the Churchmen's Union for the advancement of Liberal Religious Thought on "Natural Christianity," which he has so far declined to publish; a more satisfactory instance of liberalism in the Church was that of Canon Cremer, Vicar of Eccles, who before Easter arranged for a series of Sunday evening addresses in his church, after the ordinary evening service, on "The Church of England and her Daughters," in which representatives of different denominations were invited to show what had been "the special contribution of each section of the Christian Church to the common life of the whole." The address in this series on "The Unitarian Movement" was to have been given by the Rev. Alexander Gordon, Principal of the Home Missionary College, but the Bishop of Manchester intervened, and the address was ultimately given by Canon Cremer himself, and afterwards published in full on March 8 in these columns.

The Jowett Lectures at the Passmore Edwards Settlement, Tavistock-place, were this year given by the Rev. W. Addis, M.A., of Manchester College, Oxford, on "The Hebrew Scriptures in the New Testament and in the Christian Church."

For the great bodies of Evangelical Non-

conformity the year has been notable through the completion of their Twentieth Century Funds. The Wesleyans have secured their million guineas, and have taken a bold step in the purchase of the Aquarium site for the erection of a great central hall and offices in the immediate neighbourhood of Westminster Abbey. The Baptists also completely realised their aim in raising a Fund of a quarter of a million. The Congregationalists in a sense more than raised their half-million, the Fund reaching over £710,000. But the greater part of this was reserved by the churches for their own purposes, for the extinction of debts, &c., and the contributions to the Central Fund did not reach £100,000.

Two prominent inquisitions of heresy have taken place during the year. In May the General Assembly of the United Free Church of Scotland refused, by a large majority, to entertain a charge against Professor George Adam Smith, on account of alleged unsound teaching in his "Modern Criticism and the Preaching of the Old Testament." Later in the year the Wesleyan Conference also refused by a large majority to allow Dr. Agar Beet to be deprived of his professorship at the Richmond College, on account of heretical teaching on the subject of the fate of the wicked and the doctrine of the Last Things. Dr. Beet, however, consented to be silenced in his college teaching by the authority of the Conference so far as his special views were concerned.

The celebration of the Oliver Heywood Bicentenary, especially in Yorkshire, was an occasion of equal interest to orthodox and unorthodox Nonconformiy.

Our Free Churches.

For our own churches the year opened with the happy announcement that the capital sum of £20,000 required for the establishment of a Superannuation Fund for ministers had been secured, and before long the society was formally established as the Ministers' Pension and Insurance Fund, with the Rev. J. Estlin Carpenter as first President, and Mr. J. Cogan Conway as Secretary.

For the rest there have been few striking events, but a steady continuance in earnest work. The National Conference Guilds' Union has been actively engaged in encouraging the work of Young Peoples' Guilds in our churches; a successful summer session for Sunday-school teachers was again held at Manchester College, Oxford, in July, and later in the summer the Unitarian Workers' Union had a holiday meeting at Aberyswith, and paid some most interesting visits to the Unitarian churches of South Wales. Since October the Rev. Stopford A. Brooke has been the regular morning preacher at Little Portland-street Chapel, in pursuance of a six months' engagement. During the autumn the Rev. J. Estlin Carpenter delivered his course of lectures on "The Bible in the Nineteenth Century" to large audiences at Bristol, Swansea, Manchester and Leicester. The centenary of the South Wales Unitarian Association was celebrated, and also that of the Moretonhampstead Chapel. A notable feature of the Whitsuntide meetings of the British and Foreign Unitarian Association was the reading of five papers on "Types of Religious Experience," by men who had left five different religious communities and had become Unitarians. These papers are shortly to appear as a volume. Dr. Drummond's Essex Hall Lecture on "Some Thoughts on Christology" was also of the highest value.

During the year services have been begun at Acton; an iron church has been opened at Widnes by the Liverpool District Missionary Association; "All Souls' Church" at Wolverhampton, and a new Church Hall at Reading have also been opened. On leaving Padiham, the Rev. J. H. Wicksteed gave his house to the congregation for a parsonage. Early in the year the memorial windows to Matthew Henry and James Martineau, placed in Matthew Henry's Chapel at Chester by Sir John Brunner, in connection with the Bicentenary of the chapel, were unveiled, and the Church Hall and Cloisters given to the Ullet-road Church, Liverpool, by Sir John Brunner and the late Mr. Henry Tate, as a memorial of their fathers, were opened.

The number of ministerial changes have been considerable. Among them may be mentioned the settlement of the Rev. R. H. Greaves at Highgate, the Rev. G. Critchley at Kentish Town, and the Rev. Robert McGee at Colne, new-comers who have been heartily welcomed into our fellowship. The Rev. Henry Gow has entered on his ministry at Hampstead, the Rev. John Ellis at Mansford-street, the Rev. W. G. Cadman at Macclesfield, the Rev. A. H. Dolphin at Upperthorpe, Sheffield, the Rev. F. H. Vaughan at Hull, the Rev. A. H. Thomas at Stourbridge. The Rev. C. D. Badland has removed from Yarmouth to Whitchurch, the Rev. Thomas Robinson is succeeded by the Rev. A. L Smith at Hale. The Rev. J. H. Wicksteed has been appointed District Minister by the London District Unitarian Society. These are only a part of the changes of the year, and others are impending.

Events of great personal interest to a wide circle of friends were the presentation of the portrait of Alderman Harry Rawson, of Manchester, to the Trustees of the Memorial Hall, and the celebration of the eightieth birthday of Dr. Edward Everett Hale, in America, and of Miss Frances Power Cobbe in this country.

Books.

Of books published during the year, the "Life of Dr. Martineau," by Dr. Drummond and Professor Upton, holds the first place. And there have been others of peculiar interest in their bearing upon liberal religious thought and life, such as Professor William James's Gifford Lectures on "Varieties of Religious Experience," and the volume of essays, "Contentio Veritatis," by six Oxford tutors. The great success of the first number of the *Hibbert Journal*, published in October, has been matter for warm congratulation and high hope for the future. The Rev. J. Estlin Carpenter's elaborate work on "The Composition of the Hexateuch" (of which we hope very shortly to publish a review) is a second edition of the Introduction and other parts of the greater work on the Hexateuch published two years ago, and which ranks among the chief recent achievements in Biblical Scholarship. From our brethren in America we have received several welcome contributions to religious literature, including the Rev. J. T. Bixby's "The New World and the New Thought," the Rev. T. R. Slicer's "One World at a Time," and Dr. M. J. Savage's "Men and Women." Other books of the greatest value are on their way across the Atlantic.

Obituary.

To the list of those who have passed away during the year we must add, at the last moment, Dr. Temple, Archbishop of Canterbury. It is a very varied list, which includes some men of the first distinction in their several spheres: Professor Tiele, of Leiden; Professor A. B. Davidson, of Edinburgh; Professor Adamson, of Glasgow, and formerly of Owens College, Manchester; Professor Virchow, of Berlin; Lord Dufferin, Lord Acton, Lord Kimberley, Lord Pauncefote, M. Jean de Bloch, Cecil Rhodes, Herr Krupp, Dr. Angus, the Rev. Hugh Price Hughes, Dr. Joseph Parker, the Rev. Newman Hall, Dr. S. R. Gardiner, Sydney Cooper, Bret Harte, and Philip James Bailey. From our own immediate fellowship we have lost Mr. William Rathbone, Field-Marshal Sir Neville Chamberlain, Mr. Frank Taylor, Mr. I. M. Wade, and Mr. Henry Tate; Miss Mary Ellen Martineau, Miss Caroline A. Martineau, Miss Rowland, of Neath; Miss Lamport, of Lancaster; Lady Bowring, Miss R. Davenport Hill, Miss E. J. Garrett, Miss Estlin, and Mrs. Edmund Squire. The losses from the roll of our ministers are unusually large, including the Revs. Joseph Harrison, P. W. Clayden, G. Vance Smith, T. Carter, E. S. Anthony, T. W. Scott, D. L. Evans, F. Revitt, J. Knapton, and J. Panton Ham. These are but a few of those who have passed on, but who leave our life richer in sacred memories and inspiration for faithful service.

AS THY DAYS, THY STRENGTH.

"As thy day so shall thy strength be."
Ah! dear heart, 'twas ever true,
Since the first soul's need was tended—
True for me, and you.

Strength is lent us when we're sinking
'Neath life's crushing load of care;
When we're weak then are we strongest—
Strong through faith and prayer.

Rest securely in the promise,
Anchor there thy whole soul's trust;
Do not fear that He will fail thee,
Who is kind and just.

Search thy heart and say did ever
Dawning fail to end the night?
Say did ever doubt's dark windings
Fail to lead to light?

Leave thy griefs, thy dread forebodings
At His feet; then, 'spite of fear,
Thou shalt rest in calm assurance
Of a Helper near.

Precious truth! benignant promise!
Keep it ever in thy view.
Strength shall come when most 'tis needed—
Come to me, and you. F. L.

BRUSSELS.—The Rev. J. Hocart writes from 55, rue St. Bernard:—"May I make use of THE INQUIRER to acknowledge a donation of £1 from 'A Sympathiser,' who gives no address? In answer to our appeal we have received £11, and would be very grateful for some further help."

THE EVILS CAUSED BY DRINK.*

You and I can do something in respect of most things which want doing. We can do a good deal towards lessening the intolerable evils caused by drink. And first we have to realise how great they are, or try faintly to do so. For though we may use violent and exaggerated language, we shall find it almost impossible, quite impossible I think, to represent to ourselves half the evil which is being wrought by drink always and everywhere War, as we have lately learnt to our cost, is wasteful of life and resources: tears and ruin and misery mark the wide path it treads. Plague and pestilence respect no sanctities of home, but enter palace and cottage, and select their victims indiscriminately, regardless of rank and sex and worth. Famine wastes the land, and its inhabitants fall by thousands and pine to slow death or become dependent upon the charity of strangers. But more destructive than War, more reckless than Plague, more wasting than Famine is Drink. For war has its rules and is only occasional; there are no rules to check the outrages Drink is the cause of, nor is there ever a time when it ceases to work as an agent for maintaining hell on earth. Plague can be kept off by rigid regulations and continual watchfulness, and, because all men dread it, these are constantly maintained; but Drink has its fascinations and is little feared, its intrusion is never resented and it is allowed free course in our midst. Yet who would not rather die of cholera or plague than of the delirium which is the drunkard's end? Famine we can cope with now that means of communication are so many and quick, but these very means facilitate the spread of alcoholic poison at home and abroad, and civilisation brings to the savage temptation and vice before it has had time to teach him aught of the worth of life.

Let us look around us. The fear which besets us English folk to-day is that we shall lose our commercial supremacy. And what shall become of the teeming millions of this little island when the goods we manufacture are no more in request? It is Mr. Carnegie, that cute Anglo-American, that good and generous friend to his native land, who warns us of "the vast advantage which both Europe and America have over Britain in the sobriety and regular habits of their workmen. The broken days of Britain both handicapped the employer and injured the workman. There was such wide scope for improvement that the most despondent might be encouraged; nor did the reform imply want or suffering, or less desirable conditions of life for either employer or employed; far otherwise. The drink bill of this country, now reaching the incredible figure of 160 millions sterling, should be cut in half, or only a quarter or less of it left—better still, if only twenty millions were left. . . . . If the people of the United Kingdom could spend even £1 per head more per year, her home commerce would be increased more than the total value of all her exports to Australia and New Zealand, to Canada, and to China combined. True, foreign commerce is a braggart always in evidence, home commerce is the true thing." I don't know, I am no judge in these matters, but I have much faith in Mr. Carnegie as a prominently successful man of business. If £1 a head wisely spent would do much for us, what would not £4 a head do, which we might save from our drink bill and yet leave 16s. 11d. for every man, woman and child as the average expenditure on intoxicating liquors! Things have been going well for a long time now, but the time of trial is assuredly before us, and the longer it is delayed the more severe will it be—if we continue to waste our time, our money, our energies as we are doing now in Drink.

Or look across the Channel to that distressful country whose moaning and reproaches are ever in our ears. What is the matter with Ireland? Why does its population decline as rapidly as ours increases? Why is it always poor, always discontented, always on the verge of rebellion, always the avowed enemy of the country to which fate has irrevocably bound her?

Is it because of the characteristics of her people? But in every other country but their own Irishmen have succeeded and attained the highest and most responsible position. Is it because of her religion? But Roman Catholics make good and law-abiding citizens and succeed in all manner of business in other countries. Is it because she has not Home Rule, or that she is governed by an oligarchy as foreign to her as a German Cabinet would be to us? Or is it her land laws which make the peasant's lot so hopeless and lead him to seek interest and excitement outside the dull round of his daily drudgery? Or is it, again, his sunless clime and superabundant rains? All these may contribute to the chronic misery of the land, but more potent than all to unman her people and paralyse every effort made on her behalf is the Drink!

Hear not an Englishman nor a Protestant, but the Roman Catholic Bishop of Ross in Cork:—

> Probably in Ireland is now to be seen more palpable and painful evidences of the effects of drunkenness than in any other country in the world. The whole, or greater part of the social atmosphere reeks of the vice. Invariably the most solemn, as well as the most frivolous, engagements are made in the public-house. There the prosperity and happiness or the poverty and misery of individual lives is determined. All around are unmistakable illustrations of the fact that Ireland never will be really and truly free and prosperous until this dreadful malady is overcome. Alongside a speedily diminishing population there is the steady increase of public-houses. In 1838 there were 15,000 public-houses to supply eight millions of people; now there are 25,500 to supply four and a half million. When one calmly and dispassionately takes into consideration all that this horrible fact involves—the wrecked lives, the miserable mothers, and the starving children, as well as the mental and moral depravity of the community—one would be tempted to despair of the future of our dearly-beloved country did they not realise that, even with all its power, there is one still more omnipotent, and that in due time the fangs of the demon will be drawn and rendered innocuous.

And again:—

> In almost every nation Irishmen occupy prominent and responsible positions, but those invariably are Irishmen who are entirely freed from this vice. It is altogether different in Ireland. Here there are many opportunities for personal advancement, but initiative, enterprise, and will power are wanting, and the harvest goes to people of other lands. Who will dare deny that drunkenness and "boozing" are not the principal causes of this? Until Ireland is sober it never will be really and sincerely free. At present it is, of its own free will, being held in a thraldom immensely more grievous and more degrading than the very worst ever imposed upon it by England. Consequently, all societies or movements having for their object the promotion of the cause of Temperance deserve every possible support and encouragement.

Oh, but you will be willing enough no doubt to admit the evils wrought by drink in Ireland. But what about Leeds, this city in whose very centre stands this chapel to witness for the supreme obligations of personal righteousness and concern for the welfare of our neighbours—this congregation whose effort it should be to provoke all the discordant sects to mutual love, and to create among them all a holy rivalry of good works? What about Leeds? Have you any idea how busy drink is here in our midst? how men and women die of it every day? how homes are wrecked and lives that might be happy and prosperous made miserable by it? how the black curse falls upon the children before yet they can talk? how the mother lies drunk in bed beside her newborn babe? how the children starve in loathsome filth and misery, too abject to complain, because drink robs them of the parent's wage and care and love? I have seen it all; it has frightened, it has sickened me! Drunken husbands, drunken wives, drunken fathers, drunken mothers, drunken sons—Good God! the words sound like blasphemies! Holiest relationships of life, which God himself appropriates, likening himself to husband, father, ay, and mother too, and calling his people bride, wife, and son—so to be degraded to a level lower than that of brutes!

And what can we do? do you ask again. My friends, brothers and sisters mine, brothers and sisters of these wretched men and women who degrade humanity in their person, you can all do much. I am not going to tell you that it is the duty of you all to abstain altogether from that which is cause of so intolerable evils. Very thankful am I that I have myself seen what I am persuaded is the better way, and what experience has taught me is the healthier and happier; but when I consider how long I defended moderate drinking, and how many men better and wiser than myself uphold it as true temperance, I am satisfied that I have no right to lay down my own persuasion for a law to others. I think an ordinarily humane man, who realised all the horrors drink causes, would be a total abstainer. But it is very difficult to realise, and if I partly do so it is only through an exceptional experience.

No. I will not say to you, sign the pledge; give up drink as poison; persuade all you know to do the same. But this I will say. Make a stand, always and everywhere, for temperance! You entertain no fear for yourself; perhaps you are justified. But oh! how you no fear for others, whom your example will encourage or deter. For their sake be more heedful than you think you need be for your own. Drink leads to drink, and abstinence to abstinence. Do we not all of us know it? Let us make our stand! I take mine now, joyfully and with jollity, at total abstinence. Another says it is good for his

* From a sermon preached in Mill Hill Chapel, Leeds, Temperance Sunday, Nov. 30.

health or for other reasons to drink in moderation. Be it so; who am I to lay down the law? But the moderate drinker is bound even as the abstainer to combat with all his might this intolerable evil, and lend the force of his example and his word to the side of temperance, the side of God, and of love and of good works, for the which we are born into this world, and by our fidelity to them our lives justified or condemned.

CHARLES HARGROVE.

AN OBSTINATE FALLACY.

SOME years ago an interesting series of papers appeared in the *Seed Sower*, and was afterwards issued as a pamphlet, under the title "Two Opposing Tendencies." By "tendency" the writer meant the continuous energy of a living idea, and the two ideas whose operation he was criticising are those which we usually designate "Our Freedom" and "Our Unitarianism." He regarded these two as antagonistic ideas, and entered an earnest plea for the abandonment of the second, and the culture of the first, by our society of congregations. The same notion, that freedom and Unitarianism are mutually opposed, finds expression from time to time, and more frequently lurks as an implicit assumption behind some express argument or proposal. It appears, for instance, in the paper recently read before the Midland Christian Union by the Rev. Rudolf Davis. Mr. Davis seems to agree with Mr. Fripp that the two ideas are antagonistic; but Mr. Davis prefers Unitarianism to freedom, and recognises in Unitarianism the organising idea of our churches. "The Churches stand for Unitarianism." The Midland Correspondent of THE INQUIRER endorses Mr. Davis's position. "It has to me every appearance of being the true one."

Let us examine it. The phrase "stand for" is ambiguous. Let us substitute more exact terms. Our churches stand for Unitarianism in the sense that Unitarianism is preached from the pulpits, that they are frequented chiefly, though not exclusively, by Unitarians, and that many of the members are actually engaged, as members of the B. and F.U.A., in propagating Unitarian doctrine. To sum up, the theological influence which these churches severally exert is Unitarian.

In what sense, then, do our churches "stand for" freedom? In a sense which regards, not their present theological influence, but their permanent ecclesiastical basis. They exist for common worship, not for the furtherance of Unitarianism or any other prescribed theological doctrines. Their members are convinced that truth grows, takes purer forms, conquers new realms. They are anxious that their societies should not be precluded, by any premature definition, from gaining the new enlightenment. They recognise that grave dangers attend the preoccupation for any fixed statement, conceived as a final statement, of truth. There is, for instance, the risk of mistaking theology for religion—of resting content with "I hold the watchword," instead of "I serve the host." There is also the risk of insincerity, of forced belief, of an insidious impression of the unreality of religion; these haunt the mind which shapes its secular creed on the knowledge of to-day and its religious creed on that of yesterday. Moreover, the members of our churches are aware that though the love of truth is sacred and secure, the form of truth, even the widest, purest, most mature that has yet been revealed, is transient, mutable, unstable. There can, they say, be no permanent relation between the abiding spirit of worship and any one presentment of human knowledge. So they base their churches on worship, not on doctrine.

"Our Freedom," then, does not merely denote our system of non-doctrinal trusts—that may be, perhaps in a measure it is, the outcome of a happy accident; nor yet merely our determination to abide by that system; it denotes the idea that worship is, and by itself, a proper basis of fellowship. "Our freedom," in this sense, is the organising idea of our churches. And the theological influence of those churches, so based on worship, is at present Unitarian. Where is the inconsistency, the antagonism?

The arguments by which Mr. Davis supports his thesis that our churches are based on Unitarianism cannot overcome the fact that many of them existed, with their present constitution, long before any of their members were Unitarian. We must interpret him to be contending that Unitarianism *ought* to be the basis of our Church life; that we ought to regard "our freedom" as secondary and subsidiary to "our Unitarianism," and to abandon or limit our freedom if the interests of our prevalent theology can so be furthered. How does he urge his pleas?

In religion, he says, we may not differ from others. It is in their theological beliefs that churches differ. Could a better reason be found for basing our societies upon religion, which unites men, rather than on theology, which divides them? But Mr. Davis is evidently thinking of difference in its logical effect. He wishes to represent Unitarian theology as the differentia of our churches, just as Catholic or Baptist theology is the differentia of certain other churches. This is either a *petitio principii*, or else a contention that no other differentia can be discerned. But surely a group of churches which is based on worship, not on a particular theology, is by that basis alone sufficiently distinguished from all other churches, in so far as all others are based on a particular theology. The logical argument fails. "Our freedom" is our differentia.

Mr. Davis holds, however, that though "our freedom," when so limited as to conserve Unitarianism, is "another reason" for the existence of our churches, yet since "that other reason could not exist alone," while Unitarianism can, Unitarianism is the chief reason. This is to conceive our freedom as an abstract principle, an unchartered licence. In itself, it is true, mere freedom is not an end. But "our freedom" is not so to be conceived. We use freedom as a safeguard for truth, and a defence against theological preoccupation making inroads on the spirit of worship. Here, surely, we have something which, as a reason for the existence of worshipping societies, can stand alone. "Our freedom," however, cannot be limited without being destroyed. To make it subsidiary to a specific theology is to strike at its very heart.

Mr. Davis makes, in two successive clauses, two utterly inconsistent statements. "Freedom of thought exists to preserve the health of belief; it exists—so far as religion is concerned—solely for the sake of that theological belief which is the expression of a man's religion." Freedom of thought means freedom to think out new thoughts. How can it exist solely for the sake of one particular form of thought? To claim that freedom of thought exists for the sake of Unitarianism is to claim that Unitarianism is either the last, full, perfect revelation of truth, or else that it is so vague and elastic as to be meaningless. Who dares make the first claim? Who to make the other? Freedom exists in order that the expression of a man's religion may be, at any time, in accordance with his highest intuition, in attainment, as well as with his present spiritual desire.

Men are impatient with God. "Why must we work out the truth so slowly and partially?" they cry. "Why does he not tell us the whole secret at once?" Their impatience reaches a point of rebellion. "If God will not draw a line, and say 'here truth ends,' we will," they break out, and draw up their theological trust-deeds. God goes on telling truth to man, but they convince themselves that it is superfluous, or even pernicious. "If we hear the voice of the Lord our God any more, then we shall die." But there is one group of churches which takes as its charter, not the record of earlier oracles, but the voice itself of God, which still is speaking and yet shall speak.

The members of those churches may be convinced and enthusiastic Unitarians. But they will hold even their Unitarianism provisionally. They know that there are yet more potent words to be uttered from on high. Because they rejoice in the light they have, therefore they covet earnestly the gift of more light. If it be true that "our Unitarianism" is a word of God so clearly caught and repeated that it can never be modified, but only supplemented, where is the need to fence it with ecclesiastical protection? If not, how fatal would it be, for the sake of the gift, to shut out the Giver. Let us preach this doctrine by all means, not because our duty to our denomination obliges us so to do, but because we hold it to be true. Let us teach men to worship the God whom we so conceive. But over our church doors let us write not, "Here you must think as we think," but "Here you may worship God."

E. W. LUMMIS.

WE speak of communion with Christ. That is a beautiful thought. Who does commune with Christ? He that asks what is good and right to do, to think, to feel, who goes forward in this work, the Christ-like character, life, soul—he communes with Christ, and is with God. In him is the word fulfilled, "We will come to him and make our abode with him."—*Theodore Parker.*

TO CORRESPONDENTS.—Letters, &c., received from the following:—G. B.; G. C.; C. T. E.; G. E. E.; A. H.; L. H.; A. I. I.; W. T. J.; T. K.; C. H. P.; E. R. P.; H. R.; J. M. Ll. T.; J. W.; G. J. Z.

CORRESPONDENCE

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE SCHWARZ DEFENCE FUND.

SIR,—Although I by no means agree with all the attacks of Mr. Schwarz, of Heidelberg, upon Pope Leo XIII. and his Church, I am very glad to contribute to the Defence Fund for the purpose of securing him a fair trial, since, in most cases of the kind in Germany and Austria, people in Mr. Schwarz's position are at a great disadvantage against the practically inexhaustible material resources of the Ultramontane party.

The anti-Christian power of this party has increased very much since 1870. Up to that date they relied on Germany's chief enemies, Austria and France.

To-day a large party in Germany, though they may not avow it openly, expect a break-up among the disunited States of the Austrian Empire when the Emperor Francis Joseph dies, and the Pan-Germanist in Bohemia and Moravia would gladly see these States incorporated with the German Empire. The Tchechisch inhabitants, however, whose forefathers were deprived of their estates by German Romanists at the close of the Hussite wars, have no desire to play in Germany the same part which Ireland has been forced to play towards Great Britain, and would gladly, like the Hungarian Magyars, form an independent kingdom under the Hapsburg Crown.

These dissensions make the Romanist priesthood masters of the situation, and the fear of Ultramontane enmity has a very strong influence on German legislation. I hope, therefore, that sufficient money will be subscribed, not only to secure Mr. Schwarz a fair chance in the law courts, but also, in case of his imprisonment, to help his family.

JOHN FRETWELL.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Belfast.—Friends in various parts of Great Britain, as well as Ireland, will be glad to learn that the young organist, Miss Blanche Ashworth, daughter of the Rev. Alexander Ashworth, has gained the diploma A.L.C.M. (Associate London College of Music) with high marks.

Birmingham: Old Meeting Church.—On the three last Sunday evenings the Rev. Joseph Wood has replied to some of the statements made by the Bishop of Worcester in his lectures on "The Historical Trustworthiness of the New Testament." The immediate cause of Mr. Wood's action was in the Bishop's declaration that Christ was either God or not a good man, followed by the remarkable assertion that if the evidence of the Gospel miracles did not appear to a man sufficient, it was only because he was lacking in the religious consciousness. Mr. Wood's subjects have been—1. "What Think ye of Christ? Either God or not a good man?" 2. "The Virgin Birth." 3. "The Resurrection." Large congregations assembled on each occasion, and on Sunday evening last Mr. Wood announced that at the close of the service he would hold a new kind of inquiry meeting in the schoolroom to hear and discuss the difficulties that any of his hearers might yet feel with regard to the miracles. About fifty persons met Mr. Wood in the schoolroom directly after the service, and a most interesting conversation took place, lasting more than an hour. The preacher's great object was to show that the essentials of the Christian Faith are not at all bound up with the credibility of miraculous stories, and that everything of moral and spiritual value remains when the miracle stories have been set aside. It was also pointed out that no greater disservice can be done to Christianity than to stake all on the truth of miracles or on the literal and historical accuracy of everything in the Gospel narrative.

Chichester.—On Peace Sunday, at the Eastgate Chapel, there was a special morning Children's Service, with appropriate address by the minister, the Rev. C. A. Hoddinott. At the close each child present received a seasonable gift. In the evening the subject of the discourse was "Peace."

Chowbent.—The annual Carol Service in connection with the school was held on Sunday afternoon, and enjoyed by a crowded attendance of parents, teachers, and scholars. This year the Rev. J. J. Wright read selections from Laura E. Richards's "Melody," the charming story of a blind child, beautiful, with matchless voice and winsome spirit. Last year the story was Mrs. Wiggins's "The Birds' Christmas Carol." Both books deserve to be well known in our schools. The singing-class here gave the carols, &c., and Mr. W. Y. Mather presided at the organ and piano in turn. The usual collection, which proved an increase on all previous years, was taken in aid of our "Children's Homes," *i.e.*, Blackpool, Hucklow, and Winifred House. Towards these the annual "Children's Dance" is also to be given on Monday. At the close of the Carol Service on Sunday afternoon an impressive little ceremony was performed in the young men's classroom, at which all the members of this large class, together with teachers and other friends, were present. This was the unveiling of a memorial picture, Hoffman's "Christ," bearing the following inscription:—"This picture was here placed by the Young Men's Class as a means of cherishing the memories of their fellow-members." Then come the names of two who have recently died, Richard Higham and Joshua Greenhalgh, with dates of birth and death, and other spaces for future names.

Halstead.—The Rev. Dr. Greaves took the service on Dec. 21. The attendance was over seventy; it had been announced that Dr. Greaves would preach on "Why he left the Church of England and became a Unitarian." A band which attends from a neighbouring village gave some good music, and rendered Handel's "Hallelujah Chorus" after the sermon.

Liverpool Sunday School Society.—A meeting was held in the Hope-street Church Hall on Saturday afternoon, the 13th inst., when the teachers of the Hope-street Sunday-school very kindly provided afternoon tea, and the first half-hour was spent in social intercourse. At 5 o'clock the chair was taken by the President (Mr. Frederick Robinson), and the Rev. J. Morley Mills opened a discussion on "How to get more of our elder scholars to become Church members—a question for teachers, Church officers, and ministers." There were about sixty members and friends present, including the Rev. J. Harwood, President of the Sunday School Association, and the Rev. C. Peach (Manchester), and delegates from the Ancient Chapel, Bond-street, Bootle, Garston, Gatacre, Hamilton-road, Hope-street, Liscard, Mill-street, Ullet-road, and Warrington Sunday Schools.

London: Bell-street (Presentation).—At the close of the evening service at the Mission last Sunday, a copy of "The Life and Letters of Dr. Martineau" was publicly handed to the Rev. E. E. Jenkins, it being the conclusion of his temporary and successful engagement. Each volume contains the following inscription, printed in gold:—"A keepsake for the Rev. E. E. Jenkins from the people he has made his friends at the Bell-street Branch of the London Domestic Mission. Presented to him by them to mark their attachment and high appreciation of his services, and to remind him of the too few months he spent amongst them. Dec. 21, 1902."

London: George's-row.—The Rev. F. Summers gratefully acknowledges gifts from "Well-wisher" and a "Reader of the *Christian Herald*"; also £1 and gifts from "C. J. M.," and 2s. 6d. from "E. A." On Sunday Mr. Z. Toyosaki, Japanese student at Manchester College, preached. On Monday evening the Rev. F. Summers gave a lantern lecture on "The English Lake District."

London: Kilburn.—A successful bazaar was held in the West Hampstead Town Hall on Saturday, Dec. 13, in aid of the funds of the Quex-road Unitarian Church. The bazaar was to have been opened by Mrs. C. Fleetwood Pritchard, the Mayoress of West Hampstead, but owing to the death of her father she was unable to be present. The duty was therefore undertaken by Miss Ida Pritchard, the Mayor, in his robes and chain of office, being present. Mr. David Martineau presided, and on the motion of the Rev. J. E. Stronge, seconded by Mr. Singleton, Miss Ida Pritchard was cordially thanked for her presence. The Mayor, in a sympathetic speech in response, said that as representing the corporation he of course knew no particular sect, but that as a member of that congregation he naturally took a special interest in the occasion. A vote of thanks to the chairman was also passed, and the sale proceeded with great vigour. In the centre of the hall was a Christmas-tree laden with toys, &c., significant of the season. When the returns are completed it is estimated that the amount of £200 aimed at will nearly, if not quite, be realised.

London: Little Portland-street.—The Christmas party of the Social Club was held at the Portland Institute on Saturday last, Dec. 20. There was a large attendance of members and friends, including Mr. T. Smith Osler, the President of the Institute. Under the direction of Mr. E. W. Marten a performance of a version of the "Christmas Carol" was given. Charles Dickens was a member of the Little Portland-street congregation when this was written, in the ministry of the late Rev. Edward Tagart.

Sunderland.—The chapel here has just been renovated at a cost of about £86. The appearance of both the interior and exterior of the building has been very greatly improved. Some slight alterations have been made to the platform with the view of greater adaptation to social gatherings. Reopening services were held on Sundays, Dec. 7 and 14, the Revs. Ottwell Binns, of Scarborough, and H. V. Mills, of Kendal, being the preachers.

Watford.—A resident would be pleased to have the names and addresses of Unitarians living in Watford and the neighbourhood, with a view to starting a Unitarian movement in that town. Communications may be addressed to Mr. Evans, "Meersbrook," Sussex-road, Watford.

IN the conduct of life, habits count for more than maxims, because habit is a living maxim, become flesh and instinct. To reform one's maxims is nothing: it is but to change the title of the book. To learn new habits is everything, for it is to reach the substance of life.—*H. F. Amiel.*

THE evening is the time to review, not only our blessings, but our actions. A reflecting mind will naturally remember at this hour that another day is gone, and gone to testify of us to our Judge. How natural and useful to inquire what report it has carried to heaven. . . . A religious recollection of our lives is one of the chief instruments of piety. If possible, no day should end without it.—*W. E. Channing.*

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MARRIAGES.

HAIGH—FORBES—On the 18th Dec., at the Presbyterian Church, Barrow-in-Furness, by the Rev. George Patterson, the Rev. J. L. Haigh, of Liverpool, to Mary C. G. Forbes, B.A., second daughter of William Forbes, of Barrow-in-Furness.

OUR CALENDAR.

SUNDAY, December 28.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. G. CRITCHLEY, B.A., "Starled not always Star-lighted."

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. THOMAS ELLIOT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11.30 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON and Rev. T. J. HARDY, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. E. CAPLETON.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LIS[illegible] Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVE[illegible]OOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LI[illegible]OOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. J. HARWOOD, B.A.

L[illegible]POOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The State of Religious Thought in the 20th Century after the Birth of Jesus."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev F. TEASDALE REED.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

STRATFORD ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, All Souls' Church, Bath-road, 11 A.M. and 6.30 P.M., Rev. J. B. HIGHAM, B.A.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CHRISTMAS DAY.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. H. Gow, B.A.

Little Portland-street, 11.15 A.M., to be followed by Communion Service, Rev. STOPFORD A. BROOKE, M.A., LL.D.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 28th, at 11.15 A.M., JOSEPH McCABE, "The Future of Catholicism."

PULPIT SUPPLY.—Rev. D. AMOS, 33, South-street, Greenwich, S.E.

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